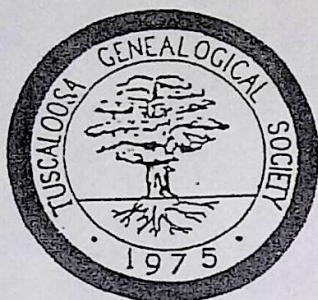


Roots & Branches
Tuscaloosa Genealogical Society Morning Group



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Tuscaloosa Genealogical Society
The Morning Group
NEWSLETTER

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President: Charles Sewell; 1st VP: Ray Hamer; Secretary: Jane Drake; Treasurer: Lillie May Clary; Corresponding Secretary: Ruby Sutton; Historian: Cubell Stell; Parliamentarian: Gracie O. Swartz;

Message from:
Charles E. Sewell, President
Morning Genealogy Group
P.O. Box 20565
Tuscaloosa, AL 35402

Tuscaloosa Genealogical Society Morning Group has enjoyed some excellent programs during the summer. We have learned a great deal about our Tuscaloosa County Courthouse records and how to access them. The Probate Judges office has a computer program for off site access of which they are justifiably proud.

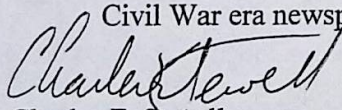
The new school year has begun for our children, grandchildren or great grandchildren. Have you shared your school experiences in your genealogical files or with these children? How about photos or other artifacts? While you may want your old report cards kept private, what about other awards, certificates and memberships? Please take time to look through an old yearbook or photo album. A photo of a friend or reminder of an experience you shared with friends may be worth writing down or sharing with the grandchildren. While they will not want to hear your entire school experience, they will probably enjoy a short story or two. This is a good way to encourage them to share what is going on in their lives. Compare your experiences. You may be able to enrich both your lives and create a memorable occasion for them to pass down to their children.

Have you thanked your teachers, mentors and coaches for their time and effort on your behalf?

This issue will discuss some holiday traditions. Keep a notepad close to record your unique feelings and experiences.

To learn more about DNA: http://www.familytreedna.com/tutorial_A.html

Civil War era newspaper, the Richmond Dispatch: <http://dlxs.richmond.edu/d/ddr>


Charles E. Sewell

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Passports

Passport may originate not from sea ports, but from medieval documents required to pass through the gate or "porte" of city walls. The French translation of passport or the Italian passo means "a step, a chance to go through". In medieval Europe such documents could be issued to any traveler by local authorities and generally contained a list of towns and cities through which the holder was permitted to pass. In 1672 Louis XIV forbade his subjects to leave France or foreigners to enter France without passports. This system continued in France until the 1860's. During this time passports were often not required to travel from them to inland cities. Early passports often, by not always, contained a physical description of the holder. Photographs were added only in the early 20th century.

One of the earliest references to passports was made in about 450 B.C. Nehemiah, an official serving King Artaxerxes of ancient Persia, asked permission to travel to Judah. The King agreed and gave Nehemiah a letter "to the governors of the province beyond the river" requesting safe passage for him as he traveled through their lands.

British passports were written in Latin or English before 1772 and from 1772 to 1858 they were written in French. From 1858 onwards they have been written in English (with French translation of certain sections since 1921).

Do you have an ancestor whose parents and possibly grandparents were born in the United States; but, their birth information lists Scotland, Ireland or other country? The ancestor may have been born during a visit with relatives or a business trip to settle an estate. A passport may list where the ancestor was going, why and how long they intended to stay.

While searching passenger lists for immigrant ancestors, you may come across important information. This bit of knowledge is your ancestor's passport number. Do not stop with the year the ancestor emigrated. The ancestor may have returned home for a variety of reasons.

