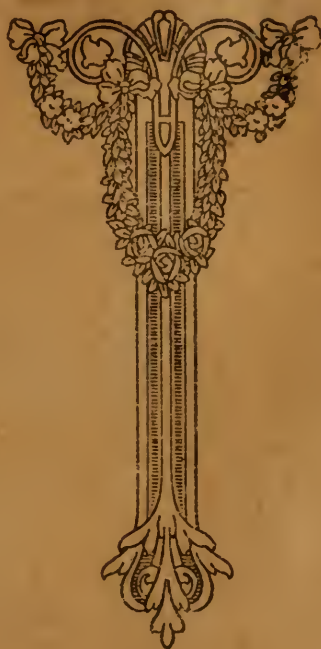


LESSONS IN GENEALOGY



PUBLISHED BY THE
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SALT LAKE CITY, UTAH

1915

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THIRD EDITION

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The Genealogical Society of Utah

Organized November 13, 1894

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The Place of Genealogy in the Plan of Salvation

Every well-informed, consistent Latter-day Saint should believe in genealogy as much as he believes in faith, repentance, and baptism for the remission of sins; and this belief should be manifested in works, the same as belief in baptism, tithing or any other gospel principle is shown to be genuine by its fulfilment in actual practice. This statement, that every Latter-day Saint should be a genealogist, may, at first thought, seem a little extreme. It will be necessary, therefore, to establish the proposition by briefly pointing out what the Latter-day Saints believe regarding the salvation of the human race.

The Plan of Salvation.

Summarized, it is this: God's work and glory is to bring to pass the immortality and eternal life of man; and this is accomplished through the operations of eternal law. "All kingdoms have a law given," says the Lord to the Prophet Joseph Smith, "and unto every law there are certain bounds also and conditions. All beings who abide not in these conditions are not justified." On the other hand, all beings are redeemed, justified, and perfected by obedience to the law given for their particular time, place, and condition.

The law by which all human beings who tabernacle on this earth may be justified and perfected was formulated in the heavens before this world was. The Plan of Salvation for the human race was there proclaimed, and we know it by the term, the Gospel of Jesus Christ.

The primary and fundamental principles of this plan or gospel may be stated as follows:

Faith in God the Father, in His Son Jesus Christ, and in the Holy Ghost.

Acceptance of the infinite atonement of Jesus Christ both for Adam's transgression and for personal sin on condition of repentance.

Baptism in water for the remission of sins, and the baptism of

the Holy Ghost by the laying on of hands, by those having authority from God.

Willingness to serve the Lord and keep His commandments.

These, in brief, are the foundations of the Gospel, upon which salvation is based.

These principles being fundamental cannot be changed or annulled. They are co-equal and all-important. None of them can be omitted from the perfect plan. They are equally binding on all men, who are subject to the law at all times, from the days of Adam to the winding-up scene.

Those Who Have Not Known.

But it will readily be seen that many generations of men have not received this law of the Gospel among them. Through one cause or another, not always known to us, ignorance of the Gospel of Jesus Christ has prevailed among many nations and people. The question then naturally arises, What about those who have not received the Gospel in this life? Not having known the law, how can these be justified? This problem has vexed the religious world for centuries. Christ and His apostles preached the universality of the Gospel, yet there were millions who did not receive it. Were they lost? Such a thought was terrible, and yet some religious teachers advocated it, choosing the irrevocableness of God's law rather than His mercy and justice, when, to them, there seemed a conflict or contradiction. They pointed out the fact which the Master had proclaimed that "a man must be born of water and of the spirit" before he can enter the kingdom. If this is true, they reasoned, then those not born of water are not, neither can be in the kingdom, for in this life only is water with which to be born anew, and in this life only is there time for repentance.

These theologians stumbled, and continued to stumble, because they have the half truth only. They are right in taking the plain statement of the Savior that baptism is essential to salvation, but they err in not knowing that the Gospel can be preached to those called the dead—those of the human race who have laid down the mortal body, and who dwell in the great world of spirits. They had the clear teaching of the Apostle Peter that the Gospel was preached to those that were dead, and they also had Paul's declaration that there were those who were baptized for the dead. The early Christians had a knowledge of this truth. There is an inter-

esting legend handed down from those times, based on the teachings of Peter, that Christ, "Being put to death in the flesh, but quickened by the spirit, by which also he went and preached unto the spirits in prison." This legend is called the "Gospel of Nicodemus." Here is a synopsis of it taken from Plumtree's "The Spirits in Prison:"

Legend of the Spirits in Prison.

"Karinus and Leucius, two sons of Simeon were among those who had arisen from their graves at the time of the Resurrection, and had appeared to many. (Matt. 27:57.) They tell the tale of what they had seen and heard in the world of the dead. They were with their fathers in the thick darkness, when suddenly there shone upon them a bright light as of the sun. Adam and the patriarchs and the prophets exulted at its coming. Isaiah knew it to be the light that should shine upon those who sat in the region of the shadow of death. Simeon saw that it was the light to lighten the Gentiles, over which he had rejoiced. The Baptist, doing also there the work of a fore-runner, came to prepare the way, and to announce the coming of the Son of God. Seth narrated how Michael the Archangel had told him, as he prayed at the gates of Paradise, that one day, after five thousand five hundred years, the Son of God would come to lead his father Adam into Paradise, and to the tree of mercy.

"Meantime, Hades (here personified as an actor in a drama) and Satan held counsel with each other, and were full of fear. He who had rescued so many of their victims upon earth, who had raised Lazarus from the grave, was now about to invade their kingdom, and to free all who were shut up in prison bound with the chain of their sins. And, as they spoke, there was a cry as of thunder: 'Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in.' Hades sought in vain to close the gates and to set fast the bars. David and Isaiah uttered aloud the prophecies in which they had foretold this victory. Death and Hades trembled, and owned themselves conquered. They saw that One had come to set free those who were fast bound with the evils of their natures, to shed light on those who were blinded by the thick darkness of their sins. Hades and Satan wearied themselves in vain murmurs and recriminations. Adam and his children were rescued from the power of Hades; Satan and his hosts were left to take their places. Then

the Lord stretched forth His hand and said, 'Come unto Me all My Saints who have My image and similitude.' Adam and the Saints rose up from Hades with psalms of jubilant thanksgiving; prophets burst out into cries of joy. Michael the Archangel led them all within the gates of Paradise. There they were met by Enoch and Elijah, who had not tasted death, and were kept there until they should return to earth before the coming of Antichrist. There, too, was the repentant robber, bearing on his shoulders the cross to which he owed his entrance within the gates. The cross on which the redemption of mankind had been achieved was left, according to another version of the legend, in Hades itself, as a perpetual witness of the victory thus gained, that the ministers of Death and Hades might not have power to retain any one whom the Lord had pardoned.' "

The Question of Hope for the Dead.

The Fathers and the Reformers were divided on the question whether or not there is hope for the unconverted dead. Augustine, holding to the absolute necessity of baptism as a condition of salvation, held out no hope for those who had died unbaptized. Calvin carried this doctrine further, in that he applied it to infants also. Others were equally certain that in this life only there is salvation. On the other hand, the "Larger Hope" had advocates even among the early Fathers. Origen, who lived in the second century, taught a universal restoration, saying that when each sinner shall have received the penalty of his sins, that God will, through Christ, lead the whole universe to one end. Later, this doctrine was condemned by the Church of England, but later again declared not contrary to her teachings. Prominent among the modern English divines who held out hope for the dead was Frederick W. Farrar, Dean of Canterbury. He delivered five sermons in Westminster Abbey on "Eternal Hope," which have had wide publicity.

These good men have done well, but they have not gone far enough. The question still remains to be answered, What about the saving ordinances of the Gospel? If the Gospel is preached to the dead, is it all preached, or only a part? Surely, faith is taught, and repentance. But what about baptism?

The Coming of the Light.

And here is where the world lay in darkness until the Lord revealed through the Prophet Joseph Smith the principle of sal-

vation for the dead. Then the light burst forth, and perplexing questions were answered. The Gospel is preached in the spirit world—the Gospel in its completeness, including baptism in water for the remission of sins. The living on the earth may be baptized for the dead; and if the dead exercise faith and repentance, the earthly vicarious work will be credited to them as if they had done it themselves. Here, then, is harmony between the declaration of Jesus to Nicodemus (John 3:3-6), and Paul's reference to baptism for the dead. (1 Cor. 15:29).

It was on the 21st of September, 1823, that the angel Moroni announced the speedy restoration of these truths; and on April, 3, 1836, in the Kirtland Temple, Elijah the prophet delivered the keys pertaining to the salvation of the dead to Joseph Smith and Oliver Cowdery. The time had come. The hearts of the fathers should turn to the children, and the children to the fathers, lest the whole earth should be smitten with a curse.

Joseph received line upon line regarding this subject until the Nauvoo Temple was ready for ordinance work. He had a clear understanding of this restored principle. His later years were taken up with it. When in exile because of enemies he wrote to the Church on the subject. He said:

“And now, my dearly beloved brethren and sisters, let me assure you that these are principles, in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation, *for their salvation is necessary* and essential to our salvation, as Paul says concerning the fathers, ‘that they without us cannot be made perfect, neither can we without our dead be made perfect.’”

Sections 127 and 128 of the Doctrine and Covenants contain much of the Prophet's teachings on this subject, which all should read.

The Underlying Principles.

What then are the principles underlying this doctrine of salvation for the dead? These at least may be named: First, that every soul, to be saved, must come under the unchanging law of the Gospel. Second, that the whole race must be bound together into one complete chain. There must be a “welding link” between the fathers and the children. The hearts of the fathers and the children must be turned to each other. The salvation of the fathers is necessary to our salvation. We cannot go alone, unconnected,

into the kingdom of our Father. Note again the wording of the angel's message: The tie that shall bind together the human race is not of cold compulsion, but *hearts* shall form the links from father to son from the first man to the last. How grand is the thought! Love, the eternal Father-love and Mother-love of Deity is the power that shall link together the human race!

The Place of Genealogy.

And now, what has all this to do with genealogy? We hope the answer is already apparent. This welding together, link upon link, of the families of the earth can only be done by getting the names of the individuals composing these families with certain facts regarding them, by which they can be identified—dates of birth, and of death, where they lived, and to whom they were related. With these facts secured, proper records can be made, and the binding together can be accomplished, the work being done in the temples of the Lord, the living for themselves as well as for the dead.

This work belongs to the Latter-day Saints. It is a part of the restored Gospel which we have accepted. The finding of these names with the proper data accompanying is the work of the genealogist. Has not the opening statement been proved true, that every Latter-day Saint ought to be a practical genealogist?

Spirit of Elijah in America.

As the Lord prepared this land to be a land of liberty for the establishing of His Church and Kingdom, so has the Lord put into the hearts of the children of men to do preparatory work for this salvation for the dead. The spirit of Elijah is operating in the world, and the hearts of the children have been turned to their fathers to a wonderful degree. Previous to the revelations of God to Joseph Smith, there was very little interest taken in genealogical matters; but shortly afterwards there was an awakening. In the year 1844 (about the time when baptism for the dead was first being performed) the first genealogical society was organized in this country at Boston, Mass. It is the New England Historic Genealogical Society, and is yet in a flourishing condition. From that beginning, many genealogical societies have been organized, both in this country and Great Britain. These societies have for their object the collecting, preserving, and publishing of the records of the past, both as pertains to towns and cities as well as families. The Boston society publishes a magazine which is

now in its sixty-ninth year. This magazine is now so valuable that a complete set has been sold for as high as \$400, and a single volume for \$75. The librarian of this society, answering some questions which were asked him, says in a letter dated August 29, 1911.

"No one knows how many volumes of genealogy we have in our library. We have never taken the trouble to ascertain either how many volumes of genealogy or how many titles. Our chief concern has been to secure everything possible in this line in order that we might show any American genealogy called for. We are striving to make this the court of last resort. We have paid prices ranging from \$5 to \$150 each for pamphlets and broadsides which really have but little use except to make our collections complete. As to this library's rank, it is unquestionably first of its kind anywhere, for three reasons: first, its completeness in printed works; second, its manuscript collections; third, its duplicate copies."

The librarian of the Newberry Library of Chicago tells us that they have in that library about 6,000 volumes upon genealogy proper, besides about 3,000 volumes of town history, many of which contain genealogical matter; and about 600 volumes on heraldry and peerage. They have a wonderfully complete index in this library which contains approximately 1,000,000 names. The Library of Congress contains about 4,500 genealogical volumes, besides a large number of works bearing on genealogical matters.

The first American work on genealogy was published in 1771. The second in 1787. The third in 1813. In 1874 a total of 400 genealogical works was listed. From that time to the present this class of publications has greatly increased. Every year sees a large number added to the list. The New England society has been instrumental in having printed 137 volumes of vital records of towns in the state of Massachusetts, and this good work is still going on. Other American societies are actively gathering, preserving, and publishing genealogical matter. Thousands of individuals have been moved upon to spend much money and years of time to gather their family records and issue them in printed form.

A wave of ancestry-searching has swept over the country. Periodicals have sprung up which confine themselves exclusively to genealogy. Newspapers are devoting departments to it.

Librarians and the custodians of public records bear record

of this great movement. The libraries have become wonderfully popular, thronged by multitudes who have enrolled themselves in the army of amateur genealogists.

"What is the subtle attraction which draw these multitudes—the fascination which lures so many into genealogical research?" asks a recent writer on the subject.

In Other Countries.

This awakening is not confined to the United States. In every nation where the blood of Israel has been found more abundantly, the hearts of the children have been turned to their fathers. Germany, Holland, Switzerland, and the Scandinavian countries have become interested in gathering and preserving the records of the past, though not very much, as yet, has been published. In Great Britain, however, the interest is as keen and as widespread as in the United States. George Minns, the agent of the Utah Genealogical Society in Great Britain, recently wrote this:

"There is quite a busy hum in the genealogical hive at the present time, which has been steadily increasing since I first started on my career as record searcher, and there is evidence of its continuing to increase to indefinite proportions as time goes on. I have observed the gradual development of genealogical enterprises with the deepest interest; have seen the birth of many county and other societies. All these have the same object in view, namely, to bring to light the documents now more or less obscure, to preserve their valuable contents from possible loss through injury or natural decay; and to print, index, and disseminate the annals of the past.

