



Irving Genealogical Society

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IGS Homepage - <http://www.rootsweb.ancestry.com/~txigs/>

DUES!

Have you paid your dues yet? Our yearly dues for 2010, which are \$20.00 for individuals and \$25.00 for families, can be mailed to: IGS, P. O. Box 170881, Irving, TX 75017-0881. A copy of the Membership Application is included with paper copies of this newsletter and can be used to accompany your payment. Dues are our primary source of income and needed to pay for the operating expenses of the society, which the board has kept to the bare minimum.

This Month

- Aug 15th** Board of Directors meeting – 7pm. Genealogy Section at the Library, 3rd Floor. All members are welcome.
- Aug 22nd** General Meeting – 7pm 1st Floor, Central Irving Library

Next Month

- Sept 12th** Board of Directors meeting – 7pm. Genealogy Section at the Library, 3rd Floor. All members are welcome.
- Sept 19th** General Meeting – 7pm 1st Floor, Central Irving Library

Future

- November 4-6** Texas State Genealogical Society's 50th Annual Conference. For more information visit the TSGS website <http://www.rootsweb.ancestry.com/~txsgs/> .

Basic Building Blocks of English Research

Dean Hunter
(Used by permission)

Church Registers and How to Use Them Effectively

The biggest problem with church records is that you don't get a lot of information out of them. You may find "John, the son of John and Mary Smith" doesn't really tell you much. But, these records are the basis for all English research.

One must also remember that records of Wales began later than records of England, and they aren't as regular or consistent. The established church of England, supported by the government, was the Church of England. Parish registers are the records of the Church of England. These are a basic tool or building block from which to begin.

1538 - All parishes were required by governmental law to keep a register of all baptisms, marriages and burials. Parishes in England existed long before 1538, but do not equate the starting of the parish register with the date of the creation of the parish, especially with anything that occurred before the 1800s. If, however, a parish record begins in 1834, then there is a good chance that the parish was established at that time as well. In the 1830s there was a lot of growth in parishes due to the industrial revolution. If a parish record begins in 1680, there is a good chance the parish existed long before that, but the records did not survive. Begin by determining the beginning date of the parish register; then, determine the beginning of the parish.

1598 - All registers were to be kept on parchment; so, many ministers copied all their records onto parchment. They were also required to send a copy each year's records to the Bishop of the diocese. These records are known as the Bishop's transcripts and came into existence in 1598.

1752 - It is important to remember that the calendar was changed from the Julian calendar to the Gregorian Calendar. Prior to 1752 the first day of the new year was March 25th. In 1752 the first day of the new year was changed to January 1st. They decided the calendar was 13 days short; so, they took 13 days out of September. Your ancestor John may have been christened on 6 Jun 1750; and buried on 10 Jan 1750. How can he have been buried before he was born? The first 3 months of what we know as a year (January, February, March) were actually the LAST three months of the year, before 1752. So John was born in Jun 1750 and died later that year in Jan 1750, because the new year (1751) began March 25th. To help clarify this change in the calendar, some dates are shown as "1750/1751" because by our current day calendar it was 1751, but by the English calendar at that time, it was 1750.

How do you record that? 1750? 1751? How does the reader of your notes understand that? Double date your entry as shown above.

Scotland changed the calendar in 1600, which is probably before the parishes began keeping parish records; thus, no problem with dating there. The United States changed to the Gregorian Calendar in 1752.

1754 - Lord Hardwig's Marriage Act came into being in 1754. It required every parish to keep a separate register of marriages. Most parishes from 1754 will have a separate register of marriages. It required that certain information be included in the register and certain rules be followed to get married. Prior to 1754 there were a lot of (clandestine) marriages that took place for different reasons. For instance, there may have been a small church in a beautiful glen where people traveled from miles around just to be married there. This became illegal, according to Lord Hardwig's Marriage Act, because the Act required that one party had to be a resident of the parish for 6 weeks before he/she could get married there. So, if the register states the bride is "of this place" it doesn't necessarily mean that she was born there. She may have only lived there for the past 6 weeks. The Act also required that the minister make note of where the bride and groom were from at the time of the marriage. Couples were required to state if they were previously married, a spinster, or bachelor, and had a place for the signature of the minister, a place for the signature of the parties and signatures of two witnesses.

