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the Brick Wall!**

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An Important Announcement for Readers of *Internet Genealogy*

There is a time when a publisher comes to a crossroads in the life of their publication when a tough decision needs to be made. In the case of *Internet Genealogy*, the last three years have been challenging with the rising costs of printing, paper, transportation, and distribution. The shutdown of many genealogy conferences and events during the same period made it impossible to connect with our readers in person.

The fact is that the life and future of any magazine still rely on its readers and contributors. We are proud to say that we have excellent writers covering a wide range of topics, and dedicated readers who wait in anticipation of their next issue. Our production team is second-to-none. We know we can produce a great product, and to that end, we are moving to a non-print format using a PDF-based online magazine through FlippingBook.com. We have decreased our in-house advertising and included more articles in the process.

Transitioning to non-print is never an easy decision, and we hope you will continue to enjoy *Internet Genealogy* in its newest form.

— Edward Zapletal,
Publisher



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June/July 2023

Creole Genealogy & Culture
By Leslie Michele Derrough

**Marginal Success: Fringe Benefits
in Genealogical Research**

Joe Grandinetti looks at the jotted notes
and scribbles in the margins that often
yield research gold

**CatalogIt:
Collection Management Tool**
By Diane L. Richard

Is Your Family Bible Online?
By Karen L. Newman

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

Photos & Genealogy
Rick Voight asks:
Who am I and where did I come from?

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Dave Obee says it pays to be skeptical

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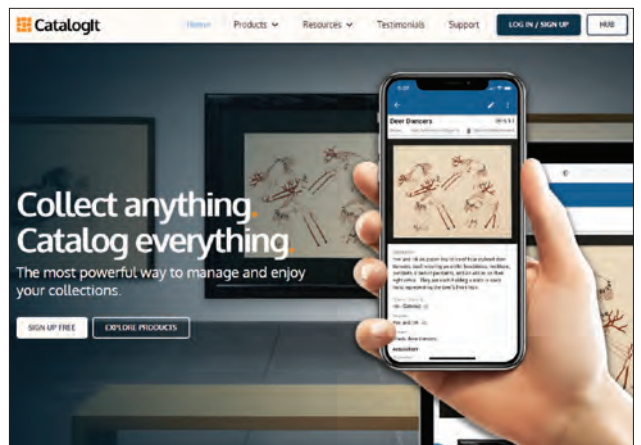
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How the Internet and I Broke the Brick Wall

By Meredith Young Renard

I'VE HEARD THAT ONLY 15 PERCENT OF THE RECORDS NEEDED FOR genealogy research are online. To break my brick wall, would this mean traveling from Florida to Pennsylvania, Ohio, Missouri, Nebraska and Oregon to find the documents I needed to get into the Daughters of the American Revolution (DAR)?

Without ever leaving home, I was able to gather the necessary documentation to be accepted into the DAR as a direct descendant of Elizabeth's grandfather, Abraham Ream – a proven Patriot of the American Revolution in the DAR database.

Here is the struggle and how it ultimately led to a happy ending.

Family history suggested that my 3x great-grandmother, Barbara Ann McBee, was the daughter of Elizabeth Ream and her only husband, Levi McBee. Barbara had wed Edward Chambreau in 1852 in Oregon.

A general internet search for my 3x great-grandfather, Edward Chambreau, uncovered that there are several boxes stored as “the Chambreau Papers, Special Collections, Eric V. Hauser Memorial Library, Reed College, Portland, Oregon.”

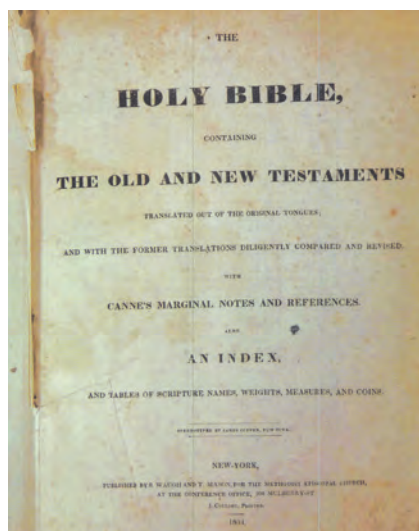
A query to the Reed College Librarian for any lineage information about Edward Chambreau's wife, Barbara Ann McBee Chambreau, resulted in my being sent a CD with a myriad of treasures including scans of the 1834 family Bible of her parents Levi McBee and Elizabeth Ream McBee with their dates of birth, marriage date, and the names and birthdates of their children.

On Ancestry.com I found the 1833 marriage record of Levi McBee and Elizabeth Ream in Canton, Stark County, Ohio. I was curious exactly where that was and poked around the David Rumsey Historical Map Collection, where I found an 1820 map of Ohio showing Stark County.



Photo found on Find A Grave, memorial # 48382767, created by his direct descendant Gwen Bjorkman

To sum up the challenge: my 4x great-grandmother Elizabeth Ream married before the 1850 census and thus was never enumerated by name with her parents. She predeceased both parents. There is no grave marker or cemetery record as Elizabeth died of cholera and was buried somewhere off the side of a road on the Oregon Trail, allegedly in Nebraska. No family Bible of her parents has been found.



A page of the family Bible of my 4x great-grandparents. Courtesy of the Chambreau Papers, Special Collections, Eric V. Hauser Memorial Library, Reed College, Portland, Oregon.



Wonderful historical maps like this one can be found at www.davidrumsey.com.

Family history suggested that Elizabeth Ream was the daughter of Peter Ream and Barbara Ann Smith. Having now found Levi and Elizabeth in Ohio, I contacted county, state, regional and national historical and genealogical societies, libraries, and churches seeking acceptable documentation. Nothing was found but the generous people I contacted gave me more leads and ideas.

I also started more deeply researching the presumed siblings and parents of Elizabeth and

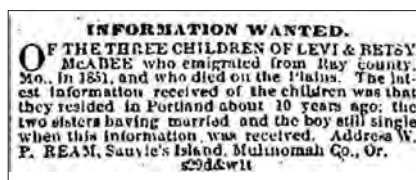


Gravestone of my 5x great grandfather, Peter Ream.

began the hunt by looking at Find A Grave.

Starting with the Find a Grave memorial for Peter Ream, I found that "He died without a will But a quit claim deed was filed on 28 March 1858 from the heirs, which was recorded 13 January 1862. There were 11 heirs who signed the deed that is in the Fulton County Deed Book N, page 209." I contacted Fulton County for a scan of the original document to validate the names noted as heirs.

I searched for obituaries and any other articles or information I could find on Elizabeth's siblings in Genealogybank, www.genealogybank.com, and Newspapers.com, www.newspapers.com, using all possible forms of the names for each sibling – e.g., Wesley Percival Ream, Wesley Ream, Westley Ream, W. Ream, W.P. Ream.



Both newspapers.com and genealogybank.com have this ad from The Oregonian newspaper, 28 September 1875, page 2.

Although I could never find an obit that included Elizabeth, I found a real treasure.

This one little ad was a huge turning point in my research. I knew Elizabeth (apparently also known as Betsy) had left Ray County for the Oregon Trail, and this little ad helped my confidence that I could link Elizabeth Ream as the daughter of Peter Ream.

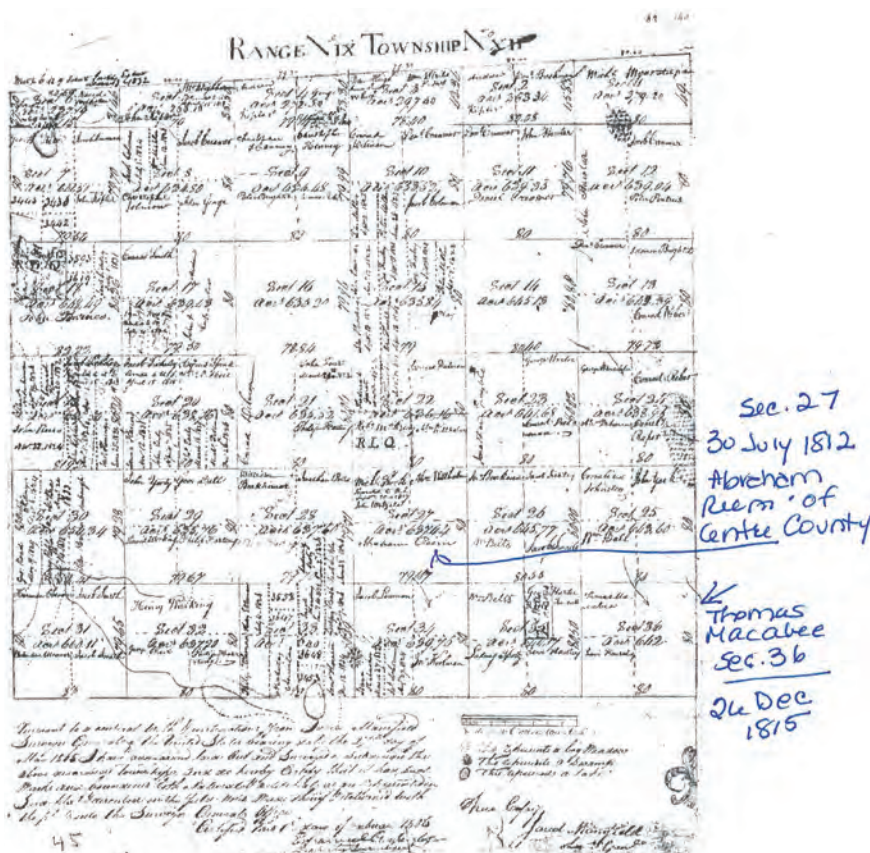
It was also helpful to establish that the McBee/Macabee and Ream/Reem families lived somewhat near each other in Ohio, where Levi McBee and Elizabeth Ream wed.

While I was confident that landholder Thomas was the father of Levi McBee, and that Abraham Reem was related to my Peter Ream, I needed to explore further.

The U.S. Bureau of Land Management has records of land transactions for Federal land patents issued beyond the 13 colonies. On their website, I found more information on the land for Thomas MacAbee (McBee) and Abraham Reem (Ream) but still nothing for Peter Ream. However, knowing the description of their land with township, aliquots and county, enabled me to go to the next step.

Using the familysearch.org "Search by Place" feature, I found Ohio Tax Records, 1800-1850 and owe a huge debt to the Ohio Genealogical Society members who indexed these. Among them, I found tax records that matched the Township, Aliquots, and Section Number of the land that had belonged to Abraham Reem and Thomas MacAbee. The tax records spanned 1812 to 1838. And among these tax records, for these specific pieces of land, was the name of Peter Ream along with Abraham Ream.

Ah! But could I prove which Ream was Elizabeth's father?



My handwritten notes capture what was on the map and the proximity of the Reem and Macabee properties. Source: Ancestry.com, U.S., Indexed Early Land Ownership and Township Plats, 1785-1898.

Image	Accession	Names	Date	Doc. #	State	Meridian	Twp - Rng	Aliquots	Sec. #	County
	CV-0015-006	REEM, ABRAHAM	7/30/1812	0	OH	Ohio River Survey	012N - 009W	5 1/2	27	Summit
	CV-0021-321	REEM, ABRAHAM	6/6/1814	0	OH	Ohio River Survey	012N - 008W	5 1/2	17	Stark

Image	Accession	Names	Date	Doc. #	State	Meridian	Twp - Rng	Aliquots	Sec. #	County
	CV-0027-267	MACABEE, THOMAS	12/26/1815	0	OH	Ohio River Survey	012N - 009W	NW 1/4	36	Summit

Note the spellings of Reem and Macabee – always good to try different spellings in a search.

Wills of Centre County, Pa., 1800-1853 on Ancestry.com notes that Abraham's will of 1814 includes his sons Abraham and Peter. The will was probated in 1817, so the Abraham in the tax rolls after that date would have to have been the son. I called Centre County to get the original will, which is very specific as to the geography that he

was leaving to his sons Abraham and Peter.

Fortunately, I also found the will of his son Abraham Ream through a link to Ohio, U.S., Wills and Probate Records, 1786-1998.

A handwritten statement in the 1834 will of Abraham Ream mentions his daughter Elizabeth Ream "now intermarried with Christian

Zupp." Since my Elizabeth Ream wed Levi McBee in 1833 and is proven to still be married to him beyond 1834, she could not be the daughter of the Abraham Ream in Stark County, OH but had to be the daughter of his brother, Peter.

The case having been made to my satisfaction, I could then work with one of the DAR's most talented problem solvers, Connie Lizak, whose specialty is difficult cases and who has helped hundreds of women in their research and documentation towards DAR membership. Connie had the expertise and patience to turn this story into charts that demonstrated the timeline of events clearly and concisely how everyone was related to each other, and pointing out the naming pattern that Elizabeth Ream's mother and daughter were both named Barbara Ann, and that Elizabeth herself bore the name of her own grandmother Elizabeth Ream. The story was rock solid.

Although I am unable to visit my 4x great-grandmother's unmarked grave in parts unknown, I hope she would be pleased that I now know her story and have been able to recognize and celebrate her grandfather as a Patriot of the American Revolution. And now, his 6x great-granddaughter honors him every day as a member of the National Society, Daughters of the American Revolution.

MEREDITH YOUNG RENARD is very active in the National Society, Daughters of the American Revolution (DAR) as the Wisconsin State Chair of DAR Project Patriot, chair of various committees and members of others in the Jean Nicolet Chapter of the DAR in Green Bay. She is also a life member of the Sons & Daughters of Oregon Pioneers, a member of various genealogical and historical societies throughout the country and a former Fortune 500 company executive.

from such sale or sales shall be paid over to my children, namely Elizabeth Ream (now intermarried with Christian Zupp), John Ream, Abraham Ream, Daniel Ream, George Ream, Mary Ream, Sarah Ream.

Elizabeth Ream Zupp named in the will of my 5x GGF's brother.

Becoming Martha: From Civil War to Cold War, How My Great, Great Grandmother Survived

By Colleen Gilbert

IN 1955, WHEN I WAS TWO YEARS OLD, MY GREAT, GREAT GRANDMOTHER Martha Cooley passed away at the astonishing age of 98.

Given my age at the time, I don't have any personal recollection of her. Now looking back, what was particularly intriguing was when Martha herself was a three or four-year-old, the United States officially kicked off the Civil War. Martha's life arc started with a domestic eruption to define what it meant to be an American (and who had that right); and ended when the U.S. was in the middle of the Cold War – another period that called into question American identity and allegiance. Martha certainly had seen a lot.

From my research, Martha was born in Michigan around 1857. It is unclear when and where she was born as there are no recorded birth/bible records to be found. According to a plausible U.S. 1860 census record, Martha and other family members were living in the city of Detroit.

The other people listed with her on the census are her family members. They include her father Henry Cooley (age 44), mother, Mary (age 24), and siblings, Eliza (age 8) and William (age 1). It likely could have been that this was Henry's second marriage, as Eliza would have been born when Mary was 16. Not impossible; but since there is such an age gap between Eliza and Martha, it appears this could have been the case.

If you lived in Michigan when the Civil War commenced, it likely felt a long way off. The battlefields were heavily based in the South, not the North. Yet, on 12 May 1861, exactly one month to the day that the war began, the 1st Michigan Volunteer Infantry Regiment marched into Washington. According to www.capitol.michigan.gov, Michigan was one of the first states to answer Lincoln's call for troops and he was said to have uttered, "Thank God for Michigan" after learning of the soldiers' arrival.



Undated photograph of Martha Cooley.
(Courtesy of author)

War and the Home Front

As the war raged between North and South, another serious disruption of the Civil War was the family life back home, particularly how it created homeless women and children.

Orphanages and Homes for the Friendless were springing up in most large cities in the north. The casualties of the war were great; leaving thousands of orphans and penniless widows. In Detroit alone, assorted orphanages sprang up to meet the needs of the population. There were Catholic and Protestant orphanages, institutions defined by gender or age; but overall, most facilities focused on the neglected, abused, and abandoned. They sought to provide shelter and education, especially for the young. They believed a vocational education and hard work would be the ticket to obtaining success in life.

When Martha was very young she was taken to the Home of the Friendless at 23 High Street in Detroit. The Home was originally organized by the Ladies Christian Union in May 1860, the year before the Civil War began.

This facility was a stopping place for children and women who had fallen on hard times. In some



instances, mothers would drop off their children for the day and come back in the evening to pick them up. In other circumstances, young ones were dropped off by a family member who would never return to retrieve them. Women and children of all ages who were destitute or sick could be admitted until other arrangements could be made. In most cases, the young destitute did not remain at the Home for very long as children were adopted or went to foster homes on a trial basis. Adult women were frequently sent on to the County House, officially the Wayne County Farm and Asylum, better known as the Poor House.

According to the *Record of the Juvenile Inmates of the Home for the Friendless*, which I located at the Burton Collection at the Detroit Public Library, there were two entries made in the record book concerning Martha (Mattie) Cooley which states the following:

- **17 Mar 1863:** Mattie Cooley was brought to the Home by her mother. She is six years old.
- **12 Jun 1863:** Mattie Cooley taken from the Home by Mrs. Roberts of Algonac.

After reading the entire ledger of records of inmates entering the Home, it was apparent that the children were of assorted ages; from newborns to very young teens. Many of the children who were abandoned were there only a short time, as complete strangers could pick out a child to take home with them. In many such cases, these strangers had ulterior motives for their child selection. Mrs. Roberts of Algonac was one of these individuals. In a previous entry in

the journal, it reads:

- **8 Dec 1862:** John Hall, an orphan boy, sent to the Home
- **12 Dec 1862:** John Hall taken from the Home by Mrs. Roberts of Algonac

Mrs. Roberts strikes again on 1 October 1863, when a girl named Georgianna was delivered to the Home via Mrs. Roberts. There is a pattern here. Mrs. Roberts was likely trying out different orphans to see who would be the best choice to work in her home. Unfortunately, for many youngsters who were placed in orphanages in the 19th century, being indentured was common practice and in most cases, the indentured child was forced into a very restrictive and harsh life.

The Escape and a Canadian Rebirth

Seven years go by since Mrs. Roberts picks up little Martha, and there are no more entries in the record ledger for her return

to the Home. In checking the U.S. 1870 census record, Martha appears in the household of the Roberts family. She is 13-years old and her occupation listed is "attending school." In later years, she relates in a letter to her daughter, regarding her time with the Roberts family: "I remained with the family until I was fifteen years old, at which time life as a slave became intolerable and I fled to Canada."