"The result of all this labor facilitates genealogical research immensely. It is a great and a good work. Owing to the many hundreds of thousands of unarranged documents dispersed through the country, and the lack of adequate financial support, it will require many years to accomplish the printing and indexing of them all. Many as the difficulties are, there are a great number of persons of both sexes spending their time, talents, energy and means to further the cause. A good many of the old records, now hidden away in the nooks and corners of the 'Old Country,' are either practically unknown or unsuspected of having anything of interest to impart."

Organization of Genealogical Society of Utah.

In the providences of the Lord the time came for some or-

ganization to be effected that would help the Latter-day Saints in their important work of searching after their dead; therefore, on Tuesday, November 13, 1894, at a meeting held in the Historian's Office, Salt Lake City, the Genealogical Society of Utah was organized. A document had been prepared and signed by the following: Wilford Woodruff, George Q. Cannon, Joseph F. Smith, John Nicholson, James H. Anderson, Amos Milton Musser, Lorenzo Snow, Franklin D. Richards, James B. Walkley, Abraham H. Cannon, George Reynolds, John Jaques, and Duncan M. McAllister. The document stated:

"We, the undersigned, members of the Church of Jesus Christ of Latter-day Saints, do hereby associate ourselves together in an organization to be known by the name and style of 'The Genealogical Society of Utah,' the purposes of which are benevolent, educational and religious—pecuniary profit not being the object; benevolent in collecting, compiling, establishing and maintaining a genealogical library for the use and benefit of its members and others; educational in disseminating information regarding genealogical matters; religious in acquiring records of deceased persons in connection with ordinances of the religion of our Lord and Savior Jesus Christ, as that religion is understood in the doctrines and discipline of the Church of Jesus Christ of Latter-day Saints and set forth in the revelations of God; said association to be conducted in harmony with the rules and order of said Church."

Church Historian, Franklin D. Richards, tendered the large upper room in the Historian's Building for the use of the Society, which it still occupies. However, within a short time, it is expected the Society will move into its large, new quarters in the Church Administration Building where it will have ample room to take care of its expanding business.

Growth of the Society.

The Society's growth was slow in the beginning, but within the past few years it has developed wonderfully owing to the keen interest and active work of its officers and committee workers. In 1895 the Society had 28 life and 20 annual members. In the library were deposited about 100 volumes. There are now (July, 1915), 1,500 life members and about half that number of annual members in the Society. There are over 3,000 volumes of genealogical works in the library. These consist largely of American and English family history, vital records, parish registers, town

and county histories, bound volumes of genealogical magazines, including a complete set of New England Historical and Genealogical Register, charts, and other publications bearing on the subject of genealogy and history. We have about 500 German books. A beginning has been made in Scandinavian, Dutch, French, and Italian genealogies, with prospects of substantial additions to these sections. The library is open each week day from 9 a. m. to 5 p m., excepting Saturday, when it closes at 1 o'clock. A librarian is present to help beginners in the work. The membership fees of the Society are: life membership, \$10, with two years in which to pay it; and annual membership, which costs \$2 the first year and \$1 yearly thereafter. The Society publishes a quarterly magazine, devoted to the interests of this great work. Its price is \$1.50 a year; \$1.00 to members of the Society.

Purpose of the Society.

This, then, is the Society that presents itself before the Latter-day Saints for their encouragement and support. The belief of our people on the subject of salvation for the dead makes it of the utmost importance that every printed record of the dead, dealing with names, dates, and relationships, ought to be accessible to the Latter-day Saints. Because of the limited demand for such books, usually no more than 150 copies are printed. This makes the books costly—and yet we ought to have them. Every year an ever-increasing number of such books are being printed. The British parish register societies are issuing two or three volumes each year. The Genealogical Society of Utah subscribes for all such books as soon as they are issued. Books are also being printed in other foreign nations, and we ought to have all of these, as fast as they come from the press. But this takes money, hence the need for the membership fees.

The question is frequently asked, What advantage will come to me by my becoming a member of the Genealogical Society? It is yet human to want to know what the personal gain will be by an investment in time or means. Some say they cannot use the library because they do not live in Salt Lake City. Others excuse themselves by the fact that there are no or few books in the library containing their family names.

Although many have obtained thousands of names from our books, and there are thousands of names yet awaiting the searcher, yet no one can be assured that his family name or genealogy can be

found in the records of the library. But what of that? Do the Saints ask to be assured before they will accept a call to go on a mission that they shall reach some of their own kin with the Gospel? In any good work of the Church, does it matter just who are benefitted? All selfishness is eliminated from the work for the dead. One soul is as precious as another, and all should have an equal chance for salvation. What if those from a distance cannot, at present, make personal use of the library. By their membership support they are giving opportunity to someone else. And who shall say who is doing more, he who does the work or he who makes it possible. "No man liveth to himself, and no man dieth to himself." The whole human race is bound together by the relationship of blood, and kinship with God; therefore no good deed can be done to or in behalf of any fellow being but that will become part of the great whole of good which is to save the race.

Lessons in Genealogy

LESSON I.

INTRODUCTION.

For some time the Genealogical Society of Utah has felt the need of printed instructions regarding the practice of genealogy. There have been practically no such instructions in existence until these lessons were prepared. It is hoped that this small text will prove of value to all who wish to know how to gather and arrange the names of the dead, preparatory to doing the work for them in the temples of the Lord.

Need of Genealogy.

The Christian nations have done a tremendous work in the searching out and publishing the genealogies of their forefathers. Just how extensive this work is we do not know; there are no statistics, and no amalgamation of societies for the purpose of unifying the work or of publishing the results of effort and labor along this line. While none of the workers in the various countries have aught but an antiquarian or perhaps a social reason for the prodigious work which has thus been performed, the Latter-day Saints realize that God has a much more important and significant reason for this movement than appears on the surface. If He is the Father of all our spirits, what is more natural and gracious than that He shall prepare a way by which every son and daughter of His shall have the privilege of hearing the sound of the everlasting Gospel and of exercising his or her prerogative of choice as to whether he shall accept of the truths of the Gospel and come into the company of the Saints, or whether he shall prefer darkness rather than light, remaining in his sinful condition indefinitely. To the Saints, the names of their ancestors are as vital, as a means of identification for vicarious salvation, as are the names and individualities of the living. It is for this purpose, to save and redeem the dead, that we build temples and go therein. It is to help the Saints to secure and prepare their genealogies that the Genealogical Society was organized.

History of Genealogy.

The study and practice of genealogy is as old as Adam, as old therefore as the race. We are given the exact descent of the early families in Genesis, while Moses wrote a book to establish the lines of descent from the twelve sons of Jacob. With the Hebrews, the preparation of genealogies was one of the classic arts, and employed the finest talent amongst the people. They were exceedingly particular about descent and tribal relations; the Levitical priesthood, after the days of Moses, was held only by those of proved descent. A man's word could not be accepted when there were no genealogies recorded to substantiate that declaration.*

The keeping of genealogies has been extant, to a greater or less degree, in every land, and at every period of history. Yet, none understood the reason for this careful preservation of lines of descent, save the chosen seed of Abraham, who doubtless learned by revelation and tradition the vital significance and value of this labor. The pagans, especially the Chinese, have been at great pains to prove descent from the fabled heroes and demi-gods of the races to which their names are attached. So prevalent was this practice, and so strong was the effect of this reverence for ancestors, that in China and Japan it gradually took the form of ancestor worship.

Amongst the pagans of ancient Egypt and Asia, the necessity of securing proper proofs of descent in order to hold or to dispose of land or property was sufficient incentive to induce those peoples to prepare and preserve genealogies to a limited extent.

The study of given and surnames, carried back into the beginning of the human race, gives a vivid picture of the development of language, as well as furnishing ample proof that this practice of keeping genealogies is not at all a modern one, nor is it accidental in its character.

The double genealogy of the Savior given by Matthew and by Luke forms the longest and most remarkable chain of genealogy in the world. It establishes without question that Jesus—Son of Mary—was born in direct descent from David, Moses, Abraham and Adam. But may there not be a greater significance to this wonderful pedigree than the single one of proving that Jesus was the Son of David? We may well believe that the contentious Jews had come to think of genealogies only as they ministered to the pride of descent and to the giving of precedence amongst them;

*Nehemiah Ch. 7.

for Paul tells his converts to abstain from the pursuit of endless genealogies, in which there was no profit; and there would be but sorrow attached to the following of lines of descent simply to minister to pride, worldliness, and the vanity of all vanities.*

The Spirit of Elijah.

The gradual development of modern civilization has led men to enquire into their ancestry, not only for civil purposes, but also to prove their descent from worthy ancestors. What has been done in very modern times on this subject would fill volumes; therefore, we shall only say that since the organization of the Church of Jesus Christ of Latter-day Saints, April 6, 1830, there have sprung up numerous Genealogical Societies in the United States, and in most of the countries of Europe. These Societies have for their object the establishment of great genealogical libraries, the publishing of parish records, and the preparation and printing of books and periodicals on the fascinating subject of pedigrees in hand. The parent organization is the New England Historic Genealogical Society, with headquarters in Boston, Mass. Many of the states in the Union have historical and genealogical associations, with magazines or papers printed in their interests; while Great Britain has learned antiquarian and genealogical societies with the same object in view, and the British Government has established an excellent and effective system for the collection and preservation of genealogical records. Thus the Spirit of Elijah has worked in the hearts, not only of the Latter-day Saints inspiring them to build temples and do work in them, but also it has inspired the world to seek after its dead and gather their records and place them in accessible form.

Importance of Records.

The preparation and study of genealogy is and must be an exact art; for only so is it efficient for its purposes. The necessity of accuracy and care is never more apparent than to the recorder in a temple, who realizes keenly that only men and women who are susceptible of personal identification on the Other Side, through dates, names, and relationships prepared by relatives here, will receive the blessings sought for them by their descendants, who perform temple ordinances in their behalf. The importance of being as exact and correct as possible in the matter of records is

*I Timothy Ch. 1, verse 4.

illustrated in the revelations of the Lord on this matter. Read Sections 127 and 128 of Doctrine and Covenants, specially verses 8 and 14 of Sec. 128.

To go into a genealogical library, or into churches, cemeteries, recorders offices, or state depositories, to search deeds, wills, and other papers of identification and thus to weave a perfect chain of ancestry work for several hundred years constitutes a business of no small proportions; and the ability to take that genealogical data and to record it first in proper note books, then to transcribe it into record books for temple work is another business in and of itself. But surely the Latter-day Saints should acquire this knowledge and become proficient in this business. For it is their business, above all the peoples of this earth. For this reason, we have undertaken to furnish these lessons, which we hope will enable a student to acquire sufficient skill to do this work.

LESSON II.

MATERIAL AND SOURCES OF INFORMATION.

We shall assume that the reader is entirely unacquainted with the methods employed by trained specialists in this art; and that he desires full and careful directions as to how to begin and how to continue his labor. His first requisite is notebooks, record books, pencils, paper, and ink.

Note and Record Books.

The notebooks should be preferably about seven by ten inches, as this permits space for dates and names across the page. The Genealogical Society has had prepared properly ruled and printed notebooks for this purpose. They may be obtained from the Society at 10 cents each. The book for a family record of temple work may be purchased at the Genealogical Society office, which keeps the approved form, bound in one, two, and three quire sizes. The prices are: One quire, \$1.25; two quires, \$1.75; and three quires, \$2.25. A soft and good pencil is advisable, as there are often erasures to make, especially with beginners. The pencil should have a rubber. Insist on securing the very best ink made

for permanent recording. Anything so important as the records of our dead must require permanency. Cheap ink soon fades, and the fading away of our work may prove a serious loss to our descendants. We recommend Carter's record ink for this purpose.

The notebook should be inscribed with the owner's name, address, and the date of beginning the work. These points are of great importance, small as they seem. If the book be lost, the address will secure its return to the owner. The date will make an historical link in the chain he is seeking to weave around himself and his dead. On the fly-leaf of his book, let the beginner now write again his own name, the place from which he is seeking his information, and above all the name of the family whose lines are to be traced in the book. Only one line of ancestry should appear in any one book. It makes great confusion to put several family lines together, either in the notebook or the record of temple work. At the head of the page should be written the name of the heir in the family at whose instance the work is to be done. Heirship will be explained later.

Sources of Information.

What now shall be written in the notebook? Where and how shall the beginner secure his information, after he has prepared himself and his tools?

There are several sources of information. First, there are the personal recollections of himself and of the members of the family which should be obtained and recorded carefully. Second, there are old Bible-records and other information found on loose sheets, old temple forms, etc. Third, there are the small and the great genealogical libraries. Fourth, there are the records which are found in county court houses, in parish churches, in state records, in war records, and the various national archives, both in America and Europe. We will consider these in their line of development.

Personal.

The beginner should write out first of all, in his notebook, all the information he already has in his possession, according to a plan which will be given in a later lesson. He should recall with exact care the names of his parents, their birth-place, their marriage and death dates, and these must be entered in proper and exact order. If he can recall the names and dates of his grand-

parents or great-grandparents, on his father's line only—for one line is to be given in one book—he should begin with them, of course; or if he can go back several generations, he should begin with his *oldest known ancestor*, and put down in proper order the full name, birth date, place of birth, death date, and then follow this with the wife or wives and children of said ancestor. The method for arranging these names will be given later. But the personal recollections are first to be carefully recorded.

After all personal information is recorded, then you should set down in writing all data in the possession of relatives or friends that can be reached personally. Old people especially should be visited and questioned, for these, generally, have a valuable fund of information, which if not secured will disappear when they die. Before it is too late, all information in the possession of grandfathers, uncles, etc., should be obtained.

Bibles, Etc.

The information found in family Bibles is usually very reliable, and often gives valuable side-lights from which to go searching in other places. It was a general custom in former days to have a large family Bible, with a set of blank leaves in the center of which to transcribe the birth, death, and marriage dates of the family. This record would thus present quite accurate information; when there is a question between this record and the parish record, the Bible is usually correct. It is imperative for every head of a family to purchase an individual Family Record, and record therein all marriages, births, and deaths of the family, as these are needed to identify the individuals.

