

The



Compass

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From the Editor's Desk.

Often we receive questions like "what is a Gedcom file?" On the other hand, hear a statement like "I only use the IGI for my research."

Therefore, we decided that this Quarter, that we would issue a more research knowledge based edition of **The Compass**, and deal with some of the common queries and misconceptions about Family History research, and at the same time discuss some of the not so common ones.

In this Quarter's edition, a Glossary of Terms is included for the first time, this Index deals with Historical facts often encountered when one's research reaches the stage where both Genealogical, Local and Historical events collide.

When we have researched our family as far back as the 1837 BDM's, the only way we can continue our research into the family line, is to consult the Parish Registers of the area where our ancestor lived, and worshiped. That is the time that we will encounter some unusual terminology.

Remember that these records go as far back, in some cases to 1538, or as the case may be at least to 1569, and the terms used are quite different than those in common use today.

These terms appear in such places as Wills, Land Transfers, Ecclesiastical Court records, Parish Registers, Bishop's Transcripts, and of course, documents held at the National Archives of England.

We hope that this Glossary will assist you in your endeavours, and we do suggest that you keep them for future reference.

We are pleased to advise that our collection of Microfilms entailing the complete Adelaide Observer Newspaper covering the periods of 1843-1931, is now available for members use.

Newspapers are a great resource for locating not only such things as Birth, Marriage, or Obituary announcements, but also other newsworthy items in which family members may have figured.

One researcher discovered that a family member became a local hero, having saved a child from drowning in a dam. Another found that a Great Grandmother won and award for her crocheting skills at a Country Show, and as result of searching and luck she eventually located a shawl crocheted in 1885, which is now taking pride and place with her descendant family once again.

If you are not aware yet, we now have Internet Broadband, which is available for researching the Internet. However, if you are not yet familiar with computers and the wide world of the Internet with its vast knowledge base, which is freely available on thousands of subjects. Then come along on a Thursday between the hours of 10am and 4pm, and meet Ivan and Margaret, they are only too happy to help and guide you. Once you have experienced the Internet for your research, and what it can do for you, your life will change forever.

Our once a month Thursday Guest Speaker nights, are proving very popular with members. These nights are a good social gathering; with refreshments served afterwards, the atmosphere is very friendly and welcoming. If you have not been to a Guest Speaker's Night yet, the subject matter is always different, and covers a variety of topics, the Speaker nights are advertised in the Monthly News Sheet, so if you feel the need to get out and about, you are most welcome to come along, and bring a friend.

July is our Annual General Meeting; this is when elections are held for the Committee's Office Bearers and Committee members for the period 2009/2010.

This month Committee nomination forms will be sent out to all members, it is important that these forms be returned as soon as possible

Therefore, if you feel that you would like to become involved and have a voice on the management of ANDFHG then please nominate, as fresh new ideas are always sought. Alternatively, if there is a matter that you wish to raise at the General Meeting, please advise the President or the Secretary on the night of the meeting.

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What is Genealogy?

A definition of Genealogy should entail something other than just a collection of names and dates. It is a record or table of the descent of a person, from a family through an ancestor or forefather, which forms a Family Tree.

The Family Tree displays the lineage or pedigree of a person back to a common ancestor. There is nothing new about Genealogy; Genealogists have been around since ancient times, with many examples evident in the examination of Aztec, Mayan, Egyptian, Hittite, and Babylonian archaeological ruins.

Some evidence exists that the Stone Age people may have kept some record of family trees, probably by oral story telling. This exists to this day in Tribal cultures found in Africa, South America, and Australia; this may have been to prevent the age-old taboo of incestuous inbreeding.

Some cultures retell stories of the ancestors and their deeds, usually retold by the tribal elder or witch doctor. Some native cultures have dedicated storytellers, who recite by rote the lineage of people of the tribe. These storytellers begin learning the various histories of their ancestors at a very young age, and are specially selected for this responsibility because of their intelligence.

Genealogy exists in all religions as well, recorded in the books of the Old Testament of the Christian Bible, the Jewish Torah and the Talmud, and the Koran.

In ancient times, the Genealogy of various tribal Gods such as the Vikings, Greece, Rome, Egypt, and Celts to name just a few, were recorded in a written format; even so their pedigree is traceable even to this day.

Genealogy of the Gods.

The pantheon of ancient Greek Gods, list their pedigree, tracing their decent from their origins from Chaos (The Void). Chaos was the original state of existence from which the first Gods appeared, and was a state of nothingness; it actually meant the void of space, which consisted of the four elements Earth, Air, Water, and Fire. Chaos was an unformed mass, and from which the first elements of existence appeared. This is acquainted to what we of the modern era call "*The Big Bang*." It was this "*Big Bang*" if you like, that the children of Chaos was formed, they were Earth, Hell, Love (Eros), light and Darkness. Eros created the need to mate, culminating into a union between Earth (Gaia) and the Sky (Uranus) from which were born the Titans or Giants of Mythology.

The Titan Cronus or Kronos the youngest son was born. Cronus was the God of the harvest and was

Usually depicted with a sickle, which he used to reap the grain. Cronus was jealous of his father's power who was then the ruler of the universe. One day Cronus attacked his father and it was with the sickle that he castrated and deposed his father Uranus.

Cronus had married Rhea, who was apparently his sister for she was also born of Uranus and Gaia (Earth) and together they ruled the world as King and Queen. This was known as the golden age, because there was no evil, immorality and the people of the world did nothing wrong. However, Cronus learnt of a prophecy that his son too would overthrow him.

Cronus and Rhea had six children together, however remembering the prophecy of his own fate at the hands of his son; Cronus devoured each child as soon as it was born, male, and female alike.

Rhea was pregnant and near giving birth, fearing that its father would also devour the child, Rhea sought help from Gaia (mother of Cronus). Devising a plan to outwit Cronus and to seek retribution for his acts upon his father, Gaia aided Rhea in giving birth in secret, and substituted a stone wrapped in swaddling clothes, which Rhea presented to Cronus as his son. Cronus immediately grabbed the bundle and swallowed it thinking that it was his son.

Gaia and Rhea hid the child known as Zeus and in time, eventually he grew strong and powerful enough to challenge, and confronted his father and according to various tales, either gave Cronus an emetic, which made him to disgorge the brothers and sisters of Zeus, or cut open Cronus' stomach and released his siblings.

Working together, the six eventually defeated the Titans, and became the Olympians. They were the Gods who dwelt on Greece's Mount Olympus

Zeus became the King of all Gods and eventually married Hera. It was to the honour of Zeus that the Olympic Games were originally staged in 776 BC.



Zeus had many erotic escapades with other Goddesses and fathered many Godly and heroic offspring's, among whom were Athena, Apollo, and his twin sister Artemis the huntress, known to the Romans as Diana.

Therefore, the Family Tree of the ancient Gods of Greece increased, and when Greece fell into ruin, the Romans took up the Pantheon of the Gods and in some cases, their names became Romanised, but the important thing to remember is, that the Family Tree always remained the same. ♦



Always remember: Genealogy without documentation of sources = Mythology

What is Gedcom and why will it help me?

In the everyday research, you will encounter somewhere or other a reference to Gedcom files, especially where one wants to share their Family Tree information with someone else. Alternatively, to download records from Family Search IGI, which are in the Gedcom format. Therefore, what is Gedcom and how does it work? Dick Eastman the world renowned Genealogist and lecturer, wrote the following article, it is reprinted here with permission.

GEDCOM Explained

GEDCOM is an acronym that stands for **GE**nealogy **D**ata **COM**munications. In short, GEDCOM is the language by which different genealogy software programs talk to one another. The purpose is to exchange data between dissimilar programs without having to manually re-enter all the data on a keyboard.

To illustrate the importance of GEDCOM, step back in time with me for a moment. Before the invention of GEDCOM and the invention of the home computer, I used 80-column punch cards to record the names and limited information about 200 or so of my ancestors. I did this after work hours in my employer's data centre. I then used the employer's mainframe computer that cost hundreds of thousands of dollars to sort the data and to print a few crude reports. Luckily, for me, my employer allowed me to use all the mainframe time I wanted during the evening, after the company finished its daily work.

Around 1980, I built my own home computer. I decided to put my genealogy database onto the new system, but it would not read the 80-column punch cards I had used earlier. I manually re-typed every bit of data into a dBASE-II program that I wrote. My database had grown, so I had to enter data about 400 or so individuals. I stored the information on 8-inch floppy disks attached to my homemade 8-bit CP/M computer, which had 64 Kb (kilobytes) of memory.

Some time later, I discovered a CP/M genealogy program that would operate on my home computer. (CP/M was an operating system that was popular before MS-DOS, which, in turn, was popular before Windows.) Unlike my crude, homemade dBASE-II program, this new genealogy program printed pedigree charts, family group sheets, and other reports. I decided to convert to the new, more powerful program (although I must say that it was rather elementary when compared to today's powerful programs). At this point, my database had grown to about 600 individuals, and I could not find any method of easily copying that data into the new program. I first printed out the information from the dBASE-II database. Then I sat at my computer for several evenings, reading the information on paper and re-typing every bit of it into my new program.