Often christenings, marriages and burials were mixed together. Don't be confused when marriage records cease in 1754. It's just that the law required marriages to be recorded separately.

1813 – The George Rose Act set a standard form for christenings and burials and required a separate register be kept for each.

1837 - Civil registration began in England. The form for marriages changed. It also included the name and occupation of the fathers of the bride and groom. Many parishes stopped recording marriages and sending them in the Bishop's Transcripts. Parishes felt that, since the county registrar was recording marriages, then it was no longer necessary to record and send copies to the Bishop.

1974-79 - Parochial measures and records measure were passed that required the deposit of all registers over 100 years of age in either a designated record repository in a proper storage facility or in the parish itself. This act went into effect in 1974 and gave parishes 5 years to deposit their registers (over 100 years old); or, they were to show the authority responsible for gathering those records that they had a safe and proper storage system within the parish itself. The county record office, in most cases, was designated by every diocese of the Church of England as a repository where parish records could be deposited. In about 90% of the counties the records have been surveyed and deposited in one repository; but a few do remain with the parish.

Hierarchy of Ecclesiastical Authority

There were three main provinces in England:

- Province of Canterbury
- Province of York
- Province of Wales

An Arch Bishop headed each province. There was a separate Anglican Church in Wales that had an Arch Bishop as well.

The Arch Bishop of Canterbury had his office and headquarters in London; but, the seat of his cathedral was in Canterbury Cathedral. He had the highest jurisdiction over all the other officers of the Church of England. He was the highest Arch Bishop in the Church of England.

Directly under him was the Arch Bishop of York. He was the next highest authority in the Church of England and the British Isles.

Under the Arch Bishop was the Bishop. There are approximately 30+ dioceses in England. A Bishop oversees a diocese. A Bishop has his seat in a cathedral. Under the Bishop is the Arch Deacon who has a number of Arch Deaconries in each diocese. Under the Arch Deacon is the Royal Deanery that has a Royal Dean in charge. Under that are parishes, which have a vicar, rector or curate in authority. Under the parish you may sometimes find a chapelry or peculiar parish.

Parishes

The type of minister in the parish is determined by how the minister is paid and what he is paid. A rector normally received a regular income as he was paid by a grant either by a major landowner in the parish or by the crown. A vicar was normally paid by the parishioners and tied to the parishioners. In general a rector made more money than a

vicar. A curate is someone who works under a rector or a vicar and actually cares for the souls in the parish. A chapelry is usually attached to a parish and created because there was probably a large enough group of people that they needed their own chapel. Once chapelrys were created, they had the opportunity of either having records or not. A peculiar parish had rights bestowed upon them, which didn't require them to follow the same procedures as a regular parish. The Church of England, in addition to keeping records, had a court system. A peculiar parish normally didn't follow under the court system. A royal peculiar received direction from the crown. A peculiar of a Bishop reported directly to the Bishop. Peculiar parishes kept records in much the same way as non-peculiar parishes.

Location of Records

Records are kept at the county record office in most cases. You will need to know what county your parish is in. The Society of Genealogists has the largest collection of parish registers and has the largest collection of transcripts of parish registers. The Family History Center in Salt Lake City has a large collection of parish registers. They began filming parish registers in England in 1947. The problem is that, until 1979, these records weren't required to be deposited in one central location. The Family History Center has to have permission from every individual minister to film his records. Fortunately, county record offices and archivists are very supportive of filming these records. The majority of the records that have been filmed are available through the Salt Lake City library and local Family History Centers.

What you find on the records

Baptism records usually list the name of the parish, date of baptism, child's name, father's name, mother's given name, sometimes a maiden name, sometimes a place of residence in the parish, and occupation of father. About 80% of the records before 1813 give the name of the child, date of baptism, father's name and mother's given name.

Marriage records, after 1754, usually list the date and place of marriage, names of bride and groom, marital condition and parish of residence. After 1837, it may add the name of the fathers of the bride and groom. In England, there were a couple of ways to get married... by banns or license.