Correspondence.

Sources of information which can be reached by correspondence should not be neglected. Thousands of names and many fine pedigrees have been obtained wholly by letter writing; but this class of letter writing is an art, and needs to be conducted with judgment. As a rule, it is a task for people to answer letters, especially if the answer requires the putting forth of some effort in the obtaining of names and dates. It is therefore wise to make the answer as easy as possible, and to do this a printed answer form is serviceable. Such a form, with the required data plainly indicated, and perhaps partly filled out, makes for definiteness and ease in the work of furnishing information. If

the letter of inquiry goes to this country, a return envelope with stamp on might be used. If abroad, send Post Office order. If replies are not received as soon as desired, or if any do not reply at all, the searcher should not become discouraged. Every clue should be followed up. Persistency will usually bring results. Printed forms for this gathering of family record may be had at the office of the Genealogical Society of Utah at ten cents a dozen.

Libraries.

The genealogical libraries in various parts of the world are storehouses of information, and this information is made easy of access because it is usually in the printed form, and the books are catalogued and indexed. There are some splendid collections of genealogical matter in a number of the big libraries of the world, such as the British Museum, the Congressional Library in Washington, the New England Historic and Genealogical Society's library in Boston, the Newberry Library in Chicago; but the library that concerns us most is the library of the Genealogical Society of Utah, for the reason that it is the most accessible to us. There are at present (1915) 3,000 volumes in this library and it is urged that this source of information be not overlooked nor neglected. A future lesson will deal more fully with this library and the work to be done in it.

Foreign Research.

After all other sources of information have been exhausted, there are still the vast accumulations of original records in the churches and archives of the older states and countries of Europe. This western part of America is still young. Either we or our immediate forefathers came here from the East or from Europe, and to these old home-lands must we eventually go for a continuation of our pedigree hunting. The European records consist largely of parish registers, containing entries of births or christenings, marriages, and deaths or burials; then there are records of wills, deeds, visitations, etc. All this is found in the original ancient scrip which, as a rule, is not easy to read, as much of the matter is in the old style of writing and some in Latin. An expert is therefore required to get satisfactory results. A novice usually makes little headway. Also these records are frequently in the keeping of ministers and parish clerks whom it is hard to approach, and who charge the full extent of the fees

which the law usually allows them to charge every searcher at will.

The Genealogical Society of Utah has helped many people to get information from foreign countries, and hopes to be able to do more in this way in the future. Competent persons have been doing this work in Great Britain, Germany, and the Scandinavian countries. However, at the present, because of the war and other causes, this work is quite unsatisfactory, and it is advised that persons who desire research work done in Europe, first communicate with the Genealogical Society of Utah.

A genealogical and biographical blank record book for the use of Latter-day Saint families and individuals has recently been published and approved by the Church Authorities, which will be found invaluable as a means of recording and preserving all items and dates of importance in the histories of families or lives of individuals. The price is \$1.25. It may be purchased from the Genealogical Society of Utah.

Use of Tradition.

There are, generally speaking, traditions in all families in regard to their ancestors, and these should be carefully noted, and faithfully recorded, but with certain restrictions. For instance, if it were said that a man was Scotch-Irish, and there were no proofs such as place of birth or certificates or records in parishes to substantiate the fact, this idea of the family being Scotch-Irish should be recorded as "tradition," only. Family traditions furnish occasional valuable clues; but tradition has its danger. It sometimes happens that a tradition is picked up without any foundation in fact, and is merely the remains of some supposititious relationship to celebrities.

What shall be done with this traditional information?

First, write at the top of your notebook page, "Traditions of the family of——." Then write out in paragraph form all the items you can glean from your various relatives, such as relationship to other branches of the family; removals from one township to another; inter-marriages with other families; sailors lost at sea; emigrants to other lands; the purchase of a home; the building of a new home, or burning of an old one; the story of the son who ran away, or that one who was supposed to have been killed by the Indians. All such family incidents should first be written out in your notebook, so that any corrections and alterations can be made there, and then they should be copied into a

family record book. The family record book is different from the family record of temple work, in that it has a set of blank leaves in which to record such facts as well as a number of leaves printed to hold the ordinations and other matters of family history.

If your traditional information appears to be fairly accurate and contains any names and dates of your kindred dead, then you should put such names in proper order, first in your notebook, and next in the family record of temple work. Always at the top of each page in your notebook write the sources of the information which you are recording. As, "The names which are here given were furnished me by my father," or uncle, or any member of the family who may have given them to you. Thus you show exactly where you got your information, and if your first information is furnished from memory only, you would be justified in correcting any of these which you may later find in dates from parish records, as memory is often treacherous. Let it be repeated: always write at the top of your page in both notebook and record of temple work, the source of your information, whether it be from family tradition, from individuals, from old Bibles, from books in a certain library, from county wills or deeds, from cemeteries, or from parish records searched by yourself or another at your instigation. Write out on each page just where the names you record can be found. Be careful, be accurate, and give all facts.

The method of accumulating and caring for genealogical information here suggested does not preclude methods others may use. Many professional genealogists use a card system, and where there are large and complicated pedigrees, this has many good points. The student is referred to an article by B. F. Cummings in the April and July 1915 numbers of the *Utah Genealogical and Historical Magazine* for an excellent article on Compiling and Assembling Genealogical Information.

Care of Genealogical Information.

Be careful to arrange all correspondence on genealogy systematically. Use a large box or drawer or other receptacle, and in this keep all your papers and sheets. It will soon be necessary to have several separate drawers, one for correspondence, one for records and one for sheets and circulars. The correspondence should be filed carefully in separate manila envelopes or letter files, with the date of receiving and of answering the letter written plainly across the top of the folded letter or page.

In writing to relatives or to clerks or others for information concerning your kindred, be sure to give all the information and data in your possession in regard to the individual or family which you are searching. Give full details in your own letter if you expect complete information in return.

LESSON III.

METHOD OF ARRANGING THE NAMES.

Whatever method is used in gathering the names and getting them in orderly arrangement, they must finally be placed in some permanent form for the use of the family in doing temple work for them. This form should be as simple and as convenient as possible. Genealogists have many and varied forms, all of which contain more or less merit; but it will be evident that for the purpose of the Latter-day Saints and their vicarious work, a uniform system should be adopted. Uniformity in this matter of genealogy and the recording of temple work is greatly to be desired, to the end that the records which are handed from parents to children or from one keeper to another may easily be understood and the work be intelligently continued.

The Standard System.

The system adopted by the Genealogical Society of Utah and recommended by the Temple authorities is what is generally known as the Standard System of arranging genealogy. It is the method used by the leading genealogical societies and publishing firms in this country. In this lesson we shall explain this method of arranging a pedigree, and use a simple illustration to make it plain. For our purpose, we shall advise that the beginner use the pencil note book first in which to arrange his pedigree. In this way any errors which might be made can easily be corrected before the record is transferred to the permanent Record of Temple Work book.

The main principles underlying this Standard System are these: Begin with the oldest known male ancestor and write his full name on the line ruled and provided for the names in the beginning of your book. Write the maiden name of his wife or **wife** immedi-

ately under his. Then if there are children, write the word Children on the next line, and then write the names of the children in the order of their birth. To help the eye, it is advisable to have the margin on the page where the children are written a little wider than where the parents are. This now forms a group, consisting of father, mother, and children. Now take the eldest of these children who marry, write his name again, if a son, as the head of the next group, and place his wife's maiden name under his; then follow with their children, as in the first group. In case this eldest child is a daughter, proceed the same way, only write her husband's name first, then hers, for in this grouping, the husband's name should always be first. Now go back to the next name, in the first group, who marries, and repeat his or her name the same as the first one. Continue this until all of the first group who marry have been repeated. The reason for this repeating is that the names should be arranged in family groups; the head of one family appears naturally twice; as the child of his parents and as the father of his children; also it is evident that all the data required regarding a name cannot be placed opposite a name when it occurs as a child in a family, for when that child marries he has a wife or she has a husband, which the records must show. When the first group has been exhausted, continue on down with the second group, which in this case will be the children of the eldest child of the first group, and treat these names as you did the first. In other words record your pedigree in generations, taking all of the names in one generation before passing on to the next. Thus the repeating process is continued in order until the last generation is reached and recorded.

For the purpose of illustrating this concretely and bringing in other points, we shall take a small supposed pedigree and arrange it properly. We will suppose that one Stephen Young of Salt Lake City writes to Miss Annie Smith a cousin in England asking for information regarding the Young family. He receives the following data:

Sample Pedigree for Illustration.

"Grandfather John Young lived in Leeds, the exact place and date of his birth being unknown. His wife's maiden name is also not known. They had four children in this order—your father William, then John, next Jane, and then Alice, my mother. John died in 1814, when he

was nine years old. As you may know, your mother's maiden name was Sarah Stevens. My mother was married in 1831 and died in 1859; Grandmother Young died before my mother's marriage. Your older sister Ann married Thomas Brown. After her death he married a widow, Mrs. Mary Thomas, whose maiden name was Jones. By Ann he had Mary, Frank, Susan, and William. By Mary, the second wife, he had Henry and Rachel."

In this little pedigree Grandfather John Young is the eldest known ancestor. His name is therefore written first, followed by that of his wife; but her maiden name is not given, so we must write her as Mrs. John Young. If we had part of her maiden name, we would use that—for instance, if we knew her surname to be Jones, we would write it as Miss Jones, but not knowing her maiden name we write it as first indicated. The children of these two, in the order of birth are William, John, Jane and Alice. This completes the first group. As the first child in the family, William, marries, he is repeated, and his wife's maiden name, Sarah Stevens, placed next. The children of these two are Ann and Stephen, which completes another group. John of the first group, dying young, and nothing being known of Jane, these names are not repeated. Alice marries a Mr. Smith, and their only child is Annie (the writer of the information). These make up the third group or family, and we have now all the children of the first group disposed of.

Passing down to the names as they have so far been written, we take up the next in order which is Ann, the first child in the second group. Her husband, Thomas Brown is placed first, then she, Ann Young follows. After Ann's death, he marries a widow, Mrs. Mary Thomas. She is placed immediately after Ann. A widow's maiden name should also be stated, if known. Then the children of Ann should be given, followed by the children of Mary.*

*A woman who has been married twice, or more, should appear in the record with each husband, separately, and the record should also name her children by each husband. A notation should be made in the respective entries indicating the fact of her several marital relationships: the sealing entries attached to her name, and to her children, will clearly show to whom she and the children are sealed.

The arrangement of this little pedigree would appear as follows:

John Young
 Mrs. John Young
 Children:
 William Young
 John Young
 Jane Young
 Alice Young

William Young
 Sarah Stevens
 Children:
 Ann Young
 Stephen Young

Mr. Smith
 Alice Young
 Children:
 Annie Smith

Thomas Brown
 Ann Young
 Mary Jones (Mrs. Mary Thomas)
 Children of First Wife:
 Mary
 Frank
 Susan
 William
 Children of Second Wife:
 Henry
 Rachel

Limitation in Female Line.

Now let us look at these names carefully. We must bear in mind that this is a Young family pedigree or record. We must have all the known males in it for by them the family line is perpetuated; we must also have all the females bearing the name Young, for they belong to the family equally with the males. When a female Young marries, she is also repeated, and her husband and children are added, as in the case of Alice Young and Ann

Young in our sample pedigree; but this Young record stops there. Alice, by marriage, becomes a Smith, and Ann becomes a Brown; and their children are Smiths and Browns. If there is a Smith record, Mr. Smith, his wife Alice Young, and their child Annie Smith, should also appear in their proper place in that record. The same is true of the Browns—they should also appear in the Brown record. These names which form the connecting link between families will of necessity appear in two records. This cannot be helped, for we must observe the principle that whenever possible husbands, wives, and children should be grouped together. When it comes to the performing of temple work for these names, there should be an agreement between the Young heir and the Smith and Brown heirs as to who should do the work for them. If no such understanding can be had, it might happen that the temple work for these names be done twice. The greatest care should be exercised to avoid this; but, in any case, it is better that it be repeated for them than that it be not done at all.

LESSON IV.

IDENTIFICATION.

It will be noticed that so far we have not placed in our sample record any of the data called for regarding date and place of birth, etc. We omitted this purposely that we might call special attention to the method of arrangement. Of course, a practiced genealogist will enter opposite each name as he writes it the data he has about that name.

Importance of Identification.

This data is very important, for it forms the basis of our identification of each name in the record. When temple work is done for John Young, for example, the records must show, as accurately as possible, which of the many John Youngs is intended. There must be some way of separating this particular John Young from the great mass of men who have lived and have been known by that name; and it must be our work to endeavor to do this. If we have the complete data regarding a man, this is not difficult to do. For instance, if we know when John Young was born, where he was born, when he died, and his relationship to the heir in temple work, we have this particular person definitely sep-

arated from all other men ; for it is not probable that two men by the same name, and bearing the same relationship to the heir, should be born on the same day, in the same place, and die on the same date. It frequently happens, however, that we have very little of this information. Under such condiditions, we must establish the identity of each individual as nearly accurate as we can.

Use of "of."

Going back to our sample record, we see that there is very little data regarding the names we have. There are no dates regarding John Young. The only fact we have is that he lived in Leeds, Yorkshire, England, and this we may record in the space under "Where born." We do not know he was born in that place, so it will not do to leave the record without some qualifying statement. We therefore use the word "of" before the name of the town, Leeds. This shows us that John Young was a resident "of" Leeds, the only fact we have to identify him as regards place. This holds good of all the other names of the record until we get to Stephen Young, when it is presumed some more definite information may be had.

Approximating Dates.

Coming now to the dates in this record, we find we have very few. We must, nevertheless, fix our people as exactly as possible in time as well as place. To do this we must use what known, fixed dates we have as a basis for approximating other dates. Genealogists have by a series of long experiments established a rule that works out very well. They have discovered that on the average, children were born in a family about two years apart ; and that the husband was approximately twenty-two and the wife twenty years old *at the birth of the first child*. Let us now use this rule in formulating some dates in our sample record.