If you are fortunate enough to have the ancestor's U. S. passport or passport number you may be able to get a copy of his passport application. This is a treasure trove of genealogical information. It contains his birth date, place and country of birth, the location and date of their naturalization (if born outside the U.S.), his address at the time of the application, the name of their father and where the father was born, the reason for the visit, the estimated length of the trip, what countries were to be visited, the port of departure, the name of the ship and date of departure, height, eye color, occupation, their signature and the signature of the identifying witness along with the witness' signature. The application may also contain a photograph. The application also contains lines for the names of a spouse and children.

The State Department normally charges a \$60 fee for a copy of the application. You may be able to get around this under the Freedom of Information Act (5 USC 552). You will need the passport number and date of issue, birth date and proof of the death of the ancestor, naturalization date if applicable, residence at time of application, approximate year of travel, along with your name, address and phone number. The \$60 fee gets prompt service. A Freedom of Information Act request may take up to 6 months.

Submit the request to: Department of State
Office of Information Resources Management
514 22 Street NW
Washington, D.C. 20522-601

Antique passports should be stored in archival quality storage containers. Make copies for display or to share with family. A neutralizer may be needed but may have to be applied by a professional.

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HALLOWEEN

Halloween has an interesting history combining the beliefs of the Celts, ancestors of our Irish, Welsh and Scottish family members and those of the Roman Christians who eventually conquered them.

Samhein, pronounced sow – en, the mh being silent, was a Celtic holiday between the last day of summer and the first day of winter. At this time, a day began at sundown the night before and ended at sundown the next day. Being a between time (Between seasons), they believed it was possible for spirits of the dead to wander among the living. It was also a time of divining the future.

This was a time of harvest and for thinning the herds. Each family would decide how many and which animals they would be able to support during the winter. The excess animals would be killed, some for food and some for sacrifice.

One part of the celebration was extinguishing the fires in every hearth and relighting them from a bonfire built in the center of the village or town. This bonfire was where the offerings were made. Some believed that staring into the fire would bring visions of the future.

The Druids would wear animal skulls and skins as they danced around the bonfire, told stories and made predictions. This is where skeletons became associated with the holiday.

A carved turnip was used to carry a live coal from the bonfire to the family hearth. Carved turnips and carved or painted gourds were used to carry spirits to the proper location for them to cross over to the land of the dead.

This was also a time when fairies roamed from house to house. Fairies were neither good nor evil. They rewarded good deeds but you did not want to cross them. On Samhein, the fairies would disguise themselves as beggars and go door to door asking for handouts. Those who gave them food were rewarded. Those who slammed the door tended to experience some unpleasantness.

In 43 AD, the Celts were conquered by the Roman Empire. Celts and Romans found themselves living in the same villages. The Celtic festival of Samhein was celebrated near the same time as Pomona, a Roman celebration of the harvest. The two cultures merged as they lived together and suddenly apples and harvests became part of the celebration. This is where the bobbing for apples may have entered the celebration.

Pope Gregory the 3rd moved All Saints day to the same day as Samhein. The Catholic Church had tried for two hundred years to end the Celtic celebration of Samhein. All Saints Day was a day to honor all of the Saints, deceased Christians who interceded for the living and lived exceptional lives. Villagers were allowed to dress up as Saints and go door to door asking for food for the poor. For the next 700 years, the Church felt that it had won because the Celts celebrated All Saints Day. The Celts thought that they had won because they still had their holiday with the original ceremonies. By this time, no one called it All Saints Day, it was All Hallows Day. The night before All Hallows Day was of course All Hallow's Evening, or in the slang of the villagers, Hallow Evening began to sound like Hallow 'een.

On Halloween, 1517, Martin Luthor began trying to reform the Catholic Church. This reformation became the Protestant Church, the followers of which did not believe in saints. No saints meant no All Hallows Day, therefore no Halloween. The Celts have never given up a party without a fight. The festivities were moved to November 5th, Guy Fawkes' Day. Guy Fawkes was a minor player in a Catholic plot to blow up the Protestant English Parliament. People made lanterns from carved turnips and children went begging for money.