BANNS – For three consecutive Sundays, prior to their marriage, a couple would appear in church for their upcoming union to be announced. “This couple plans to be married. Does anyone object?” If no one objected, the marriage took place.

LICENSE – A couple could buy a license from the church officials, usually the Bishop of the Diocese or Arch Deacon or Arch Bishop. They would post the bond of a specified amount of money to swear that what they said was true. Either they had never been married; were a widow; or were an underage child. They also alleged that they were a spinster, a bachelor, or their specific situation. The Bishop or Arch Bishop issued a license. The couple then took the license to the parish and were married. The problem for researchers is that, in most cases, the licenses have not survived; but the bonds and allegations filed with the ecclesiastical authorities have. So, if you find in a parish registry entry that your ancestor, after 1754, said he was married by license, then you should look for the bonds and allegations supporting that license.

Sometimes you will find Banns Books and they will list the 3 dates the banns were proclaimed in church and the names of the bride and groom and the residence of each. Sometimes it will state when they got married or if they “didn't” get married. Some parishes have pre-printed Banns Books that list the Banns at the top of the page with a place below for further details of the actual marriage. Occasionally, banns may have been posted in two separate parishes (bride lived in one and groom lived in another), but the record of the marriage would only be listed in one.

Burial registries usually list the date of burial, name of deceased, sometimes the age and relationship to another person. You may find, "John the son of Mary Smith" or "John the son of John and Mary Smith." But it isn't always clear. Make notes as to how the register reads. Do they give the age of the deceased? Do they designate infants?

Dale Register was established in the latter part of the 1700s, and mostly in the Province of York. It lists the name of any grandparents at a christening or baptism.

Imperial Gazateer of England and Wales by Wilson will help you locate the parish where your ancestor lived. Know what you're looking for when you go to the parish. If the registry is typed, it's a copy. If it's on the computer, it's a copy. If the handwriting is the same from 1538 to 1725, then it is a copy, not an original. A copy is only as good as the person who transcribed it. The original will be in book form. Search both the parish registry and the Bishop's transcripts.

Steps to use:

- Plan your search. Know who and what you are looking for and where.
- Know and understand the area your ancestors came from.
- Know if the area is a parish. There are over 11,000 ancient parishes in England.
- Calendar your search. Start a calendar of what you can look at. List parish, county, where records are housed, name of office, registers available for the parish, is there a printed copy of the records and have they been extracted. List the date the parish started, THEN calendar the actual search. Check *Filmore's Atlas and Index of Parish Registers* – second edition, by Cecil Humphrey Smith. It has maps for each county in the British Isles and Scotland around 1834, showing the parishes and the date of the earliest entry in the parish registry.
- Make sure you don't stop at the first entry you find.
- Prepare details & extracts of what you find. Analyze it to see what your next step should be.

Mr. Hunter is accredited in English, Scottish, and Irish records. Received BA in history from BYU. He is collection development specialist at Family History Library in Salt Lake City, with responsibilities for England, Scotland, Ireland, Wales, Channel Islands, and Isle of Man. He has made fourteen genealogical trips to the British Isles. He has lectured on British topics widely in the U.S., Canada, and the British Isles. President of FGS 2001-2002.

Humor

1. The roundest knight at King Arthur's round table was Sir Cumference. He acquired his size from too much pi.
2. I thought I saw an eye doctor on an Alaskan island, but it turned out to be an optical Aleutian.
3. She was only a whiskey maker, but he loved her still.
4. Time flies like an arrow. Fruit flies like a banana.
5. The butcher backed into the meat grinder - And got a little behind in his work.
6. No matter how much you push the envelope, it'll still be stationery.
7. A dog gave birth to puppies near the road and was cited for littering.
8. A grenade thrown into a kitchen in France would result in Linoleum Blownapart.
9. Two silk worms had a race. They ended up in a tie.
10. A rubber band pistol was confiscated from algebra class, because it was a weapon of math disruption.
11. A hole has been found in the nudist camp wall. The police are looking into it.
12. Atheism is a non-prophet organization.
13. Two hats were hanging on a hat rack in the hallway. One hat said to the other: 'You stay here; I'll go on a head.'
14. I wondered why the baseball kept getting bigger. Then it hit me.
15. A sign on the lawn at a drug rehab center said: 'Keep off the Grass.'
16. The man who survived mustard gas and pepper spray is now a seasoned veteran.