The first definite date we have is that John, the second son in the first group, died in 1814 when he was nine years old. He, therefore, was born in 1805. Now applying the rule, we could say that William, his older brother was born "about" 1803. The word "about" or abbreviation "abt." must invariably be placed before such an approximated date to distinguish it from a real, fixed date. Going down the list, we may say that Jane was born "abt." 1807. and Alice md. 1831. If William, the first son, was born about 1803, his mother was born "abt." 1783 and the father, John Young

"abt." 1781. William Young's wife, Sarah Stevens would be born "abt." 1805, and their oldest child, Ann, "abt." 1825. It is presumed that Stephen Young is still living and his birth date is known. Suppose now that he was born in 1830. That is five years between his and his sister's approximated date. This should not disturb us, for we must always bear in mind that the term "about" is very elastic. The approximated dates should be made to harmonize as nearly as possible with one or more known dates, even if the space of time between should be more or less than the time used, in the usual approximation.

Other Means of Identification.

Birth or christening (baptism) dates come first in importance, then death dates. Christening dates are recorded in the birth columns proceed by "bp." When these dates are not obtainable, other dates are acceptable, such as marriage dates, dates of wills made or executed, dates of deeds made, etc. When a marriage date is known, it should be recorded in the column for births with the notation "Md." before it to distinguish it from the birth date. A date of will or deed made is evidence that the person was "living about" that time. In the sample pedigree we are using, Grandmother Young died before Alice Young's marriage, so the record would show after Mrs. John Young's name, besides the approximated date of birth, the notation, "died before 1831." All this data helps to identify the individual. The question of relationship, which is also a link in the chain of identification, will be considered later.

LESSON V.

NUMBERING.

The proper and orderly arranging of one's pedigree in a book is not the end of the matter with the Latter-day Saints. All these names, and they may reach into the thousands, must yet be manipulated in the process of doing temple work for them. They must be taken from the Family Record of Temple Work, placed on temple sheets, and then, when the work is done for them, the proper entries must be made. Frequently, there are many persons in the record by the same name, and care must be taken that these names be not confused. In order to assist us in keeping track of each name in the record, a system of numbering is used.

The Standard System of Numbering.

It must be remembered that any system of numbering is merely a device to assist the maker and keeper of a record. The temple recorders pay no attention to our numbering, as far as making and numbering their own records are concerned.

Genealogists have various methods of numbering; but some of these are so complicated that they become confusing. The simplest method is the one which naturally follows the Standard system of arrangement, and may be stated as follows:

Begin with the first name in the record and call it number 1. In our sample pedigree this is John Young. Mrs. John Young comes next, so she would be number 2; then William, 3; John, 4; Jane, 5; Alice, 6. Knowing that William and Alice will be repeated later, we place the sign or mark of plus or cross (X) to indicate that fact. Further along in the record, it is necessary to also write neatly, preferably in red ink, on every line that has a repeated mark, the page where the repeated name and number is to be found. William Young, being the first name in our sample record to be repeated, we place his original number 3 opposite his name, but this time it should be written in red ink to indicate that it is a repeated number, and that it occurs before, where the name stands as a child in his family. If desirable, a small page mark may here also be used to show where this name and number occurs the first time. Sarah Stevens, William Young's wife should have number 7, Ann 8, and Stephen, 9—and so on down the list as shown in the completed record on page 36. This system will take care of any number of names, even though they should run into the thousands.

Numbering Additional Information.

It may happen that after our book has been completed, and the names and numbers are all in order, that additional information is found. Where shall this information be placed in the record? Let us suppose, for the purpose of illustrating this, that we discover the first John Young had another son named George, and he was the youngest, coming after Alice. It is important that he be placed in his own family or generation, so we will write his name in his proper place. The same would be done should it be found that he was the second or third child. It may crowd the lines a little, but that cannot be helped. But what number should he have? As he comes after Alice who is 6, we will call him 6A. This

places him in his order and at the same time gives him a distinct mark. If now we learn that George married and has a family of children, we must carry his record to another part of the book where there is room for it. A note, therefore (in red ink) on the line opposite his name will tell on what page this record is continued. We will suppose that it be on page 31, and that 650 numbers have already been used. Turning to page 31, we make this entry with the proper data, not here given:

6A George Young (See page 1)

651 Mary Thomas

Children:

652 Henry Young

653 Rachel Young

654 Margaret Young

In this manner all additional information may be properly recorded.

Where there is a limited knowledge of ones ancestry, that is, the line extends only a short distance back, it might be advisable to leave some pages in the first part of our record to enter names when found. Some numbers could also be reserved, and the pedigree as recorded be numbered beginning with 101 or 201. This would leave 100 or 200 numbers to be used when a future occasion required.

LESSON VI.

THE HEIR AND RELATIONSHIP.

The Heir.

For the purpose of more clearly identifying each individual for whom temple work is done, it is required that there be placed in some prominent place in the record, usually on a line at the top of each page, a name from which relationship is established to each name in the record. This name is an individual who is called "the *heir*." As a rule this heir is the eldest male representative of the family in the Church who began the work for his dead. This name once placed in the record as the heir, should not be changed. It should remain, even after the individual dies, for it should be remembered that this name is used in our temple book largely for the purpose of having a certain definite individual, or a fixed point,

in the record, from which to establish a relationship to all other names in the record. It will readily be seen that if this individual called the heir be changed, the central "point" is disturbed, and the relationships are thrown out of order. It is therefore strongly advised that when once the heir in a record is established, that he be retained for all future time. This retaining of one name as the heir, "at whose instance the temple work is done" is also of value to the recorders in the temples, for then all the work of a certain family may be indexed under the one head, that of "the heir."

To illustrate these points from our sample pedigree. In this record Stephen Young is the heir because he is the eldest male representative of the family who took an interest in temple work and began that work. Relationships are established *from* him *to* every name in the record. Now, if when Stephen dies, and the heir should be changed to his son, and relationships be established from him the relationships established from the father will not agree with those established from the son; there would be therefore two points from which relationships would be established, which would lead to confusion and lack of unity in the record. If now, in course of time, the heir should again be changed, more confusion and disunity would arise. Also the records in the temple would have to be indexed under the two or three names instead of under the one, Stephen Young.

Female Heirship.

In the event that there is no male representative of a family in the Church, it becomes the duty of the eldest female representative to have temple work done for her kindred dead; and her name should be entered in the record as the heir, or the individual at whose instance such work is done and her name should continue even after her death. If this female representative of a family has a son (he should be old enough—14 or 16—and should be worthy) this son may be the heir to his mother's work, and his name may be so placed in the record of her family.

The Living Representatives.

Some confusion and misunderstanding occasionally arises over the "heir" of the records and the person who has the right and whose duty it is to continue the work for the dead begun by this first representative. As a rule, the eldest living male representa-

tive of the family, if he is a member of the Church, is the recognized person to supervise and carry on the temple work, although such a one's name may not appear as the heir in the temple records. It is important that there be order in this so that there be no duplication of work, of which there would be danger if any or all members of a family undertook to do work for names, independently of, or without conferring with, the proper head. As there are a number of persons in a family who desire to take part in this work, it is strongly urged that a family organization be effected to carry it on systematically. If there is doubt regarding who should lead out in the matter, or if the male representative is not worthy or is too indifferent to do anything, then the family members may meet and organize and apportion the work to be done among themselves. More detailed suggestions will be given regarding family organizations in another place in these lessons.

A word regarding the "credit" for temple work. Let it be plainly understood that the principle purpose of the heir, "at whose instance" temple work is done, is for the purpose of order, unity, and identification of the dead. The heir does not receive all or perhaps any of the credit for the work. If there are any credits given in this wholly unselfish work, each individual will get all that is coming to him, whether his name appears in the record or not. There are other records, which we, in this life, know not of.

Relationship.

Those who do temple work, or get it done, should be careful to designate the relationship of the heir to each one of the dead. Near relationships are, of course, easily determined. It is when the pedigree extends back to a number of generations, and when there are a number of uncles, aunts, and cousins—branches from the main line—that the task becomes more difficult. Remember that you, who are doing the work and keeping the record, may not be the heir; the heir may be your father, grandfather, uncle, or others. A clear distinction should be made between blood kindred and those to whom they are married; the latter are known as relatives in law, thus a man is nephew-in-law to his uncle's wife, cousin-in-law to his cousin's wife, etc. If the dead are known to be blood relations, but the degree of relationship cannot be stated, the word *Relative* is to be given. When there is no family connection, the word *Friend* should be used. The relatives, or

friends of a wife should be listed separately from those of her husband, and the work for her kindred should be at the instance of her eldest brother, if he is a member of the Church, or of her eldest son. The following table is given to aid in determining relationships, which, it must not be forgotten, must be established *from the heir to each individual in the record*:

Relationship Table.

The parents of the *heir's* father or mother are his grandfather or his grandmother; therefore, he is grandson to them.

The parents of the *heir's* grandfather or grandmother are his great grand father and great grand mother: therefore he is great grandson to them.

The parents of the *heir's* great grand father or great grand mother are his 2nd great grand father or 2nd great grand mother: therefore, he is 2nd great grand son to them, etc.

The children of the *heir's* brothers or sisters are his nephews or nieces: therefore, he is uncle to them.

The children of the *heir's* nephews or nieces are his grand nephews or nieces: therefore, he is grand uncle to them.

The children of the *heir's* grand nephews or grand nieces are his great grand nephews or great grand nieces: therefore he is great grand uncle to them.

The children of the *heir's* great grand nephews or great grand nieces are his 2nd great grand nephews or 2nd great grand nieces: therefore, he is 2nd great grand uncle to them, etc.

The *heir's* father's brother or sister is his uncle or aunt: therefore, he is nephew to them.

The *heir's* grandfather's brother or sister is his grand uncle or grand aunt: therefore, he is grand nephew to them.

The *heir's* great grandfather's brother or sister is his great grand uncle or great grand aunt: therefore, he is great grand nephew to them.

The *heir's* 2nd great grand father's brother or sister is his 2nd great grand uncle or aunt; therefore, he is 2nd great grand nephew to them. Etc.

The children of the *heir's* uncle or aunt are his cousins: he is also cousin to them.

The children of the *heir's* (1st) cousins are his 2nd cousins: and he is 2nd cousin to them.

The children of the *heir's* 2nd cousin are his 3rd cousins: and he is 3rd cousin to them, etc.

The children of the *heir's* grand uncle or grand aunt are his 2nd cousins: and he is 2nd cousin to them.

The children of the *heir's* great grand uncle or great grand aunt are his 3rd cousins: and he is the same to them.

The children of the *heir's* 2nd great grand uncle or 2nd great grand aunt are his 4th cousins, etc.

In case the *heir* is a female, the equivalent female terms should be used, such as grand daughter, niece, aunt, etc.

Completed Sample Pedigree.

Let us now complete the sample pedigree we have been constructing with the data we have on hand, showing dates both real and approximated, place of residence, relationship, and numbering:

(SEE NEXT PAGE.)

No.	NAME	BORN			WHERE BORN			DIED			Relationship of Heir to the Dead
		Day	Month	Year	Town	County	State or Country	Day	Month	Year	
1	John Young	ab.		1781	of Leeds	Yorkshire, Eng.	Eng.				Gr. Son
2	Mrs. John Young <i>Children:</i>	ab.		1783	of Leeds	Yorkshire, Eng.	Eng.		before	1831	Gr. Son
x3	William Young	ab.		1803	of Leeds	Yorkshire, Eng.	Eng.				Son
4	John Young			1805	of Leeds	Yorkshire, Eng.	Eng.		9 yr s. old	1814	Nephew
5	Jane Young	ab.		1807	of Leeds	Yorkshire, Eng.	Eng.				Nephew
x6	Alice Young	md.		1831	of Leeds	Yorkshire, Eng.	Eng.			1859	Nephew
x6a	George Young	ab.		1811	of Leeds	Yorkshire, Eng.	Eng.		(See p. 31)		Nephew
3	William Young	ab.		1803	of Leeds	Yorkshire, Eng.	Eng.				Son
7	Sarah Stevens <i>Children:</i>	ab.		1805	of Leeds	Yorkshire, Eng.	Eng.				Son
x8	Ann Young	ab.		1825	Leeds	Yorkshire, Eng.	Eng.				Bro.
9	Stephen Young	6	Apr.	1830	Leeds	Yorkshire, Eng.	Eng.				Heir
10	Mr. Smith	ab.		1807	of Leeds	Yorkshire, Eng.	Eng.				Neph.-in-law
6	Alice Young <i>Child:</i>	md.		1831	of Leeds	Yorkshire, Eng.	Eng.			1859	Nephew
11	Annie Smith										Cousin
12	Thomas Brown										Bro.-in-law
8	Ann Young	ab.		1823	Leeds	Yorkshire, Eng.	Eng.				Brother
13	Mary Jones (Mrs. Mary Thomas) <i>Children of 1st wife:</i>	ab.		1825	Leeds	Yorkshire, Eng.	Eng.			1855	Friend
14	Mary Brown			1830		(For 1st marriage see p.)					
15	Frank Brown										Uncle
16	Susan Brown										Uncle
17	William Brown <i>Children of 2nd wife:</i>										Uncle
18	Henry Brown										Friend
19	Rachel Brown										Friend

[Note—It is not advisable to approximate dates about persons who may be living. An effort should be made to secure definite information regarding place and date of birth of such.]

Limitations in Temple Work.

Those who engage in the performance of temple ordinances in behalf of the dead, should, as a general rule, limit such work to individuals of their own blood kindred, or to personal friends whom they know were worthy of that blessing, if those friends have no known relatives who are members of the Church. If, for any good reason, it is desired to do temple work for other than those thus designated, application should be made to the president of the temple for special permission in such cases, submitting the reasons why it is desired.

Limiting the performance of temple ordinances, in behalf of those only who are the kindred of the individuals engaging in that sacred work, is intended to prevent the endless confusion and repetition, that would result if there were no such limitation; also, that the rights of others, in this regard, may be duly respected.

There is seldom any need to go beyond immediate family lines to find all the work of this character, that any one can spare the time or means to perform. If it should happen that you are so blessed as to be able to complete the temple ordinances in behalf of all your dead kindred, there is ample opportunity for you to aid others who are not so fortunate in regard to the performance of this important work.