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In the new world, the settlers were mostly Protestant and Halloween was technically a Catholic holiday. The original colonists found ANY celebration immoral, never mind a Catholic one. In fact, celebrating Christmas in the Massachusetts colony was illegal, punishable by banishment or death.

Eventually Americans developed a fall holiday called the Autumn Play Party. People would gather together, sing, dance, tell ghost stories, feast and light bonfires. By the end of the Civil War, only Episcopalians and Catholics celebrated All Saints Day and Halloween. Even though they made up only 5% of the population, they did not want their heritage to fade away. They made a concerted effort to put Halloween on the calendar.

In the late 1800's, over 7 million immigrants came to America. Among these were seven thousand Irish Catholics who fled the seven year potato famine. They found pumpkins easier to carve than turnips and plentiful. I don't think that today we would go back to carving turnips.

In 1921, Anoka, Minnesota celebrated the first official city wide observance of Halloween with a pumpkin bowl, a costume square dance and two parades. Halloween went nationwide, adding New York City in 1923, and then Los Angeles in 1925. Jack O' Lanterns replaced hollowed out turnips and the disguised fairies begging door to door became trick or treat. The story of Jack O' Lantern is decidedly an Irish story and I encourage you to read it.

Now in Ireland, small groups of children wearing costumes and with faces masked or painted stop passers-by or knocking on doors with the request "Help the Hallow E'en party! Any apples or nuts?" A few generations ago, the groups would have consisted of young men or boys, who traveled considerable distances with greater reward. The proceeds would have been consumed at a Hallow E'en party, with music, dancing, feasting and so on, at a chosen house or location, and not merely consumed on the spot.

What are your family traditions? We lived in the country down a dirt road about a mile from the main road. We seldom had visitors, let alone trick or treaters. Those who braved the dark road on Halloween were usually small cousins or close neighbors. We did not go into town for trick or treating.

The elementary school, where my mother taught and we attended, had a fall festival. In the third grade, I was King and Sylvia Naugher was Queen. We raised money for the school by collecting votes at a penny each. My father made photographs which we still have. The school no longer exists. It was torn down years ago. We recently shared photographs with the first ever school reunion.

Does your family attend fall festivals instead of trick or treat? Is this a religious decision or a matter of safety for the children? Some believe that Halloween is important because it teaches kids how to interact with strangers.

Do you have photographs of male beauty pageants, costume contests or other fall pageant activities?

Did you make your own costumes? Do you remember making a mask from a paper bag? How elaborate were your costumes?

Cast off clothing from adults and some makeup made you a hobo. Did you add a tail to stripped pajamas to make you a tiger? My sisters became angels with tin foil wings and halos made from tinsel. Did you use makeup to change your appearance?

How about treats? From my youth, I loved popcorn balls, caramel apples, candy corn, soft peppermint sticks and hard candy. The Hershey candies in small wrapped individual servings came as I entered Junior High. Did you consider raisins in small boxes a treat? I did.

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My mother talks about baked sweet potatoes, popcorn balls, apples, persimmons, cakes and pies from her youth.

Do you remember the tricks? Soaping windows and toilet papering yards were big by the time I got to high school. One local youth became something of a local legend by making a ghost which he controlled by fishing line from his second floor bedroom window. The ghost would be lowered from an oak tree with branches overhanging the road. Several drivers were startled by the ghost which seemed to hover above the road and disappear into the branches of the huge oak. The laughter coming from his room alerted his mother. She put a stop to the ghost business before an angry adult could take revenge for almost wrecking his car.

How about your favorite scary story? This might not be something you want to share in your genealogy; but, children and grand children might be very interested. A story told by your ancestor may be appropriate for your family history. Can you hoot like an owl or click like a death beetle, whistle like a whippoorwill or caw like a crow or raven? Could your ancestors do bird calls, imitate a turkey or other animal?

Were there "haunted" houses in your neighborhood? What happened there? Were you related to the occupants, past or present?