I bet you can guess the next step: I purchased an IBM clone in 1984 and decided to move my data to this new powerhouse. After all, it had 640 kilobytes of memory and a 20-megabyte hard drive, which I was certain that I could never fill. Having been rather active in my genealogy research, I now had information about 1,200 people to re-enter. I printed out the entire database from the old system onto paper and then manually re-typed it into the new PC powerhouse. That effort took weeks, and I promised myself, "*Never again!*"

Newer genealogy programs appeared in the following years, each with new features that I found enticing. However, I continued to use the same program simply because I didn't want to go through the keyboard effort again.

Roughly, fifteen years ago, the Church of Jesus Christ of Latter-day Saints announced something new: a file format called **GEDCOM**. This new proposed standard file format was designed to allow different genealogy programs to exchange data. There was only one problem at the time: the only program that could read and write GEDCOM data was the one written by the Church of Jesus Christ of Latter-day Saints.

GEDCOM is a standard, not a program. As such, genealogy programs that are going to use the same data have to be written by the programmers to handle GEDCOM files. If you are trying to transfer data from one program to another, only to discover that one of the programs does not support GEDCOM, you are out of luck. To complete the exchange of data, both programs have to support GEDCOM.

Slowly, over a period of several years, other genealogy programs began to add the ability to read and write GEDCOM files. It became possible to move data from one genealogy program to another without manually re-typing everything. Now you can just export your file from one genealogy program in GEDCOM format and then import that GEDCOM file into another genealogy program.

You can use GEDCOM files to exchange genealogy data with your distant cousin in Poughkeepsie as well as to upload data to GenCircles, RootsWeb, Ancestry, FamilySearch, Legacy, Reunion, OneGreatFamily, as well as many other online databases.

The author of the genealogy program that I used never did add GEDCOM capability. Luckily, for me, someone else eventually wrote a small routine that would export data from this program in GEDCOM format, and I was then able to move my data to increasingly powerful new programs.

By 1990, I was writing articles on CompuServe, advising everyone to never use a genealogy program that lacked GEDCOM capabilities. Luckily, that is no longer an issue. All of today's major genealogy programs will import and export GEDCOM data. Data transfer may still be a problem for those using older genealogy programs without GEDCOM capability; many people still find their data trapped in these "islands." For them, there is no easy solution.

Unlike the "dark ages" of the 1980s, it is now common for people to use two, three, or even more genealogy programs. You may find one program that you prefer to use for storing all the bits of information that you encounter in your research efforts. However, you might prefer the printed reports or multimedia scrapbook features of a different program. Thanks to GEDCOM, you can easily move your data from one program to another. You can also share information with distant cousins using yet other genealogy programs by sending GEDCOM files to each other by e-mail.

The instructions for creating or reading GEDCOM files will vary from one program to another. You need to consult the program's HELP files to find the exact sequence of instructions your genealogy program requires.

GEDCOM files can be read by a human although it would be tedious to do so. Here is an extract from the beginning of a typical GEDCOM file:

```
0 HEAD
1 SOUR Legacy
2 VERS 4.0
2 NAME Legacy (R)
2 CORP Millennia Corp.
3 ADDR PO Box 66
4 CONT El Mirage, AZ 85335
1 DEST Gedcom55
1 DATE 16 Oct 2004
1 SUBM @S0@
1 FILE Kennedy.ged
1 GEDC
2 VERS
2 FORM LINEAGE_LINKED
1 CHAR ANSI
0 @S0@ SUBM
1 NAME Not Given
1 ADDR Not Supplied
2 CONT
0 @I1@ INDI
1 NAME Joseph Patrick /Kennedy/
2 GIVN Joseph Patrick
2 SURN Kennedy
1 SEX M
1 BIRT
2 DATE 6 Sep 1888
2 PLAC Boston, MA
2 SOUR @S2@
3 PAGE pg 56
3 QUAY 3
1 DEAT
2 DATE 18 Nov 1969
2 PLAC Hyannis Port, MA
```

(rest of file omitted)

The file contains genealogy data in a structured format. It utilizes numbers to indicate the hierarchy and tags to indicate individual pieces of information within the file. A number of zero indicates the first line within a single record, and the letters, or tag, after the zero indicate the type of record.

The top line in any GEDCOM file is the HEADER record, indicating that it is the beginning of the file. Words that are more than four letters long are typically

abbreviated. In this case, the word HEADER is written as HEAD.

A number "1" shows that the line in question is one level below the "zero" line. This indicates that this line is one level subservient to the zero line and contains additional information. In the case of the second line in the above file, the entry of "1 **SOUR** Legacy" indicates that this file was created by (SOURCE) Legacy, a popular genealogy program for Windows.

The number "2" on the next line shows that it is subservient to the preceding line with a number 1 in it. In this case, the line of "VERS 4.0" indicates that the file was written with version 4 of Legacy. Below that, you see a line labelled **ADDR** (address) and another labelled **CONT** (the previous line is **CONT**inued here).

Scanning a bit further down the file, you will see the following:

```
0 @I1@ INDI
```

Again, the zero indicates this is the beginning of a new record. The "at" signs bracket the record number. In this case, the record is of an **IND**ividual, and it is individual #1 (I1) in the database. Succeeding lines show events, such as birth, marriage, and death, along with subsequent data listing dates and places. You will also note an entry of "2 **SOUR** @S2@," which indicates that a source citation for the event can be found in **SOUR**ce entry S2 to be found later in this file.

INDI, NAME, BIRT, DEAT, SEX, SOUR, and the other record types are called GEDCOM "tags." There are many available tags within the GEDCOM standard and even a capability to create user-defined tags for those situations not covered by the standard. Of course, user-defined tags are usually not understood by the receiving program, so they seem to be somewhat useless. They may help define data within the program in which they were created, but they will not translate to a new program via the GEDCOM format.

This is a very abbreviated explanation of the internals of a GEDCOM file. You can a detailed explanation at <http://homepages.rootsweb.com/~pmcbride/gedcom/55gctoc.htm>.

You need to be aware that the creation of the GEDCOM standard was not a perfect implementation. For one thing, not all the data fields are specified precisely in the GEDCOM specifications. Next, not all the programmers of the various genealogy programs interpreted the specifications in exactly the same manner. For instance, your present genealogy program might be perfectly happy with a birth date listed as, "after 1847 but before 1852." However, once that information is exported in a GEDCOM file and then imported into a different program, the birth date may say something else.

The receiving program may expect exact dates and not be able to handle anything that says "after" or "before," especially not both in the same statement. Typically, the receiving program simply leaves the line blank. Sadly, one or two genealogy programs will accept the first date found on the line and then will disregard any further information.

Another problem is that not all genealogy programs have the same ideas about databases. One program may have only one field for "occupation," assuming that every person on the face of the earth never, ever changed careers. Another genealogy program may have the ability to record multiple occupations during the person's lifetime. When transferring data via GEDCOM from the more powerful program to the simpler one, some of these occupations will be lost. These are a couple of simple examples; you can find numerous other inconsistencies when moving data between dissimilar programs.

Another limitation is the fact that the present GEDCOM standard was created before the popularity of multimedia. You can transfer textual data, such as names, dates, and locations rather well in GEDCOM. However, transferring scanned images, sound clips, and movies from one genealogy program to another is almost impossible to accomplish via GEDCOM files. The present GEDCOM implementation can point to the location of multimedia files on a hard drive. In theory, this should suffice. However, in my experience of moving data around in many genealogy programs, I have rarely seen multimedia files handled properly.

There is another problem with translating from one program to another: that of data integrity. Translating from one program's database to GEDCOM is sort of the same as translating from one spoken language to another. The basics work, but subtleties and details sometimes do not translate well. Then, when translating to the third language (the receiving genealogy program's database), more translation losses creep in. I well remember reading a technical manual some years ago that had been written in Japanese and then translated into Chinese. Later, the Chinese version was translated into English. The resultant English manual was barely readable. The same may happen with translating a database from Program A into GEDCOM and then from GEDCOM into Program B.

Wholly Genes Software announced a new method of transferring data between different genealogy programs some time ago. Their Bridge technology reads data from one program directly into a second program without requiring a "double translation" via GEDCOM. The result is a much more accurate transfer process. However, very few genealogy developers have adopted GenBridge. To date, this technology is only available in a few programs: The Master Genealogist and Family Tree Super Tools (both produced by Wholly Genes), The Pocket Genealogist, and GedStar Pro are the only ones I can think of.

Despite all the shortcomings, GEDCOM is still a simple and somewhat effective method of transferring genealogy data from one program to another. Most of the data will transfer properly, and then there are easy ways of reviewing the data to look for errors. The names, dates, and locations normally transfer correctly. Text, events, notes, and source citations may not always work perfectly. The exact problems encountered will depend upon the two genealogy programs involved.