To assist in making it clearly understood just what family lines should be included within the limits of kinship, as contemplated in this connection, it is considered advisable to specify the following: Those bearing the same surname as yourself, which is the same, of course, as the surname of your father and his father; also, those bearing the family surname of your paternal grandmother; and those bearing the family surnames of your mother's father and mother. This limitation can be readily comprehended—it embraces just four direct lines of family surnames. For example, a man whose name is Brown may have a paternal grandmother surnamed Jones, his maternal grandfather Smith, and maternal grandmother Robinson. Thus it is apparent that he will have the right to perform temple work in behalf of all his dead kindred bearing the surnames of Brown, Jones, Smith, and Robinson; and such is the nature of the limitations referred to.

Relatives by Marriage.

In addition to having temple ordinances performed for those

who are known blood kindred, in the four lines of names indicated, it is permissible to have such work done also, to a limited extent, in behalf of individuals who are your relatives by marriage. For instance, a man who is married to your aunt is, therefore, your uncle-in-law, and you may perform temple ordinance in his behalf, if he is worthy, and in behalf of their children, but you should not extend such privileges to others in his family line, as that might result in your intruding upon the right of his relatives in the Church. Similarly, if a woman marries a cousin of yours she thereby becomes your cousin-in-law, and it would be proper for you to do temple work in her behalf, associated with your cousin and their children, but it would not be right to incorporate her ancestral line in your record.

District Limitation.

It is a common experience that family lines can not be traced far back, in very many cases no further than the grandparents. When it is found impossible to trace the ancestral lines as far back as desirable, and the list of names for temple work is consequently meagre, it is recommended that genealogies of all who bear the surnames of your four direct lines be obtained from the records that may be found in the parishes, or counties, where your immediate relatives were located. It is considered reasonable to assume that all bearing those surnames, residing in those localities, were your relatives; and, even though you may be unable to ascertain the exact relationship, it is permissible to perform temple ordinances in their behalf. Many thousands of names are frequently obtained in this way, and a very great amount of temple work is, therefore, accomplished that could not be done otherwise.

LESSON VII.

WORK IN THE LIBRARY.

The chief cities of Europe and America possess great governmental libraries. Certain departments in these libraries are filled with genealogical books, pamphlets, and manuscripts. In most of the larger of these cities there are also antiquarian, historical, and genealogical societies. Such societies in Europe exist only to publish rare volumes of genealogical interest, having no head-

quarters and no libraries. The Society of London Genealogists, a recent organization, is the exception to this rule. In the United States there are a number of Genealogical societies and special genealogical libraries, the parent society being the New England Historic Genealogical Society, incorporated in 1845 in Boston, Mass.

Standard Books.

In genealogical libraries, and genealogical departments in public libraries, there are certain standard books always to be found, containing general as well as detailed information on the subject of genealogy. Genealogists begin their researches by an investigation of these books. The library of the Genealogical Society of Utah has quite a complete list of such standard books, and new books are added as fast as our financial resources permit. The Packard Public Library of Salt Lake City also contains some of these books.

Some of the most important of these British books are as follows: "Marshall's Genealogists' Guide;" "Gatfield's Guide to Heraldry and Genealogy;" "Guppy's Homes of Family Names;" "Bardsley's English Surnames;" "Family Names and Their Story," by S. Baring Gould; Yonge's "History of Christian Names," and other surname books: Anderson's "Royal Lines," "Burke's Peerage, Baronetage and Knightage;" "Burke's Extinct Peerage;" "Burke's Landed Gentry;" "Burke's Commoners;" Harleian Society publications: Visitations, County and Shire Histories; printed family histories and genealogies: "The Scottish Nation;" "Munsell's Index to American Families;" "Munsell's American Genealogist;" "Savage's Genealogical Dictionary;" "New England Historical and Genealogical Register," 67 volumes; "New York Historical and Biographical Record," 44 volumes; "American Ancestry," 12 volumes; vital statistics; county histories; family genealogies, etc.

Indexes.

American libraries have a more or less complete cross card index system giving book title in one index cabinet and the author's name in another. The Newberry library of Chicago has the most complete and unique genealogical index system in the world; while the British Museum index system is the most archaic and unsatisfactory. Books in the museum are indexed only by the author's

name, so that genealogical information is accessible only through Marshall's Guide, and that is not kept up to date with the many new publications which are being issued.

It will be understood that the name of the author of any genealogical work is of little value to the searcher after genealogy; nor does the searcher care what the title of the book is. The important point with him is, are there any references or information in the book concerning the surname he is in search of? That is the one great question. Of course, there are other items of history, of locality, or of associate names which have more or less bearing on the subject of his search; but the vital question with the genealogist is how to find information about the surname he is searching for. An ordinary card index of book titles and authors or even one of the subjects would not be very helpful. Most books, at least of modern manufacture, have indexes to the contents; but one life-time would hardly be enough for one person to search through the individual book indexes of some of the world's great libraries. There is, therefore, need of a general genealogical index of surnames.

Marshall's Guide.

Let us take up these books in the order of their importance, explaining their contents and giving illustrations as to their use and value to the genealogist.

The first book mentioned in the British list is "Marshall's Genealogists' Guide," which is an index to families of Great Britain.

For the British field, Mr. George Marshall, of Herald's College, London, knowing the extreme difficulty of a genealogical research in the British museum, prepared and published such an index. It is called "The Genealogists' Guide," and has had a number of editions to bring it up to date. But as genealogical books are multiplying in the United Kingdom at the rate of hundreds each year, it will be seen how inadequate even this Guide must be. However, the Guide is a valuable help, for many of the standard English books were already in print before the Guide was issued.

We wish to emphasize the importance of beginning all genealogical research work by reading the prefaces and introductions of all books to be used, as much important information regarding the matter in the book is there given.

Mr. Marshall in his preface sets forth his reason for publishing

his book, and adds detailed information as to the scope of his work. He says:

"It will be asked what kind of genealogy I have considered a pedigree of sufficient importance to be catalogued here. My answer is that as a general rule, I have included any descent of three generations in male line. * * * Exceptions to this rule are, however, frequent in reference to works such as Peerages and Baronetages, my object being not so much to index every existing genealogy as to place the intelligent student in a position to find out the sources from which he may obtain a clue to the particular pedigree he is searching for.

"As a general rule, the surname of a family is the heading under which its genealogy should be sought; but to this, one exception is frequently made, viz., where there is a peerage title. In searching, therefore, for titled families, it is necessary to look both under the surname and also under the title, reference being unavoidably made now to the one and again to the other. When a family has a double surname the reference to both names should be consulted. It must also be borne in mind that many names are spelled in different ways, so that it is necessary to look under all the various ways in which any name can be spelt. Cross references have been added to assist the reader, especially to those who are unaccustomed to genealogical research."

The Guide is alphabetically arranged. If we were going into a library to search for an English name, we would be handed first of all the Guide; and we would be expected to select from the books listed in the Guide those which we wished to examine.

Gatfield's Guide.

An equally important book is the "Guide to Heraldry and Genealogy," by Gatfield. This work gives a brief but very valuable list of books in all languages published on genealogy which are to be found in the libraries of the principal nations of the world. All books are alphabetically indexed. Gatfield's Guide book will help any one to see at a glance what his own country has done in publishing works on genealogy. It is not a guide to surnames, it must be remembered, although when a book on a certain surname has been published, the title may be found in it. This volume is rather a guide to books on the subject of genealogy and heraldry.

Name Books.

The three books which next claim our attention,—“Homes of Family Names,” “English Surnames,” and “Family Names and Their Story,” were written to inform all those descending from English speaking peoples as to where and how their family names originated. Other books on the origin of surnames have been written; Bardsley’s is a small, compact, volume, giving information concerning the development of the surname habit. The author has taken up the history and origin of the great mass of names and surnames found in Great Britain. The work is crowded with information and is difficult to beginners; but nevertheless, it should be the first book consulted after the various indexes. After William the Conqueror’s time men began to adopt the Norman custom of adding a second name to the baptismal name given them by their parents. These added names or surnames were adopted or chosen from many whims and notions of their owners. They came from pet names, from the woods, from the fields, from the occupation of the owner, from his complexion or any physical peculiarity, and other varied causes. This is all treated in the pages of this book.

Guppy in his “Homes of Family Names,” gives much interesting information in regard to the origin of our surnames, but his chief object was to ascertain the homes of familiar surnames and to find the characteristic names of each county. He has classified English Family names under six heads:

- I. General names occurring in from 30 to 40 counties.
- II. Common names occurring in from 20 to 29 counties.
- III. Reginal names occurring in from 10 to 19 counties.
- IV. District names occurring in from 4 to 9 counties.
- V. County names which are established in from two to three counties and usually have their principal home in one of them.
- VI. Peculiar names which are mostly confined to one county, and generally to a particular parish.

The author has alphabetically listed English and Welsh names, showing the comparative number of the surnames to each 10,000 inhabitants. When we consider the English yeomen were a stay-at-home people, and occupied the ancestral home for centuries, the value of this work to the genealogist will be appreciated.

S. Baring Gould’s “Family Names and Their Story” is a most excellent and interesting treatise on surnames. It is well arranged and clearly written so that it can be understood by any reader.

The book would be a valuable addition to any public or private library.

Burke's Books.

The next important books to be considered are those splendid volumes of English pedigrees prepared by Burke. These books are a pedigreed Who's Who in the United Kingdom, from the Conqueror's time to the present day. They are Burke's "Commoners," "Extinct Baronetage," "Landed Gentry," and "Peerage." The noble families recorded in Baronetage, Knightage, Peerage, the Burke's Extinct and Dormant Peerage, are so associated with the national annals of Great Britain that these histories must of necessity abound in interest.

Burke, in his introduction to the Landed Gentry, says:

"This work comprises the genealogical history of that class in society which ranks in importance next to the privileged order—the untitled country gentleman—a class, be it remembered, not one degree below the other in antiquity of descent, personal accomplishment, and national usefulness; nay, the chiefs of the houses from which the nobility sprung are generally to be found in this division of the aristocracy. Invested with no hereditary titles, but inheriting landed estates transmitted from generation to generation in some instances from the period of the Conquest and the Plantagenets, this class has held, and continues to hold the foremost place in each county. The tenure of land was, in the olden time, the test of rank and position; and even now, in the nineteenth century, it remains the same."

Visitations.

The next English books in order of importance are The Harleian Society's publication of the Herald's Visitations. These are the pedigrees prepared by all landholders for the Heralds, who were officials sent out by the kings of the 16th and 17th centuries.

Sims, in his Manual for the Genealogist, gives the following account of the Heralds' Visitations:

"These records are of the highest importance to genealogists. The Heralds were first incorporated in the reign of Richard III. and their province appears to have at that time extended no further than the preventing more than one family from using the same escutcheon. It was evident, however, that the advantages to be derived from their institution, were such as resulted from

the confidence with which the public resorted to their archives, and were determined by their reports. That their investigations, therefore, might be as general as possible, a *Visitation* of each county was decreed by the Earl Marshall, and confirmed by warrant under the Privy Seal. The most ancient visitation on record is asserted to have been made in the reign of Henry IV., from the existence of the following memorandum in Harleian MS. 1196—'Visitacio facta per Marischallum de Norry ult. ann. R. Henrici 4ti. 1412'—a priod of seventy years before the incorporation of that body. The MS. in question is a folio, consisting of loose pedigrees and miscellaneous heraldic scraps, some written as late as 1620 and 1627, pasted on the leaves of a printed book. The memorandum quoted occurs amongst others on folio 76b, and affords the sole authority for the above assertion.

"The first commission proceeding from royal authority was issued to Thomas Benolte, Clarenceux King of Arms, in the 20th of Henry VIII. (1528-9) empowering him to visit the counties of Gloucester, Worcester, Oxford, Wilts, Berks, and Stafford. From this time until the close of the seventeenth century, visits were regularly made every twenty-five or thirty years. The last, which was that of the county of Southampton, was made by Sir Henry St. George, *Clar.* in the year 1686.

"The register books kept by the Heralds and their assistants during these visitations contain the pedigrees and the arms of the nobility and gentry, signed by the heads of their respective families, and are of the highest value to genealogists."

Many of these valuable MSS. have been published from time to time by the English genealogical and antiquarian society known as the Harleian Society, and they are a mine of wealth to the searcher after British genealogies.

Parish Records.

After examining the books referred to we should then take up the Parochial Records.

"The evidence afforded by Parochial Registers is of the first class, and there is scarcely a claim of peerage or case of heirship on record which has not been proved in part by them.

"At the dissolution of the monasteries in the year 1535, the dispersion of the monks, who were, up to that period, the principal register keepers, gave rise probably to a mandate, issued in 1538, by Thomas Cromwell, afterwards Earl of Essex, the Vicar-

General, for the keeping of registers of baptisms, marriages, and burials in each parish. Afterwards, in the reign of Elizabeth, it was ordered that every minister, at his institution, should subscribe to this protestation, 'I shall Keepe the register books according to the Queene's Majesties Injunction.'

"But as the ordinances contain no particular directions for the preservation of the registers, and as they were retained in private hands, and the registrars, were continually changed, most of the records have been lost; in some parishes the entries are found in the old parish book of registers. However, with the Restoration, this irregular system of registers ceased, and from 1660 the parochial registers have been in most cases well kept.

"Many parishes have no early registers.

"The registers of London parishes will most generally be found to commence in the year 1558 (1 Elizabeth) and to have been thence regularly continued (the Usurpation excepted) to the present day. The registers of the twenty years intervening between their introduction in 1538 and the year 1558, are not frequently met with.

"It should be remembered that many parishes exist no longer, or have become united to others. No less than thirty-five of the churches destroyed by the fire of London in 1666, have ever been rebuilt. The ancient registers of these parishes, or some of them, may often with diligence be discovered; at times they are to be found in the chest of the nearest, or of a neighboring parish church."—*Sim's Manual*.

In taking records from parish registers one should keep in mind that it was common in the age of Elizabeth to give the same Christian name to two children successively; and that every unmarried lady was called Mistress till the time of George I.

From these standard books the student will turn to family histories, magazines, departments in papers, in short, to every available source of information open to his search.

American Books.

Let us turn now to the Standard American books.