Little is known of how Martha made her escape, but a photo in her possession identifies an older couple as the Grahams. Looking back at the U.S. 1870 census, there was a servant girl in the household named Esther Graham. Esther's age is given as 18 years and place of birth is Canada. It's a likely scenario that Martha and Esther fled the inhumane Roberts household together and joined the Graham family in Canada.

Between the ages of 15 and 20, she is employed as a maid at a hotel in Chatham, Ontario. During that period she meets



Martha Cooley Darling and Thomas Darling in Alberta, circa 1930. (Courtesy of author)

The Sunny Side of the Page

Grandma Darling Looks for Kin

We first heard of Grandma Darling when her son, Arthur, of 1369 Labadie, Windsor, came in with a clipping from Calgary.

It was a nice little story about how Grandma, 94, who lives at James River Bridge, 55 miles northwest of Calgary, becomes a girl again every Friday. She flips the radio on to a band that features old-fashioned music and for a half-hour dances around the living room showing her family and the neighbors who drop over just how the dances of yesteryear went.

But it turns out that wasn't the real story. It seems that since Grandma Darling herself still is spry, she wonders if any of her brothers and sisters—there were two boys and three girls beside her—are still alive.

That's a story that comes back to Detroit and the days of the Civil War. Grandma Darling was a little girl then, her name was Martha Cooley, and she lived on a little farm near Detroit. Her father was drafted in the Civil War and the children, all small, were adopted out.

Grandma was adopted by a family at Robert's Landing, up in the Flats area. Being a sturdy, independent little body, she ran away to Canada. She married Thomas Darling and they went homesteading in the Canadian West where she raised 10 children. Of course, this was a rather busy life and so Grandma Darling lost all track of her brothers and sisters.

Now she is 94, but the years have marched along and it is getting a little late for a reunion. But if there is any Cooley who is her kin still alive in these parts, Grandma Darling sure would welcome the sight of him or her.

Martha is interviewed by a reporter of the Lethbridge Herald newspaper in Alberta. (Lethbridge Herald)



Martha Darling with daughter, Roberta. Homestead James River, Alberta. (Courtesy of author).

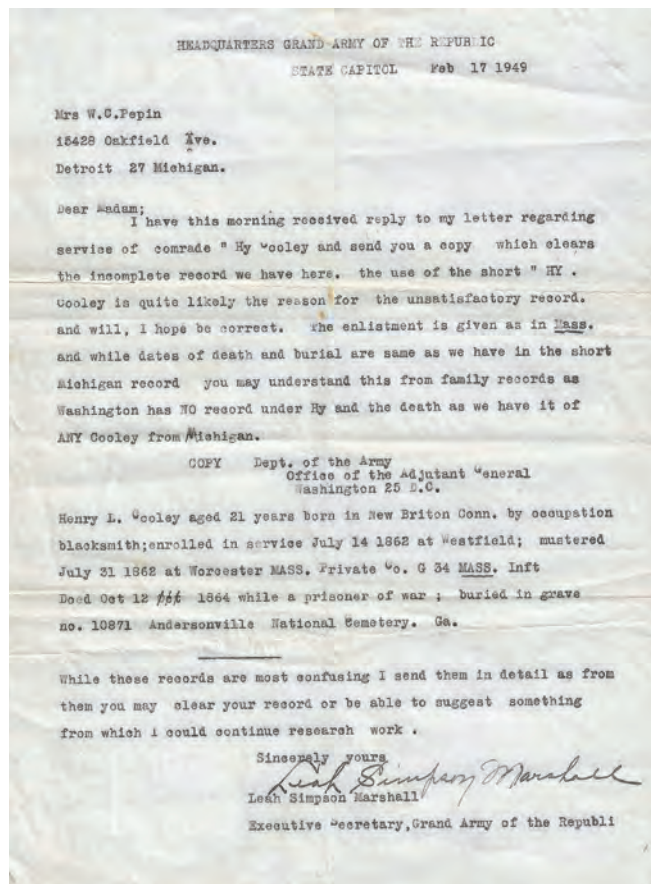
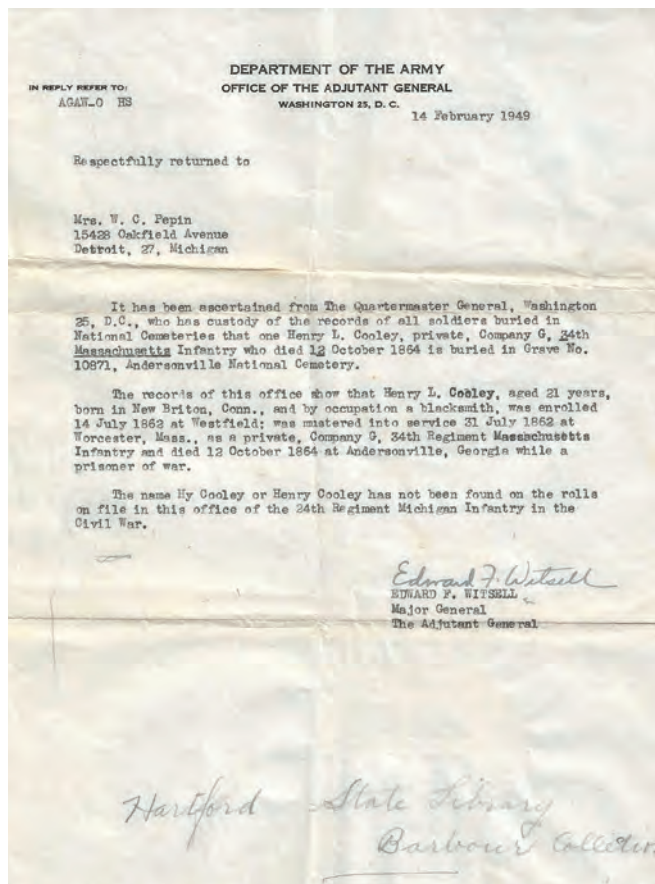
her future husband, Thomas Darling. By researching the "Ontario, Canada Registrations of Marriages, 1869-1926" found on www.ancestry.com, the couple marries on 24 May 1877, in Chatham. Her age is given as 20 years, born in the U.S. and parents are unknown. As the years pass, she labors with her husband to raise 11 children, work a farm, and try to make ends meet. In 1911, she and her family leave Chatham to start a new life as homesteaders at James River Bridge, Alberta.

Seeking Answers

And yet, Martha hasn't stopped seeking answers to her past. At the encouragement of her two daughters, Martha is interviewed by a reporter from the *Lethbridge Herald* newspaper in Alberta. She comments to the interviewer, "that she wonders if any of her brothers and sister are still alive." The reporter continues with, "Grandma Darling was a little girl in Detroit during the Civil War. Her name was Martha Cooley and she lived on a little farm near Detroit. Her father was drafted in the Civil War and the children, all small, were adopted out."

Not having much to go on, the sisters do some investigation work at the Michigan Archives in Lansing, Michigan. Searching through the Records of *Michigan Military Establishment Descriptive-Rolls of Units, 1861-66*, they locate a Hy Cooley in the 24th Infantry, Company G who had died in Andersonville Prison, on 13 October 1863. The 24th Infantry was organized in Detroit and was mustered in on 15 August 1862. The sisters agreed that the name Hy was short for Henry and since Martha's father lived in Detroit, this could be their mother's father. In 1948, they write to the Grand Army of the Republic headquarters in Lansing asking for more information.

After considerable time, they received two responses from the Department of the Army. Apparently, there was some confusion regarding Henry (Hy) Cooley in the Michigan military records. According to headquarters investigation, Henry Cooley who died in Andersonville prison was not the soldier listed in the Michigan records; rather he was Henry L Cooley, private, Company G, 34th Regiment Massachusetts who died 12



LEFT: Letter from Department of the Army dated Feb. 14, 1949 that the name of Henry L. right: Letter from the secretary of the Grand Army of the Republic dated Feb. 17, 1949 containing and clarifying information regarding Henry (Hy) Cooley. (Headquarters, Grand Army of the Republic)

October 1864 at Andersonville, Georgia.

Andersonville, or Camp Sumter as it was officially known, was by no better term than a "hell hole" for anyone associated with being there. The 1st detachment of federal prisoners arrived in February 1864. These captured soldiers were from Michigan, New Hampshire, Connecticut, and New Jersey regiments. As the soldiers arrived, they soon realized that this certainly wasn't a camp or a well-run prison. There were no shelters for the intolerable weather conditions. Food was doled out in the sizes of 1 ½ inch by 1 ½ inch squares, which consisted of dried cornbread. Men used their hands to dig indentations in the ground for sleeping purposes as

no beds or cots were provided. Diseases such as scurvy, consumption, typhoid and influenza ran rampant due to a lack of fresh water and decent food. As to be expected, there were thousands of deaths.

Soon after the war ended in 1865, a search was conducted at Andersonville to identify and mark the graves of the dead. During the 22 months that he was a prisoner, Dorence Atwater, a member of the 2nd Division Cavalry, was given the job of keeping the death register for the Union dead.

Unfortunately, Atwater was given little material to do his duty, so he constructed "dog-tags" out of scraps of paper. When a Union soldier died, Atwater would

gather from other soldiers information about the deceased, mainly name, state, and regiment. He would then add a death date to the paper and then tie the paper to the dead. In a ledger he added this information, along with a number that would correspond to the grave. Given this approach, errors were rampant considering the conditions and materials he had at hand.

The Civil War had incredible casualties from both sides, reaching close to 650,000 lives. Even more unfortunate is nearly half of those numbers were soldiers that remained unidentified. Families were left with no knowledge of their loved one's existence, circumstances of death, or place of burial. Overall, families were left

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Martha Cooley Darling-Circa 1948. (Courtesy of author)

in purgatory, waiting and hoping that fate would turn in their favor.

In the case of the Cooley family, Henry was never heard from again; and her mother never mentioned; which may explain why she remained at the Home. Martha lived a long, remarkable life, one filled with tragedy and sadness, but also great joy. With sadness, she outlived five of her eleven children, but her great joy was the love she shared with her husband, Thomas. She never was able to learn the fate of her parents or siblings and was haunted for the rest of her life by this knowledge. In Windsor, Ontario on the 9th of December 1955 at the age of 98, she slipped away serenely in her sleep. Rest in peace, Martha. ©

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English Publicans

Michelle Dennis looks at resources for finding your English publican ancestors

ENGLISH PUBS FEATURE IN MANY A MOVIE AND TV series, filled with colourful characters such as long-suffering barmaids, comical or surly publicans and loveable village rogues.



An old village pub in Hampshire, England. (Wikimedia Commons)

The public house as we know it today is very different from those before the 18th century, which were mainly alehouses that sold beer brewed on the premises. Larger hotels might provide food, stabling for horses and accommodation. In England, many pubs were bought by breweries with the object of selling only their company's products (tied houses).

The public house or brewery could be a tenancy or a managed house. The publican may be a manager on fixed wages, or responsible for his own trading income. The landlord may be tied to a brewery or in charge of a 'freehouse' (not tied to buying and selling beer from just one brewery).

Taverns and Inns were often larger premises and may have also offered travellers accommodation. Coaching Inns were normally about 10 miles apart in rural areas and often had attached stables for traveller's horses.

So, who became a publican or an innkeeper? Retired servants or tradesmen, legatees (those that received a

will legacy) – almost anyone that could afford to pay a license fee. Many children followed their parents into running pubs with the girls becoming servants, cooks, housemaids or barmaids, and the boys doing many duties such as cellarman (taking care of the barrels), potmen (keeping the pewter mugs clean and shiny) or ostlers (taking care of horses). Many women took over the running of the pub after the death of their husband or father.

If you, like myself, have an ancestor that lived and/or worked in an English hotel or pub, there are lots of places to find out more about them. Often publicans were not born into the trade but had another occupation first.



The Publican, hand colored etching 1799. (Creative Commons)



Village house, Winslow, Buckinghamshire. (Author photo)

My ancestor Thomas Rawbone was born in 1781 in Winslow, Buckinghamshire, England, to parents Thomas Rawbone, schoolmaster, and Hannah Taylor. His brother John was also a schoolmaster at Rogers Free School in Winslow in 1798. In 1814, in nearby Dorton, Thomas married Mary Reeves, daughter of gentleman farmer Christopher Reeves (1752-1828) and wife Ruth Parrott (1764-1819). Their marriage announcement appeared in the Oxford University and City Herald Newspaper found on *Find My Past*.

Thomas and Mary had eight children,

- Ann b 1816,
- Emma b 1818,
- John b 1820,
- Hardwicke b 1822,
- Julia b 1825,
- Mary b 1827,
- Martha b 1828,
- Elizabeth b 1829.

Five Guineas Reward.

STOLEN or STRAYED, on Sunday night, or early on Monday Morning last, from a Ground in the occupation of Mr. Thomas Rawbone, of Upper Winchendon, Bucks, a **GOLDEN DUN MARE**, about 14 hands high, mottled with dark brown about the neck and shoulders, black mane and tail, four black legs, the two hind heels white, the mane cut off all along the neck on the off-side, a cut sprigged tail, the hair considerably grown again.

If stolen, whoever will give information of the Offender or Offenders, shall, on his or their conviction, receive a reward of **FIVE GUINEAS**; and if strayed, whoever will give such information as may lead to the recovery of the mare, shall be handsomely rewarded for his trouble, by

THOMAS RAWBONE.

Upper Winchendon, Oct. 4th, 1822.

Thomas Rawbone newspaper notice in 1822 in the Oxford University and City Herald offering a reward for the return of a stolen horse. (Oxford University and City Herald)

The first six were born around Chalgrove, Oxfordshire and Upper Winchendon, Buckinghamshire, about 16 miles apart. The baptism registers of the children fortunately provide Thomas's occupation and his location for a period of 13 years, from 1816 to 1829.

Like his father and brother, Thomas began his working life as a schoolmaster, and can be found working as one in Chalgrove at the time of his first daughter Ann's baptism in 1816. He then moved to Upper Winchendon soon after 1816, residing there as a schoolmaster until about 1827 when he moved again, and by the time his daughter Mary was born in 1827, he resided in Upper Winslow.

By 1828, when daughter Martha was born, Thomas and his family had moved down to London and she was baptised at St James, Clerkenwell. This baptism record was the first clue that Thomas had a big change in occupation, and he is now listed as a victualler (a person licensed to sell alcohol) and publican living in Cowcross Street, Islington, London. The move coincided with the death of his wife Mary's father Christopher Reeves in 1828. Christopher Reeves was a gentleman farmer in Dorton, and left a large legacy for his daughter Mary, most likely enabling Thomas and Mary to buy or lease their first London hotel together.

RAY-REA		Robson's London	
Raven Ebenezer, Tallow chandler, 29 Sun st, Bishopsgate		Rayley Jno. S needle st	
Raven Geo. Surgeon, 10 Greville st, Hatton gdn		Rayley Richd.	
Raven Jno. Colonial broker, 43 Fenchurch st		Rayment J. & Westmin	
Raven Jno. Sealing wax manfr, 6 Clements la		Rayment Cha	
Raven Jno. S. Tea dealer, 83 Holborn bridge		Rayment Jam	
Raven W. Butcher, Grove st, Commercial rd		James's	
Raven Wm. Tobaccoist, 16 Eyre st hill		Rayment Jas.	
Ravenhill Wm. Linen draper, 34 & 35 Beech st		wharf, 41	
Ravens Thos. Cabinet manfr, 135 Goswell st		Rayment Jos.	
Ravenscroft T. & Son, Carpenters, 12 Maiden la, Covent garden		Raymond Cut	
Ravenscroft Humphrey, Patent elastic forensic wig maker, 3 Serie st, Lincolns inn		Raymond E.	
Ravenshaw Jas. Auctioneer, Snows fds, Bermmdsy		Raymond Edw	
Rawbone, Surgeon, 15 Kings rd, Chelsea		Raymond G.	
Rawbone Jno. Surgeon, 5 Charles st, Grosvenor sq		Raymond Geo	
Rawbone Thos. Redlion, 44 Cowcross st		Raymond Jas	
Rawbone Thos. 27 Surrey st Strand		Raymond Wm	
		Raynam Mar	

Robson's London Trade Directory 1830, Thomas Rawbone. (Google Books)

In 1828, a new Alehouses Act provided a framework for regulating inns and granting licences to sell beer, wine and spirits. In 1830, the Beer Act was passed, which meant innkeepers could now brew and sell beer from their premises. As a result, many more beer houses were opened, causing an influx of brewers and innkeepers into the City of London. It seems Thomas now operated as the publican of the "Red Lion" hotel at 44 Cowcross Street (*London City Directory*).

From 1522 in England, any person wanting to sell alcoholic drinks had to apply for an annual licence



from the Quarter or Petty Sessions. Landlords had to make an annual statement that they would 'not keep a disorderly house' and enter into certain obligations before the court could issue a license. This form of legal pledge or obligation is known as a Recognizance or Bond. Landlords that failed to adhere to these requirements would appear before the Quarter or Petty Sessions Courts on charges of 'keeping a disorderly house' and could have their license revoked. County Records Offices hold these records.

In 1828, Thomas was listed in the annual *Register of Victuallers Recognizances 1828-29* Finsbury Division, Parish of Sepulchre. The records state - At a General Meeting in March 1828, Person Licensed - Rawbone, Thomas, Sign of House - Red Lion; Where situated - Cowcross st, London. The London Metropolitan Archives holds Licensed Victuallers records for Middlesex from 1552 at https://search.lma.gov.uk/rg-pdf-creator/index.php?research_guide=68.

The Licenses may provide the pub name and name and address of the licensee, and details of disqualification of the premises and a record of any convictions. Two witnesses would also sign as guarantors who vouched for the applicant's principles of honesty and decency. Sometimes there will also be correspondence, copies of bonds and notes with the records.

In 1833, The *London City Directory* advised that Thomas Rawbone was now at 20 Bath Place, New Road, Marylebone where he was listed as a publican and wine and spirit merchant of the "Adam and Eve" hotel.