Most modern genealogy programs will create an error log of GEDCOM data imported but not understood by the receiving program. You can read that log file to see what the program detected as inconsistent, then manually go in and fix the errors. While tedious, this is still a lot better than re-keying everything!

Two and a half years ago a new GEDCOM standard was proposed that is to be based upon XML, a programming language that is popular on the World Wide Web. This new standard should greatly improve data transfer accuracy. See <http://www.familysearch.org/GEDCOM/GedXML60.pdf> for details. However, do not look for this new GEDCOM 6.0 any time soon. It has been a proposal for more than two and a half years, and nothing has happened in that time. Older versions of GEDCOM have been around for more than fifteen years, and only minor improvements have been made in that time. I expect that GEDCOM 6.0 will not appear in genealogy programs for several more years, if ever.

As an interesting side note: there were plans back in 2003 to create a program called "gedify" to convert GEDCOM 6.0 files to the older GEDCOM 5.5 standard so that older genealogy programs could read data created with the new format. This seems not to have progressed, however, there doesn't seem to be much need for this program as no one is yet creating GEDCOM 6.0 files! You can read more about gedify at <http://savannah.nongnu.org/projects/gedify>. The pages there have not been updated in a long time. ♦

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## 170th Anniversary Applebee Family Reunion

Calling all descendants of Joseph Applebee, who arrived in Holdfast Bay, South Australia on December the 19th 1839 on the good ship "Duchess of Northumberland." Arriving as a Free Immigrant Labourer with his mother Ann and stepfather Daniel, they had departed London, after travelling down from Warwickshire, to start a new life in The New Colony of South Australia.

The descendants are now mostly in the 5th, 6th and 7th generations of these Pioneers. We wish to call them all together for a Family Reunion on the 8th of November 2009 at the Two Wells Community Centre, Old Port Wakefield Road, Two Wells, South Australia between the hours of 10am and 4pm, Tea and Coffee will be available, and a small admission fee to cover the hall hire. Family History displays of the Genealogy, as well as slide shows of old Photographs, and a secure display of actual Memorabilia, are planned.

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## What is the International Genealogical Index (IGI) and how reliable is it?

The IGI is the world's largest single miscellaneous genealogical index. It contains more than 800 million events. Each event, such as a christening, marriage and in some cases burials. Entries in the IGI come from more than 100 countries. No living people are included in the index. The IGI should not be considered the primary source. However, it is very useful for general searching, especially at the beginning stages of researching a family. It can be used as an aid to finding one's deceased ancestors, but should always be checked against the records such as the film of the Parish Register that it refers to, as the IGI is nowhere near as accurate.

The IGI, (International Genealogical Index) is an index to the temple work that has been performed by members of the LDS Church. The Index was originally called the Computer File Index (CFI) released originally in 1975 and was the brainchild of the Church of Jesus Christ and Latter Day Saints (most commonly referred to as the LDS or the Mormons). They compiled an index, which contains over 800 million entries covering Christenings, Marriages and burials from over 90 countries worldwide. The IGI is without doubt the most used index in family research, making it the most frequent tools used by Family History researchers. Many of the index entries for England and Wales derive from parish registers, bishop's transcripts, and non-parochial registers from the 16th century right through to 1906. The Index also included entries obtained from non-conformist registers, compiled marriage indexes, censuses, wills, and LDS members' research.

### Why was it compiled?

Although originally the IGI was not intended for genealogists, it was released by the Church for anyone researching their family. To the members of the LDS Church, family is the major function, this stems from the belief that they cannot be saved without connecting to their ancestors, and it is their obligation, to perform on the ancestor's behalf, those things, that they can no longer do for them selves. Hence, you will often see the statement "**Sealed to Parents**" A **sealing** is an ordinance usually performed in "**temples**" whereby families are bound together in a family relationship, which Latter-day Saints believe will endure beyond physical death. This is the doctrine which lies behind the Church slogan, "*Families are Forever.*"

Genealogy is important to members of the LDS Church because they claim that the work of baptism and other ordinances must be done for all ancestors so they too can return to the presence of God. Because baptism is necessary to enter the Kingdom of God, everyone must have the opportunity to be baptised, including those who have died. One of the beliefs held by members of *the Church of Jesus Christ of Latter Day Saints* is that they cannot be saved without their ancestors, and they therefore feel that they have a duty to perform on their behalf that which they

can no longer do for themselves. To aid them in this the LDS church has filmed, indexed, and made available baptism and marriage records from many parishes in the U.K. and elsewhere.

Members of The Church of Jesus Christ of Latter-day Saints are able to be baptised vicariously (meaning in the place of, by proxy) for their ancestors who have passed away. This way the dead can choose to accept (or reject) the baptism that was done in their behalf. It is this belief that runs foul of many Church Administrators and Priests, the baptism of the dead by the LDS means that the deceased member of the established Christian Church is now considered to be a Mormon; hence many of the Parish Registers have not been released by the Churches for filming by the LDS Church.

It has been the policy of the Church of Jesus Christ of Latter Day Saints to collect or film any record of genealogical interest, which is made available to them. In many countries, original parish registers have been made available for filming. In those English counties where this has been the case, the IGI entries for christenings and marriages are compiled from microfilms of the original registers and copies of these microfilms can be ordered up for consultation in any of the LDS (Mormon) Family History Centres around the world.

### The IGI for Devon:

The IGI for Devon is not compiled from original registers, as Devon clergy did not grant permission to the Mormons to film the original parish registers. Instead, they were granted permission to film the typed and hand-written transcripts of parish registers which the Devon and Cornwall Record Society had made. Some transcribers did an excellent job; others were inexperienced. Therefore, the IGI can include mistakes: omissions, errors, and mis-spellings. In addition, since only about 60% of Devon parishes had been transcribed, about 40% of Devon parishes [up to 150 parishes] are not included on the IGI. In the case of some parishes, not all parish registers were transcribed, even those prior to 1837. Therefore, the coverage for parishes that ARE included on the IGI may still be incomplete. However, the Parish Registers are deposited with the Devon Record Office located in Exeter can be viewed there. This not being practicable then the commissioning of a Professional Genealogist may be the answer.

### Important Information on Using the IGI on-line

**SURNAME:** Possible spelling variations are treated as the same name, and grouped together under one "Standard" spelling.

**FORENAMES:** names are indexed as they appear in the original record; e.g. with the abbreviations like Wm. (William), Jno (John), Richd (Richard), or Latinised forenames like Jacobus (James) and Gulielmus (William).

**NAMES OF FATHER AND MOTHER:** a christening entry includes one or both parents' names, depending on what is included in the original register.

**DATE OF EVENT:** If birth and christening dates both appear in a christening entry the individual, record page on the IGI on-line shows both.

**TOWN or PARISH NAME:** If only the parish name is given, assume it refers to the established church (in England, this is the Church of England parish church). If there was more than one church in a parish or if the church is a non-conformist church, the church will be named for example Batter Street Presbyterian Church Plymouth, Devon England.

#### **SOURCE INFORMATION: BATCH NO.:**

This is on the bottom left hand side of the individual record page. Entries extracted from parish registers or parish register transcripts always have a batch number. A batch number is unique to a particular parish register. Entries extracted from registers have batch numbers beginning with the letters C, E, J, K, P, or M. The I. G. I. extraction process typically gives all entries of a particular type from a single source a "Batch Number." Once you have a Batch Number, you can see all the entries from that same source by searching on the Batch Number. Batch numbers are typically something like B123456 or M654321.

The first letter denotes the type of record - C for births/baptisms/christenings and M for marriage. According to Genuki, the letters A, C, E, J, K, M, P, and I, are all sometimes used as prefixes.

**SOURCE INFORMATION: SOURCE CALL NO.:** This is a link to a page giving information on the source, from which the IGI index entries have come

**Entries from L.D.S. Members' Research Submissions.** In some cases, you will find that no batch number has been given. There is merely a message stating that the information has been submitted by a member of the Latter Day Saints Church. The accuracy of such entries depends on the source of the members' information and on the quality of their genealogical research. Some of these entries may result from census information or oral family reminiscences, not from documentary evidence of an actual baptism, birth, or marriage. They can also result from the assumptions of researchers rather than documentary evidence. They sometimes have numerical batch numbers (cf. batch numbers beginning with the letters listed above). Some have no source or submission information at all, whilst some were submitted many years ago by persons now deceased. However, should a year date only appear in the record such "About 1768" it is safe to assume that this entry was submitted by a member of the Church, and is based upon non verifiable information, and therefore should be disregarded as being factual in content. ♦



## **The Pyramid of Life**

WE  
ALL HAD  
2 PARENTS  
4 GRANDPARENTS  
8 GREAT-GRANDPARENTS  
16 GREAT-GREAT-GRANDPARENTS  
32 GREAT-GREAT-GREAT-GRANDPARENTS  
64 GREAT-GREAT-GREAT-GREAT-GRANDPARENTS  
128 GREAT-GREAT-GREAT-GREAT-GREAT-GRANDPARENTS  
256 GREAT- GREAT-GREAT-GREAT-GREAT-GREAT-GRANDPARENTS  
512 GREAT- GREAT- GREAT-GREAT-GREAT-GREAT-GREAT-GRANDPARENTS  
1,024 GREAT- GREAT- GREAT- GREAT-GREAT-GREAT-GREAT-GREAT-GRANDPARENTS

**EXACTLY 10 GENERATIONS = 1,024**



## A Glossary of Terms found in Family History Research....

This month we introduce a new section, which relates to some of the terms often encountered, when we commence to delve into Family History Research. These definitions deal with historical facts which existed at the time of our Ancestors in England, and had direct effect upon their individual lives. These terms are often found in pre 1858 English Wills, Parish Registers and other Archival Historical Documents, often they can be ambiguous.

