



PastPorts

VOL. 9, NO. 5 — MAY 2016

OF NOTE

History & Genealogy to host Lineage Society Fair on June 18

History & Genealogy at St. Louis County Library will host a lineage society fair at Headquarters on Saturday, June 18, 10:00 a.m. to 1:00 p.m. Representatives of lineage societies will be on hand to discuss the work of their organizations

and offer membership information to the public. Prospective members of lineage societies—also called hereditary societies—document their genealogical connections to ancestors involved in notable historical events.

Societies represented will include Children of the American Revolution, Continental Society Daughters of Indian Wars, Daughters of the American Colonists, Daughters of the America Revolution, Daughters of Union Veterans of the Civil War, the Mayflower Society, National Society Daughters of the Union, National Society Magna

Charta Dames & Barons, National Society of New England Women, National Society Colonial Daughters of the Seventeenth Century, St. Louis Genealogical Society (First Families of St. Louis), Sons of the American Revolution, Sons of Union Veterans, and United States Daughters of 1812.



The event is free and open to the public. The library is located at 1640 S. Lindbergh Blvd., St. Louis, Missouri 63131, and the event will take place on Tier 4. For more information, contact the History & Genealogy Department at 314-994-3300, ext. 2070, or genealogy@slcl.org.

FOR THE RECORDS

Migration of Friends

Using Quaker records to locate Colonial ancestors

Tracing a family tree back to the North American colonies can be a daunting task for any genealogist. Particularly difficult is the process of sifting through rural populations where there are limited civil records, a process that can lead the genealogist down an endless series of unproductive searches. When civil records fail the researcher, it becomes important to identify possible ways of breaking through the brick wall and successfully re-engaging the process.

Denominational records are one source that can be utilized for such a purpose. Unfortunately, such records can often be limited in availability, particularly among non-conformist denominations. The term “Non-conformist” was a term derived from the English Act of Uniformity of 1662 and used to describe dissenters, reformers, and separatists who refused to use the Church of England’s (Anglican) official forms of worship in the *Book of Common Prayer*. These groups included the Puritans, Pilgrims, Presbyterians, Baptists, Calvinists, and Congregationalists and would later include Methodists and Unitarians.

The Religious Society of Friends (or Quakers) was another non-conformist denomination. The Quakers were already migrating from England to North American at the time of the Act of Uniformity and could


CONTINUED ON PAGE 3

History & Genealogy invites you to:



EXPLORE TIER 4

[OPEN MAY 21-22]



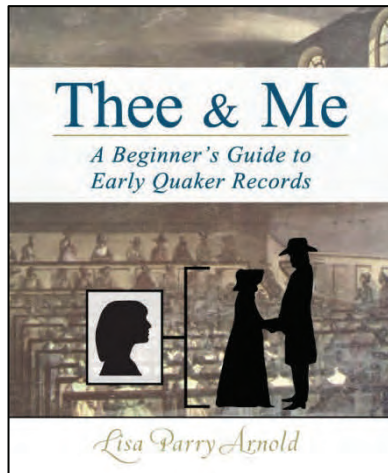
Browse 13,000+ family histories, school yearbooks, materials for states west of the Mississippi and more.

Tours of the History & Genealogy Department will be conducted on third Saturdays at 10:30 a.m.

NOW OPEN THE THIRD WEEKEND OF EACH MONTH.

be found across the mid-Atlantic and southern coastal colonies by the mid-1660s. States where Colonial Quaker ancestors might be traced include Rhode Island, Delaware, New Jersey, Pennsylvania, New York, Virginia, Maryland, North and South Carolina, Georgia, and Massachusetts.

The Quakers were among the first denominations to migrate to the Territory Northwest of the Ohio River, the Louisiana Purchase, and the



Thee & Me: A Beginner's Guide to Early Quaker Records provides a useful guide to understanding and using Quaker records (see bibliography)

the Colonial Period, chances are great that you might have Quaker ancestry. Even if you don't find Quakers in your family tree, their migration patterns can be closely followed and utilized in examining other denominations such as the Amish, Brethren, Mennonites, and Methodists.

What is a Quaker?