By 1839, *Pigot's Commercial Directory of London* lists Thomas of 119 Tottenham Court Rd, under the Wine and Spirit Vaults category. The property was known



119 Tottenham Court Rd, London, premises of Thomas Rawbone. (London Street Views Website)



Northumberland Arms Hotel, St Pancras, London, publican Thomas Rawbone, 1841 (Author photo)

as the "Northumberland Arms" and was on the corner of Grafton Street. Two of Thomas and Mary's children, Hardwicke and Ann, are residing at this address in Tottenham Court Rd, St. Pancras, London, on the night of the 1841 census. Hardwicke is listed as the publican, and Ann is living with him, as well as several bar staff.

In the *London Commercial Directory* for 1846, Thomas is listed under Rawbone and Hawks, scotch ale brewers, Holywood Brewery, Little Chelsea.

Trade and Street Directories are useful in tracking down the names of landlords, pubs and locations. The *Historical Directories* website holds trade directories from the 1760s to the 1910s for all of England. *London City Directories* can be found on Ancestry, <https://www.ancestry.co.uk/search/collections/61265/>.

Electoral registers are great for pinpointing an ancestor's residential address. Ancestry holds the London Electoral Registers for 1832-1965, www.ancestry.com.au/search/collections/1795.

Parish registers may also give clues as to your ancestor's occupation and address (especially baptisms), and census records are invaluable in seeing how many people worked in the hotel over the years, and the exact street location.

Land records are also worth consulting, especially if your pub of interest is in a rural area and more likely to have a small plot of land attached. Enclosure maps, ordnance surveys, tithe records, and valuation office returns may all give more information on a property. The Land Registry holds records of title deeds, www.landregistry.gov.uk.

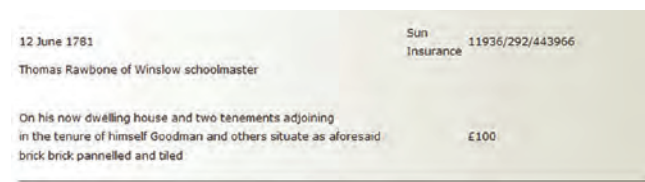
Newspapers are also invaluable for finding out about publicans, their staff and the pubs they ran. You may

find notices of sale, advertisements, court cases involving pubs or publicans, departure of long-serving landlords, pub activities, or charity work of local prominent publicans, <https://www.britishnewspaperarchive.co.uk>

A few years later in 1846, an advertisement appeared in the *Law Times of London* newspaper regarding the dissolution of the partnership between T Rawbone and E Hawks, Brewers of Fulham Road in Chelsea.

In the Era Newspaper on 17 October 1847, Thomas Rawbone is listed under Transfer of Licenses for Islington – “Castle,” Holloway Rd. License transferred from John Tapps to Thomas Rawbone. “The Castle” later changed its name to “The Bailey.”

Apprenticeship Records – Brewers and publicans employed apprentices which may be found in *Stamp Duty Tax Registers* and *Brewers and Innkeepers Livery records*, www.ancestry.com.au/search/collections/1851.



Sun Fire Insurance policy 1781 Thomas Rawbone. (Winslow History Webs)

Records of the Fire Insurance companies are indexed online on the UK National Archives and the London Metropolitan Archives (LMA) website. The LMA holds the records of companies which were involved in insuring property against fire. Search by the name or address of the hotel, or publican, and obtain the full record from the London Metropolitan Archives or the relevant County Archives, <https://search.lma.gov.uk>.

Guilds – Both the Worshipful Company of Brewers and the Worshipful Company of Innholders (publicans) were once responsible for governing the beer trade and houses in London, www.brewershall.co.uk.

Blogs – The London Street Views blog has lots of genealogical information about the people that lived at various addresses in London. Thomas Rawbone appears in the collection, at his wine vaults at 119 Tottenham Court Road, London including a sketch of his property, <https://londonstreetviews.wordpress.com>.

Pictures – if your ancestor owned or worked in a public house in the Oxfordshire and Buckinghamshire regions of England, another somewhat quirky place to look for information is the website of the TV Show *Midsomer Murders Locations Index*. Locate your

village, e.g., Thomas Rawbone retired to Brill, Buckinghamshire. I can see that the village of Brill appeared in three episodes of the popular TV murder mystery show, and clicking on the Brill link gives me photos of the village pub (The Red Lion), the church, and other town buildings.

Rate Books list the householder, landlord, rate levied and a brief description of the premises. Records will usually be found in local record offices, but Ancestry does have a good collection for London.

Wills can also be genealogical gems, and publicans are likely to have left a will, especially if they had property to bequeath. The attached inventory may also give a detailed description of the property including the fixtures and furnishings. Many wills, such as those proved in the Prerogative Court of Canterbury are available free to download from the UK National Archives, <https://discovery.nationalarchives.gov.uk>.

Thomas's wife Mary Rawbone died on 17 December 1849 at Holloway Road, Islington (at their 'Castle' hotel). The death duty index registers for 1849 include Mary Rawbone, residence Holloway Rd, to her son the Rev. Hardwicke Rawbone of Birmingham. Mary was buried at St James, Westminster, Piccadilly, London, aged 59.



Annie Rawbone who worked in the Northumberland Arms with her father Thomas until her marriage in 1846. (Author photo)



Mary's will, written 1 October 1849, just three months before she died, mentions that she received 1,000 pounds in stock left to her by her father Christopher Reeves, and that she wished to bequeath the stock to her four surviving named children – her son Hardwicke, and three daughters Mary, Ann and Elizabeth. She appointed her son Hardwicke the sole executor.

The Reverend Hardwicke Rawbone (who later changed his name to Rathbone) was first a publican like his father, then attended Cambridge University in 1842 and later became a clergyman. More occupation changes.

Daughter Annie had married in 1846 and had moved to Mile End, Stepney with her husband Dr. Samson Davis. Dr Davis was listed as practising medicine at 116 Tottenham Court Road, Marylebone, right near Annie's father's pub at 119 Tottenham Court Road "The Northumberland Arms." It is not hard to imagine how they met!

PARTNERSHIPS DISSOLVED.
W. J. and J. G. Bell, Newcastle-upon-Tyne, booksellers—Gill and Phillips, Easingwold, Yorkshire, attorneys—Barnes and Haines Sloane-street, wine merchants—J. C. Wilkins, and J. and W. Foster Ann-street, Birmingham, auctioneers—Blackwell, Jones, jun., and Oakes, Kington, Staffordshire, and Dudley, Worcestershire iron and coal masters—Rawbone and Hawks, Fulham-road, Little Chelsea, common brewers—J. K. and S. H. Blackwell, and J. Jones jun., Dudley, Worcestershire, iron and coal masters; as far as re

Thomas Rawbone partnerships dissolved.

Census records can be very revealing. Two years later, in the 1851 census, the remainder of the family (Thomas and daughters Mary and Elizabeth) can be still found at 1 Albion Place, Holloway Rd, Islington, London running the Castle Hotel. Thomas Rawbone was a widower, aged 68, occupation licensed victualler, born in Winslow, Buckinghamshire. With him are his two unmarried daughters, Mary, aged 24, born in Upper Winslow and Elizabeth, aged 21, born at Clerkenwell, Middlesex. There is also James the barman, and two servants, Eliza Long and Sarah Neil.

Publican and Pub Resources

Ancestry holds a vast collection of records including alehouse license records, pub blacklists, licensed victuallers, register of recognizances, etc., - www.ancestry.co.uk

UK City and Country Directories 1766-1946 - www.ancestry.co.uk/search/collections/3145

Historical Directories - <https://specialcollections.le.ac.uk/digital/collection/p16445coll4>

National Brewery Centre Archives - ledgers, books, plans, photographs from the breweries around the UK, www.nbcarchives.co.uk

London Metropolitan Archives holds the records for the Worshipful Company of Brewers - https://search.lma.gov.uk/LMA_DOC/CLC_L_BF.PDF

London Metropolitan Archives Research Guide 45: Licensed Victuallers Records - https://search.lma.gov.uk/scripts/mwimain.dll/144/RESEARCH_GUIDES/web_detail_rg?SESSIONSEARCH&exp=SIGN+92

Pub History - 1600 to 1940 offering advice on researching a pub and historic directory listings of public houses covering London and a number of English counties. Search by pub name, surname, street name, district etc. <https://pubshistory.com>

Pub Heritage – a website devoted to pubs with historic interiors, <https://pubheritage.camra.org.uk>

Deadpubs, taverns and tokens - historical site about early London coffee Houses and Taverns, <https://deadpubs.co.uk>

Closed Pubs – a website dedicated to lost and closed pubs, mainly in London, www.closedpubs.co.uk

Inn Sign Society – Inn signs, origins of pub names, etc., <https://innsignsociety.com>

Pub History by Simon Fowler - links and advice for researching pubs, brewers and barmaids and tracing ancestors who worked in pubs, www.sfwolder.force9.co.uk/page_12.htm

The Brewery History Society – books, journals, defunct breweries, archives, etc., www.breweryhistory.com

Beer Blogs – How to Trace UK Brewery's History - <https://boakandbailey.com/2015/05/how-to-trace-a-uk-brewerys-history>


In the 1851 Finsbury Petty Sessions, Thomas, when applying for his yearly victualler's license, was named as the Publican of the Castle Hotel at 81 Holloway Rd., and soon after the hotel became "The Bailey."

By 1854 it seems Thomas had had enough of his London publican's life, and had retired to Chilton, three miles from Brill in Buckinghamshire, and on 21 March 1854, aged 64, he married again to widow Anne Griffin in Brill in Buckinghamshire. His father was named as Thomas Rawbone, schoolmaster.

Soon after Thomas's marriage to Anne, his spinster daughter, Elizabeth Rawbone, also died in Brill in 1855, aged only 26 years. In her will she left her estate jointly to her father Thomas and her siblings Hardwicke, Anne and Mary, including two cottages situated in Little Chapel Street, Westminster, London, so it seems the pubs were a profitable enterprise. Thomas died on 20 December 1856, aged 75 years at his home in Brill.

Only three weeks earlier, Thomas had written an extensive will on 2 December 1856, stating he was

of sound mind, with beneficiaries being his wife, son, two daughters and a son-in-law. He left extensive legacies to his wife and children, including the interest of the small fee farm rents at Bierton by Aylesbury to his son Hardwicke. The will detailed his personal possessions – a silver snuffbox, a gold watch and chain, a diamond ring and wearing apparel, declaring a man of property, investments, and jewellery, and he obviously wanted to keep it in the family.

His second wife Anne (Griffin nee Welford) died in 1863, aged 75 in Brill and was buried with Thomas. When her will was probated in 1864, her remaining estate of less than 200 pounds was proved by her sole executor, John Jennings of Brill, a builder. Thomas had made sure that all his previous wealth from his first wife and that of his own making was bequeathed only to his own children and continued in the family line. Not bad for a village schoolmaster. 

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Here's What's Coming...

Ancestral Movements in Britain and Beyond

DNA & Migration • FreeForm Review

Missing Ancestors: William Henry Northwood

Researching Mariners • Pursuit of Leisure

Regular Columns and More!

Line-Up Will Contain More than the Above • Final Contents Subject to Change

Within A Legal Framework: The Law and Our Ancestors

by Sue Lisk

TOO MANY CHOICES. RETRACTABLE? ROTARY? T-POST? Folding frame? I'd been accustomed to simply stringing a line between two trees and using clothespins to secure wet laundry. The sun and the breeze took care of the rest.

But here the trees were too far apart. The neighbors were too close. I would have to adapt to this new reality.

A friend asked if an outdoor clothesline was even permissible where I lived. It had never occurred to me that a backyard line could be problematic. Much to my surprise, I discovered that the residents of my state had considered the matter and had ensured that there was Right-To-Dry legislation on the books. Towels flapping in the breeze would not result in a jail sentence for me or in the confiscation of my laundry.

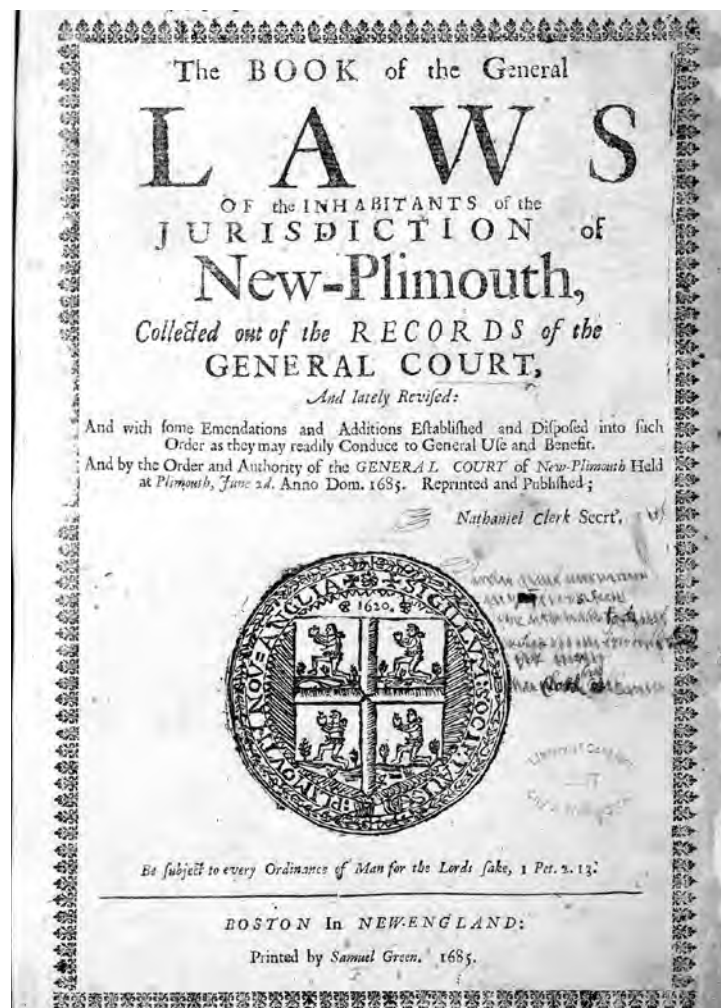
Although most of our ancestors would not have had to ponder this esoteric question, their lives would have been circumscribed by laws of other types. Learning more about some of these laws and the legal records associated with them is essential for family historians. Online guides and websites that focus on legal subjects of concern in the past can help orient us. I invite you to consider several of these with me.

Laws and Genealogy: An Overview

Crista Cowan, "The Barefoot Genealogist" associated with Ancestry.com, offers an introduction to some of the ways in which laws are relevant to family historians. You'll find her video presentation "How Laws Affect the Records Created About Your Ancestors" at https://www.youtube.com/watch?v=PJLk_JHXznE.

Her stated goal is to encourage you to begin to think about how laws of the past could have affected your ancestors and relatives and to realize that every law would have been the product of its unique historical context.

Besides considering what records laws would have generated, family historians must also learn whether a particular record type is currently available. For example, in describing the U.S. Federal Census, Crista points out that a U.S. Federal Census is released only after the passage of 72 years, whereas in Australia, the



When the colony of New-Plimouth was first settled, the establishment of laws to govern its inhabitants was of great importance. The book of the general laws of the inhabitants of the jurisdiction of New-Plimouth, c. 1685. (Library of Congress)

census is used solely for Government tabulation purposes and is never released to the public.

Crista discusses immigration: the laws associated with it have determined who could have entered and left a particular country at a given point in time. Naturalization laws governed who and under what circumstances an individual could become a citizen. Specific records would have been created in each of these cases. Family historians should familiarize themselves with these laws in order to know what records to seek out and how to draw conclusions based on the information they contain.

Marriage laws and divorce laws also varied greatly from place to place. Crista gives the example of states where interracial marriages were allowed and stresses the importance of knowing the dates at which these laws changed. And the legal marriage age and the conditions allowing for divorce changed in many states throughout history.

Inheritance laws would also have affected our ancestors. Whether



You may be able to locate legal records giving details of your ancestors' apprenticeships. A master tailor supervises an apprentice measuring a "customer" while another apprentice sews in the Tailor Shop at Colonial Williamsburg, Williamsburg, VA, Carol M. Highsmith. (Library of Congress)

a person died with a legally valid will in place (testate) or without one (intestate) is important to determine. Crista notes the rich family information contained in court records that would have been created when an individual died intestate.

She also discusses some of the matters related to property ownership, adoption and guardianship that genealogists need to take into account when conducting their research. Learning about laws such as those concerning apprenticeships, manumission and legitimacy could also be essential when searching for information about certain ancestors or relatives.

Among the resources Crista lists at the end of her talk, the Legal Genealogist, Cyndi's List and Google are still invaluable in assisting genealogists to develop a better understanding of laws that would have affected their ancestors and relatives.

The Blues

"Blue laws" in some form date back to the thirteenth century in England. The term itself is of uncertain origin but first referred to the laws restricting many activities on Sunday. In centuries past they played a major role in regulating the lives of our ancestors on the Lord's Day. (The notion of blue



Many of our ancestors were subject to the laws governing immigration to the U.S. Immigration processing reenactment inside the Ellis Island immigration station, Jersey City, NJ, Carol M. Highsmith. (Library of Congress)



Blue laws prohibited many secular activities on the Sabbath. An illustration showing a man dreaming about enforcing the blue laws by punishing young people in various ways, Puck, c. 1904. (Library of Congress)

laws being associated with the prohibition of liquor sales on Sunday is of modern date.)

The Newtown Bee of Newtown, CT offers an article titled “Blue Laws: When Puritan Values Were The Law” at <https://www.newtownbee.com/10052000/blue-laws-when-puritan-values-were-the-law/>. The

article shows errors in the display of some of the characters but is nonetheless easy to read and instructive.

The author offers some background as to the origin of New Haven Colony laws and then gives specific examples of the application of some of the early blue laws.



Prohibition, established by the 18th Amendment, prohibited the production, importation, transportation, and sale of alcoholic beverages in the U.S and would have affected many of our ancestors. The interior of a crowded bar minutes before midnight on 30 June 1919, when wartime Prohibition went into effect in New York City. (Library of Congress)

Although the penalties on record were sometimes severe, it is unclear whether they were ever enforced. Many of the transgressions described here seem comical now, such as the case of a couple that was prosecuted in 1670 for sitting under an apple tree on the Sabbath. Even activities like raccoon hunting and cattle driving were forbidden on Sundays.

And in 1906, the federal government of Canada enacted the Lord's Day Act.