This Quarter we discuss the "A" to "C" Sections of the index. The full indexes are not being published here; it is however a selected concise list of the most common terms encountered.

The underlined words are reference points which link to a subject appearing in another section of the Glossary index.

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### - A -

#### **Act of Supremacy:**

An act introduced by *King Henry 8<sup>th</sup>* in 1535, which named the King as the Supreme head of the Church, and not the Catholic Pope of Rome. **See also: Supreme head of the Church**

#### **Administration:**

Should a person die **intestate**, the court had the power to grant letters of Administration (often abbreviated to 'Admon') to their next-of-kin, or person with a legitimate interest (i.e. Executors appointed by the **Testator** in his Will). A Court sitting in Probate, after testing the Executors who swear an oath only to administer the terms of the Will, granted **Letters of Administration**.

#### **Affidavit:**

Written declaration made under oath, a written statement sworn to be true before someone legally authorized to administer an oath.

#### **Age of Consent:**

In the Middle Ages of England, the Matrimonial age of consent was fixed at 7 years. However because puberty was accepted as the age of consummation of the marriage, consummation was not expected to take place until the girl was aged 12 and the boy 14.

From the 29<sup>th</sup> September 1653, the legal age of marriage had been reviewed, and set at 16 for a man and 14 for a woman, the law again changed in 1660 when the legal age of marriage reverted to 14 for a groom and 12 for a bride. The Marriage Act of 1753, made it illegal for anyone to marry before the age of 21 years, without the consent of the Parents or Guardian.

In July 1822, the required consent of a parent or guardian was repealed, and from 1823, the age that a couple could go through a valid marriage without parental consent reverted to 14 for boys and 12 for girls once again. When England passed the Age of Marriage Act of 1929, all marriages became void from 10<sup>th</sup> May 1922, if either party were under the age of 16. *Prince David* son of *Henry 7<sup>th</sup>* was married to *Catherine of Aragon* at the age of 2, although they did not meet until he was aged 14 in 1501, upon *Prince David's* death in 1502, *Prince Henry* the future *King Henry 8<sup>th</sup>* married *Catherine* at his father's behest.

#### **Alien:**

A term generally applied to a stranger either visiting or residing temporarily within the boundary of a Parish,

implying that the person was not a parishioner of the Parish. **See also: Settlement orders**

#### **Allegiance:**

The loyalty citizens owe to their country (or subjects to their sovereign.) The testament expressed by making an oath sworn upon a bible. In ancient times, a Tenant was required to swear **Fealty** to his Lord, which was in effect swearing allegiance and obedience to the Lord. **See also: Oaths**

#### **Ancestor:**

One from whom a person descends, either through the father or through the mother at any distance of time, also known as progenitor, forefather, or forebear.

#### **Anglican Church:**

The National Church of England (and all other Churches in other countries that share its beliefs) has its See in Canterbury and the Sovereign is its temporal head.

#### **Annuity:**

An annuity is Income from capital investment paid in a series of regular payments falling due in each year during a given period, the capital sum not being returnable.

#### **Apprenticeships:**

In England, apprenticeship indentures were usually entered into for Professions, Trades, and the Arts. Once accepted the apprentice was bound to his Master for a certain period, whereon he learnt the profession of the Master. **See also: Freeman.**

Another type of apprenticeship was for the poor of the Parish, and came into being under the **Poor Act of 1601**. The **Overseers of a Parish** were responsible for Apprenticing the orphans or the children of paupers, quite often it suited the Overseers of a Parish to Apprentice them to a Master in another Parish, because this relieved their Parish of the burden of providing Parish Relief. Children, who came from a poor family or could not be cared for by other relatives because they had no parents, were a problem to the poor law administrators in their parish, as they frequently lacked any means of support, and were too young to earn their own living.

From 1597 the Poor Law Acts gave designated persons within the Parish the right to be appointed as Overseers of the Poor, together with the elected Churchwardens of each parish, they were empowered to set these children to work. Large numbers of pauper children were put out as apprentices by these parish

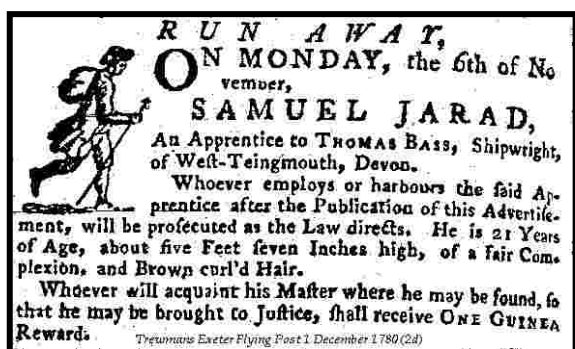
officers. When a parish wanted to bind a poor child, the parishioner they had chosen as Master or Mistress was compelled to take the boy or girl, or pay a fine to be excused. Apprenticeship was sometimes organised by rotation, or drawn for, as in a raffle.

Relatives sometimes took an orphaned, or illegitimate child, or a poor member of their family as a parish apprentice. The parish paid the apprenticeship fee, and the terms of apprenticeship contracts were written up in a document called an indenture.

Two copies of the indenture were written – one was kept in the Parish Chest and the other by the master or mistress of the apprentice, until the apprenticeship ended, when it was presented to the apprentice. This system of apprenticeship was separate to that of private apprenticeship, where a parent or guardian paid a premium to a master or mistress to have a child apprenticed to a trade or craft.

These apprenticeships could also be forced onto adults, judged to be Paupers, they were assigned to a Master to work in Agriculture, housekeeping and in some cases into a trade. In a few cases a whole family could be apprenticed to a Master, this ensured that they had a roof over their head, and regular meals, very little money was paid to them as this was deemed to a sustenance arrangement and not a Monetary one. Single adult Apprentices could not marry without the permission of their master, any that did so, could be punished as a criminal.

Many apprentices bound under the Poor Act to a master, were actually treated as slaves his obligation to them was only to supply food and lodgings, and very little if any money was paid to the apprentice for his work. Should the apprentice abscond from the servitude of the master he was culpable under the Law as a Criminal, punished by whipping and brought back to his master who would most likely again render some punishment. These actions may seem to be harsh by today's standard, but at this time, harshness bred obedience and served as an example to other apprentices.



**Fig. 1:** Actual notice appearing in the Newspaper "Trewman's Exeter Flying Post" of 1780. Advertising the abscondment of the Apprentice Samuel Jarad, notice the reward offered.

#### Appurtenances:

Everything attached to or forming part of a tenement or other property. The term often appears in Wills

#### Attorney:

A person selling a property is called the vendor or grantor, the person purchasing the property, the buyer, or grantee. For legal purposes, the property had to be conveyed firstly to persons who were described as the attorneys for the grantor or seller. The attorney was instructed to take lawful possession of the property and

then convey it to the purchaser or recipient. These so-called attorneys were always friends of the grantor, and sometimes they were relatives. The attorneys issued "letters of attorney" or transfer of deeds, which formally recorded the sale or transfers, which had already taken place.

## - B -

#### Banns:

The posting of the announcement of an upcoming marriage before the actual marriage takes place. The banns were published and read aloud in the Parish church. The law stipulated this to be on three successive Sundays before the actual marriage date. The Town Crier at the City Cross also read the Banns on Market days. The idea was to allow time for anyone opposing the intended marriage to voice his or her objection, if no objection to the marriage had been raised then the marriage was allowed to proceed. Quite often, the publishing of Banns did not necessarily mean that the marriage took place, they were solely an announcement similar to an engagement, and did not bind the parties to form a union. Wealthier people frequently married by licence granted by the "Archbishop of Canterbury" to avoid the unnecessary publicity.

#### Baptism:

In the 15<sup>th</sup> to the 18<sup>th</sup> Centuries, it was usually the customary to have the child Christened or Baptised within 2 days of the birth; this was because many children did not survive very long after birth. To ensure that the child would be accepted into Heaven as a Christian Baptisms were carried out as soon as possible after birth. It is noted that Christenings and Baptisms were, not only carried out within the Parish Church, but also within the home of the child. Should death have occurred, this would have been quite common. The recorded baptism date cannot be construed as an indication of the birth date, because some baptisms did not take place for up to 2 or more years after birth. This was particularly applicable in the case of Non Conformists, who although legally bound to have the christening carried out in the Church of England, refused to do so. This may account for the fact that many marriages taking place also recorded either the Bride or Groom being christened, or Baptised on the same day. A Sojourner residing in a Parish was required firstly to be baptised into that Parish before marriage to a Parishioner, and before being able to draw upon the resources of the Parish, subject of course to the granting of a Settlement order by the Parish.