Of course as genealogists, we visit or "haunt" cemeteries. Spooky happenings or even ordinary happenings told in our best scary voices might impress our audience.

I hope these questions and history of Halloween help with your story and family history.

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Telling Your Story

There is no wrong way to tell your family history. Each of us has our own resources, opinions, and unique way of doing things. Family group sheets followed with essays or notes about the individuals and photographs is one way. Maps, deeds, census records and other sources can make up an appendix.

An Ahnentafel report starts with an individual and lists his ancestors by generation. Each parent receives a number. You would be 1, your father 2 and your mother 3. Your father's father would be 4 and his mother 5. Your mother's father would be 6, and her mother 7. This is 3 generations. Notes or essays would generally be attached to the individual. Cites would be in the footnotes or follow the oldest generation. Photographs can be mixed in or follow as an attachment.

A Register report or Genealogy report starts at the oldest known ancestor and lists the children in each generation. As with an Ahnentafel report, notes would be attached to the individual and the citations either at the end or in the footnotes.

You may also write your life story and include information about you ancestors, as in a biography. Your photographs and records can be mixed in or placed together in an appendix. Biographies tell your story; but, they are not the easiest way to share information about ancestors, siblings or cousins.

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The styles can be mixed. You can pick an ancestor, use the Ahnentafel method for their ancestors and a register report for their descendants. This works well when sharing with cousins. A Pedigree chart for the chosen ancestor can also be included.

Pedigree or Linage charts are similar to Ahnentafel reports; but, list only the parents and some basic information. This information usually includes date and place of birth, date and place of marriage and date and place of death. This is a quick way to share information. It is a bare bones listing of information and gives you none of the substance of their lives or what makes these people real and special. It also does not give the names of siblings or of other spouses. Pedigree charts usually do not come with citations or photographs. Linage societies publish the charts or offer brief outlines.

On the right is an example of an Outline Descendant Report. My ancestors are marked by the capitalization of the last names. This outline contains only three generations. Sarah Allerton is the granddaughter of Isaac Allerton and Fear Brewster. Sarah's daughter Elizabeth Lee married Zachary Taylor and they are the ancestors of five U. S. Presidents. As you can see, the report has only the year of birth and death, where known. This information came from Mayflower Descendants and a biography, The Lees of Virginia. Hancock Lee is the son of Richard Henry Lee, an ancestor of General Robert E. Lee. This is also a quick way to share information and determine if you share a direct ancestor with another person. Generation #3, Richard and Sarah Strother Taylor are the parents of President Zachary Taylor, "Old Rough and Ready". One drawback is trying to follow which are your direct ancestors, especially in large family groups. That is why I chose to capitalize my direct ancestors' last names. The advantage to this type of report is that it gives you the names of siblings and their spouses, even multiple spouses. An outline report also lists the children under the appropriate spouse.

No matter the form you choose, please include your citations. While you may believe that some of your information is common knowledge, it may not be so common in a few years. The Lees and Taylors of the Commonwealth of Virginia are well documented. Other lines may become lost in time due to a lack of interest in the research. Almost everyone wants to be related to someone famous. The spouse's family may be a lot harder to trace and those having done the research may not be willing to share.

I ran into a family member who refused to share his citations and other research. My only recourse is to make a trip to Sparta, Tennessee and do the local research myself. Much information is now on line or published somewhere. Knowing where to look is the secret.

These are a few of the choices and you may go yet another route.

Good luck hunting ancestors.