In beginning a search for an American family, one should first consult Munsell's Index, also Munsell's American Families. The list of books referred to in Munsell's Index includes such standard books as Savage's New Engand Dictionary; American Ancestry; publications of the various genealogical societies; state, county, and town histories; and family genealogies. The surnames are

arranged alphabetically, and the references are to books having pedigrees or connected information and not to scattered names.

Munsell's American Genealogist is a catalog of all American family histories published between 1771-1900, and gives the title page, number of pages, and other valuable information concerning these genealogies. It is also arranged alphabetically, and where more than one book on a family is published, they are arranged chronologically.

Savage's New England Dictionary, consisting of four volumes, gives the genealogy and valuable clues of the emigrants who came to New England prior to 1692. The surnames and Christian names are alphabetically arranged, but families are not compiled in generations.

The leading genealogical societies that publish books and periodicals on genealogical subjects are: The New England Historic Genealogical Society, Boston, Mass.; New York Genealogical and Biographical Society, New York City; the New Hampshire Genealogical Society, Dover, N. H.; the "Old Northwest" Genealogical Society, Columbus, O.; Massachusetts Society of Mayflower Descendants, Boston, Mass.; the Virginia Historical Society, Richmond, Va.; the Genealogical Society of Pennsylvania, Philadelphia, Pa.

The New England Historical and Genealogical Register is now in its sixty-ninth volume and year. Each volume has a complete name index, and in Vol. 50 there is an index of the family histories given in volumes 1 to 50. The New York Genealogical and Biographical Record is in its forty-sixth year. Both of these magazines are mines of valuable information concerning American family history and genealogy.

Among the books not referred to in Munsell's Guide are the Vital Records—consisting of births, marriages and deaths—of New England towns, many of which are already published, the states, in some instances having appropriated the money for this purpose. These books are of great value to those whose ancestors may be traced to that part of our country.

The student who will carefully follow the instructions given in these lessons pertaining to the recording of genealogy from the English records, will find very little trouble in using the American books.

Old and New Time.

A few words in regard to old and new time is important here. The quotation is from Sir Harris Nicolas' *Chronology*:

"In England, in the seventh, and so late as the thirteenth century, the year was reckoned from Christmas Day; but in the twelfth century, the Anglican Church began the year on the 25th of March; which practice was also adopted by civilians in the fourteenth century. This style continued until the reformation of the Calendar by stat. 24 George II. c. 23, by which the legal year was ordered to commence on the 1st of January, in 1753. It appears, therefore, that two calculations have generally existed in England for the commencement of the year, viz.:

"1. The Historical year, which has for a very long period, begun on the 1st of January.

"2. The Civil, Ecclesiastical, and Legal year, which was used by the Church and in all public instruments, until the end of the thirteenth century, began at Christmas. In and after the fourteenth century, it commenced on the 25th of March, and so continued until the 1st of January, 1753.

"The confusion which arose from there being two modes of computing dates in one kingdom must be sufficiently apparent; for the Legislature, the Church, and Civilians referred every event which happened between the 1st of January and the 25th of March to a different year from historians.

"To avoid as far as possible, the mistakes which this custom produced, it was usual to add the date of the Historical to that of the Legal year, when speaking of any day between the 1st of January and the 25th of March, thus,—

[8 i. e. the Civil and Legal year.

January 30, 164{

[9 i. e. the Historical year.

or thus,—

January 30, 1648-9.

"This practice, common as it has long been, is nevertheless, frequently misunderstood; and even learned and intelligent persons are sometimes perplexed by dates being so written. The explanation is, however, perfectly simple for the lower or last figure always indicates the year according to our present computation.

"In Scotland the year was ordered to commence on January 1st instead of March 25, 1600, by a proclamation dated the 17th of December, 1599; but the old style continued to be used until altered in 1752, pursuant to the Stat. 24 George II."

German Books.

Some of the most important German works on Genealogy are:

"Heydenreich's Familiengesch Quellenkunde" and his "Handbuch der Praktischen Genealogie;" "Dahlmann-Waitz Quellenkunde." These books are guides to works of a genealogical and historical nature. Gundlach's "Repertarium gedruckter Familiengeschichten" is a catalogue of genealogical books found in Germany, Switzerland, Austria, Belgium, Netherlands, Scandinavia, France, Italy, and other countries. Two interesting books which treat with the origin of names are: "Wiarda's Deutsche vor u. Geschlechtsnamen" and "Abel's Deutsche Personen Namen." "Genealogisches Handl. burgl. Familien" contains pedigrees of the commoners; "Perthe's Gothaische genealogische Taschenbuchers" contains pedigrees of distinguished people. Lohmeier's "History and Genealogy of Royal Families Hopf Atlas" includes a period from the birth of Christ to 1858. "Famil. geschiehl. Blatter" and "Frankfurter Blatter."

All these books are in the library of the Genealogical Society of Utah. Most of the Society's German books deal with Saxony and surrounding provinces. Among the most important are: Link's "Niedersächsische Familienkunde;" Rudolphie's "Hist. Beschreibung of Gotha;" Dyrhaupt's "Beschreibung of Madgeburg;" "Kulturgeschichte Schlesiens;" "Meissnisch. Adel;" "Adel's buch des Wurtemberg;" "Adels b. fur Baden." From Austria we have: "Genealogische Heraldik Oestereich Ungarns;" "Biographisches Lexicon." From Switzerland: "Genealogisches Handbuch;" "Schweitzer Geschichte;" "Schweitzer Geschlechterbuch;" "Baselisches Lexicon."

Scandinavian Books.

The Scandinavian countries have not an extended list of genealogical publications. The library is in possession of "Trap's Danmark," five volumes; Bricka's "Dansk Biografisk Lexicon," nineteen volumes; "Dansk-Norsk og Islandske Jubel-Laerere," printed in 1779. In Swedish we have a series of "Svenska Attartal" and "Svensk Slagtkalender Matrikel ofwer Swea Rikes Ridderskap och Adel," printed in 1781 is a rare work of three volumes; "Svensk Personhistorisk Tidskrift" is a magazine bound into volumes.

French Books.

In the French language we have a number of books, among the most important being, "Galiffe-Familles de Geneve, nine vol-

umes; "Recueil Genealogique Suisse," two volumes; "Indicateur Genealogique Heraldique and Biographique (Belgium), two volumes; "Rex," nobles of France, seven volumes. "Dictionnaire Genealogique des Familles Canadiennes" (Canadian), seven volumes.

Dutch (Holland) Books.

The Dutch department of the library comprises more than 50 volumes, mostly very valuable works. About 20 of these are genealogies of prominent Dutch families with their marriage connections. In this division are also to be found several bulky Flemish volumes, giving tombstone inscriptions of the provinces of Antwerp and East Flanders. Here, too, one finds a number of volumes pertaining to the Dutch colonists of South Africa, the sturdy Boers. The "Genealogical Register of the Old Capetown Families," giving genealogical information about the first Dutch and German settlers of the Colony of Capetown, and their descendants, is a splendid work. An exchange periodical from The Hague enriches the collection annually with an elaborate volume.

Suggestions to Beginners.

To the beginner who is taking up work in the library, the following suggestions will prove helpful:

1. Join the Genealogical Society of Utah, if not already a member. The use of the library's books is restricted to members of the Society.

2. Register. A book is provided for this purpose. This is merely to obtain an account of the names and number of persons who visit the library.

3. Notify the librarian what lines are to be searched for. The librarian keeps this information on cards which are filed in a cabinet. This is done that account may be kept of all who are searching, so that no duplicate work is done.

4. Consult index to Temple work done. The Society is gathering as fast as possible information regarding all who have done Temple work. This information is placed on cards for reference, and it is advised that all who begin work for themselves, first to consult these cards. As this information is yet incomplete, an announcement should be made in the Genealogical Department of the Deseret News, asking that any who are interested in the lines they wish to take up to communicate with them.

These are preliminary items. The actual work with the books

will vary with individuals and needs. One who is not in too great a hurry would do well to devote some time to the general books on the history and origin of names. One of the first things to do is to consult the index to family histories. If perchance there should be a book on the particular family one is interested in, that is fortunate indeed. However, the vast majority of families must be searched for and picked out of the big and varied field of genealogical information. If the search is to begin in Great Britain, the first book to consult is Marshal's Guide; if in America, Munsell's Index. These books in turn will refer you to other books, some of which will be found in our library. All our books that can be listed are indexed according to locality. For instance, the English books are arranged in shires, and within the shires by parishes, alphabetically. Frequently, the only way to begin a search is by going direct to the parish or shire where your people came from, and search the parish registers and histories for the names desired. Successful work in the library can not be done in a hurry: it requires patience and perseverance to obtain results.

LESSON VIII.

DIAGRAMED PEDIGREES REDUCED TO FAMILY GROUPS.

To the person who is acquainted with modern methods of tabulating and diagraming subjects and various forms of information and study, the diagraming of pedigrees is a very easy matter. Indeed, the trained mind quickly assimilates any form of tabulated information, the trifling differences of method in arranging being seen at a glance; but those who are not acquainted with this kind of work, need a careful unfolding of the subject. The purpose of this lesson is to aid even the least trained to understand diagrams used by others and to prepare them for their own use when necessary and desirable.

The Diagram.

To diagram a subject or a pedigree is to separate it into sections, subdividing its parts in such a way as will clarify all essential information, names, relationships, or other facts. If it is a subject which you wish to diagram, you make an outline of its various parts. In genealogy, you divide and subdivide the family, putting your first forefather at the top of the diagram. His children are then arranged under the line drawn under his name, and their

children in turn are placed under lines in a similar manner.

There are two forms of making this genealogical diagram. One is made with perpendicular lines, and the other with horizontal lines. There is no essential difference between these methods, so we shall confine ourselves to the one used in English Visitations.

Let us begin at the very beginning of this diagraming of pedigrees by using a simple illustration. We will suppose that the first ancestor we know of (the first generation) was named Stephen, and his wife was Judith. We shall use the sign = for married, and arrange them thus:

STEPHEN = JUDITH

We will suppose they had two children, Richard and Joseph. We would draw a short line leading from the married sign down to another line under which the names of the children with their wives would be placed, thus:

STEPHEN = JUDITH
 └───┬───┬───
 RICHARD = FRANCES JOSEPH = HELEN

Here we have the first and second generations represented. The third generation would consist of the children of Richard and Joseph. We will suppose that each of these had two children. The diagram would then stand as follows:

STEPHEN = JUDITH
 └───┬───┬───
 RICHARD = FRANCES JOSEPH = HELEN
 └───┬───┬───┬───┬───
 HENRY = MERCY ALFRED = MARY SARAH = JAMES ROBERT = LUCY

If we wish to continue this on to the fourth generation, supposing that Henry had three children, Alfred two, Sarah one, and Robert none, the diagram would look like this:

STEPHEN = JUDITH
 └───┬───┬───
 RICHARD = FRANCES JOSEPH = HELEN
 └───┬───┬───┬───┬───
 HENRY = MERCY ALFRED = MARY SARAH = JAMES ROBERT = LUCY
 └───┬───┬───┬───┬───┬───
 MARTHA THOMAS FRED RUTH FRANK ELIZABETH

This, you will remember, is an imaginery family only, and is purposely made very simple. Much matter is usually added—the surnames of the persons whom the sons and daughters married, the date and place of birth, etc., as shown in the complete chart or

will vary with individuals and needs. One who is not in too great a hurry would do well to devote some time to the general books on the history and origin of names. One of the first things to do is to consult the index to family histories. If perchance there should be a book on the particular family one is interested in, that is fortunate indeed. However, the vast majority of families must be searched for and picked out of the big and varied field of genealogical information. If the search is to begin in Great Britain, the first book to consult is Marshal's Guide; if in America, Munsell's Index. These books in turn will refer you to other books, some of which will be found in our library. All our books that can be listed are indexed according to locality. For instance, the English books are arranged in shires, and within the shires by parishes, alphabetically. Frequently, the only way to begin a search is by going direct to the parish or shire where your people came from, and search the parish registers and histories for the names desired. Successful work in the library can not be done in a hurry: it requires patience and perseverance to obtain results.

LESSON VIII.

DIAGRAMED PEDIGREES REDUCED TO FAMILY GROUPS.

To the person who is acquainted with modern methods of tabulating and diagraming subjects and various forms of information and study, the diagraming of pedigrees is a very easy matter. Indeed, the trained mind quickly assimilates any form of tabulated information, the trifling differences of method in arranging being seen at a glance; but those who are not acquainted with this kind of work, need a careful unfolding of the subject. The purpose of this lesson is to aid even the least trained to understand diagrams used by others and to prepare them for their own use when necessary and desirable.

The Diagram.

To diagram a subject or a pedigree is to separate it into sections, subdividing its parts in such a way as will clarify all essential information, names, relationships, or other facts. If it is a subject which you wish to diagram, you make an outline of its various parts. In genealogy, you divide and subdivide the family, putting your first forefather at the top of the diagram. His children are then arranged under the line drawn under his name, and their

children in turn are placed under lines in a similar manner.

There are two forms of making this genealogical diagram. One is made with perpendicular lines, and the other with horizontal lines. There is no essential difference between these methods, so we shall confine ourselves to the one used in English Visitations.

Let us begin at the very beginning of this diagraming of pedigrees by using a simple illustration. We will suppose that the first ancestor we know of (the first generation) was named Stephen, and his wife was Judith. We shall use the sign = for married, and arrange them thus:

STEPHEN = JUDITH

We will suppose they had two children, Richard and Joseph. We would draw a short line leading from the married sign down to another line under which the names of the children with their wives would be placed, thus:

STEPHEN = JUDITH
 └───┬───┬───
 RICHARD = FRANCES JOSEPH = HELEN

Here we have the first and second generations represented. The third generation would consist of the children of Richard and Joseph. We will suppose that each of these had two children. The diagram would then stand as follows:

STEPHEN = JUDITH
 └───┬───┬───
 RICHARD = FRANCES JOSEPH = HELEN
 └───┬───┬───┬───┬───
 HENRY = MERCY ALFRED = MARY SARAH = JAMES ROBERT = LUCY

If we wish to continue this on to the fourth generation, supposing that Henry had three children, Alfred two, Sarah one, and Robert none, the diagram would look like this:

STEPHEN = JUDITH
 └───┬───┬───
 RICHARD = FRANCES JOSEPH = HELEN
 └───┬───┬───┬───┬───
 HENRY = MERCY ALFRED = MARY SARAH = JAMES ROBERT = LUCY
 └───┬───┬───┬───┬───┬───
 MARTHA THOMAS FRED RUTH FRANK ELIZABETH

This, you will remember, is an imaginery family only, and is purposely made very simple. Much matter is usually added—the surnames of the persons whom the sons and daughters married, the date and place of birth, etc., as shown in the complete chart or

diagram taken from the Visitation of Dorset which is reproduced on page 53 exactly as it is given in the published Visitation. This diagram is more complicated than the simple one we have drawn, but the same principles of construction hold in each. Let us now see how this family of Yonge (modern Young) works out.