#### Baptism versus Christening:

Appearing in the various Church of England Records, such as Parish Registers and Bishop's Transcripts, the terms Baptisms and Christening appear. To some these mean different events, however they are the same. In Christianity, baptism is the sacramental act of cleansing in water that admits one as a full member of the Church. Most Christians, such as Roman Catholics, Eastern Orthodox, Lutherans, Anglicans, and Methodists are baptised as infants. In earlier times, the whole body was submerged in water, and follows the tradition of John the Baptist, who performed the baptism of Jesus. Many of the non-traditional churches still perform the baptism rite in a river.



By analogy, the English word "*baptism*" is used of any ceremony, trial, or experience by which one is initiated, purified, or given a name. Most Christians baptise in the name of the Father, Son, and Holy Spirit, but some baptise in Jesus' name only. In a typical ceremony, parents bring their child to their congregation's priest or minister. The minister then applies water to the child in one of two manners "*Aspersio*" that is, where water is sprinkled on the head or by "*Affusio*" where water is poured on the head. As the water touches the child, the minister utters the words "*I baptise you in the name of the Father, and of the Son, and of the Holy Spirit*"

Christening refers to the giving of a Christian name, by the Priest or Minister at the time of baptism when he pronounces, "*I christen thee (naming the child) in the name of the Father, etc.*"

#### Base Child:

In the 16<sup>th</sup> Century, the term "*base child*," often used to mean the same as a bastard child.

#### Bastard:

Originating from Medieval times, where the illegitimate son of a King, Lord or Knight, would display on his arms a diagonal black stripe extending from the right top corner to the bottom left corner of the shield. This stripe is known as either a Bend or Bar Sinister; it is claimed that the word bastard arises from the latter.

Although he could not legitimately inherit his father's estates, nor could he display his father's Family Coat of Arms, he had to earn his own. Being a bastard was considered to have been a badge of honour, because most kings fathered many illegitimate children.

Common Law dictated that land could only pass to the legitimate heir, but land could pass to a bastard by entfeoffment of trustees combined with a last will. Illegitimacy was not considered a social problem until the Victorian era, when often other terms were used in documents to denote an illegitimate birth. Rather than use the term Bastard wordings such as were often substituted; "*unnatural child* (as opposed to the Natural child or heir) *left hand; chance; love child; bye-blow; incubus; sinister; wrong side of the blanket; whoreson and mistaken child.*"

#### Bastardy Bond:

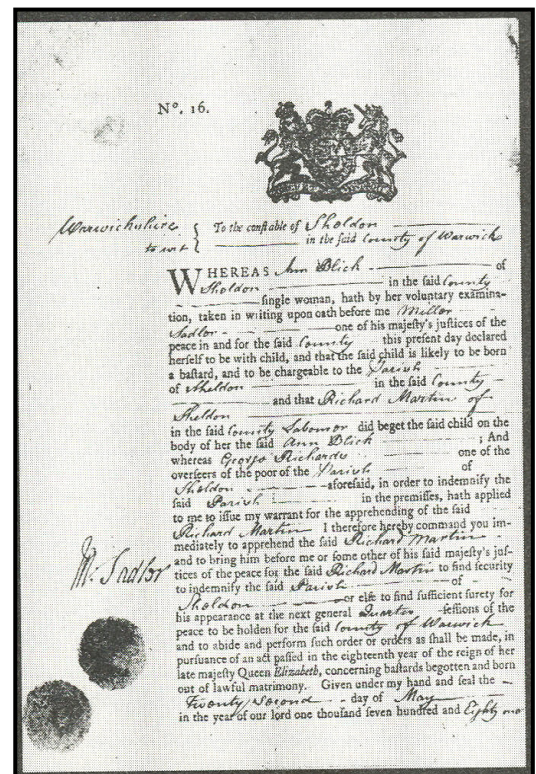
From the 16th century onwards in England, the status of a child born to parents who were not married to each other had particular legal and social consequences. Bastard children were the responsibility of the local Parish where it was born, so Parishes tended to throw out any girl who looked pregnant, later they agreed to retain their own settled Inhabitant, but returned strangers to their own Parish for support, even encouraged by the whip if necessary.

The woman was brought before the Parish Overseers and questioned to ascertain whom the father was, if she refused to tell, she could be sent to prison. It was in the best interest of the Parish to find the father and extract support from him. Once he was identified, a Quarter Sessions or Petty Sessions Court could make a Bastardy or affiliation order, requiring the father to pay for the child's upkeep, failure to pay could result in a prison sentence.

For example, a Bastardy Bond or recognisance could oblige the supposed father to appear at the Quarter Sessions or Petty Sessions court, or simply oblige him or another relation to provide for the child so that the parish authorities did not support her or him.

Quite often a wealthy Person paid the Parish a minimum of £40 down representing £2 for the lying in (Concluding state of pregnancy; from the onset of labour to the birth of a child) and a shilling a week for 14 years. In addition a sum being paid to the Overseers to ensure the only mention of him would appear in the Overseers Accounts as: - "*From John Smith for the lying in of Mary Brown*" effectively not admitting liability and avoiding a Bastardy Bond, thereby escaping his responsibilities towards the mother and the child. Often this was the case where a wayward son of a family of prominence had his wicked way with a maidservant of the household.

Some men refused to admit their involvement by absconding from the Parish, even going as far as joining the Army or Navy, by doing so the father could forever avoid his responsibility, because service in the Royal Forces was a bar against prosecution.



**Fig 2:** An Order Issued in 1781, by the Overseers of the Poor of Shelton, in Warwickshire. Calling for the apprehension of one Richard Martin. Who upon the examination of one Ann Blick, and her sworn oath before a Justice of the Peace, that claimed Richard Martin was the father of her child born a Bastard. The order demanded that Martin appear before the JP and be examined, and to indemnify the Parish. According to other records, Richard Martin did pay Compensation to the Parish Chest, and maintenance to Ann Blick. Had he not complied with the order, then a maintenance order would be issued. Note, that the Act was passed in the 18<sup>th</sup> year Of Queen Elizabeth 1<sup>st</sup>. (1576) empowering Justices to investigate the circumstances of illegitimate births, and to issue bastardry orders to Putative Fathers.

#### Begging:

In the 15<sup>th</sup> Century, beggary had become so universal that stern laws had to be made against vagabonds. In Henry 8<sup>th</sup>s time (1509 –1547), it was complained that there were more beggars in England than elsewhere in Europe. This was brought about by the dissolution of the monasteries, and in consequence

displaced of hundreds of workmen. However, added to this problem, were the returning soldiers from the wars who neither could get work nor go abroad seeking work. The problem was thrown onto the **Parish Chest**, which meant that money that was held by the Parish for their Poor parishioners was being used to give succour to strangers. The parishes took a dim view of this and refused to support strangers in the Parish. Laws were introduced to combat the vagabonds, some of whom were professional beggars and at least several were wealthy and had gangs working for them. Dire laws meant that when a rogue was convicted of being a vagabond his punishment for the first and second offence was a whipping and branding in the ear with a hot iron; the third offence meant death by hanging from the Parish gibbet.



**Fig3:** A 16<sup>th</sup> Century woodcut prints showing a Vagabond being whipped out of the Town. Note: in the background a vagabond being hung on the Parish gibbet.

#### Benefit of clergy:

In its original sense, the term "*benefit of clergy*" denoted the exemption accorded to clergymen from the jurisdiction of secular courts in the middle Ages. The privilege of exemption from capital punishment was gradually extended in specific cases to all persons connected with the church and eventually to everyone who could read. By the 18th century, the term was used to indicate a one-time privilege accorded to literate defendants exempting them from hanging for certain felonies. It was granted in cases where a person convicted of an offence for which benefit of clergy could be claimed passed a literacy test by reading a passage from the Bible, *usually the 51st Psalm*. The person would usually be branded in the thumb and then discharged. During the 18th century, the literacy test was abolished in England; benefit of clergy was removed for many serious felonies (such as murder, robbery, and burglary), and became a means of pardoning some first-time offenders.

#### Behoof:

Similar to behove (*behoove*), meaning to be appropriate or necessary.

#### Bishopric:

The territorial jurisdiction of a Bishop, and may have included many parishes.

#### Bishop Transcripts:

These are copies of Parish Registers completed on an annual basis by the Parish Clergy and forwarded to the Local Bishop. The practice commenced in 1598 and was a direction of John Whitgift the then

Archbishop of Canterbury (1583-1604). It was stipulated that within one month of Easter each year, the churchwardens were to send to the Diocesan Registry (that is, to the Bishop) a copy of all the register entries for the preceding year. However not all returns are accurate, because they were not always religiously kept for various reasons, often the Parish Clerk was not paid for his services, or was just plain lazy in his book work, in either case often entries do not correspond with the original Parish Register with entries being made from memory just prior to submission.