You will enjoy an article describing the Act's effect in Toronto, Ontario accessible at <https://www.thestar.com/yourtoronto/once-upon-a-city-archives/2015/11/26/once-upon-a-city-when-tobogganing-was-a-crime-in-toronto.html>.

Land office in Oklahoma. (Library of Congress)

The author informs us that although during the 1800s individuals were encouraged to spend Sundays in quiet pursuits, it was not until 1906 that specific activities were legally curtailed on Sundays. She repeats the words of one J.K. Macdonald from the *Toronto Daily Star*: “If our boys and girls disregard the Lord's Day...they will not grow up to be good citizens of our fair city.”

Tobogganing and playing on swings and slides were some of the activities forbidden on the Sabbath. Despite numerous protests, the by-law remained in effect until 1961.

Home Sweet Home

In 1862, Abraham Lincoln signed into law a piece of legislation with far-reaching consequences. The Homestead Act of 1862 defined how public land would be distributed to private citizens. The National Archives provides a succinct overview of the effects of the Act at <https://www.archives.gov/milestone-documents/homestead-act>.



Land records of various types may provide valuable information about your ancestors. Land office in Oklahoma. (Library of Congress)

It also offers a transcript of the Act.

The Homestead Act established that anyone who wished to file a claim for a 160-acre land parcel had to be the head of a household or had to be at least 21 years old. This enabled even non-citizens who intended to become citizens and who had not borne arms against the United States to file land claims. Formerly enslaved individuals and single women also had the option to file claims for land parcels.

The law required claimants to pay a minimal registration fee. But they then had to live on the land and cultivate it, which was considered a means of “improving” it. After five years, the claimant would own the land.

The National Park Service presents a video titled “The Building Blocks of the Homestead Act of 1862” that offers useful background information related to the Act; access it at <https://www.nps.gov/home/learn/historyculture/aboutthehomesteadactlaw.htm>. It demonstrates

how the Act contributed to the marginalization and removal of Native Americans from their lands and how it was interconnected with many issues concerning slavery both before and after the Act’s passage.

Under the title “Native Americans and the Homestead Act” you’ll encounter an article covering various aspects of the subject but also an important video titled “Native American Perspectives on Land Laws”.

The homesteading process left many records for genealogists to explore. To learn more about these records and where you should search for them, consult <https://www.nps.gov/home/learn/historyculture/homesteadrecords.htm>. Each claim was associated with a land patent and a case file. The National Archives holds all land patent claims. Halfway down the page you’ll find instructions for how to request non-digitized records from the Archives. And you’ll also learn where you can access digitized records and land patent information.

You can explore the findings of ongoing homesteading research at <https://www.nps.gov/home/learn/historyculture/research.htm>. The more you know about the historical context of a law, the more you’ll appreciate how it may have affected your ancestors and relatives.

Learning about the historical situation or events leading to the passage of a particular law can be as important as learning about the law itself. A documentary film titled “Drying for Freedom” explores the struggle to end clothesline restrictions. In the future, if taken out of context, will laws regulating clotheslines be considered as laughable as determining where donkeys can legally nap? In Arizona it’s a crime for a donkey to sleep in a bathtub.

I’ll let you look into the story behind that one. ☺

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VOICES OF THE DEAD

Where You Might Find Your Ancestors' Words Recorded

by Robbie Gorr

HAVE YOU EVER WONDERED WHAT YOUR ANCESTORS WERE REALLY like? What did they think about and how did they speak? It may seem impossible to know this kind of information since most of our ancestors are long since departed and we assume that their thoughts and words were not important enough to have been preserved in form other than memory. After all, most were just ordinary folk going about their daily lives in relative anonymity and so the likelihood of discovering their recorded words or thoughts and, through those, getting to know them on a more personal basis is highly improbable and unlikely. But you never know until you check and there are some places you can search where you just might be amazed to find that your ancestors' words actually may have been recorded for posterity.



Our most recent ancestors — parents, grandparents and even great-grandparents — may have been memorialized on some of the technology that was commonly available during the mid- to late twentieth century including voices recorded on cassette tapes or images and voices captured on film or on videotape. (Photo by jsawkins on Creative Commons)



You won't need to hold a séance or use a Ouija board to hear the voices of your ancestors if you can find where their words may have been recorded for posterity. A séance scene from the 1944 supernatural thriller *The Uninvited*. (Photo by kowitz on Creative Commons)

Cassette, Film & Video

Our most recent ancestors — parents, grandparents and even great-grandparents — although they may be recalled to life in our memories, may have been recorded on some of the technology that was commonly available during the mid- to late twentieth century and therefore still be available for all to hear. Voices recorded on cassette tapes or images and voices captured on film or on videotape are all possibilities for those early home movie enthusiasts and tape recorder aficionados.

If any of the formats available have survived and you can locate them stored away in attics, basements, garages or storage units, you may be able to see and hear family members from the last generations as they once were, on vacation, getting married or just mugging for the camera.

But such memorable clips of special events and daily life need to be both preserved and converted to files that are accessible with modern technology.

There are many videos available on YouTube that take you step-by-step through the process of transferring old visual media to more easily accessible digital files. Among those are a series of *Genealogy 101* tips including

- Tip 67 *Digitizing 8mm or Super 8 Film*
www.youtube.com/watch?v=APu8uQGBWrw
- Tip 68 *Digitizing Video from VHS Tapes*
www.youtube.com/watch?v=Tp-iAuE_exE

○ Tip 69 *Digitizing Audio from Cassette Tapes*
www.youtube.com/watch?v=Wa7zIXSEoSk.

Alternatively, you can also always hire a professional to do the work which can mean a higher quality final product for the expense.

And, of course, you will want to preserve the original cassette, films and videotapes by packing them in protective containers and using archival quality materials as well as finding the right environment to store them.

Diaries & Journals

For those ancestors that we may never have met, their thoughts and words may yet be heard when read in documents that they wrote and left behind. Among the most personal and intimate of these texts has to be diaries and journals kept by our predecessors, in which they recorded memories, stories, secrets and daily thoughts. Their firsthand accounts have the potential to provide us with an extraordinary glimpse of their everyday experiences and, occasionally, of

important events that they witnessed or which affected them.

To any family historian, discovering a diary or journal kept by an ancestor is akin to striking genealogical gold. The information and insight they contain is priceless and they also provide excellent examples of your forefathers' literary abilities and penmanship. Such valuable documents should be both preserved and shared. The YouTube video *What To Do With Old Journals or Diaries- Tips to Preserve History* (www.youtube.com/watch?v=t7O7vv9d2Ak) by *Family History Fanatics* lists six important steps to protect the legacy of these records. Check out also the blog *A Genealogist In The Archives* for the entry *Preserving Diaries and Journals* (<http://agenealogistinthearchives.blogspot.com/2016/11/preserving-diaries-and-journals.html>) for the simplest method of protecting these precious writings.

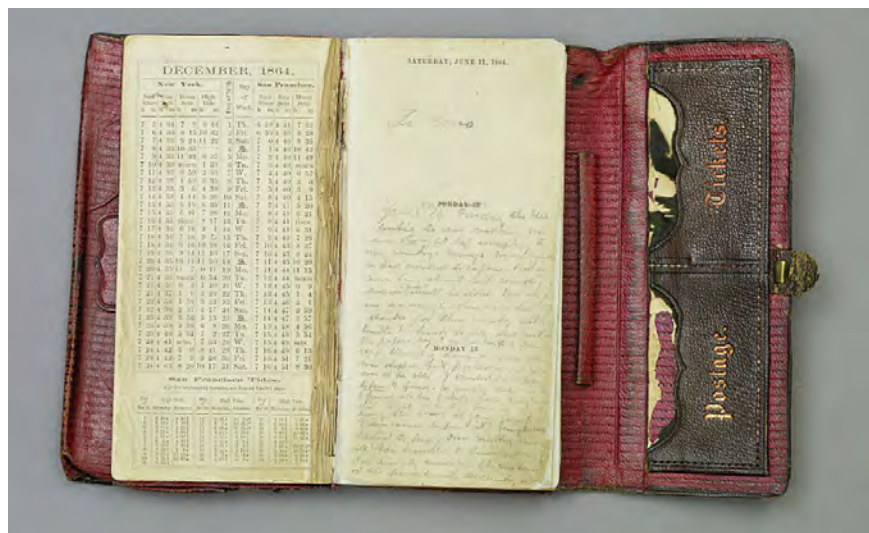
Unfortunately not all of us are fortunate to have discovered diaries or journals, even work journals or calendars, belonging to our ancestors. But that does not mean, however, that our ancestors

may not be mentioned in the writings of someone else. Check local libraries, museums and archives near where your ancestors lived to see if any of these types of writings have been preserved. Look especially for the writings of distant relatives, friends, neighbors and employers of your ancestors, and even the diaries of the local minister who may have recorded some tidbit of information from your family members.

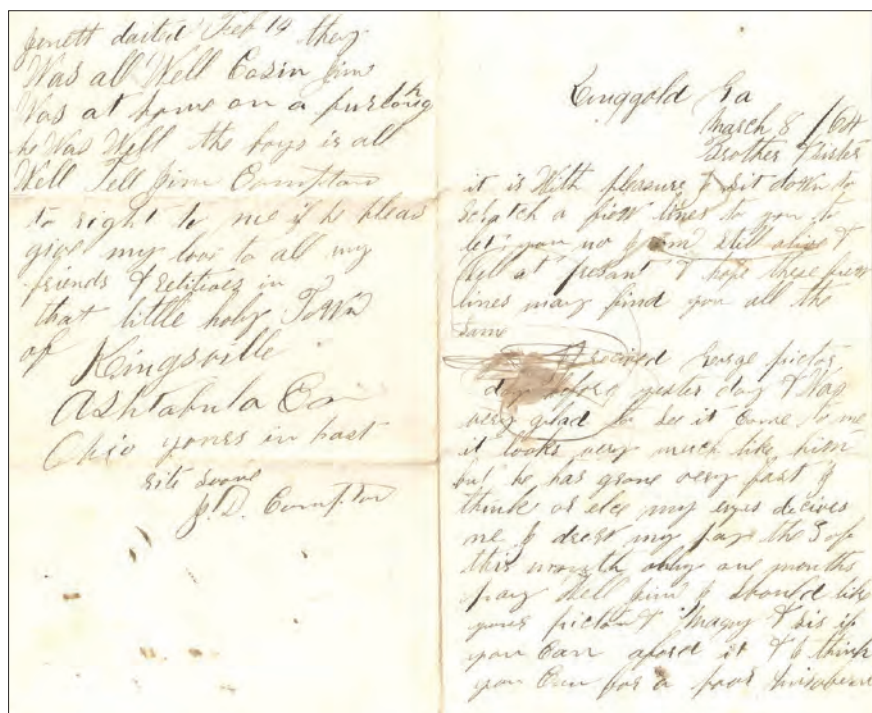
Cards, Letters & Other Ephemera

Cards and letters are also important sources of family information having also been personally handwritten by our ancestors. They were often written with some purpose and intent to inquire of or inform the recipients and, as such, they may also contain statements of personal and confidential information and intelligence. These, if they still exist, are often found in collections stored in boxes in family attics, closets and basements where they may not have been seen for many years. Occasionally letters written by family members have been found among original church records and business records as well as in libraries, archives and museums as part of their local history collections. It may even be possible to purchase an ancestor's Civil War letters from a collector selling them online.

Some other possible items that may contain your ancestors' words include books where inscriptions may have been made inside the cover or notes written in the margins of the pages, yearbooks and family bibles. Some unexpected places to discover writing is in old calendars, the captions in photo albums and scrapbooks and especially on the reverse side of old photographs. Other ephemera



Diaries and journals are among the most personal and intimate texts written by our ancestors, in which they recorded memories, stories, secrets and daily thoughts. Their firsthand accounts have the potential to provide us with an extraordinary glimpse of their everyday experiences. The 1864 diary of presidential assassin John Wilkes Booth by Carol M. Highsmith (Photo from Library of Congress)



Cards and letters were often written with some purpose to inquire of or inform the recipients and may contain statements of personal and confidential information and intelligence. A Civil War letter written by Private John D. Compton in Georgia to his brother and sister back home in Ohio just a few months before his death at the Battle of Peachtree Creek in 1864. (Photo from author's family collection)

that you may come across and might ordinarily dismiss or discard, but which should be checked for writing, could include old envelopes, notes, tags, postcards or any other jottings found on loose bits of paper.

The website *FamilyTree.com* has a brief but comprehensive online article called *Finding Family Ephemera* (www.familytree.com/blog/finding-family-ephemera) that provides genealogists and family historians with multiple places to search to find these kinds of paper mementos. The same site has another more detailed article by Denise May Leverick entitled *Paper Ephemera: What it is and How to Use it for Genealogy* (<https://familytreemagazine.com/records/newspapers/pushing-papers>) that provides more information about the paper trail left by our families as well as where to find it and how to use it and display it.

Quotes & Interviews

In addition to articles about the lives and deeds of our ancestors that may appear in newspapers and periodicals, can sometimes be found first-hand interviews and reported testimonies by our family members from events in which they may have participated. Newspapers were often keen to report



Newspapers and periodicals may contain first-hand interviews and reported testimonies by our ancestors from events in which they may have participated, such as a court case in which they may have provided witness or character testimony or even as a member of the jury interviewed after the verdict. (Photo by NS Newsflash on Creative Commons)

word-for-word witness testimony to many headline news court cases and trials where an ancestor may have been one of several witnesses of character or to events or even a member of a jury interviewed after the verdict. Most pay websites that feature newspaper collections have a search engine to locate the recorded testimony or interview. A video by *Genealogy TV* entitled *How and Where to Research Newspapers for Genealogy and Family History* (www.youtube.com/watch?v=JezRoBfr8ho) provides much information and many tips to advance your research.

Often local or county history books, commonly published in the late nineteenth century, contain stories told by or about our ancestors and that frequently contain some record of interesting quotations or speech. These volumes can usually be located in library and archival local history collections although many can be found online as well. You can probably also locate original and reproduction copies of such volumes available for sale on the internet.

In more recent times, recorded and printed interviews with local seniors often have been part of high school or college writing courses in which the resulting interviews are published in printed form or collected as digital sound files. Many community and regional libraries also have similar oral history interviews with local senior residents, once funded by special government heritage grants, as part of their digital heritage collection.

Legal Documents

Wills and testaments are among the best known legal documents used in genealogical studies since they record the dying wishes and final thoughts of our ancestors. As

well as divulging the extent of a lifetime's accumulation of wealth and property, they are an open letter to family and to descendants that can disclose much about their personality and disposition and can also reveal the state of relationships with surviving family and friends. That last life document, although written in legal terms and phrases, is a window into the lifestyle and the mind of your ancestor at the culmination of their life and may still record their particular words and wishes as they expressed them. The YouTube video *How to Find Your Ancestor's Wills and Probate Files Online* (www.youtube.com/watch?v=9D0Krw4USOI) by *Family History Fanatics* provides some tips and advice to aid your search for online collections of such documents.

Land applications are another possible source of your ancestors' writing as they frequently included a personal letter composed and written by the applicant, often explaining their purpose in wanting to obtain legal title to the property and their suitability to hold it. Land applications, once held in county courthouses and record offices, are now more likely to be found in provincial, state and national archive collections.

And among the more unexpected records that may contain

the words of your forefathers are court reports and legal affidavits. These may be easier to locate if your ancestor's name appears as either the plaintiff or the defendant in a court case but often the most interesting documents are the unexpected ones where your ancestors were among a multitude of witnesses who wrote affidavits or gave testimony in court. Such legal documents can frequently be found in county registry offices and among the records of county courthouses. Many provincial and national archives also hold various similar historical documents. The article *Affidavits for Genealogy* on *The Genealogy Reporter* website (<https://thegenealogyreporter.com/affidavits-for-genealogy>) details the various types of affidavits in addition to those required as part of witness testimony.

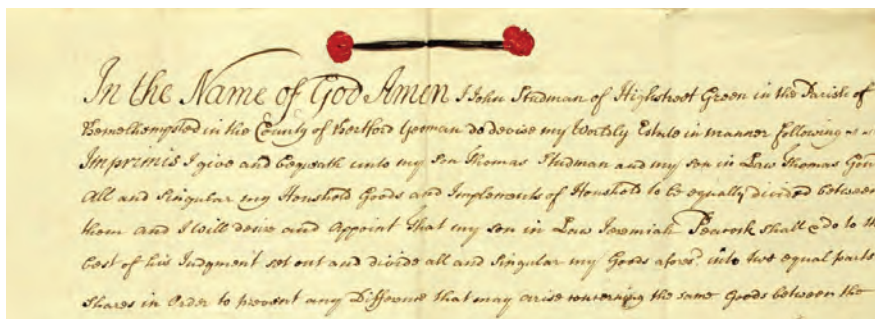
Reading the long-forgotten words of an ancestor can bring their character, disposition and temperament to life once more, like ghosts conjured at a séance or the messages passed from beyond by a Ouija board. Their style and manner of speech and writing will reflect their level of education as well as highlight their personality with its unique features, peculiarities and humor. And the use of colloquial language and expressions will also mark the time and



The voices of the dead can be heard again, without the aid of spiritual guidance, through their written or recorded words left behind, if you can find them. (Photo by InfoWire.dk on Creative Commons)

place in historical context. Having your ancestors speak to you from across the generations allows you to know and understand them and their lives in a much more detailed and intimate way.

Upon discovering the recorded words of an ancestor, you might consider creating a digital audio file, perhaps read by someone with a similar local dialect or accent to increase the realism and authenticity. You may also wish to add those words to a family history display in your home. Documents, copies or transcripts of the originals can be mounted and framed to exhibit or a particular phrase or expression can be printed or engraved. These talking pieces of your ancestor's own words, rediscovered and shared with others, could become treasured heirlooms of your ongoing family history and allow future generations to know their forebears more personally. ¹⁶



Wills and testaments are among the best known legal documents used in genealogical research and may record an ancestor's particular words and wishes as they expressed them. The 1728 will of John Studman of Hemel Hempstead, England appointing his son-in-law Jeremiah Peacock to divide his possessions with equity to avoid "any Difference that may arise" between his heirs. (Photo by author)

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 was surprised to find the words of his 3-greats-grandfather James Holliday, describing both his early life and family, recorded in an affidavit for a headline court case in England.



Have You Mined Any Academic/Scholarly Brains Lately?