Example from Visitation.

(SEE NEXT PAGE.)

Yonge.

[Harl. 1166, fo. 23.]

ARMS.—*Per fesse sable and argent, three lions rampant-guardant counterchanged.*
 CREST.—*A demi-sea-unicorn rampant argent, horned and finned gules.*

Hen: Yonge of Buckhorne weston in Com. Dorset. = Alice da. of Rob: Daudige of the same.

Richard Yonge of Buckhorne weston 2 sonne rector eccl'ie de Buckhorn weston.

Katherin da. of Pitt of Abbois He in Com. Som's.

Tho: 3 sonne of Buckhorne weston.

Elizb: da. of Chamb'leyne of Monckton Deu'ell in Com. Wiltes.

ffran: married to Kitson of Batcheler of Deunitive.

Rog: Yonge sone & hey: mar. Mary da. of Mayowe in Com. Som'set.

Marerie [sic]. Amye.

Christo'r 1.

Edmound 3.

Rog: 2 sone of Buckhorne weston.

... da. of W^m Mullins of the same.

Lucie a da.

Joh: Yonge of the same place sone & hey:

Lucie da. of Nicho: Joyce of Marnehull in com. Dors:

Katherin ob. sine p'le.

Agnes ux. Tho. Robins.

Marg^t mar. to Joh: Baker.

Joane mar. to Joh: Royall.

Marg^t mar. to Joh: Hillson.

Joane mar. to Rob: Crases.

Mary ob. sine prole.

Agnes mar. to Tho: Presleye.

Hen: & John ob. sine p'le.

Nicho: Yonge of Buckhorne weston Liuinge 1623.

Suzan da. of Christ: ffarwell of the Towne & Countie of Poole.

Hen: 3 sonne.

Joane da: of James Rayer of Temple Combe in com. Som's.

James 1.

John 2.

Nicho: 4.

ffran: 6.

Jane 1.

Suzan 2.

Hen: 3. Rob't 5.

John Yonge sone & heyre etatis 24 annor. 1623.

Christop. 2. Thom. 3.

Elinor ob. s. p'le.

Elizb. 1.

Kather. 2.

Suzan 3.

(Signed) NICHUS YONGE.

Explanation of Diagram.

By reference to the complete charted pedigree, you will observe that the author has skilfully arranged his lines so that the first forefather's large family of children is given in two places, the line under Henry Yonge and his wife being extended down on the left-hand margin to a place further down on the page, as shown in the diagram above. Frequently the names are numbered to indicate their place in the family, as, for instance, "Tho: 3" indicates that this Thomas is the third son of Henry. You will note that you are expected to follow a line until it breaks in order to get all the family of the parents just above the line. The first Henry's line, as we have seen, extends down quite a distance to the middle of the page, while his son John's line lower down doubles across the page close together.

If the student will follow this pedigree down the page, he will find that Henry 3 (Son of Joh: and Lucie) was the third son, while Nicholas was evidently the fourth son. "Hen, & John" died without issue. Henry 3 was placed at the end of the line because the family of Nicholas came in better at the first part of the second line.

It will be observed that when there are too many children to set in a horizontal line directly under the parents, one may be set directly under the other as is shown in the family of "Hen:3 and Joane." Two short vertical lines, quite close together, indicate this. The family (Hen:3) furnishes a good illustration of the numbering of the children. As will be seen, James was the first, John was the second; Henry, who appears below John, was third, and so on. The daughters follow. These early pedigree makers had a way of placing all the sons first, leaving the daughters to follow after.

This chart is signed NICHUS YONGE or Nicholas Young, who prepared it for the King's Herald. This Nicholas is the father of the last-named John Yonge in the chart, who was 24 years old in 1623. He was therefore born in 1599. Having established this date, we can now count back to the birth of his great grandfather, Henry, and thus give approximate dates for all the names in the family. With this in view, let us now properly arrange and number the names on the chart so that they may be ready to transfer to a Family Record of Temple Work and to sheets for temple work.

You will notice in the following arrangement that we do not use lines of any kind, but simply make certain spaces between

names to indicate when families are broken into generations. The names of the children may be indented a little further from the edge of the page to attract the eye. In a permanent record, the repeated numbers are written in red ink, but for our purpose these numbers are printed in dark figures, thus: **16**. This indicates that the number has been used before. In referring back to this number a cross is found before it to show that it is to be repeated later on, thus: ×16. As previous lessons have explained, each person has a distinct number by which he can be located in the records.

As will be seen, there is only one date given in the pedigree chart which we have used as an example. In former lessons, the manner of approximating dates has been fully explained, so it is unnecessary to repeat that here.

Abbreviations.

It will be seen that there are a number of abbreviations and foreign words used in this diagram. These were extensively employed in the days when this was made. An explanation of these will here be useful:

Ux.—wife.

Hen.—Henry.

Rob.—Robert.

Com.—County or shire.

Som's.—Somerset.

Tho.—Thomas.

ff.—Capital F.

son or sonne.—son.

hey or heyre.—heir.

Dors.—Dorset.

sic.—Doubtful name or date.

ob. sine p'le, or prole.—died without issue.

mar.—married.

Livinge 1623.—living in 1623.

Christ.—Christopher.

heyre actatis 24 annor 1623.—aged 24 years, in the year 1623.

aetatis.—aged.

annor.—years.

preliminary work to be done. After gathering data concerning our ancestors, and properly arranging it into family groups, the next step is to record it in our permanent Family Record of Temple Work. This being done, we are ready to take the names from our Record on to the sheets or forms furnished by the Temples.

Three forms are provided for this purpose, and as baptism is the first ordinance performed, the baptism blank should necessarily be the one used first. Read carefully the printed instructions given at the top of each of the forms and a clear understanding of the information needed will be had.

Write the name of the heir or individual at whose instance the work is to be done on each of the blanks in the space where it is called for, and proceed to copy the names below, beginning with the first name in the book and continuing consecutively to the end; always remember that for baptism the males must be placed on one sheet and the females on another. This is for the convenience of the workers in the Temples, as males always act for males and females for females.

In order to quickly and systematically enter in our Family Record of Temple Work the date of the ordinance, place the number given to each individual in the Family Record of Temple Work on the sheet before the name, and fill in the other data called for, which is a duplicate of that in our Family Record of Temple Work. After the ordinance has been performed in the Temple, the sheets that may have been left with the recorder will, on application to the doorkeeper, be returned to the owner, who should immediately copy the date of the ordinance into his Family Record of Temple Work, as there is great danger of loose sheets being lost or torn, which is a source of much worry and regret.

At this stage of the work, the numbers prove to be invaluable, as by their use the names in the book can be readily located, and the date recorded without any hesitancy. It is often convenient to have someone call the numbers while another does the recording.

The blanks used for baptism may also be used for the endowment, the only difference being where there is any doubt as to the person having attained sufficient age to be endowed, his name should not be placed on the blank for that purpose, although all names may be baptized for whether or not there is enough data to prove that the person had attained the age of eight years. There is no excuse for any member of the Church neglecting his duty in this regard. People who live away from a Temple City, often offer the excuse that they cannot afford to go to the Temple as

there is the expense of traveling, hotel expenses, etc. Now all of the Temples have a number of people who act as regular proxies and who are willingly baptized for all names sent in. The endowment can be done in the same way, with the exception that it takes longer and the proxies whose services are required for this purpose are paid the small sum of 50 cents for each woman and 75 cents for each man; thus \$10.00 will endow a sheet of 20 women and \$15.00 a sheet of 20 men. After the ordinances have been attended to, the sheets will be mailed to the owner who can then enter the dates in his Record.

The second sheet to be used is that prepared for the purpose of sealing wives to husbands. The third sheet is that of sealing or adoption of children. Remember to number the names in each instance. Sealings may be attended to by those who do the endowment, if the sheets are properly made out.

Herewith is given a small, greatly reduced duplicate of two of the blank forms used in sending names to the temples. The first is the one used for baptisms and endowments. The second blank, used for the sealing of wives to husbands, is not here reproduced, as it is practically the same as the first form, the only difference being that there is a column for "sealed" instead of "baptized." The printed instructions, however, on this blank are given below.* The third form, used for the sealing or adoption of children, is also shown. These forms should be carefully studied.

*All the information this blank calls for is required in each instance. Leave one line between each couple, the man's name to be recorded first. In case a man has had more than one wife, his name is to be written once only, followed by the names of each of his wives in their order. If any of the persons are alive, the word "living" should be inserted opposite such name, in the "Died" column. Women should be designated by their maiden names only. If the maiden name cannot be ascertained, the wife should be designated by her given name, if that is known, thus: "Mary, his wife;" otherwise the marriage name must be prefixed by the word "Mrs." If the person who acts as proxy is a blood relation of the deceased (not relative in law) a mark (X) should be inserted after the names of the dead individuals, who should be represented by their own kindred when practicable. When sheets of sealings are left with the Recorder they will be returned, on application, after the recording is completed.

Sealings of persons who were not married in life cannot be performed, except by permission of the President of the Temple.

THIS FORM IS TO BE USED ONLY IN GIVING RECORD FOR SEALING OF CHILDREN, OR FOR ADOPTIONS—Read these Instructions.

WRITING SHOULD BE PLAIN AND LEGIBLE, AND INFORMATION AS COMPLETE AND ACCURATE AS POSSIBLE

The individuals who are alive should have the word *living* entered opposite their names in the "Died" column. Full names of the parents, including maiden name of the mother, is all the information required concerning them. For the children all the information is required that the blank calls for. The names of living children should first be entered in the order of their birth, to be followed by the names of the

dead children. The son whose name is the same as that of his father should be designated as *junior*.

Before children are sealed or adopted all the other ordinances to which they are eligible should first be attended to, and the sealing of each family should be done as soon as possible thereafter. All the members of a family should be sealed to their parents at the same time, if possible. If the sealing is to another person than the father or mother, that fact must be stated. When women have been sealed as

wives, add the man's surname to theirs. *No person should have the ordinance of Sealing of Children performed for other than those of their own lineage.*

Males over 21, or females over 18 years of age, cannot be sealed to their parents until they have received their own endowments. The lists can be obtained from the door-keeper, after they have been recorded.

NAMES IN FULL

PARENTS

Children Sealed 191

Name of *Heir* at whose instance this work is done

NAMES OF PROXIES

BORN

Da. Mo. Yr.

WHERE BORN

Town

County

State or Country

Da.

Mo.

Yr.

DIED

Mark X if Endowed

CHILDREN

LESSON IX.

FAMILY ORGANIZATIONS.

As to the formation of a family organization, if you are interested in making your temple work effective, no matter whether you are a man or a woman, rich or poor, humble or mighty, first or last child, you are the very one to begin this work. God has called many but few are chosen, in this field as in all others of His vineyard; so that, it makes no difference whether there be many or few of your family, or whether you are an insignificant or a powerful member thereof, it is in your power to take up this work as an individual and to prosecute it to a successful conclusion. If you have no personal ambitions to serve, few will dispute your right to work for the general good.

How to Begin.

Now as to the details of a family organization.

First, go to the oldest male representative of the family, or write to him and ask him to give you his sanction and support. This is absolutely necessary, even if he refuses you a hearing, or will not step forward in his place. You must do your duty, and that is to give the male heir in the family the right to act as its head. With love and patience, usually, all can be won over to form a family organization, even if some are quite indifferent to temple work. Next, visit or correspond with all members of the family that you can learn of, and set a day and time to have a family gathering. Let this be held in a central place. If you live near a Temple City, it is wise to appoint it there. It might be advisable to call your first gathering in Salt Lake City, at conference time, as then many members of your family could take up the work under the advice and with the assistance of the Genealogical Society.

Officers.

The officers usually elected for a family society are, President, two Vice-Presidents, Secretary and Treasurer, (this may be one or two persons) Corresponding Secretary, Committee on Temple Work, and Committee on Socials. Three persons are chosen as a rule for the temple work committee, one to act as chairman, one to collect the funds or donations, and the other to act as sec-

retary and treasurer of temple funds, which should be kept apart from other funds belonging to the society. The Committee on socials has in charge the program of the yearly meetings, the preparation for that gathering, and other duties common to such officers.

All these officers should be chosen with care. It is not necessary that the offices of president and vice-president be continuously held by the same persons; but the temple committee should not be changed except for good reasons. If there is a very energetic, up-to-date member of your family, choose that one as chairman of your temple committee; for it is only such a one who can and will do the best and most difficult work. It requires a trained mind to grasp the intricate details of this important work. The temple committee should take the whole responsibility of finding out just how the family records stand, what can be done to put them in proper condition, and then to study the science of genealogy itself. Each family should have one or more trained scribes in its circle.

The family organization could meet once a year to hear reports from the various committees, and to renew old ties and affections; but the temple committee should meet at least once a month.

Duties of the Temple Committee.

As to the duties and labors of the temple committee: the committee would naturally adjust itself into making one of its members the recorder of the family genealogy, whose duty it would be to acquaint himself with the business of gathering and recording genealogy. This requires time, accuracy, and care, as has been pointed out in former lessons. Where it is possible, attendance at one of the genealogical classes would prove of great assistance. Another member of the committee could handle the funds provided for the committee's special work—that of doing the actual temple work, for it is not advisable to have the recorder do this. An accurate account of the funds should be kept, as every person will want to know just what has become of his contribution, no matter how small it may have been. It costs only ten dollars a month to keep one man constantly employed in endowment work in one of the temples, and there are but few families in the Church that cannot afford to raise that amount. A like sum spent for genealogical research will keep one person fairly well employed in his spare hours, the money being used in buying books and stationery and in having expert research work done.