#### Bond: Or recognisance.

A legal document setting out certain conditions under which a person named in the bond is compelled to perform or NOT to perform a certain act. In either case, should the conditions of the Bond not be fulfilled a penalty of a sum of money is forfeited.

#### Bote:

The term meant rights given to the lessees under a **Three-Life Lease**. These rights were spelt out under the term of the lease, they were:

**Firebote.** = The given right of a tenant to take small pieces of wood, **coppice** etc to be used as fuel.

**Foldbote.** = The right of a tenant to take timber for repairs principally to fences. A fold was the small fenced "folds" in which livestock were kept.

**Hedgebote.** = The right of the tenant to take timber and coppice from the land to be used in hedging, this right was sometimes referred to as Frith and Stakes. In local Devon dialect, the term "hodgepodge" quite often meant the same. The term is used today to mean a mixture of things, and a theory or argument made up of miscellaneous or incongruous ideas. The term probably stems from the way hedges were repaired using a mixture of things i.e. making a real hodgepodge of things.

**Ploughbote.** = The right of the tenant to take wood to repair ploughs and other agricultural implements.

**Yeatbote.** = The right of a tenant to take timber for repairing gates. A **Yeat** was the Devon dialect term for a gate.

#### Briefs:

A Brief was a royal mandate requesting a collection in a parish for a deserving cause. Addressed to the **Vicar** and **Churchwardens** and read out during the Church service. The Parish Clerk received the money at the end of the service; the money raised was handed to an authorized travelling collector and the amount collected was recorded on the brief document. The Parish Clerk also recorded the collection in the Parish Register, making note of all contributors and the amount they donated, often collections were made from house to house, and this was recorded in the Parish Registers. The Clerk would send this information in his **Bishops Transcripts** thus recording the benevolence of the Parish.

#### Burial in Woollen Act:

Act for burying the deceased in woollen shirts. Previously all corpses were buried wrapped in a linen shroud only; coffins were not used until much later. In 1666, an Act introduced by Parliament; which was intended to lessen the importation of linen from abroad, which at that time was having an effect upon



the woollen producing Mills of England, it was designed for the encouragement of the woollen and paper consumption in England. The Act was passed in 1667; more stringent added penalties in 1678, it was finally appealed in 1814.

#### The Act decreed that:

*"No corpse of any person (except those who shall die of the plague) shall be buried in any shirt, shift, sheet or shroud or anything whatever made or mingled with flax, hemp, silk, hair, gold or silver, other than what is made of sheep's wool only."*

The burial in wool Act of 1666-1680 required that the dead must be buried in shirts made of pure wool only, except those that died from the Plague. Furthermore, an affidavit had to be sworn before a Justice of the Peace, confirming that the deceased had been buried in woollen. A penalty of £5 (*Five Pounds about \$15*) should have been levied if other material was used.

The affidavit was given to the incumbent, and he matched the affidavit against the burial entry in the Parish Register. Many poor families could not afford the Woollen shirts, and those burials were noted in the Register as "naked."



**Fig 4:** A typical 17<sup>th</sup> Century Churchyard burial. The corpse is wrapped in a white Linen shroud; note the lack of a coffin

#### Burgess:

Although Domesday seems to have used this term consistently to apply to town residents and their contribution towards the customary payments due the king from boroughs, later in the middle Ages its varied application does not suggest a precise universally agreed technical definition. Broadly, however, it referred to residents of a borough, usually those residents who were members of the borough community in terms of sharing in communal responsibilities and rights. The poorest townsmen were described as non-burgesses, "*burgesses*" evidently being equated with those residents who had become Freemen. Towards the end of the Middle Ages "*burgess*" was more likely to be used to distinguish one group of privileged townsmen from a less privileged group.

-C-

#### Cannon Law:

Ecclesiastical law, that sets out a list of relationships in which two people can legally marry.

See: Marriage and Law Relationships

#### Catholics:

From 1837 civil registrations of all Birth Marriages and Deaths, occurring in England became Law. Before that date the introduction of *Hardwicke's Marriage Act of 1754*, this stipulated that only marriages performed in the Anglican Church were legal. Catholics were permitted to worship in their own churches from 1791, but they still were required by law to marry in the Church of England for the union to be judged as a legal marriage.

However, many Catholics refused to partake of the Protestant marriage rites, and secretly married by their Priest only. Consequently, many Catholic marriages do not appear in the official Registers of marriages of an Anglican Parish. Catholic Priests previously, because of reprisals by the Protestants, did not keep records except in some cases and then only those of first Communion or Christening. Priest themselves often refuse to release their notes and records to Protestant authorities, thus making it impossible for genealogists to trace some ancestors.

#### Chancery:

A misconception exists that maybe an Estate held in Chancery, that there could be a claim by the descendants of an ancestor on some long ago Land or Castle. In fact, the situation is quite different, should the Estate not claimed under the terms of the Will, then the Estate is wound up and sold by the Executors and the monies are paid into the Chancery Court. These are monies from the Estate of a deceased person, which have remained unclaimed for a minimum of 15 years. A list is published periodically in the London Gazette of amounts of £50 or more. Information regarding funds in Chancery is only given upon payment of a fee accompanied by an application proving descent from the original Ancestor and title of claim.

#### Churchwardens:

These were members of the Parish Church. They were elected by the parishioners to help the local Priest (C of E) in all matters that had affect upon the peace of the Parish. They were responsible for the attendance at Sunday Church meetings, by seeking out offenders, as well as keeping order within the boundaries of the church. Sunday attendance at church was compulsory without exception, to police that, the churchwardens were empowered to visit alehouses on Sundays, and any parishioner found there was fined 1/- (one shilling) for non attendance at the service, plus 3/4d (3 shillings and four pence) in a penalty fine. The master of the alehouse was fined 10/- (ten shillings) for having a parishioner on his premises during service hours.

The Churchwarden was required keep a register of names noting those that were "*Sabbath Breakers*." Habitual offenders were reported to the minister or Priest and if he deemed them guilty, the offenders were excommunicated, this was tantamount of being blacklisted from receiving any assistance from the Parish; this included receiving help if he or she suffered a fire etc.

Churchwardens were not only operative in England, their appointment extended as far as Newfoundland. There are records reporting fishermen and Soldiers stationed there for such offences as swearing on a Sabbath, or being drunk. These reports were sent back to England via the Board of Trade, who in turn passed them onto the various Parishes for them to administer appropriate action when the offender returned home.

**Circa:**

Approximately, round about. Used particularly when quoting unverifiable dates, it is usually abbreviated to "Cir," or "C" e.g. C1777.

**Codicil:**

An addition made to a will. A codicil is made after the original will is written and there can be any number of them

**Common**

**Law**

**Marriage:**

A marriage relationship created by agreement and cohabitation rather than by ceremony, often called a **Defacto** relationship,

**Conformity:**

After the **Act of Supremacy** where *King Henry 8<sup>th</sup>* was named as the Supreme head of the Church it was required that all people of England, Scotland, and Wales accepted the Church of England as the being the "*Major Church*," and to conform to the doctrines of the new faith. Up to 1570, there was only moderate pressure on the part of the Government to secure conformity. The Act of Conformity of 1559 forbade the celebration of the Catholic Mass, and prescribed a fine of 12d (twelve pence) levied upon the Parish Church was it not full every Sunday. In 1585, all English born Catholic Clergy ordained abroad (Rome) since 1559 were compelled to leave the Kingdom within 40 days. Those that remained were guilty of having committed treason

against the King, and any person that aided a Clergyman (Priest) was guilty of a Felony. Punishment in both cases was death. **Law and Punishment**

**Consistory Court:** The term applied to a Bishop's court of jurisdiction. **See also: Prerogative Court of Canterbury**

**Coppice: also Copse.** A dense growth of shrubs and bushes

**Copyhold Tenant:**

A medieval form of land tenure in England; a copyhold was a parcel of land granted to a peasant by the lord of the manor in return for agricultural services

**Cut off with a shilling:**

The term literally meant what it said. Under the terms of some Last Will and Testaments, the **Testor or Testatrix** having a grievance against a family member(s) often made provision stating "*I leave my son/daughter/wife one shilling only.*" Which was an effective way of excluding the named person from legally making a claim against the Will at a later date, because he/she/they were bequeathed something under the terms of the Will, albeit only one shilling. The term may also be used where one son or daughter was made the major beneficiary and received the bulk of the land, tenements and monies, and another son be awarded one shilling plus a minor share in the land or some other real property.

**Curtilage:**

The enclosed land around a house or other building, and comprises a Courtyard, garden or a piece of ground lying near to, and belonging to a dwelling house.