1 Sarah ALLERTON 1671 - 1731
.. +Hancock LEE 1653 - 1729
.. 2 John Lee 1709 - 1789
..... +Elizabeth
.. 2 Hancock Lee, Jr. 1709 - 1789
..... +Mary Willis
..... 3 Willis Lee - 1776
..... 3 Hancock Lee III 1736 - 1815
..... +Winifred Beale
..... 3 John Hancock Lee - 1802
..... +Elizabeth Bell
..... 3 Mary Willis Lee - 1798
..... +Ambrose Madison
..... 3 Samuel Lee 1763 -
..... 3 Henry Lee
..... 3 Richard Lee
..... 3 Sarah Alexander Lee
.. 2 Elizabeth LEE 1709 - 1750
..... +Swan Jones
.. *2nd Husband of Elizabeth LEE:
..... +Zachary TAYLOR 1707 - 1763
..... 3 Zachary Taylor
..... +Alice Chew - 1796
..... 3 Hancock Taylor
..... 3 Elizabeth Taylor
..... 3 Charles TAYLOR 1725 -
..... +Anna (Taylor) 1729 -
..... 3 Richard Taylor 1744 - 1829
..... +Sarah Dabney Strother 1760 - 1822
.. 2 Isaac Lee 1707 -
.. 2 Allerton Newton Lee

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Henry II Curtmantle, King of England

Born on March 5, 1132/33 at Le Mans, Maine: son of Geoffrey "the Fair" Plantagenet and Mathilda, Empress of England. Crowned King of England on December 19, 1154 at Westminster Abbey. Died on July 6, 1189 at Chateau Chinon, Normandy, France.

Henry was known as "Curtmantle" or "Short Cloak" because of his preference for short hunting style jackets instead of long robes. His huge domain of England, Wales, most of Ireland and a large portion of France was termed the "Angevin Empire" and this made him the most powerful of mediaeval English kings and European monarchs. He reformed the judicial system and asserted the king's rights over those of the church. This led to a quarrel with Thomas Becket, Archbishop of Canterbury, who was murdered in his cathedral by knights loyal to King Henry in 1170.

Henry Curtmantle married on May 18, 1152 at Bordeaux, France to Eleanor of Aquitaine whose ex-husband was Louis VII "the Young" Capet, King of France. Eleanor descended from the Emperors of Byzantium.

Children:

William born 1153, died 1156.

Henry "the Young King" born on February 28, 1155, he married Margaret of France, the eldest daughter of Louis VII of France and his second wife Constance. So, he married his mother's ex-husband's daughter by the ex-husband's second marriage. Henry died before his father on June 11, 1183.

Maud born 1168 and married Heinrick, Duke of Saxony and Bavaria.

King Richard I "The Lion Hearted", the third but eldest surviving son. He was born on September 8, 1157 and became King of England on the death of his father. He died on April 6, 1199 after being shot with a crossbow.

Geoffrey born on September 28, 1158, he married Constance of Brittany. Geoffrey died just after his father on August 19, 1186; he was killed in a tournament. Geoffrey and Constance had three children:

Arthur of Brittany who was born on March 29, 1187 and died about April 3, 1203 when he was only 16. Arthur was either murdered personally by his uncle, King John or on John's orders.

Eleanor of Brittany who was kept in jail by her uncle, King John

Maud of Brittany who died young.

Eleanor who married Alfonso VIII, King of Castille

Joan who married 1st William II, King of Sicily and 2nd Raymond VI, Duke of Narbonne.

King John "Lackland" born December 27, 1166 at Oxford and crowned King of England on May 27, 1199 at Westminster Abbey. He died on October 19, 1216.

This is the King John who granted the Magna Charta and then attempted to welsh on the deal. King John is best known as the arch enemy of the legendary outlaw Robin Hood. John was known as "Lackland" because he originally had only a few separate land holdings; but, he ended up ruling the huge Angevin Empire when he became king following the death of his brother King Richard. John eventually lost many of his French possessions.

John had many confrontations with his Barons who eventually forced him to sign the Magna Charta.

John evidently did not play well with others.

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He had a big argument with Pope Innocent III over the appointment of Stephen Langton as Archbishop of Canterbury. John refused to accept Langton and the pope retaliated by excommunicating John in 1209. At this point, John is said to have sent an embassy to Spain consisting of a priest known as Robert of London and two knights, Thomas de Erdington and Ralph Fitz Nicholas. The three men conferred with the Islamic Emir Al Mounenim also known as Mohammed Al Nassar and they were alleged to have proposed some sort of a deal whereby John would switch to the Islamic faith if the powerful Emir would support him as King of England. Of course, John likely intended to welsh on the deal and the Emir declined the offer anyway.