By Diane L. Richard

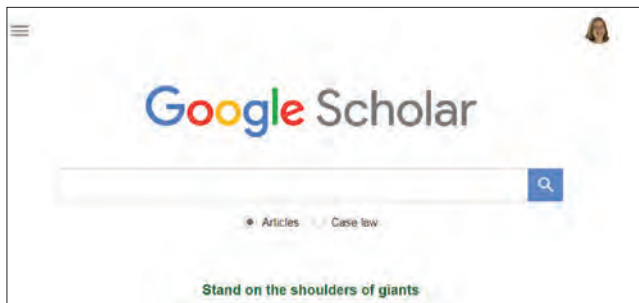
THOUGH WE HAVE MANY GO-TO GENEALOGICAL resources that are on our must-explore websites, Many family historians neglect to investigate what I call published academic/scholarly resources. There are many social historians and other academicians, archivists, librarians, etc., who are delving into topics and records that are genealogically relevant and ultimately publish their research. This often means they have done a “deep dive” or jumped down a “rabbit hole” that will benefit our genealogical journey. Let’s take advantage

of the work they have done. In my experience, I learn important historical context, gain a needed “big picture” overview, or get introduced to new to me original documents or resources to explore.

Let’s get our feet wet by exploring a few free public platforms where academics and scholars publish their materials – so-called Open Access material. I think that once you get a taste of what you might discover, you will be hooked and quickly add this resource category to your “go-to” research list.

Google Scholar

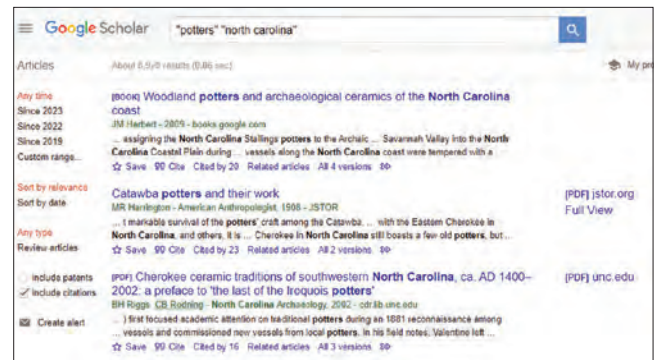
<https://scholar.google.com>



Note that the search options are Articles or Case Law. I focus on the former, though we all know that understanding the law helps us better interpret found records.

I first searched on potters + “North Carolina” and then found it better to search on “Potters” + “North Carolina” since Potter is a surname, and the results for several authors populated the list. Note that both articles [often in PDF format] and books are listed. You can independently search Google Books, <https://books.google.com>. Use the scholar interface to search both articles and books.

Besides gaining access to the discovered material, you can also create alerts; a convenient way to keep current on what is available for whatever topic interests you without having to revisit the website. One article identified is “An Evaluation of the



A search of “potters” + “North Carolina” on Google Scholar identified several relevant articles and books.

Utility of Carolina Clays for Woodland Potters” by Theresa E. McReynolds and Joseph M. Herbert, <http://rla.unc.edu/bragg/P2C.McReynolds&Herbert.SEAC.2004.pdf> which is found in the Research Laboratories of Archaeology housed at UNC, <https://archaeology.sites.unc.edu/home/rla>. A reminder that many archeological studies are relevant to our research. The research reports housed at Williamsburg come to mind, <https://research.colonialwilliamsburg.org/DigitalLibrary/research-reports>. I frequently reference this as archeological studies are often combined with research into the family and its history; so, some of the genealogical research has been done for us.

¹“Open access (OA) is a set of principles and a range of practices through which research outputs are distributed online, free of access charges or other barriers,” Open Access, Wikipedia, https://en.wikipedia.org/wiki/Open_access [accessed 3 February 2023]

Directory of Open Access Journals (DOAJ)

<https://doaj.org>



An extensive list of open-access journals from around the world. You can search for articles as well. Choose your focus as you search. Currently, over 130 countries and 80 languages are represented, sharing almost 20,000 journals and over 8.5 million articles. Based on some cursory research, the contents are heavily non-U.S. I would suggest starting with the other mentioned platforms first.

Szczepanski's List of Open Access Journals

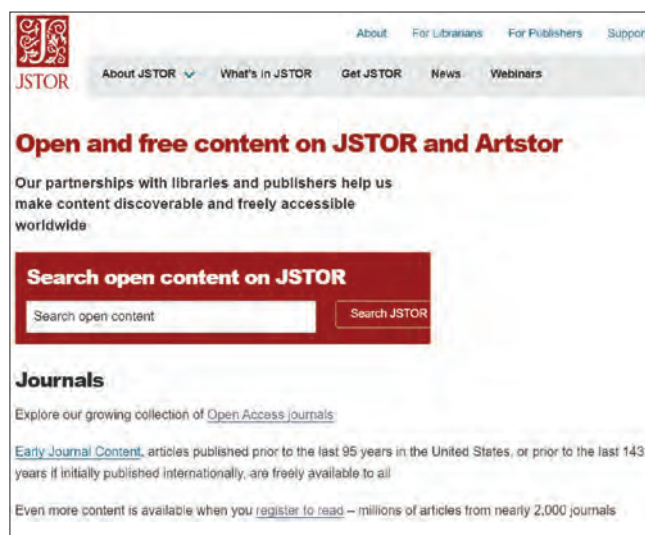
<https://www.ebsco.com/open-access/szczepanski-list>



Jan Szczepanski “began collecting free e-journal titles in the late 1990s” with a focus on humanities and social sciences. His 2018 list is available to researchers. It is in .doc format and downloadable. He has grouped the contents by category and there are just over 125,000 entries! As stated, the list includes “Scholarly, academic, intellectual, cultural, peer-reviewed or of interest, open access or accessible without cost” publications.

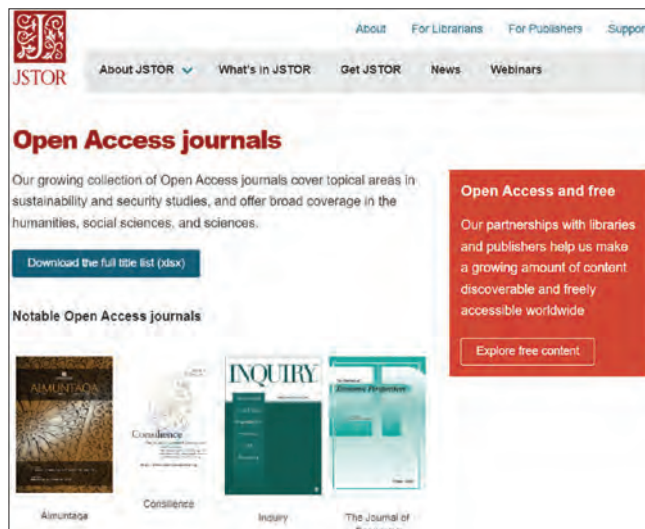
JSTOR + Open Access Material

<https://about.jstor.org/oa-and-free>



We have frequently discussed JSTOR and the wonderful content available for free, via a subscribing institution, and for a fee. Did you know JSTOR has a collection of “Open Access Journals?” Read here to learn more and access the full title list (in xlsx format), <https://about.jstor.org/oa-and-free/open-access-journals>.

And, as a registered individual (name and email address), you have access to “Early Journal Content” which “makes articles from hundreds of journals freely available to the public on the JSTOR platform. This includes journal content published prior to the last 95 years in the United States, or prior to the last 143 years if initially published internationally.” Some titles guaranteed to interest genealogists are *The William and Mary Quarterly*, *The South*



Carolina Historical and Genealogical Magazine, The Virginia Magazine of History and Biography, The Wisconsin Magazine of History, Register of Kentucky State Historical Society, North Carolina Historical Review, Philosophical Transactions (1683-1775), African American Studies, and much more!

Internet Archive +Scholar

<https://scholar.archive.org>



Interestingly, this platform references many of the ones we've already discussed. When I searched for Dutch + "North Carolina," entries were found on JSTOR, DOAJ, Szczepanski's list, and beyond. What are hopefully now familiar names of platforms containing "Open Access" material.

The Tags information, <https://scholar.archive.org/help#tags>, provides context on the platform where the

Previously viewed articles

November 22, 2022 – December 22, 2022

[Public Poor Relief in Colonial North Carolina](#)

[SOME ASPECTS OF NORTH CAROLINA PUBLIC POOR RELIEF, 1700-1860](#)

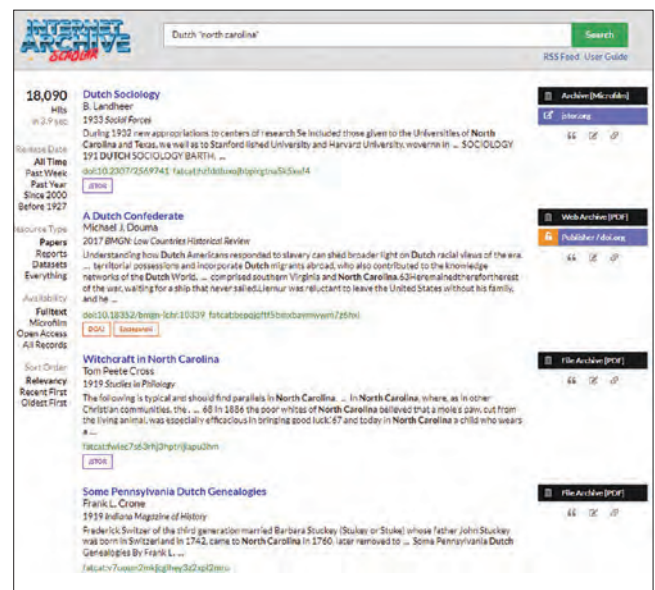
[Virginia Council Journals, 1726-1753 \(Continued\)](#)

[The Colonial Churches of Christ Church Parish, Middlesex County, Virginia](#)

[The Constable in Colonial North Carolina](#)

Here is the author's list of viewed articles for the named period. All provided historical context or needed information.

As we go to press, JSTOR still allows free access to 100 free read-online access articles. This doesn't encompass all JSTOR holdings and it includes a lot. As genealogists, we are often researching historically published material and that is just the type of journals/articles we can access.



A search of Internet Archives +Scholar on Dutch + "North Carolina" yield these results with links to the originating platform and or file archive.

references journal is housed, or the technology used.

This suggests that though you can explore the various "Open Access" platforms independently, this interface might expedite your search across several platforms. For example, when I searched on

Tags

Search results may have tag labels which provide additional context about the work. For example, indexes the journal is included in, or open platform technology used for publications.

Multiple Versions	There are multiple released "versions" or "editions" of this work, and bibliographic metadata for the "primary" is being shown. Click the title to see other versions
lang-en	The primary language of this work is different from the search interface language. The ISO two-letter language code is indicated
DOAJ	Published in a Directory of Open Access Journals publication, which implies that this is an Open Access work
Szczepanski	Publication indexed in Szczepanski's List of Open Access Journals, which implies that this is an Open Access work
Open Access	The work is believed to be "Open Access" for any other reason
SOELO	Published on a SciELO national platform
OJS	Published using Open Journal Systems software
Wordpress	Published using WordPress software
JSTOR	Preserved and/or hosted on the JSTOR digital preservation platform

The screenshot shows the AnthroSource website interface. At the top, there's a search bar and navigation links for 'JOURNALS' and 'TOPICS'. Below this, the article 'Catawba Potters and Their Work' by M. R. Harrington is displayed. The article title is in a red box. Below the title, it says 'First published: July-September 1908 | https://doi.org/10.1525/aa.1908.10.3.02a00030 | Citations: 7'. There are icons for PDF, TOOLS, and SHARE. On the right side, there's a 'Recommended' section with a list of related articles, including 'Catawba Indian Pottery: The Survival of a Folk Tradition' by Ronald D. Hixson and 'Social Relations Among Potters in Toluca Basin, Mexico' by Cynthia A. Comber.

Potters + "North Carolina" one article that caught my eye was "Catawba Potters and Their Work," M. R. Harrington, *American Anthropologist*, 1908. You can access this article directly via Internet Archive, https://ia600708.us.archive.org/view_archive.php?archive=/22/items/crossref-pre-1909-scholarly-works/10.1525%252Faa.1905.7.1.02a00150.zip&file=10.1525%252Faa.1908.10.3.02a00030.pdf or alternately, it takes you to AnthroSource which provides free access to historical issues of the *American Anthropologist*, <https://anthrosource.onlinelibrary.wiley.com/doi/abs/10.1525/aa.1908.10.3.02a00030>.

Once you learn of a digitized historical scholarly journal (e.g., *American Anthropologist*), you might want to further explore that platform.

Many academicians and scholars have explored the history of an event, period, place, craft, religion, etc. They have published many of their findings, conclusions, raw data, and more in scholarly and academic journals now available via numerous "Open Access" initiatives. Take advantage of this free-to-access material as part of your genealogy research plan.

Don't limit yourself to the platforms mentioned

The screenshot shows the North Carolina Digital Collections website. The main heading is 'North Carolina Folklore Society'. Below it, there's a description of the society and its journal. The journal is titled 'NORTH CAROLINA FOLKLORE SOCIETY' and is described as 'Promoting the appreciation, study, and preservation of North Carolina's rich folk cultural heritages'. There's a section for 'Explore past issues of The North Carolina Folklore Journal (NCFJ)', which has been in publication since 1948. Below this, there's a list of journals with their cover images and years. On the right side, there's a sidebar with filters for 'Find a specific issue by date (or by volume/number)' and 'Popular subjects'.

above. Sometimes just a quick Google™ (or the search engine of your choice) will yield other relevant "Open Access" publications. You may also find something like OpenUNC, which has an Open Access Journals page listing the more than 50 open-access journals published across UNC schools and disciplines, <https://openunc.org/open-access-journals>. One publication, *North Carolina Folklore*, is then found to be available via North Carolina Digital Collections, <https://digital.ncdcr.gov/digital/custom/nc-folklore-journal>. Or, maybe your interests are in Appalachia making the *Appalachian Curator* of interest, <http://libjournals.unca.edu/appalachiancurator>.

There are many hidden gems to be found in what has been published. It is worth a bit of time to see what you might discover. When you dip your toes into this pool of resources and discover any neat "Open Access" journals valuable to genealogists, I'd love to hear about them; reach out to me at mosaicrpm@gmail.com.

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.



A Preponderance of Evidence To Verify Your Existence

by Stephen L. W. Greene

ALL PHOTOS COURTESY OF THE AUTHOR

YOU'D THINK IT WOULD BE EASY TO VERIFY YOUR OWN life. That would certainly be true if you didn't have to provide an "overwhelming preponderance" of evidence. That's the standard for genealogists. It means having more than 50% proof your claims are true. Since it requires a precise intimate example to produce such perfection, the best place to begin is with yourself.

Fact No.1 is your own birth. For me, I was born on Sunday, 2 April 1944 at 11:29 in the morning, I have many proofs this happened, like my mother's testimony. Being a participant, she left behind a written record in a *Baby Book* that I still treasure. Immediately after I breached her womb – I came out in the unusual face first position – she recorded in the book her saying to Doctor Harry George La Forge (1902-1987), "I'm so glad, I didn't want to have the baby the day before, on April Fool's Day." He, being a very wise man, responded, "Glad it isn't Labor Day."

Second, I can cite some published accounts in the *Buffalo Courier Express* newspaper calling attention to my birth on that appointed day. I also have a piece of notebook paper that lists my weight from 18 April until 18 August. My poundage more than doubled from an initial seven!

My early years are documented in large pictures that appeared in the newspaper. The earliest one ran on 19 August 1945, and depicts me crawling towards the camera. A year later, the same publication confirms I have learned how to walk by showing me standing in a cornfield on 27 October 1946.

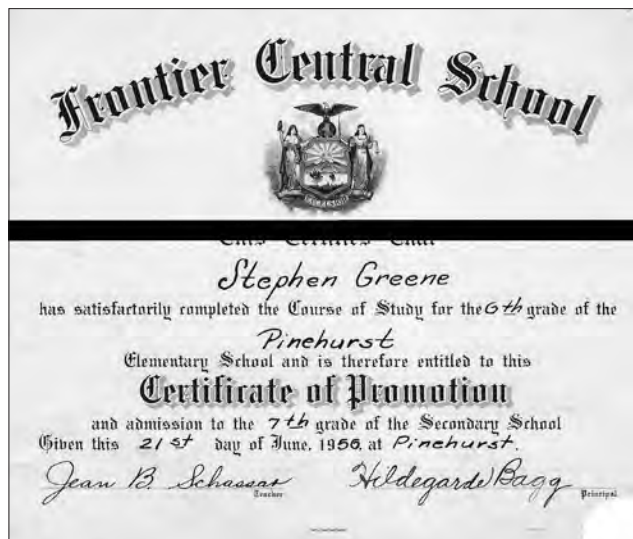
I have proof I went to grade school in Lake View, New York, with class and classmate pictures. I have a typewritten report from my Kindergarten teacher, Esther Watrous. She said my main problem was not being able to remember to bring anything back to school. Well, I certainly managed to take her note home to my mother and preserve it all these years!

I also have my third and fourth grade teacher, Peg Malican, to attest to my



Me crawling in 1946 in Buffalo.