The first recorded usage of the term "Quaker" dates to 1650. The Societies' founder, George Fox, was a vocal young man who was habitually arrested for promoting non-Anglican ideas in the streets of Northern England. In 1650, he was arrested in Derbyshire for heresy, and during the subsequent trial, Fox bid the magistrate judges to "tremble at the word of God." One magistrate is reported to have replied "the only Quaker in this court is you." Although considered an insult at the time, "Quaker" has been adopted by the Society as an alternative term to *Friend*.

The first members of the Society—referred to as the "Valiant Sixty"—were predominantly Northern English tradesman, farmers, and ministers. They were men and women with like-minded ideas and a passion for ministry. They adopted separatist ideas, objecting to church authority and actively opposing the Church of England and its clergy. They believed in a priesthood of all believers in which anyone could communicate with God through the "Inward-Light." They adopted non-programmed worship, simple dress and speech, quietism, teetotalism, pacifism, and humanism as tenets. They rejected the Bible as Word of God, water by baptism, tithes, the Sabbath, church buildings, and they refused to take oaths. Within five years, the Society spread from Northern England to Southern England, Wales, Scotland, Northern Ireland, Germany, Switzerland, and the Netherlands. It reached the Caribbean and the North American Colonies by 1656.

Migration patterns

The first Friends in North America were Mary Fisher and Ann Austin, who arrived at Boston in 1656. The women were promptly arrested, interrogated, tortured, and eventually deported. The Colonies reacted by passing a number of Anti-Quaker laws to prevent the Society from emigrating. This did not stop the Quakers. Boston's jails quickly filled with Quakers, and at least four were executed for their beliefs. Other Quakers found peaceful opportunities in Rhode Island and in the New Netherland Colony on Long Island. The First Yearly Meeting of Quakers was held at Newport, Rhode Island in 1661 and by 1663, other successful settlements were established in North Carolina and in Maryland, where many Quakers arrived after being expelled from the Virginia Colony. Anti-Quaker Laws included:

- 1655, Minister Law, Plymouth Colony—Required every town to have a minister.
- 1657, Oath Law, Plymouth—Required that all residents take an oath to the colony and the Commonwealth.
- 1657, Quaker Return Law, Massachusetts Bay—Threat to cut off ears or cut out the tongue of any deported Quaker who attempted to return .
- 1657, Quaker Refusal Law, Virginia—Fined and refused to port any ship known to carry Quakers.

Understanding Quaker Meetings

The Meeting is the core organizing principle of the Society of Friends and is instrumental in understanding its workings. For Quakers, “Meeting” is used to describe the place or building (meeting or meeting house), the act of meeting (meeting for worship or meeting for business), and for levels in the organizational structure. Within the structure of the Society, there are four primary Meeting types:

- **Local Meeting**—Either a Meeting for Worship or a Preparative Meeting (Meeting for Business). In either case, these are most common in urban areas where monthly Meetings are attended by delegates.
- **Monthly Meeting**—In rural areas, Friends attend both a Meeting for Worship and a Meeting for Business at a Monthly Meeting. In urban areas, this is a Meeting for Business conducted by delegates from local Meetings. Monthly Meetings send delegates to either Quarterly or Yearly Meeting. The Monthly Meeting is the primary source for genealogical records.
- **Quarterly Meeting**—A regional business meeting of delegates from Monthly Meetings. Although most Quarterly Meetings report to a Yearly Meeting, some Quarterlies are independent due to doctrinal differences.
- **Yearly Meeting**—In most cases, delegates from Quarterly or Monthly Meetings report to a Yearly Meeting to conduct a Meeting for business. Yearly Meeting provides oversight of all doctrinal decisions of Quarterly, Monthly, and Local Meetings. Following New England in 1661, Colonial Yearly Meetings would form in Baltimore (1672), Virginia (1673), Philadelphia (1681), New York (1695), and North Carolina (1698).

Pennsylvania Quakers

The Pennsylvania Colony was formed in 1677 as a repayment of a loan owed by Charles II to Admiral William Penn. His son William had met George Fox on one of many missionary trips to Ireland. Young William joined the society in 1667 and spent many years traveling with Fox seeking a place for Quakers to settle. He would request the Sus-

quehanna Valley as repayment of the King’s debt. Charles granted Penn land in what would become the states of Pennsylvania, Delaware and New Jersey. To entice Friends to relocate, Penn published a pamphlet offering 5,000 acres for 100 pounds (and lesser land amounts at equivalent pricing) and opened up “Pennsylvania” as a peaceful colony for settlement of people of all denominations.