John married first on August 29, 1189 to Isabel of Gloucester, youngest daughter of his father's cousin William Fitz Robert. Therefore, John and Isabel were second cousins. John divorced Isabel in 1199 and kept her a prisoner of state until 1214. They did not have any children.

John married second on August 24, 1200 to Isabel of Angouleme and they had the following children:

King Henry III who married Eleanor of Provence.

Richard, Earl of Cornwall who married 1st Isabel Marshal, 2nd Sanche of Provence and 3rd Beatrice de Falkenburg.

Joan who married Alexander II, King of Scotland.

Isabel who married Fedrick II, Emperor of the Romans, King of Jerusalem and Sicily Duke of Apulia, etc.

Eleanor who married 1st William Marshall, 5th Earl of Pembroke and 2nd Simon de Montfort, Earl of Leicester.

Henry II and John both had many illegitimate children.

Early genealogy programs refused to take so many close family relationships. Most have improved. Breaking the above information down to a bare outline would leave out what makes these people interesting. To say that John had no children and divorced his first wife of eleven years is bare fact. To add that he kept her a prisoner of state makes it interesting. The additional fact that she was his second cousin makes tracing her family line easier. The custom of using a location as last name makes finding the wife's family harder. The intermarriage of families to maintain wealth, influence and power made using last names with the location of the family necessary. Although, some genealogists would not bother with family lines that did not produce children, I enjoy the complex relationships.

You can also see from the above family information that they used the same names over and over. I have to make extensive notes and double, even triple check the information.

Another problem with names in this time period is that they used various spellings and prefixes.

The Scottish use of Fitz (son of), the use of the Latin prefixes such as de or du, the French use of le or Le for masculine and la or La for feminine lines by some authors and their exclusion by others can confuse us. When you work on a line and find out that it duplicates work you have already done is frustrating and time consuming. Going back and merging duplicates should be done when you are sharp, rested and focused. Mistakes can be multiplied by merging apparent duplicates instead of actual ones. I have made mistakes in seconds that took hours to correct. Some of which did not show up until I made lineage charts or descendant reports months later. It is very embarrassing to share information that is wrong. Best of Luck

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HOW TO FIGURE A BIRTH DATE

REMEMBER THIS NUMBER: 8870. It is the number to remember when you want to find the birth date of someone when you only have the date of death and age at death.

How do you figure the birth date?

Suppose the person died May 6, 1889, at the age of 71 years, 7 months, 9 days.

1. Write the year, month, day as: 18890506
2. Subtract the age at death: 710709
3. This gives the figure: 18179797
4. Now subtract 8870: 8870
5. The result is: 18170927

Year 1817, 9th month (September), 27th day or write as 27 September 1817.

Source: Platte County, Missouri Historical/Genealogical Society

To figure age from date of birth to date of death, or other date, if needed:

1. Write the date figuring from as: year, month, day
2. Subtract the date of birth written as: year, month, day
3. Subtract the number 8870: 8870
4. The result is the age written as: years, months, days

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2006 – 2007 Membership/Renewal Application

\$8.00 Single Membership: ()

New Member: ()

\$14.00 Two Member Household: ()

Renewal: ()

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Telephone: (____) _____ - _____ Email: _____

Surnames you are researching (up to eight): _____

Make checks payable to: **"Morning Group, T.G.S."** and mail to P.O. Box 20565, Tuscaloosa, AL 35402

Please invite friends and family. Growth is essential.

THE MORNING GROUP
TUSCALOOSA GENEALOGICAL SOCIETY

Mr. Charles E. Sewell – President
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Genealogists Haunt
Cemeteries