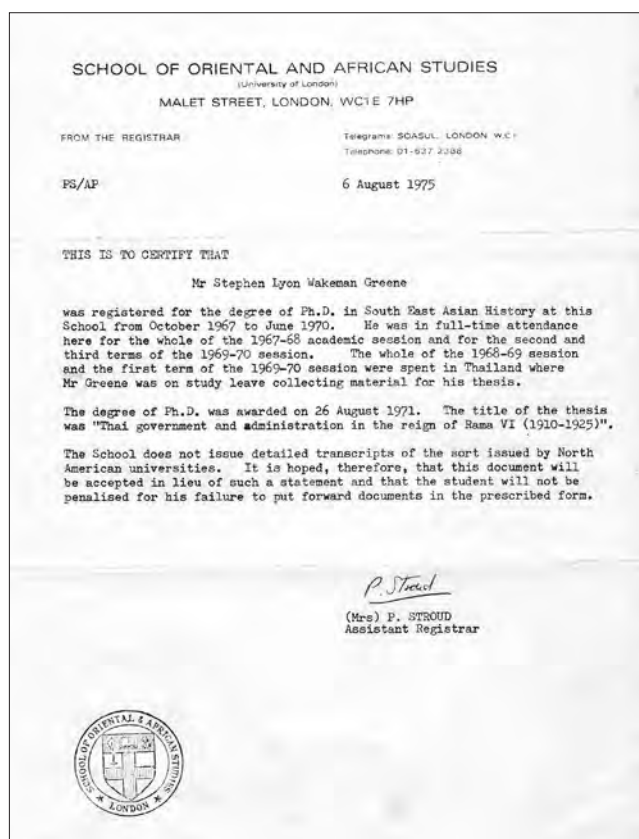
presence on earth. Unfortunately, she died in 2012, but I had the foresight to interview her a few years earlier and write an article about our shared experiences. In that piece she goes into great detail about how she flung erasers at me in class, <https://seiz2day.com/lakeviewny/PegMalican.pdf>. If there's still any doubt, I also have an article about my fifth and sixth grade teacher, Joe Klimschot. He too attests to my presence at Lake View School. And you've just got to believe him because he went on to become an NCAA Football referee working the Army-Navy games, Penn State, Alabama, and even the All-America Bowl at Birmingham, Alabama, in the 1980s. Refs never lie, do they? He, too, has passed away, in 2013. Those deaths point out the importance of getting the evidence as soon as possible.



My sixth-grade certificate from Frontier Central School.

The older I became, the dodgier my proof. I know I graduated from sixth grade. I have a certificate, albeit there's no official seal on it, but it is framed and hangs on my wall. I skipped seventh – no certificate for that – went to a private school for eighth, then got shipped off to Culver Military Academy when my parents split up. I forget about anything from that hellhole. But I could document my Culver graduation by citing their web page where my name is listed, more than likely in the vain hope that someday I would bequeath them some money. Hah!

I went to Cornell University in 1961. Then, on to UC Berkeley for an M.A., and SOAS at the University of London in England for a Ph.D. Some of those can be proven with official documents. I have written to England for such a piece of paper and they have replied they're English and don't do that, but that indeed I did attain my high degree. Had I stayed around



My Certificate from the School of Oriental and African Studies in London.

for the formal ceremony of being awarded my degree, I would have a picture of me shaking hands with the Queen Mother.

I goofed around for a few years before finally landing a teaching job, first at DeAnza College and then next door at San Jose State University (SJSU), which is my alma mater for another M.A. I got in the 1980s. As with my undergrad degree, I have a diploma sealed and signed. I eventually secured a teaching position in the SJSU Department of Journalism, received tenure, attested to by a letter from my Dean, and taught until 2010.

After I retired, I published a bunch of books about the Czech Republic where I went on a Fulbright scholarship, another book about my genealogy efforts, another about birds in a boathouse, a history of Thailand's King Rama VI and a slew of articles in *Your Genealogy Today*. They are all available on the internet. They are all listed under *Stephen L.W. Greene*.

That's my name, my story and I can prove every bit of it. ©

STEPHEN L. W. GREENE is a retired university professor who has written many articles and a handful of books.



Like Shooting Fish In a Barrel: Formulating Research Questions

by Sue Lisk

IN 1953, THE U.S. FLAMMABLE FABRICS ACT REQUIRED CHILDREN'S clothing to conform to certain safety standards to help protect children exposed to fires. As a result, manufacturers began to treat children's clothing with flame retardants. But in the late 1970s, research reports linked the highly toxic nature of the two main chemicals used in flame retardants with higher rates of cancer and other health problems in children.



Asking when an ancestor was born is one of the basic research questions you will want to pose. The birthday cake, Harry Whittier Frees, c. 1914. (Library of Congress)

One researcher conducted an experiment which involved dipping fabric from these chemically-treated pajamas into fishbowls containing goldfish. The fish died within hours. Because these chemicals could be absorbed through the skin of sleeping children when they perspired, the conclusions drawn from the results of this experiment contributed to eventual changes in the law. In explaining his findings to a newspaper reporter, the researcher jokingly concluded that “fish should never wear kids’ pajamas.”

Genealogy research questions may not always yield such amusing “alternative” answers, but these inquiries should always be the starting point for sound family history investigations. Several websites provide guidance for creating useful research questions. Let’s take a look at a few of them.

Tips from NYG&B

The New York Genealogical and Biographical Society provides advice for formulating effective research questions at <https://www.newyorkfamilyhistory.org/knowledgebase/are-you-asking-right-genealogy-research-question>.

Whether you’re just setting out on your family history journey or you have already been travelling genealogical roads and byways for some time, it’s wise to occasionally ask yourself whether your research questions are good ones. Anyone interested in pursuing family history is often tempted to follow enticing clues that surface or to pursue tantalizing tangents that are not obviously related to one’s current research goal.

Although you may be interested in finding out “everything” about one line of your family, or even about one individual in it, the article emphasizes the necessity of putting on genealogical blinders and focusing solely on discovering the answer to the research question you’re concentrating on at the moment. This technique will help ensure that you’ll follow a trail that will bear fruit and lead to sound conclusions.

The article considers what a research question is and how it should be formulated. It explains the importance of creating a research question that is specific. The author suggests beginning with a general question and breaking



Determining when one of your relatives graduated from a particular school or university could be a good research question. United States Naval Academy graduation, 6 June 1940. (Library of Congress)

it down into bite-size inquiries of a more specific nature. Tackled one by one, these more narrowly-focused questions will help you answer the more general question that interests you.

The piece also suggests that working with a specific research question that you're likely to be able to answer will help you stay motivated to continue to explore your family tree. And others will be more able to assist you in your search if you have defined a specific and realistic question to investigate.

The article suggests that you record what you already know about the ancestors you'd like to study and that you note down the supporting documents or evidence you already have. This process will help you determine what information you're missing and what information you hope to find.

Once you've discovered the basic facts concerning an ancestor, such as the dates of the individual's

birth, marriage and death, you'll be in a position to widen your research net to fill in the many blanks that remain. Don't stop with an outline when you can paint a more complete picture with intriguing facts and details.

Hints from Familylocket.com

Diana Elder and Nicole Dyer, a professional mother-daughter genealogy team, offer a step-by-step procedure for conducting your family history research. You can access the section devoted to formulating research questions at <https://familylocket.com/research-like-a-pro-part-1-whats-your-question/>.

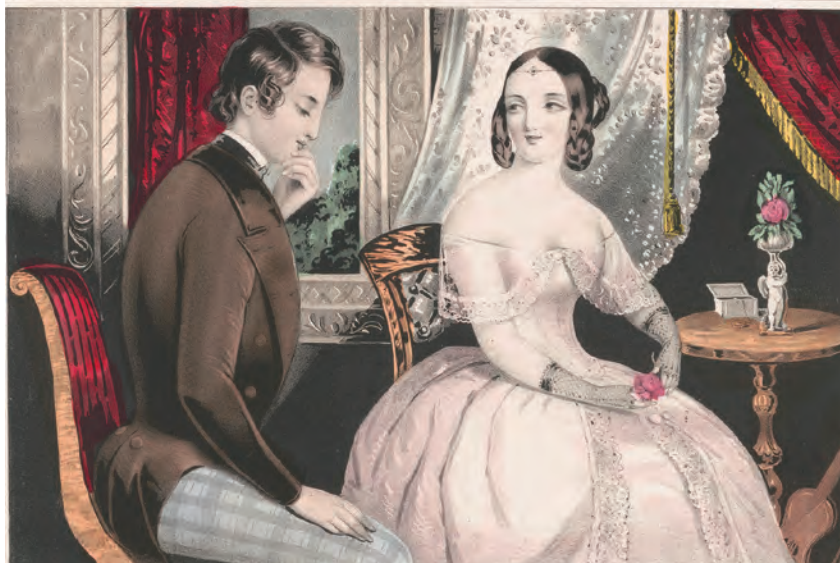
For family historians who have already begun their research, these genealogists suggest taking stock of the facts already entered in a family tree. This is a wise practice for researchers of all levels of experience. In doing so, you may find gaps you've never noticed before

or encounter conflicting conclusions that need to be corrected. You also may be inspired to search for answers to new questions that occur to you.

They suggest to "consider yourself your own client." You'll want to discover valuable information concerning the individuals in your family tree as efficiently as possible.

They classify research questions as usually being concerned with identifying an individual, confirming a family relationship, or discovering an individual's actions. They provide examples of each.

They then direct you to analyze your pedigree in order to choose a question. They use their relative, Cynthia Dillard, as a case in point and decide that they want to determine who her parents were. They provide an example of a hypothesis as to who her parents might be and how to formulate this as a specific research question. They also stress the importance of



If you would like to learn the circumstances under which your great-grandparents became engaged, you should break this down into several research questions of a more specific nature. Popping the question, c.1846. (Library of Congress)



You will probably be interested in confirming the date of your grandparents' marriage. This would be a good research question. The marriage, c. 1846. (Library of Congress)

recording your research questions so that you'll remember precisely what you've decided to investigate.

Advice from the BCG

In a short article titled "Ten-Minute Methodology: How to Ask Good Research Questions", Harold Henderson, a professional genealogist and a Trustee for the Board for Certification of Genealogists, recommends a procedure for devising effective research questions. Access it at <https://bcgcertification.org/ten-minute-methodology-how-to-ask-good-research-questions/>.

He describes an imaginary situation resembling many real ones that confront genealogists on a regular basis. Overwhelmed by unknowns, it is all too easy to try to answer many questions at once. He advises genealogists to slow down, take a breath, and then create specific research questions to be answered one at a time.

In his example, he suggests working from the known to the unknown for a fictitious individual named Jerome J. Jenkins. He explains how a research question related to discovering the identity of Jerome's father can be formulated so that the tentative answer can be verified in accordance with the Genealogical Proof Standard. He provides several examples of the sorts of records he might consult to answer his research question.

Mr. Henderson explains that by focusing on a narrow research question he could also end up discovering other interesting information about Jerome – the correct Jerome – which could lead to other research questions concerning him. Once he has answered his initial research question, he could devise other research questions about Jerome and develop appropriate research strategies likely to help him find the answers. This might also require him to learn how





Creole Genealogy & Culture

By Leslie Michele Derrough

PHOTOS COURTESY OF AUTHOR UNLESS OTHERWISE NOTED

CREOLE IS PROBABLY ONE OF THE MOST MISUNDERSTOOD WORDS in the English language. Is it an ethnicity or a culture? A language or a cuisine? Music, architecture or geographical community? In reality, it's all those things. If you live in Louisiana, then the word is very familiar and used in everyday language. But even those of us who were born and raised in the southern state tend to come up with a different definition of what Creole really means. So, determining whether you are Creole can have you scratching your head.



Don't neglect the books! Even though many documents and articles are now available to peruse online, don't forget the importance of physical books, newspapers, and magazines. They still contain a wealth of information that may only be accessible with a library card or a trip to your local bookstore, heritage center or museum. The books shown above were among ones I used for my research on Creoles. (Photo courtesy of author)

"In Louisiana, we have found evidence through research of early colonial history, that the original French colonials, as well as the later Spanish influence, identified all its people, white, black and mixed race, both free and enslaved, who were born in the new world (America) of old world stock (Europe and Africa) as Creole," explained Pat Marant Schexnayder, co-founder of LA Creole, a non-profit organization housed at Xavier University in New Orleans that focuses on family research intertwined

with the study of the history and culture of Creole Louisiana. "That included the offspring of Europeans, Africans and a mixture of both races. Therefore, the descendants of all these people can claim Creole heritage."

"Louisiana Creoles come in all colors and many do come from a diversity of mixtures of ethnicities and cultures, a diversity that became more complex over time as individuals from additional cultures settled in Louisiana and intertwined with existing Creole communities," reiterated Kent Peacock, Director of the Creole Heritage Center and Associate Professor of History at Northwestern State University of Louisiana.

Jay Schexnaydre, General Manager and genealogist at Laura Plantation (www.lauraplantation.com), about an hour from New Orleans, added even more detail to the Creole identification: "As Louisiana became a part of the United States, and particularly in the 20th Century because of racial obsession and polarization by Americans to classify Louisiana Creoles by skin color, they have created arguments as to who or what can be Creole. Some racist people insist that only pure European blood makes one a true Creole. Others insist that one must be of mixed races to be

Creole. Over time Creoles who had only European ancestry began to disassociate themselves with the term because they did not want to be socially classified with people termed Creole of mixed race due to the fact that there were no benefits to being black in America.”

New Orleans was one of the few places in the Deep South that gave black people rights – to walk free and own businesses within the city – but it was limited to those who were “gens de couleur libres” (free people of color) or Creoles. But as the years passed, those freedoms dwindled and eventually even Creoles became delegated to certain parts of the city with laws not allowing intermingling with whites. “During the years following the Civil War, the free people of color suffered the same indignities of all people of color. Many white Creoles began to distance themselves from the term Creole out of fear of being wrongly identified, and therefore, subject to discrimination or worse,” noted Ms. Schexnayder.

Benevolent societies formed, such as The Societe d’Economie and Les Jeunes Amis, where they could congregate and help each other. The music that would become Jazz, filtered out into the streets from dances at their halls and men could talk about politics and social issues without fear of being prosecuted for their beliefs. “These men comprised the wealthiest and most important, multi-ethnic African-descended society in the South and probably the United States,” explained author Fatima Shaik, whose book on the Societe d’Economie focuses on ledgers kept by the members. “Some people died for their ideals. This dedication to family, community and philanthropy continues.”

Researching Creole Ancestry

All agree that starting at home with relatives should be your first step. Ask questions and get names for ancestors as far back as anyone can remember. From there, you can begin your journey. People of color, especially, those who were enslaved, have the hardest quest of any ethnicity as their names were rarely recorded in census records before emancipation. But a huge holy grail for family historians is sacramental records, as Creoles were predominantly Catholic, and Catholics were steadfast record keepers.

“Under the French Colonial period The Code Noir, a set of laws that governed the practice of slavery in the 17th century, required that Louisiana’s enslaved were to be baptized as Catholic,” explained Amy Simon, Associate Archivist at the Diocese Of Baton Rouge. “The sacramental records of individuals without surnames tend to be different than other sacramental records. These records typically would include the person receiving the sacrament’s first name; their mother’s first name; the enslaver’s first and last name; the date of the sacrament; and godparents names. Rarely will the father’s name be included in a record for the enslaved.” Following emancipation, that changed: “When those who were emancipated were allowed to marry, the church recognizes the children of this marriage, and the names and ages of these children are listed in the marriage record.”

The Diocese Of Baton Rouge’s Archives and Records Center (<https://diobr.org/archives>), which was featured in *Your Genealogy Today*, January/February 2020 issue, may not have a lot available online but they have over 40,000

sacramental entries for individuals without surnames, including baptisms, confirmations, marriages and burial records. If you’re searching for a Creole ancestor, these are the records for you. “Depending on the sacrament, the types of information you may find in these entries include birthdates, death dates, the mother’s name, country of origin, and the geographic location of their ancestors,” continued Ms. Simon, who recently found a link to Pocahontas on her family tree. “In some instances, the sponsors or witnesses listed could be family friends or relatives to the individual.” You can contact the Diocese at archives@diobr.org.

At the Archdiocese Of New Orleans (<https://nolacatholic.org/archives-and-records>) you can access transcriptions of sacramental records under the Genealogy tab and see digitized originals under the Archives tab; just keep in mind, these are hard to read and were written at various times in French, Spanish and English, but include slaves and free people of color amongst the entries.

Another helpful stop for information is The Creole Heritage Center at Northwestern State University in Natchitoches (www.nsula.edu/creole). They have an online searchable database of over 9,000 verified entries of Louisiana Creoles listing parents, birth and death dates. The Center also houses genealogical trees and family histories, folders of donated information and books about Creole history. This fall will mark the Center’s 25th anniversary and they have plans to keep adding to their archives and activities.

LA Creole (www.lacreole.org) aims to “provide help with getting started with family research through information on our website, programs that promote and



teach research methods, and through personal assistance from designated members assigned to that project,” explained Ms. Schexnayder, who co-founded the organization in 2004 and has traced one of her ancestors to 1631 France.

Another great source of finding records is the Louisiana Division, which was featured in *Your Genealogy Today*, July/August 2020 issue. Located in the Main Library in New Orleans, it houses 35,000 linear feet of records, including mug shots, naturalization records, emancipation documents, hospital records, building plans and photographs. The wonderful thing is that much of this is available to search online (www.lacreole.org/ (<https://nolalibrary.org>)).

In 2021, Fatima Shaik published a 525-page book titled *Economy Hall: The Hidden History Of A Free Black Brotherhood*. Culled from journal entries from the Societe d’Economie, which her father had saved from going to the dump in the 1950s, it captures Creoles and free people of color in their times. “There were 3,000 pages, mostly in handwritten French, describing the contours of a mutual aid society from 1836 to 1935. They also described the financing and upkeep of Economy Hall, the society’s meeting place that became a famous Jazz venue in the 20th century,” explained Ms. Shaik. Although the 24 journals are not digitized or housed in a museum at this time, Ms. Shaik has provided an index of names mentioned in the journals on her website (www.fatimashaik.com) as well as lengthy excerpts in her book.

Getting To Know The Culture

At some point in our lives, we have tasted Creole food, whether or not we knew it. In 2004, gumbo was designated Louisiana’s official cuisine. Red beans and rice is served traditionally on Mondays because that was wash day. According to famed New Orleans chef Leah Chase, “A lady wouldn’t have time to do all the wash and a lot of cooking, so she would just put her red beans and rice on to cook early in the morning and let them go.” She also disclaims the rumor that all Creole food is tomato based, which differentiates it from Cajun cooking. In her 2002 autobiography, *Listen, I Say Like This*, she wrote, “I never saw a meatball in red gravy until I came to New Orleans and discovered Italian meatballs. Our meatballs were always in brown gravy. On the other hand, our cuisine came from the islands when the slaves came here.” Popular New Orleans chef Kevin Belton confirmed the holy trinity of Creole cuisine to be onions, celery and bell pepper. “You’d walk through Grandma Emily’s kitchen door and the smells would just hug



The backbone of Creole music is the accordion and the rubboard, which is similar to a washboard instrument except the rubboard has straps and hangs across the chest. LEFT: Chubby Carrier plays the accordion with his Bayou Swamp Band. His cousins, Calvin and BeBe Carrier, started playing music in the 1930s/1940s (Photo courtesy of Chubby Carrier) RIGHT: Mark Stoltz plays the rubboard during a performance at the New Orleans Jazz & Heritage Festival, where Zydeco and Creole music have their own stage.

you,” he wrote in his 2018 cookbook, *New Orleans Kitchen*. “Without the trinity, you don’t have New Orleans cooking. Without it, you miss the soul of the recipe.”