17. A backward poet writes inverse.

18. In a democracy it's your vote that counts. In feudalism it's your count that votes.

Aging	25
My friends have made the story of my life. In a thousand ways they have turned my limitations into beautiful privileges, and enabled me to walk serene and happy in the shadow cast by my deprivation. HELEN KELLER 1880-1968; <i>The Story of My Life</i> (1903)	
Each had his past shut in him like the leaves of a book known to him by heart; and his friends could only read the title. VIRGINIA WOOLF 1882-1941; <i>Jacob's Room</i> (1922)	
I have lost friends, some by death . . . others through sheer inability to cross the street. VIRGINIA WOOLF 1882-1941; <i>The Waves</i> (1931)	
The heart may think it knows better: the senses know that absence blots people out. We have really no absent friends. ELIZABETH BOWEN 1899-1973; <i>Death of the Heart</i> (1938)	
The loneliest woman in the world is a woman without a close woman friend. TONO MORANON b. 1931; speech (1978)	
AGING	
Eyes of youth have sharp sight, but commonly not so deep as those of elder age. ELIZABETH I 1533-1603; letter to Robert Devereux, Earl of Essex (July 8, 1597) in C. B. Harrison (ed.), <i>The Letters of Queen Elizabeth the First</i> (1935)	
Old age is woman's hell. NINON DE LENCLOS 1620-1705; <i>(La vieillesse est l'enfer des femmes), La Coquette vengée</i> (1659)	

Work and Occupations	49
Personality is more important than beauty, but imagination is more important than both of them. LAURETTE TAYLOR 1887-1946; as actor; in Toby Cole and Helen Krich, <i>Actors on Acting</i> (1970)	
I haven't the strength of mind not to need a career. RUTH BENECKE 1887-1948; in Margaret Mead, <i>An Anthropologist at Work</i> (1959)	
If you rest, you rust. HELEN HAYES 1900-1993; <i>My Life in Three Acts</i> (1990)	
Attempt the impossible in order to improve your work. BETTY DAVIS 1905-1989; <i>Mother Goddamn</i> (1974)	
My grandfather once told me that there were two kinds of people: those who do the work and those who take the credit. He told me to try to be in the first group; there was much less competition. INDIRA GANDHI 1917-1984; in Carolyn Warner (ed.), <i>The Last Word</i> (1992)	
Always be smarter than the people who hire you. LENA HORNE b. 1917; interview (1985)	
The only thing that separates successful people from the ones who aren't is the willingness to work very, very hard. HELEN GURLEY BROWN b. 1922; in Carolyn Warner (ed.), <i>The Last Word</i> (1992)	
Behind every working woman is an enormous pile of unwashed laundry. BARBARA DALE b. 1940; <i>The Working Woman Book</i> (1985)	

Recipe of the Month – Elephant Stew

One Elephant (medium size)
Salt and Pepper to taste
Two Rabbits (optional)
Brown Gravy (lots)

Cut elephant into small pieces – this will take about two months.
Reserve the trunk – you will need something to put the pieces into.
Add enough brown gravy to cover.
Cook on kerosene stove for about four weeks at 465 degrees.
This will serve about 3800 people.
If more are expected, then the two rabbits can be added.
Do this only if necessary, as most people do not like to find “hare” in their stew!

This will NOT be served at the August meeting.

From a family cookbook I found at an estate sale.



Grave Dowsing

Barb Tsirigotis gave an animated presentation and demonstration of dowsing for graves by the use of metal rods. Two of the members volunteered to be the subjects. After Barb's demonstration on how to determine if the grave was for a man or woman, one of our brave visitors took a chance and was also able to use the dowsing rods. She exclaimed, "wow, you can really feel them move!"

If you missed the meeting, then you really missed a good time.

If you really want to know "how to tell", then ask Barb.