**The Index will continue in the September edition...**  
**Editor ♦♦♦**

## Late breaking news.

On Thursday May 21, we had as Guest speaker Thea Borgers, who presented to an audience of 32 members, an enthralling talk on her experiences of "*Life in occupied Holland during World War 2.*"

At the meeting our president Peter Applebee, addressed those members present, outlining the case for ANDFHG to apply for Incorporation of the group, John Clift our Gawler Representative, and Public Officer for the Group, addressed the members and explained the requirements of the Government Body, especially the need for us to draft a new Constitution, before Incorporation can be granted.

The Constitution sets out in full detail the legal requirements that the Committee and the members shall operate under. Having explained the objectives of the Committee and the Constitution, a vote on a show of hands, passed the question unanimously. From June 2009, the Group will be now known as the **Adelaide Northern Districts Family History Group Inc.**

John has worked tirelessly on the formation of a new constitution, he has demonstrated his deep commitment by undertaking singlehandedly the enormous task of writing several draft amendments to the Constitution and over seeing the application for Incorporation.

The Committee and the members stand indebted to John.

The formation of the Legacy Users Group has been a success, and it has been decided that the Group will meet on the first Monday of the month, at 7pm in the Groups meeting rooms. The first meeting will be on June 1<sup>st</sup>. The organiser Shirley Bulley has agreed to write a regular column in THE COMPASS, the first will appear in September's edition; this will be in the form of a newsletter style.

The Legacy Users Group is the only one operating in South Australia, and thus far, after only one month, has 12 members and more have indicated their interest.

The Legacy Users Group will be solely as a help group, introducing the program Legacy 7, being the latest version, from the beginning and demonstrating the various tools that are available, such as book publishing, mapping, and the accompanying program of Legacy Charting, and much more. If you are using an older version of Legacy, and need some help in using the program to its full capacity, why not come along to the meeting on July 6, the June meeting may have already passed.

The Committee stands whole-heartedly behind this group, and we are sure that this is going to be a popular group in which to belong. ♦



## Computer Talk... by Ivan Randall.

### Backing Up Your Family History Data

One of the most important aspects of researching your family history is storing and keeping safe all the data that you have gathered over the years. You know what I mean, all those documents, photographs and other scraps of paper that fill folders, scrapbooks, filing cabinets etc. What happens if a disaster strikes and you house burns down or is flooded and all that info is lost.

In my case, I use my computer to store all my data. I scan photographs & documents, enter everything into a family history program so that I can recover from such a disaster. I can hear you say, "what if the computer is damaged in the disaster." Well this is what this article is about, how to protect your data from such an event and the other all too common "computer crash."

The computer crash is probably more likely than the fire or flood scenario, but do not disregard the possibility.

#### So, how do we keep our computer data safe?

The answer is "back up your data." Most computers have some sort of backup facility either in the operating system or some other program, which probably came with your burner software. If you feel unsure about such programs then do it manually as outlined below.

All the ways of backing up your data require the use of some type of external storage. The most common ways are to copy all relevant files to:-

- CD/DVD disc.
- External hard drive.
- USB memory device.

There are other less common methods such as:-

- Network hard drive if you are part of a network (probably at work if you can get permission).
- Network hard drive with you ISP if you have an allocation of storage (some do, some do not).
- Tape drive (not very common these days).
- Zip drive (not popular any more).

Some of these methods are not very good, except in the case of a computer crash, if you are going to keep the device alongside your computer or even in the same house. Either keep your backup at a relative's house, a neighbour's house or at work so that it is separated from you home. How often you update these backups depends on how often you feel that the changes that you have made are substantial and hard to replace.

#### Now what do you need to back up?

Here is what I suggest is a good start:-

1. All your scans of photographs, documents, favourites file, and programs and including of course those digital photographs.
2. All transcriptions of documents.
3. The data files from your family history program (make sure you know where to find them).
4. All saved emails that you need to maintain your contacts (make sure you know where to find them).
5. All your favourites of your internet sites (saves finding them all again).
6. All the contacts in your address book (saves finding them all again).

This may seem daunting, but once you have worked out where to find things (all programs and for that matter people store data in different places, so you will just have to find out where things are kept), you will be surprised how easy it is to burn all the data to a CD/DVD. Most computers these days have a CD/DVD burner. (If yours hasn't then you will need to get one.) This is probably the most reliable method, but make sure that you buy reliable brand name discs to give the best lifetime, which, by the way may be as short as two years. So make sure you use a new disc each time and if technology overtakes the type of storage, be prepared to use the newest technology if necessary. (How many of the new computers have a floppy disc these days?)

Don't be fooled by the fact that most family history programs do a backup when you close them. This is only useful to recover to the previous session if you have had some kind of mishap with the original file. Such mishaps are usually caused by deleting something that shouldn't be, or the merging of some data from an outside source that goes wrong. You should never merge data into you main file without first importing it into a new file and checking it thoroughly.

I cannot stress enough how important backing up is, but ask any one who has lost everything in a computer crash, and I am sure that you will get the message. Please do that important backup now, don't put it off as it may come back to bite you. Another important aspect of this external backing up is that if you need a password to log onto your computer, this gets around the problem of the possibility of you passing on (and we all will someday) and no one is able to access your data. You should leave you password with someone in the family or maybe with your important documents, like your will

## Consideration makes for a better marriage....By Jim (Or some helpful advice to all men)

It is important for men to remember that as a woman grows older, it becomes harder for them to maintain the same quality of housekeeping as when they were younger. When you notice this, try not to yell at them. Some are oversensitive, and there's nothing worse than an oversensitive woman.

*Hello, my name is Jim.*

Let me relate to you how I handle the situation with my wife, Peggy. When I retired a few years ago. It became necessary for Peggy to get a full-time job along with her part-time job, both for extra income and for the health benefits that we needed. Shortly after she started working, I noticed she was beginning to show her age. I usually get home from the golf club about the same time she gets home from work. Although she knows how hungry I am, she almost always says she has to rest for half an hour or so before she starts dinner. I don't yell at her. Instead, I tell her to take her time and just wake me when she gets dinner on the table. I generally have lunch in the Men's Grill at the club, so eating out is not reasonable. I'm ready for some home-cooked grub when I hit that door.

She used to do the dishes as soon as we finished eating. But now it's not unusual for them to sit on the table for several hours after dinner. I do what I can by diplomatically reminding her several times each evening that they won't clean themselves. I know she really appreciates this, as it does seem to motivate her to get then done before she goes to bed.

Another symptom of aging is complaining, I think. For example, she will say that it is difficult for her to find time to pay the monthly bills during her lunch hour. But, boys, we take 'em for better or worse, so I just smile and offer encouragement. I tell her to stretch it out over two or even three days. That way she won't have to rush so much. I also remind her that missing lunch completely now and then wouldn't hurt her any (*if you know what I mean*). I like to think tact is one of my strong points.

When doing simple jobs, she seems to think she needs more rest periods. She had to take a break when she was only half finished mowing the yard. I try not to make a scene. I'm a fair man. I tell her to fix herself a nice big cold glass of freshly squeezed lemonade and just sit for a while. And, as long as she is making one for herself, she might as well make one for me too.

I know that I probably look like a Saint in the way I support Peggy. I'm not saying that showing this much consideration is easy. Many men find it difficult. Some will find it impossible! Nobody knows better than I do how frustrating women get as they get older.

However, guys, even if you just use a little more tact and less criticism of you aging wife because of this article, I will consider that writing it was well worth while. After all we are put on this earth to help each other.

Signed, *Jim.*

### EDITOR'S NOTE.

***Jim died suddenly on July 27 of a perforated rectum. The Police report says he was found with a Callaway extra long 50-inch Big Bertha Driver II golf club jammed up his rear end, with barely 5 inches of grip showing and a sledge hammer lying nearby. His wife Peggy was arrested and charged with Murder.***

***The all-woman jury took only 15 minutes to find her Not Guilty, accepting her defence that Jim somehow, without looking accidentally sat down on his golf club!!***



### A Party Invite.

Sam had been in the hectic newspaper business for twenty-five years when he decided that he was sick of the stress and quit his job. He bought 50 acres of land in the middle of Nowhere, Vermont. His place was so isolated that the postman came only once a week and he went to the grocery store only once a month.

After six months of near total isolation, he hears a knock on the door. He opens the door and a big bearded Vermonter is standing there. He says, "Names Enoch...your neighbour from four miles over the ridge. "Having a party Saturday...thought you'd like to come." "Great," replies Sam. "After six months of living like this I'm ready to meet some local folks. Thanks for inviting me."

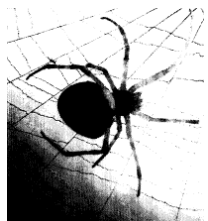
As Enoch is leaving, he stops. "Gotta warn you, though, there's gonna be some drinkin'." "Not a problem. After 25 years in the newspaper business, I can drink with the best of them."

Again, as he starts to leave, Enoch stops. "More 'n likely gonna be some fightin', too." Tough crowd, Sam thinks to himself. "Well, I get along with people. Don't worry I'll be there. Thanks again."

Once again, Enoch turns from the door, "I've seen some wild sex at these parties, too." "Now that is not a problem," Sam says. "I've been up here all alone for six long months. I'll definitely be there. By the way, what should I wear?"