As Etouffee, jambalaya and roux are often interchangeable between Cajun and Creole, so is the music. According to musician Chubby Carrier, “Zydeco music is creole French music. It has a mixture between blues, soul and R&B. The lead instrument is the accordion and the washboard. Creole music came from black French speaking families from southwest Louisiana. People like Amdee Ardoin, BeBe Carrier, Calvin Carrier, Delton Broussard and Clifton Chenier brought it to life back in the 1940s and 1950s.”

In 1882, Laura Locoul made her debut at a ball in New Orleans. “It all seemed like a beautiful dream,” she wrote in a small memoir for her children, which was eventually published as *Memories Of The Old Plantation Home*. The Locoul family were Creoles who owned a plantation, or rather a “business home,” on what is now called

the River Road, not far from the world-known Oak Alley. Built in the early 1800s by Laura’s great-grandfather Guillaume Duparc, the plantation, renamed Laura when she was 13, was colorful and open to catch breezes off the Mississippi River. A sugar cane plantation, “Laura’s family-owned slaves, nearly 300 just before the Civil War,” explained Jay Schexnaydre, who has been researching his own family’s history since 1996. “Slavery was common in Louisiana, though only large landowners would have such a huge number of people enslaved on their property.” Some of those slaves were also Creole.

The house itself “is influenced by Native American, European and African construction and building techniques,” Schexnaydre explained about its architecture. In the 2006 DVD, *Reconstructing Laura*, Sand Marmillion put it this way: “You take a French farmhouse, African builders and local Louisiana materials, you put that together, you adapt it to the environment and then you see how

it all blends together to make a house creole architecture.”

New Orleans wasn’t the only place to have a big Creole population in Louisiana. Further north, near Natchitoches, Louisiana, a community of Creoles prospered. “A complex, isolated, close-knit and hierarchical society whose heyday was in the early 1800s,” wrote author Lalita Tademey in her Author’s *Notes for Cane River*, a 2001 novel based on her ancestors. “It was a community that stretched 19 miles along a river in central Louisiana where creole French planters, free people of color and slaves coexisted in convoluted and sometimes non-stereotypical ways. In Cane River, the free people of color had accumulated a great deal of land and wealth and were just as likely to be slave owners as their white neighbors.”

Melrose, a former cotton plantation on the Cane River, is another example of Creole architecture and wealth (www.melroseplantation.org). The Metoyer family prospered on the land that had been deeded to the son of a French merchant and



LEFT: At the Diocese in Baton Rouge, these card catalogs contain notecards of surnames that formed the basis of the 22 volume *The Diocese Of Baton Rouge Catholic Church Records*, utilized by historians, family and professional, to locate sacramental records in southern Louisiana. RIGHT: The Creole Heritage Center’s library “houses collection folders for around a thousand individuals for which the public donated information, such as funeral bulletins, copies of vital records or family stories,” said the Center’s Kent Peacock. (Photo courtesy of the Research Library of the Creole Heritage Center at Northwestern State University)



Not only was Laura Plantation one of the earliest Creole plantations in Louisiana, but it was run mostly by the women in the family, something almost unheard of in the 1800s. Laura Locoul's grandmother handled the running of the "business" for almost 47 years. In 2004, a fire almost destroyed the main house, and it took about 29 months to bring it back to life. Tours are available in both English and French.

his household slave. The Metoyer family owned the property from 1796 to 1847. Famed artist Clementine Hunter worked at Melrose, where she painted her folk-art depictions of black southern life from her memories. "One of our most popular publications is a genealogical listing of six generations of the Metoyer."

Creoles were not limited to living in Louisiana. "The Creole Heritage Center has identified over 100 Creole communities in the state of Louisiana, communities founded by Creoles and known as past or current places Creole peoples call home," Mr. Peacock proclaimed. "Economic and social pressures due to racial segregation and discrimination after the US Civil War resulted in many individuals and families to migrate out of Louisiana and settle particularly in and around Los Angeles and Chicago. Louisiana Creoles

also migrated to closer locations throughout east Texas, particularly near Port Arthur, Galveston and Houston. The city of Mobile, Alabama also has an active Creole population, as Mobile was part of the Louisiana colony."

Keeping Creole History Alive

Although these organizations and historians do a wonderful job keeping Creole history and culture available to everyone interested, they find it harder to reach the younger generations. "We find that schools today focus on STEM: Science, Technology, Engineering, Mathematics," stated Jay Schexnaydre. "Schools are shying away from subjects that they feel may get them in trouble. So with this impact younger kids are becoming less interested in history." "I think many high school and college aged young people are too

busy with school, jobs, and a social life to show much interest," summarized Ms. Schexnaydre. "Young adults are busy with jobs, families and other social responsibilities. I think the older people get more reflective and are more easily led to finding out who they really are, what is their own history and the culture they belong to. However, it is so gratifying that Xavier University of Louisiana actually offers a course in Louisiana Creole Studies for their students."

So, for those wondering about their Creole roots, the information is out there. It may take a bit more patience, time and deeper digging, but perseverance will pay off in the end. 16

LESLIE MICHELE DERROUGH is a music journalist and photographer, and former librarian, who has been researching her family history for over 30 years.



Marginal Success....

Fringe Benefits in Genealogical Research

Joe Grandinetti looks at the jotted notes and scribbles that often yield research gems

THERE WAS A CERTAIN ECCENTRIC TWEED-WEARING ENGLISH Literature professor from my college days who engaged our class in a “Dead Poets Society” sort of way. He preached against reading passively, declaring the reader should underline, asterisk, and circle impactful passages, jotting down thoughts and reactions in the book’s margins. It got me thinking of the wonderfully useful stuff in genealogy’s marginalia.

There is occasionally overlooked commentary, tucked in on the side of or added underneath the main events, in vital records. You know, our go-to fundamental resources that memorialize births, marriages, and deaths (and associated faith-based equivalents). For this purpose, I’ll skip over other alternative sorts, where colorful/anecdotal findings are more commonplace, such as newspaper articles, obituaries, court or prison records, passport applications, citizenship documents, etc.

Looking Outside of the Box

To begin with, vital records face limitations in the boundaries of boxes and lines in formatted civil registration documents and in the repetitive scripting of church baptismal and marriage registers. History’s clerks and clerics often didn’t add anything beyond the governmental or godly minimums. BUT when they did, be sure to take note! (For simplification, terms like “church” and “baptism,” etc. are meant to encompass all denominations and accompanying ceremonies). In comparing the chances of finding extra tidbits of information in civil registration versus church registers, there are some wide differences depending on the locale and era you’re focused on. It’s best to use them together, with the intention of them supporting and supplementing each other. In my 19th and 20th century family research, I’ve discovered the most valuable

ANNO DOMINI, 1877-8

MATRIMONIO CONIUGTI SUNT AB INFRASCRITO PAROCHO VEL VICARIO.

Osservando, si qua sint: e.g., si quibusdam
causis quibusdam ad idem, vel aliam
matrimonium conjugum, etc.

Impedimentum (b)	Die Mensis	Nomen Parochi vel Vicarii (c)	Testes adfuerunt	Eorum Residentia.	
	Feb 4 1877	J. McHara A. Don	H. McHara B. Russell	Donkey B. Russell	
In 3 rd & 4 th degree Cousins of 2 nd & 3 rd degree of 2 nd & 3 rd degree	Feb 11 1877	J. McHara A. Don	John, Gus Sarah Fox	Murphy Gordon	
	Feb 13 1877	J. McHara A. Don	Russell	Lennane &	
	Mar 1 1877	J. McHara A. Don	Patience Brown Barbara Mithel	Barry Cushion	
	Apr 8 1877	J. McHara A. Don	John, John Barbara Mithel	Baldwin Baldwin	
	Apr 25 1877	J. McHara A. Don	John, John Barbara Mithel	Baldwin Baldwin	
	Apr 28 1877	J. McHara A. Don	John, John Barbara Mithel	Baldwin Baldwin	
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In 3 rd & 4 th degree Cousins of 2 nd & 3 rd degree of 2 nd & 3 rd degree	Apr 28 1877	J. McHara A. Don	John, John Barbara Mithel	Baldwin Baldwin	
	Apr 28 1877	J. McHara A. Don	John, John Barbara Mithel	Baldwin Baldwin	
In 3 rd & 4 th degree Cousins of 2 nd & 3 rd degree of 2 nd & 3 rd degree	Apr 28 1877	J. McHara A. Don	John, John Barbara Mithel	Baldwin Baldwin	
	Apr 28 1877	J. McHara A. Don	John, John Barbara Mithel	Baldwin Baldwin	
In 3 rd & 4 th degree Cousins of 2 nd & 3 rd degree of 2 nd & 3 rd degree	Apr 28 1877	J. McHara A. Don	John, John Barbara Mithel	Baldwin Baldwin	
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In 3 rd & 4 th degree Cousins of 2 nd & 3 rd degree of 2 nd & 3 rd degree	Apr 28 1877	J. McHara A. Don	John, John Barbara Mithel	Baldwin Baldwin	
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In 3 rd & 4 th degree Cousins of 2 nd & 3 rd degree of 2 nd & 3					



factoids in the margins of U.S. church baptisms, Italian civil birth registrations, Irish church marriages, and Irish civil registrations of deaths. On the other hand, I've had less success in seeing "fringe" material in U.S. civil registrations of births and marriages, as they tend to stay within the confines of the boxes/lines. Likewise, church registers of deaths/funerals usually either don't exist or merely provide the name of the deceased, date of death, and place of interment. There are exceptions to the general rules...so examine them regardless.

Church Baptismal and Marriage Records

My paternal and maternal ancestors have been of the Catholic faith, for as far back as I've traced. There've been many cases where family baptism records, particularly in U.S. churches, have notations in the margins pertaining to forthcoming marriages. My mother's 1934 baptism entry is an example, as the date and location of her 1959 marriage to my father are nicely penned in adjacently. Such annotations are cross-referencing by the marrying parish as verification that the spouses were duly baptized. In church marriage registers, there can be sideline disclosures also, like those sometimes seen in Irish Catholic record sets, concerning any "consanguinity" between the couple. In rural/isolated communities, distant(ish) relatives were more apt to tie the knot, so remarks were entered if there was a degree of cousinhood, along with a dispensation authorizing

the marriage. Such footnotes can clarify or reveal intertwined family lines.

Civil Birth and Death Registrations

1864. DEATHS Registered in the District of <u>Ardara</u> in the Union of <u>Glenties</u> in the County of <u>Donegal</u>									
No.	State and Place of Birth.	Name and Surname.	Sex.	Condition.	Age last birthday.	Rank, Profession, or Occupation.	Causes of Death, and Duration of Illness.	Signature, Qualification, and Residence of Informant.	When Registered.
57	<u>Edwards St. Mary 1814 Ardara</u>	<u>Owen Brogan</u>	<u>Male</u>	<u>Married</u>	<u>73</u>	<u>Farmer</u>	<u>Debility & Death</u>	<u>John Brogan Son of deceased Present at death Ardara</u>	<u>Twelfth May 1864</u>

The 1864 civil death registration record for Owen Brogan of Ardara, Donegal, Ireland. The informant being my 2nd great-grandfather "John Brogan, son of deceased, present at death," verifying Owen's proper place in my pedigree. (Image courtesy of author)

Italy's civil vital registration docs are full of multigenerational and peripheral information (parents' and grandparents' names, ages, occupations, precise addresses, numerous witness names, and so on). Italian roots hunters can find records where across the arc of a newborn's life, administration officials append the original birth registration with baptism info, future marriage data, and a little morbidly, the date and place of death...truly genealogical "one-stop shopping." There are similarities in other countries' documentation, although I've not found this level of adornment in U.S. civil birth registrations. As for Ireland, civil registration of births, marriages, and deaths began in 1864 (although recording

ATTI DI NASCITA.		ATTI DI NASCITA.	
<i>[Handwritten birth record with detailed annotations in Italian, including names of parents and witnesses.]</i>	<i>[Handwritten birth record with detailed annotations in Italian, including names of parents and witnesses.]</i>	<i>[Handwritten birth record with detailed annotations in Italian, including names of parents and witnesses.]</i>	<i>[Handwritten birth record with detailed annotations in Italian, including names of parents and witnesses.]</i>

Three 1876 civil birth registrations from Pellaro, Calabria, Italy. Two of the births include detailed annotations on the newborns' future marriages and deaths. (Image accessed at www.antenati.san.beniculturali.it)

45	Ruth Ann Quinn	Aug. 16 1934	Sept 9	William Quinn	Thomas Cannon	Wm. E. Buick	1945	Married Anthony Cannon
X		St. Ignatius Hospital	1934	Anna M. Quinn	Mary Cannon		4	St. Rose of Lima Church
							29	Oct 3 1959

The 1934 baptism entry of my mother, Ruth Ann Quinn, at St. Ignatius Catholic Church in Kingston, PA with a reference to her 1959 marriage to my father. (Image courtesy of author)

of non-Catholic marriages started in 1845) and contain the normal who/what/where/when facts. But – always take heed of the “Informant” box in Irish civil death registrations. It shows the name, qualification, and residence of the death’s reporter – typically someone present at the demise. Recently I confirmed the identity of a 3rd great-grandfather, Owen Brogan who died in 1864, via the informant being “John Brogan, son of the deceased, present at death, Ardara.” This detail, used in conjunction with contemporaneous land records for Ardara, county Donegal, proved that Owen was indeed my Great Great Grandfather John Brogan’s father, as speculated.

Family historians often focus narrowly on the data points of names, dates, and places in vital record research. Widen the scope and let your eyes drift to the margins! ©

Where to Find “Church and State” Vital Records (some require subscriptions)

Ancestry.com “Birth, Marriage, and Death” collection – www.ancestry.com/search/categories/34/

FamilySearch.org “Guide to Finding Birth, Marriage, and Death Information” – www.familysearch.org/en/wiki/Guided_Research_for_Online_Records

Findmypast.com “Birth, Marriage, and Death” collection – <https://search.findmypast.com/search-world-records-in-birth-marriage-and-death-parish-registers>

Italy’s Civil Registration Records – www.antenati.san.beniculturali.it/ and www.familysearch.org/search/collection/location/1927178?region=Italy

Ireland’s Catholic Parish Registers – www.registers.nli.ie/

Ireland’s Civil Registration Records – www.irishgenealogy.ie

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.



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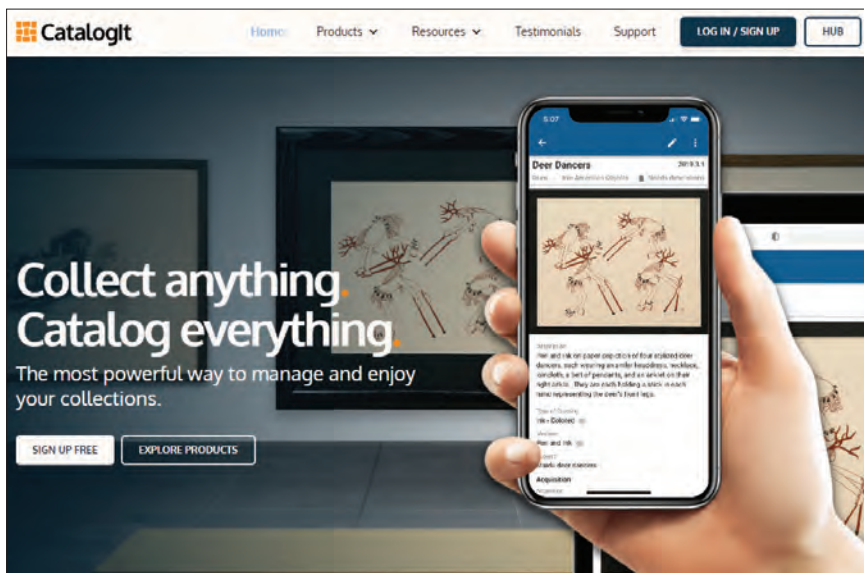
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CatalogIt

By Diane L. Richard

PLATFORMS IN USE BY REPOSITORIES TO SHARE DIGITIZED MATERIAL are always relevant to genealogists. As I continue to deep dive into scholarly/academic resources and related, I often “stumble” across digital content spaces that are new to me. In this case, I discovered CatalogIt, www.catalogit.app, which is a collection management tool which can be used by museums, personal collectors, organizations, etc. Details about these products are found here, www.catalogit.app/products.



It describes itself as “an application for documenting the Story of Things. Each story begins with a single item – where, when, how, and by whom it was made; what it was used for; and how it came to be where it is today. As an item’s story unfolds, it is enriched by relationships to other items, people, and places based on shared physical characteristics and history. CatalogIt empowers you to discover these interconnected stories, record them in detail, and present them in an accessible, inspiring format.”

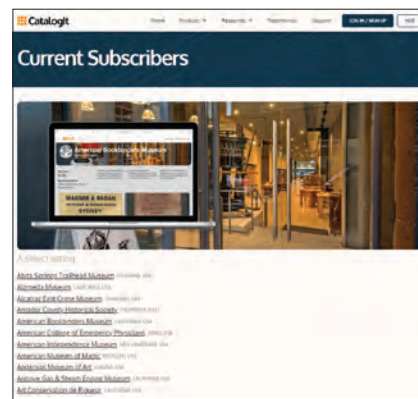
As you can see, this platform could have utility for genealogists, archives, local history societies and more. That said, what I want to talk about is its broader utility to genealogists. Here is some of the content I found useful genealogically.

CURRENT SUBSCRIBERS

www.catalogit.app/current-users

Exploring this list of current subscribers gives you a sense of what repository (whether a museum, archive, library, etc.) is using this product to catalog and describe their holdings. They may also use the platform to share digital content. I found repositories listed covering the U.S., Canada, and Australia (and I didn't look at every entry). Recognize that a repository might use this software and it does not guarantee what they have cataloged is publicly available and/or available via the web.