Agents of the Genealogical Society of Utah charge forty and fifty cents an hour for expert work in the office. This means that such an agent will take any surname, make a systematic and careful research of all books in the Society's library, and record all information found. This information can be taken by the family genealogist and transcribed into the family record of temple work and thus keep the work going steadily on. If the family has one or more old records, these can be put in order, and the work placed on a satisfactory basis.

It may happen that the surname is a common one, and that there are other branches of the same name in the Church. In that case, we advise the various families to come together and form a surname family organization, as the Stewart, and Curtis, and other families have done. Then the English branch, the Southern branch, the New England branch, and all other branches can segregate their work, while uniting on one grand principle and assisting with orderly steps to put all this work on a proper and logical foundation.

Sample Constitution and By-laws.

Herewith is given a suggestive Constitution and By-laws of a family organization:

CONSTITUTION AND BY-LAWS

of the

..... FAMILY ASSOCIATION

Organized, 19.....

Article I.

NAME.

The name of this Association shall be the.....
Family Association.

Article II.

OBJECTS.

The object of this Association shall be to perpetuate the memory and genealogy of our forefathers; to cement the ties of fellowship and kinship between living members by frequent association and friendly intercourse.

Article III.

MEMBERSHIP.

Any descendant of, or any one who has entered the..... family by marriage is eligible to mem-

bership in this Association through compliance with the articles herein noted:

The entrance membership fee shall be.....

The annual due shall be....., and shall be paid on or before the day of the annual reunion.

Article IV.

ORGANIZATION.

This Association shall be organized on the.....
Failure to hold elections or meetings shall not disorganize this Association.

Article V.

OFFICERS.

Section I—The term of officers of this Association shall be years.

Section II—The election, or re-election of officers shall be held at the annual meetings.

Section III. The officers shall be a president, vice-presidents, secretary, treasurer, historian, chairman of temple committee, chairman of social committee.

Members of Committees, permanent and temporary, shall either be chosen by vote or named by the President.

The Chairman and members of the Temple Committee shall remain in office indefinitely.

BY-LAWS.

DUTIES OF OFFICERS.

The President shall preside at all meetings; shall be empowered to call special meetings when necessary; and shall exercise a general supervision of the whole Association.

The Vice-Presidents, in order of precedence, shall preside at meetings if the president be absent, and shall assist and counsel in all matters pertaining to the activities of this Association.

The Secretary shall conduct all correspondence, take and record all minutes, unless this office be divided into recording and corresponding secretary. The secretary shall perform all work usual to this office.

The Treasurer shall collect and keep all funds of the Association, and shall keep an accurate account of the financial transactions of the Association. Funds for general purposes shall not be kept with the funds used for genealogical and temple work and

shall pay out monies only on a written order from the president, countersigned by the secretary.

The *Historian* shall prepare and keep all historical and biographical matter belonging to the Association.

The *Chairman* and members of the Temple Committee shall gather all genealogical data, preserve the same in fireproof receptacles, arrange the data for temple work, institute temple excursions and otherwise stimulate, encourage and promote the genealogical and temple interests of all members of this Association.

The *Chairman* and *Committee* of Social Affairs shall arrange programs, and superintend the details of all entertainments given by this Association.

Article VI.

AMENDMENT.

These laws and by-laws may be amended at the annual meeting, by a majority vote, provided thirty days' notice shall have been given publicly.

The order of business shall be :

1. Music.
2. Prayer.
3. Roll Call.
4. Minutes.
5. Reports of officers.
6. Reports of Committees.
7. Communications.
8. New or unfinished business.
9. Election of officers.
10. Benediction.

What the Country Genealogist Can Do.

If any member of the Church living a distance from Salt Lake City, where the Genealogical Library is located, asks this question, "What can the country genealogist do?" let it be answered thus :

First. He can join the Genealogical Society of Utah, and subscribe for THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE, and persuade his friends to do likewise. He is thus laying the foundation for his own individual temple work, and helping others to do the same.

Second. He can call his family together and persuade them to form a family organization. This family society should have as

its central feature a temple committee, which should hold in trust all genealogical and historical data and records pertaining to the family.

Third. He can himself gather together all his loose genealogical information and turn it over to the temple committee of his family organization. If he has properly prepared records, he can also turn them over.

Fourth. He can write to all his family connections far and near, and gather from them all notes and items, both of tradition and record, concerning his lineage, that is possible to be thus collected.

Fifth. He can purchase an individual Family Record and begin his own family record, persuading all his relatives to join him in this excellent and most essential genealogical foundation.

Sixth. He can open up a correspondence with the Genealogical Society of Utah, concerning his temple and genealogical work, asking for further information.

Seventh. He can write to the town or parish clerk from where his people emigrated and learn all that he can in this way about his various relatives; or the services of the Society may be secured for that purpose.

Eighth. Lastly and most important of all, he can set aside a regular sum of money from his income, be it ever so little, with which to do his temple work.

The necessity of joining the Genealogical Society of Utah is plain to all who are acquainted with the scope of the work it is doing. Literature and information regarding the purpose of the Society are gladly furnished to all enquirers.

LESSON X.

INSTRUCTION CONCERNING TEMPLE ORDINANCE WORK.

The Saints, before coming to the Temple, should consider well the work they purpose doing, and have the necessary dates, etc., in each individual case submitted to writing on the blanks provided for the respective ordinances. The information has to be repeated as a rule, for each class of work. For instance, the record given in for baptism will not suffice for other ordinances; it must be given again for each of the ordinances that follow.

Special blanks are provided for use in giving record for sealing wives to husbands, or children to parents.

At least one year should be allowed to elapse after death of individuals before Temple ordinances are performed in their behalf, unless it is known the deceased were faithful members of the Church, or that they were prepared to obey the Gospel before their death.

Individuals who were members of the Church, at time of death, do not need to have the ordinance of baptism performed in their behalf, unless they had become unworthy of membership.

In making out lists for *Baptisms*, the names of males and females should be listed separately. Initials only of names should not be used, unless the full names cannot be given. Writing should be plain and legible. Original names of individuals, the names by which they were known in lifetime, and the mode of spelling the name at that time, should be recorded, no change should be made. If the name of an ancestor is unknown, it is not right to assume that the surname of such ancestor is the same as that of the descendants', because a child's surname is not always the same as the father's.

Women should be designated by their maiden names only, until they are sealed as wives, in which case the marriage name is added. When the maiden name cannot be ascertained, the marriage name must be prefixed by the word *Mrs.*

If exact dates are unknown, write the word *About* in that part of the blank headed Day and Month, and enter the year supposed to be nearest to that in which the individual was born or died, based upon calculations reasonably derived from other data. If you have date of marriage and no birth (or christening) date, place marriage date in birth column, prefixed by the word *married*. Or, similarly, if you have date of marriage and no death date, place marriage date in death column, prefixed by the word *married*. Death dates should not be formulated without clues.

If place of birth is unknown, state where the individual lived, if that can be ascertained. The name of place thus given should be prefixed by the word *of*.

Baptisms, or other ordinances, must not be performed in behalf of any individual whose death is not positively known, except one hundred years, at least, have elapsed from date of birth. When there is no evidence of the dead having attained a sufficient age in life, *endowments* should not be performed in behalf of such persons until after the evidence is obtained.

The ordinance of endowment must not be repeated in behalf of any individual who has once been endowed, living or dead.

When endowments are wanted for the dead, the date of Baptism must be given; and when sealings of husbands and wives are to be performed for the dead, the dates of Endowments should be stated in addition to the other information usually required.

The dead who have been endowed can only be represented in any vicarious work by those who have themselves been endowed. A living person cannot be represented by proxy.

When baptisms have been attended to, the other ordinances to which the individuals are eligible should be performed without delay. Husband and wife, dead, should be sealed on same day they are endowed, if possible.

Before children are sealed to parents or adopted, all the other ordinances to which they are eligible should first be attended to. All the members of a family should be sealed to their parents at the same time, if possible. If the sealing is to another person than the father or mother, that fact must be stated.

Children under eight years of age do not need to have any Temple ordinances performed in their behalf, other than being sealed to parents if they were not born in the Covenant. Those eight years of age must be baptized, and dead children, who attained over fourteen years of age in life, should be endowed before being sealed to parents. *No person should have the ordinance of Sealing of Children performed for those who are not of their own lineage.*

Those who do Temple work, or get it done, should be careful to designate their proper relationship to each one of the dead. A clear distinction should be made between blood kindred and those to whom they are married; the latter are known as relatives in law, thus a man is nephew-in-law to his uncle's wife, cousin-in-law to his cousin's wife, etc. If the dead are known to be blood relations, but the degree of relationship cannot be stated, the word *Relative* is to be given. Where there is no family connection, the word *Friend* should be used. The relatives, or friends of a wife should be listed separately from those of her husband, and the work for her kindred should be at the instance of her eldest brother, if he is a member of the Church, or of her eldest son.

In the performance of work for the dead, the right of heirship (blood relationship) should be sacredly regarded. When practicable, relatives should represent the dead. When an heir empowers another person to do the work in his or her stead, he or

she should give the acting proxy a written authorization to that effect. The name of the individual at whose instance the work is done, and his or her relationship to each of the dead is required for record, if the relationship is known. As a rule, the eldest living *male* representative of the family, who is a member of the Church, is the recognized heir.

It is advised that individuals having Temple ordinances performed should limit that work to individuals bearing the surnames of their parents and grandparents, and who resided in localities where those ancestors lived; that provides four family lines. To include other lines than those involves the probability of repeating Temple ordinances that individuals representing other families may have a better right to have performed. Every possible precaution should be taken to prevent such undesirable repetition. Temple work may be done for dead individuals who were married to your blood relations, but the family lines of such relatives-in-law must not be included.

Lists of Baptisms or Sealings that are left with the recorder can be obtained from the doorkeeper after they are recorded. These lists, in connection with memoranda of other work done in the Temple, which all are advised to keep, will furnish information which should be promptly entered in individual or family records. The instructions concerning this matter should be carefully observed, as the recorder has not the time at command to make lengthy transcripts of work from the Temple records.

When it is necessary to apply for information concerning ordinance work that has been done in the Salt Lake Temple, or Endowment House, the applicant should furnish the recorder the name of the heir, or individual at whose instance, or by whose authorization the ordinances were attended to, and, as near as can be ascertained, the date, or the year, in which such work was, probably, done, designating the ordinances—baptisms, endowments, sealings, sealings of husbands and wives, or sealings of children and if the work was done in behalf of the dead or of the living. Address: The Recorder, L. D. S. Temple, Salt Lake City, Utah.

The Saints who enter the sacred building should be properly prepared. Their bodies should be scrupulously clean. Those who are to be baptized, or officiate in endowments, should each bring a towel for personal use. Shoes worn out of doors should be removed from the feet, in the Temple, and slippers substituted therefor. Males should be ordained Elders before they come to the Temple to receive endowments.

The Saints who attend to baptisms for the dead should be amply dressed in white before entering the font. All participants in the ordinance of sealing children should also be dressed in white. Males over 21 or females over 18 years of age, are not permitted to witness or take part in any Temple ordinances, except baptism for the dead, until they have received their own endowments.

Each individual should be provided with the endowment clothing they need. The garments must be white, and of the approved pattern; they must not be altered or mutilated, and are to be worn as intended, down to the wrist and ankles, and around the neck. These requirements are imperative; admission to the Temple will be refused to those who do not comply therewith.

The living who receive their own endowments are required to state their names in full, date and place of birth, date of baptism, and names of parents. Couples who come to the Temple to be married (sealed), must bring Licenses issued by County Clerks of this State. When this is not complied with the ceremony will not be performed. Those who have been legally married before do not require such licenses. Husbands and wives must be sealed before their children can be sealed to them.

Individuals, or families, who cannot conveniently attend personally to the performance of Temple work in behalf of their dead kindred, or friends, can make arrangements to have such work done at their instance. The necessary instructions regarding this matter will be imparted on application to the Recorder.

Each person or family should keep an accurate individual or family record of work done. This is of great importance and must not be neglected. Unless it is attended to the children of those who are now working for the dead will not know where to take up the labor where their parents leave it. A simple form of blank book has been prepared for that purpose, which can be obtained at moderate cost at the Genealogical Society. It is advisable that individuals doing Temple work for same family names should correspond with each other, to prevent duplication of such work, if possible. Those who wish skilled assistance to arrange their records can get it from the Genealogical Society, Historian's Office. All who engage in Temple work are invited to become members of that Society; valuable assistance may thereby be secured in procuring, and compiling, essential genealogical information.

Those who do ordinance work have not the right to make matches between people who are deceased, except in cases of per-

sons who were married in life. In all other instances the President of the Temple must be consulted. Persons who commit murder or suicide, or who apostatized or were excommunicated from the Church, cannot be officiated for except by special permission of the President of the Temple. He should be appealed to in all matters involving doubt or complications.

The Temple is open on all working days at 7:30 a. m., and all ought to be in the building not later than 8:30. Monday is devoted to taking the record of Baptisms for the Dead, which are performed on Tuesdays. Baptismal records are not taken after eleven o'clock Mondays. The higher ordinances are attended to on Wednesdays, Thursdays, and Fridays. The record of this work is taken between the hours of 7:30 and 9:00 a. m. of the day it is performed. The earlier the Saints come to give in record the better. Children who are to be sealed should not be brought to the Temple before 12 m.

A second company, taking endowments for the dead only, is received in the Temple at 12:30 p. m. on Wednesdays, Thursdays, and Fridays. The morning company includes all who are to receive their own endowments, or who have sealings to perform, and those who reside outside of Salt Lake City; the afternoon company consists, principally, of residents of the city.

All who enter the Temple must patiently observe good order and proper decorum; loud and irrelevant conversation should be avoided.

All who come to the Temple to perform ordinance work are expected to make donations according to their circumstances, to aid in meeting necessary expenses, but the poor who have nothing to give are equally welcome.

Recommends for the privilege to work in the House of the Lord must be renewed every six months. Each individual needs a recommend, including children over eight years of age.

JOSEPH F. SMITH,
President of the Salt Lake Temple.

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