Enoch stops in the doorway one last time and says... "Whatever you want. Just gonna be the 2 of us there."





## What's New on the Web....

**BBC News March 13 2009**

Detective work by a British historian Peter Barton has resulted in the most exciting discoveries of the 21<sup>st</sup> Century so far. The Australian Government commissioned Peter Barton, to carry out investigations following the discovery of a mass grave on World War I battlefield, at Fromelles in France. His commission was to discover, where possible, the identities of World War I casualties discovered in the mass grave, and locate any Australian Servicemen.

That trail led him to the Red Cross Museum in Geneva, and to the discovery of card indexes and registers compiled between 1914 and 1918; during that period the Red Cross had acted as a go-between, logging, and passing on information to 30 countries drawn into the conflict, i.e. Germany, Turkey and the allied nations.

The records are result of the meticulous record making by the German Army, and consist of such details as name, rank, serial number, nationality, and unit of the deceased soldier. In many cases, there are personal possessions such as photographs, letters, and other items, all uncatalogued in boxes by the German Army.

Their significance only became known after Peter Barton had been commissioned. Peter was allowed free access to the basement of the Red Cross headquarters in Geneva; he was allowed to examine records that have lain virtually untouched since 1918. He estimates that there could be 20 million sets of details, carefully entered on card indexes, or written into ledgers. They deal with the capture, death, or burial of servicemen from over 30 nations drawn into the conflict; personal effects, home addresses, and gravesites cover page after page. Those details included whereabouts of prisoners, their condition, or injuries at the time of capture, and the location of field burials.

The place of burial and the exact gravesite is also noted, so detailed are the records that it is possible to located graves even though 91 years has elapsed since the burials.

According to Peter Barton, the UK's copies no longer exist, but the originals are still here and are immensely important. *"To a military historian, this was like finding Tutankhamen's tomb and the terracotta warriors on the same day,"*

The records could potentially reveal the whereabouts of individuals whose remains have never been found, or never identified. Headstone after headstone, in World War I cemeteries marks the last resting place of an unknown soldier.

The records refer to other mass graves, with exact directions of where they were dug, and the identities of the soldiers who were buried. Where possible, the registers include home addresses and next of kin.

However, that presents the Red Cross with an unprecedented challenge; the paper records must now be conserved, and digitised. More than £2m (AU\$4.2 Million) has already been set aside for a project that will begin this autumn, and which is likely to involve experts from all over Europe. The Red Cross say they'll need expert help from other countries, and will almost certainly ask for volunteers to join their own archivist

The Red Cross hopes to have the archive online by 2014, 100 years after the start of World War I. They believe that the care and patience of their volunteers during the conflict coupled with today's technology will provide a key to unlock the past. The names of the missing line the walls of memorials across France and Belgium, and until now, the trails followed by new generations ended with family histories still incomplete.

However; that is only the start; the careful record keeping extended through World War II, and on to conflicts that are more recent.

There are rows of metal shelves, which contain millions, more personal stories; more index cards neatly packed into boxes. Public access here would require significantly more effort, and more cash which is simply not available at this stage.

Back in the World War I archive, Peter Barton was leafing through page after page of handwritten names - all men who had died on the first day of the Battle of the Somme - lives ended far from home, but, thanks to the patience and care of Red Cross staff all those years ago, their stories may soon be told.

The organisation's head of press, Florian Westphal, admitted they had never faced a challenge quite like this: *"First we have to make sure that we preserve the original records."*



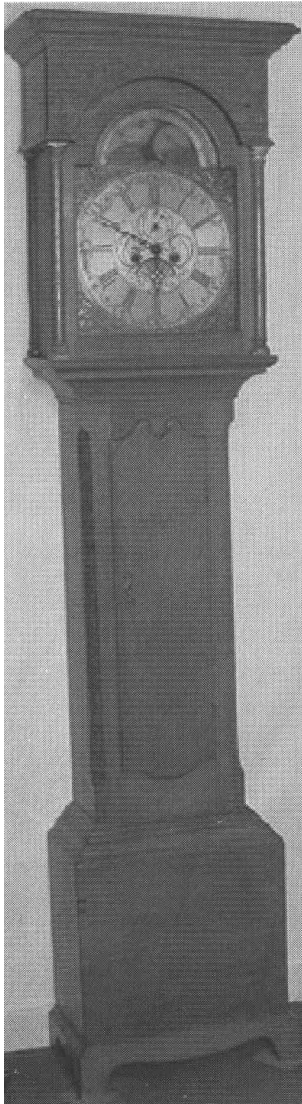
## On the Bookshelf... with Tammy Martin, Librarian.

Our Library has expanded with the latest addition of many newly donated books, with such interests ranging from Historical to Sport, as well as a vast collection on a variety of other subjects. Always of interest, and topical, is our large collection of Family History Magazines of all varieties, all of which are available for loan to all members. Some magazines came with CD's attached to them, these cover a whole range of subjects in particular some

Census returns for many areas of England., therefore they are worthy of a browse. The Library is open every Thursday from 10am to 4pm, and again on our open day Saturdays 1pm to 4pm. However if these days are not suitable for you, then it is also available on the Thursday Talk Nights commencing at 7pm. A full list of our resources covering well over 130 odd books will appear on the ANDFHG Website. This is your Library, Please make full use of the resources available.

## Richard Marshall- Clockmaker of Wolsingham

*Submitted on behalf of a Member.*



A Marshall Hall Clock

Richard Marshall, the 6<sup>th</sup> great grandfather of Muriel Agnes Armstrong (Nee Sharp), was born in 1708 in Wolsingham, Country Durham.

Wolsingham was then a small market town on the high moorland road about sixteen miles to the west of Durham City.

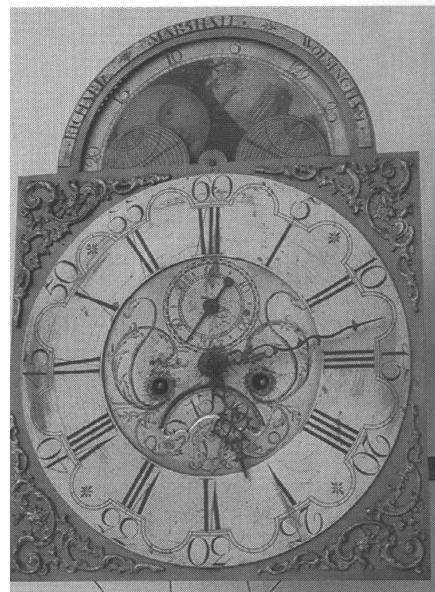
The Marshall family of Wolsingham made clocks over several generations. The clocks we see today all seem to be the product of just two makers, Richard Marshall Senior, and his son Richard Junior.

The father of Richard Marshall Senior was William Marshall, who was born in Wolsingham in 1675, and married before 1704, he died quite young in 1723 aged forty-eight. William was the son of Richard Marshall, born perhaps about 1635, and of unknown trade.

Richard Senior married about 1732 and lived at Uppertown in Wolsingham. He was the first clockmaker to produce clocks in that town. Richard had several children, of which at least three sons followed his trade.

The eldest son Richard Marshall, Junior, was born in 1734 and eventually succeeded to his father's business at Wolsingham, when the latter died in 1774.

John was born in 1745. A third son of Richard Senior, William, was born in 1738 and remained at Wolsingham. He married Margaret Dobson on 18 January 1770. William and Margaret had a daughter Jane, born in 1771, and she married William Sharp in 1796.



*The beautiful Clock face of a Marshall Clock*

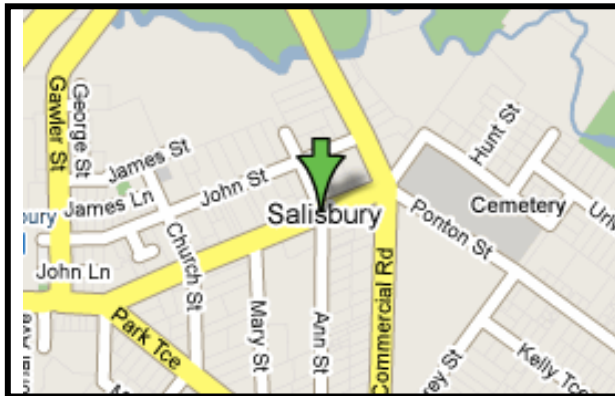


SALISBURY: The Australia Day processions through Salisbury South Australia, of decorated horse drawn vehicles and early make motor cars. ca.1917.  
Image published with the kind permission of the State Library of South Australia.  
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*The Home of Adelaide Northern Districts Family History Group  
The Old Police Station" Ann Street Salisbury Sth. Australia*



The ANDFHG meeting rooms are open every Thursday from 10am to 4pm for Family Research, members, and visitors are welcome.

Open days are held on Saturdays twice Monthly between 1pm to 4pm. Volunteer Genealogist Researchers are available to assist and guide in Family History matters. Resource Services are Free to browse.



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