When you look through the list as I was looking for North Carolina entities, you might find something like the Harris-Lambert Family Archives, <https://hub.catalogit.app/4879>. This entry doesn't take you to an independent webpage but to one housed on HUB. See the next item for more about what HUB is and its value to us.





The landing page for the Harris-Lambert Family Archives (Raleigh, North Carolina).

In this collection, we find priceless artifacts, photographs, correspondence, bible records, and so much more, organized by individual or entity. I found when I clicked on a bible entry it took me to a Dropbox-housed document.

This collection includes over 1,000 items publicly and freely available for you to explore.



We find the pension file for Cyrus Pyle and his widow Susan H. Pyle.

HUB

<https://hub.catalogit.app>



Landing page for HUB. Where collections are shared freely and are publicly accessible.

This is the real meat of why I am writing this article, the HUB. Here you can access digitized materials. You can browse collections, check out the various classifications or search across the contents. Besides the mentioned Harris-Lambert Family Archives (do check for other family archives as well), there are collections from places like ...

- the Northern Ontario (Canada) Railroad Museum and Heritage Centre, <https://hub.catalogit.app/7500>,
- St Joseph (Missouri) Museums, <https://hub.catalogit.app/5441>,
- the American Bookbinders Museum, <https://hub.catalogit.app/301> (including a Bookbinders Directory covering 19th & 20th centuries for the U.S., <https://hub.catalogit.app/301/folder/21a80bf0-a9a5-11e9-be64-d54a1e137b2c> — I searched on North Carolina and both entities and individuals connected to bookbinding were mentioned. Talk about genealogically relevant!)
- Mount Holly (NC) Historical Society, <https://hub.catalogit.app/8142>



You can also search for specific objects/items/records. For example, I love seeking out “ledgers” (a.k.a. small business ledgers) as they are incredibly rich in information about a community. A search on ledger revealed hundreds of ledgers. In most cases, just the cover page is provided (though sometimes a couple of sample pages as well) and it creates awareness that such a ledger exists so that you can pursue access via the holding institution. I also did searches on tax records, school records, pensions, land grants, deeds, bills of sale, diaries, etc. A search on cemeteries yielded a collection of Cemetery Records and Maps, part of the Green Connections (Greene County, Pennsylvania, USA) page, <https://hub.catalogit.app/4150/folder/ad7c4020-2a9f-11eb-8e27-5fe71a46f957>.

There is a wide range of genealogically relevant and leverageable materials to be found. I just couldn't stop looking. You might find the same happens to you.

Recognize that the level of what you can access varies for each entity. Some provide access to whole documents while others include “cover pages” or similar, to identify an item and you would need to contact the repository to fully access the item.

Additionally, for many of the landing pages found on the HUB, under the organization/entities name you will usually see a “visit website” button which will take you to that organization's/entity's website. This is quite handy when you find you want to reach out to the repository.

Regardless of where you are researching in the U.S., Canada, Australia and possibly beyond, there is an incredible amount of genealogically relevant material to be found on the HUB. Fingers crossed you make some neat discoveries regarding your ancestors. 🍷

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.



Is Your Family Bible Online?

By Karen L. Newman



Four Tate Sisters, about 1942 in Ashland, Kentucky
(Privately owned by Karen L. Newman)



Mathew Tate Family Bible, birth record page
(Privately held by Karen L. Newman)

NOT EVERYONE IS FORTUNATE ENOUGH to inherit a family bible. If you weren't, check with other family members and then check items you inherited. Sometimes there was more than one such bible in the family. For example, my grandmother's family had several copies of the Tate family bible. One was given to a cousin whose copy was burned in a housefire. I found a tattered bible in my basement after months of searching through banker's boxes. Unfortunately, the title page is missing so its genealogical validity is questionable due to the uncertainty of when the family data was entered. The vertical stacks in my local genealogical library have copies of pages from another Tate family bible, or perhaps from the one that burned. If you cannot find any bible records through family and local resources such as local genealogical societies, the next place to start looking is online.

By Googling bible records online, you find the website *Bible Records Online* at www.biblerecords.com. This site contains over one thousand bibles. Unfortunately, the last update was in 2016. You can search through these bibles using surnames.

By entering "bible" under subjects in the *FamilySearch* catalog, you find numerous listings for family bible records, not just in the United States, but also for Canada, Australia, England, Germany, and South Africa. For example, there are bible records for Cabell County, West Virginia gathered by a local Daughters of the American Revolution chapter. However, these transcribed bible records are intermingled with family histories, cemetery records, and transcribed court records. Many of the catalog entries in *FamilySearch* include both county and state in the United States.

You can look for your family bible by state.


- If your ancestors lived in North Carolina, the North Carolina Digital Collections website has searchable bibles at <https://digital.ncdcr.gov/digital/collection/p15012coll1/search/searchterm/Bible%20records!bible%20records/field/publia!publia/mode/exact!all/conn/and!and/order/nosort>.
- The Tennessee State Library & Archives website (<https://tslaindexes.tn.gov/database-tn-research/bible-records-pending>) lists family bible records by surname. This site is very useful in that there are copies of original records, not transcriptions.
- Cyndi's List (www.cyndislist.com/bibles/locality) contains listings of family bible records by location.

You need to scroll through these sites to search for your family's surname.

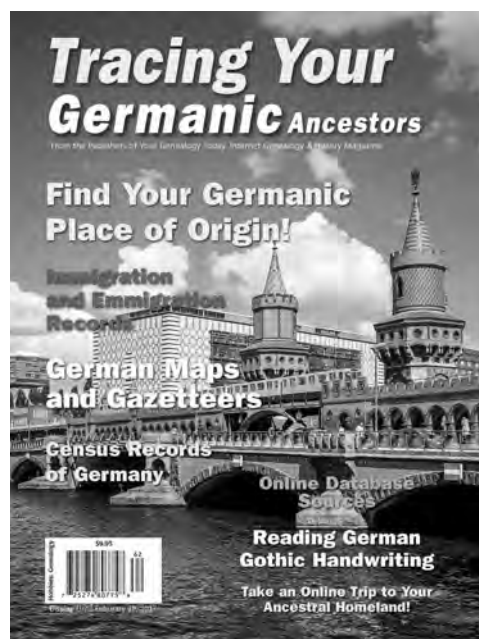
Updated until 2021, the *Index to Early Bible Records*, family bible entries recorded before 1830, www.learnwebskills.com/patriot/biblerecords.htm shows you where a bible of interest is located, either online or on a paid site. This site caters to those men who served in the Revolutionary War and their descendants. Free sites in this index include:

- the Library of Virginia
(original scanned bible pages)
- *Tri-Counties Genealogy & History*
(Bradford and Tioga counties in Pennsylvania and Chemung County, New York)
- film numbers and books at *FamilySearch*
- the state library of North Carolina

Trolling through Facebook, you can locate possible relatives who might have a family bible. I found several of my second cousins there who inherited my great-grandfather's military medals and bugle he played in the Spanish American War. One of them posted a picture of him in his uniform, which I didn't have. If you're on speaking terms, this is a great resource.

There are family bibles online, not too many and challenging to locate, but worth it if you find one. 

KAREN L. NEWMAN is a member of seven lineage societies and several genealogical societies, including *Daughters of the American Revolution*, *Magna Charta Dames and Barons*, and the *National Genealogical Society*. Her writing has appeared in *Going In-Depth Magazine*. She holds a certificate in Genealogical Research from Boston University.



Tracing Your Germanic Ancestors

This edition of our *Tracing Your Ancestors* series is authored by Leland K. Meitzler and contains a wealth of information on resources to help you locate your Germanic ancestors. Articles include: Finding the Place, The Hail Mary Genealogical Search, Using German Maps and Gazetteers, Passenger and Immigration Records, Online Database and Family Tree Sources, German Parish and Civil Records, Census Records of Germany, Reading Fraktur German Printing, Calendars and Religious Feast Days, Reading Old German Gothic Handwriting, and more. 68 Pages. Magazine format.

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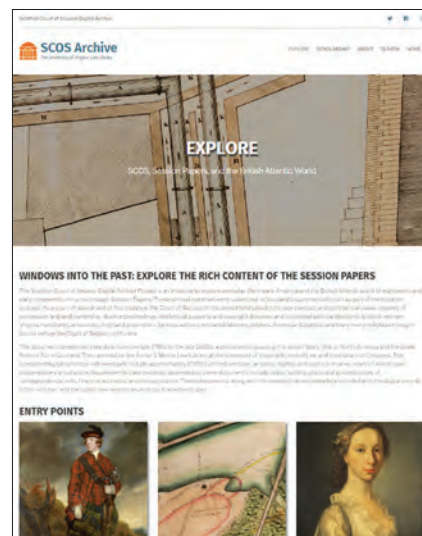
Internet Genealogy looks at websites and related news that are sure to be of interest

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

Scottish Records

With one lone ancestral branch from Scotland, I'm always keeping my eye open for new-to-me resources. Here are three recently discovered ones that may help you with your Scottish ancestors.

- 1) Aberdeen City and Aberdeenshire Archives, www.aberdeencity.gov.uk/services/libraries-and-archives/aberdeen-city-and-aberdeenshire-archives – Information/finding aids for records held as well as a summary of records currently digitized.
- 2) Scottish Court of Session Digital Archive, <https://scos.law.virginia.edu/explore> [as we go to press, the website is undergoing maintenance, you can alternately access via the Wayback Machine, <https://web.archive.org/web/20221003050132/https://scos.law.virginia.edu/explore>]. The website states, “The Scottish Court of Session Digital Archive Project is an initiative to explore everyday life in early America and the British Atlantic world of eighteenth and early nineteenth centuries through Session Papers.” With many pursuing Scottish ancestry, this eventual collection of 10,000 documents just might answer a question or two.
- 3) Railway Work, Life & Death, www.railwayaccidents.port.ac.uk — per the website, “We’re making it easier to find out about railway worker accidents in Britain and Ireland from the late 1880s to 1939.” Railway work was very dangerous, and your UK ancestors (including Scots) may be mentioned. The database is a downloadable Excel spreadsheet which you can access at the bottom of this page, www.railwayaccidents.port.ac.uk/the-accidents. Details on when, who, age, where, and the responsible railway company are provided.



Andi Search

<https://andisearch.com>

It seems like AI is “the” big thing we keep hearing about lately. There is even news of how it can help genealogists. Andi is an AI search chatbot. You pose a question, and it will try to provide an answer. My results were a bit hit or miss. It was fine with a question about illicit distilling (aka bootlegging) but didn’t do well when searching for small business ledgers for NC potters. Though, I did laugh when the first result about illicit distilling was an issue in the *NCGS Journal*, of which I’m the editor!

I also asked, “Where should I look for records of Free Persons of Color who lived in North Carolina?” It did a pretty good job with this query as it did with “Where might I find the 1880 defective, dependent census schedule records for North Carolina?” Though the results were always strictly North Carolina-focused, I noticed with all my queries that a lot of “garbage” hits were NOT included. The results were definitely more focused than a typical search engine like Google™ might produce and definitely relevant to genealogical research. Play around with it. It might reveal a resource you weren’t aware of as an answer to your questions.



Here is an example Andi Search result.

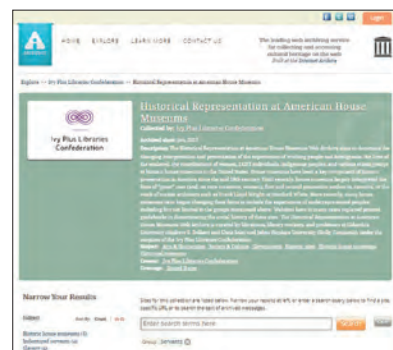
Historical Representation at American House Museums

<https://archive-it.org/collections/20592>

As described, this web archive “aims to document the changing interpretation and presentation of the experiences of working people and immigrants, the lives of the enslaved, the contributions of women, LGBT individuals, indigenous peoples, and various ethnic groups at historic house museums in the United States.” This is a fairly new archive, and it will be interesting to see if it grows. For genealogists, house museums are an often ignored resource. They frequently hold uniquely rich documentary collections with details on the family, the nature of the business, tenants, enslaved, indentured, and more.

Though there is an American Association for State and Local History, <https://aaslh.org>, which includes House Museums, I found that just a general internet search revealed helpful Wikipedia pages, local organizations sharing known House Museums, and more. The 2022 National Census of History Organizations (which goes beyond house museums), <https://aaslh.org/census>, shows a visualization of the 21,588 organizations identified. It is not comprehensive, and it is a great resource for identifying house museums that might be relevant to your research.

Note: I found that the ability to scroll your “hand” over the mapped organizations worked better using Firefox instead of Chrome, and operator error is always a factor.



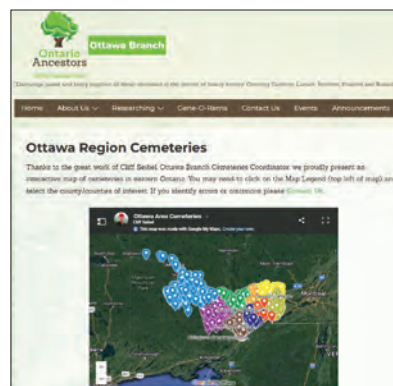
Ottawa (Canada) Region Cemeteries

<https://ottawa.ogs.on.ca/ottawa-region-cemeteries>

Learning about the existence and placement of cemeteries can help us identify where our ancestors might have been buried. To help with this, Cliff Seibel has created an interactive map of cemeteries in eastern Ontario. When you click on a cemetery, details on name and address are provided.

You might also want to consult CanadaGenWeb's Cemetery Map Project, <https://cemetery.canadagenweb.org/map-project>. Both use Google Maps as the platform. For this platform, when you click on a location, it takes you to a summary. Then, click on the provided URL, where you are taken to a more detailed summary which also lists genealogy resources such as Find a Grave or if records are held in a particular archive and which one.

Cemetery records are so vital to our research. Often a cemetery's records may include information not found elsewhere.



The Prize Papers Project

www.prizepapers.de

As described, “Court records revealing the details of 1,500 ships captured during the French Revolutionary and Napoleonic wars ... the digital copies of 55 case books relating to ships seized by the British between 1793 and 1815 will provide insight into the work of the High Court of Admiralty in London in deciding whether the captured vessel was neutral or belonged to the enemy.” Eventually, the portal will provide access to materials dating from 1655 to 1817.

Though this initial data is from the post-revolutionary war period, there are entries with ships with ties to Virginia, North Carolina, South Carolina, and beyond.

Learn more via this article published in *The New York Times*, www.nytimes.com/2023/03/09/arts/prize-papers.html and this news blurb published by The National Archives (UK), www.nationalarchives.gov.uk/about/news/prize-papers-research-portal-launched.





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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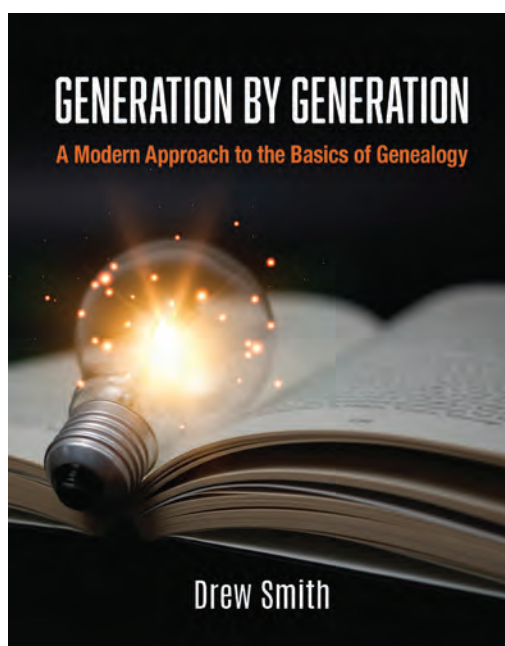
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GENERATION BY GENERATION

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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Genealogy and Artificial Intelligence: It Pays to be Skeptical

By Dave Obee

THERE HAS BEEN PLENTY OF TALK IN THE PAST few months about AI – artificial intelligence – thanks to the tremendous popularity of new tools such as ChatGPT. These sites enable you to create more than you might have thought possible, and in a matter of seconds.

Yes, AI has a place in family history research, so it is worth noting here. I have two conflicting thoughts on AI: Stay calm. Be scared.

Stay calm because, honestly, we have been using it for years, without even thinking about it. When you see predictive text – for example, when Google helpfully offers suggestions as you type a search term – that's AI. When you get hints for your online trees, that's AI. When you search the text of a digitized document, that's AI. When you Google something and related advertising magically appears on your screen, that's AI. And so on.

What's different now is that AI has reached the consumer level, as in you and I. Six months ago, only corporations and government agencies could afford the technology, and now all of us can. And that is why you should be scared: there are no limits to what can be created.

I've entered information about myself and my interests into a couple of AI sites, just to see what happened. Hallucinations, that's what. I learned that I have written books that I haven't even thought of – although honestly, the ideas weren't that bad.

A friend did the same thing and was told he had degrees he did not have, and like me, had written books he did not write. And, sadly, he learned he had died a decade earlier, which came as a bit of a surprise.

(If you use ChatGPT, check your pulse from time to time, just to be sure.)

Enter information on your genealogical brick walls, and you might get some answers. They might offer general how-to-research pointers or might give you information that would lead you astray. Be careful out there. Deal with facts, not nonsense.

AI provides information based on searches, which is good, but sometimes that information is based on dangerous stereotypes, which is bad. And when we find information from someone else, how will we know the information is real, and that the someone is not just AI?

Text is not the only concern. More than half a century ago, a Beatles song had a line about "nothing is real." These days, AI could produce that song in whatever style you want, in seconds. A photo could be created that shows you in a spot where you have never been. It could show you beside someone who

has been dead for a century. Danger lurks everywhere. Nothing is real.

In genealogical research, it pays to be skeptical. Now, more than ever, we need to apply sound research principles whenever we go online. You shouldn't need AI to tell you that. ©



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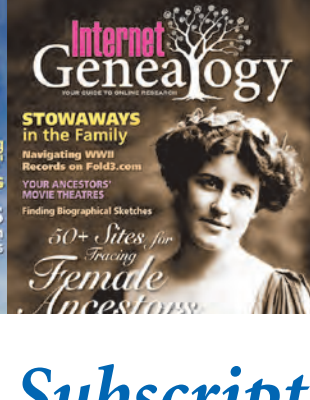
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