Migrations south

In 1687, the Philadelphia Yearly Meeting sent a number of delegates south to establish connections with older independent societies in Maryland, Virginia, and the Carolinas. A mass migration would follow in 1725. A number of new Meetings would form, including the Hopewell (Virginia) Meeting in 1735. A second wave south began in the 1740s towards Loudon and Fairfax counties, Virginia, where they established the Fairfax Quarterly Meeting in 1745.

Quakers in the Northwest Territory

Anti-slavery sentiment had been brewing in the Society since the 1670s. Over 10,000 Quakers settled in Barbados and Jamaica in the 1660s where the economy was built around the slave trade. George Fox was among the first to argue against slavery, but slavery was not abolished in the Society until 1785. When the Northwest Territory opened for settlement in 1790, it was an inviting opportunity to many Friends living in Virginia, North and South Carolina, and Maryland who were faced with competing with slaveholding plantation owners.

Friends in Virginia and the Carolinas moved quickly to acquire land, migrate, and establish new Meetings between 1795 and 1820. Friends from Virginia and Maryland were joined by Friends in Pennsylvania, New Jersey, and Delaware to settle in Ohio, while Friends from the Carolinas predominantly traveled through Tennessee and Kentucky to East Central Indiana.

Many of the settlers were connected with the Hopewell Meeting and as such, their new Meetings were directed by Hopewell. In 1812, the Ohio Friends established Ohio Yearly Meeting. Indiana Monthly Meeting remained predominantly independent until 1820 when Indiana Yearly Meeting was established in Richmond, Ind.

Quakers in the West

Migrations did not end in the Northwest Territory. In 1832, missionaries traveled to the Shawnee Reservation in Kansas. A mission was established in 1837 to educate the Shawnee tribe and convert them to Quakerism. Following the signing of the Kansas-Nebraska Act in 1853, Friends flocked to Kansas from Indiana in hopes of Kansas entering the Union as a free state. Many stopped in Illinois and Iowa. Others continued on into Nebraska, Colorado, California, and Oregon. Yearly Meetings were established in Iowa (1863), Kansas (1872), Illinois (1875), Oregon (1893), California (1895), and Nebraska (1908).

Schisms within the Society

Schisms within the Society have complicated the organizational hierarchy. The first schism occurred during the American Revolution, when Quakers who participated in or supported the efforts of the Revolution were “removed” from the society. It is hardly a stretch to say many Quakers subversively supported the revolutionary cause, but those who openly provided support were removed. In 1781, the banned Quakers established the Society of Free Quakers in Philadelphia. A meetinghouse was erected in 1783 and was in operation until 1836.

By the late 18th century, the Great Awakening found its way into the Society, causing great conflict between spiritualistic and evangelistic members. Elias Hicks, a noted orator, vociferously lashed out against a growing Evangelical viewpoint, pushing for traditional quietism amongst the Society. By 1827, the Hicksite-Orthodox schism divided the Society and its Meetings. Separate Monthly, Quarterly, and Yearly Meetings were created across North America and the records were separated into Hicksite and Orthodox.

The Orthodox Quakers adopted programmed service and ministers. The Evangelical shift continued amongst the Orthodox Friends culminating in 1837, when a doctrinal debate occurred in the Rhode Island Yearly Meeting between a visiting English Minister Joseph John Gurney and Rhode Island Minister John Wilbur on the issues of the Sabbath, atonement, salvation, and baptism by water. Rhode Island Yearly Meeting sided with Gurney and removed Wilbur. Wilbur appealed in 1842 and Rhode Island Yearly Meeting

1810, 24th of 10th mo. - Levin Hopkins had a birthright amongst us, but hath so far erred as to commit fornication and not willing to condemn his misconduct, he is disowned. Complaint received that James Smith hath so far given way to passion as to kick a woman.

Figure 1 | An example of a disciplinary action by Gunpowder Monthly Meeting, Baltimore County, disowning Levin Hopkins for fornication. Source: *Records of Baltimore and Harford Counties Maryland 1801-1825*, p. 37 (see bibliography).

split, followed by New England Yearly, New York, and Indiana, and followed in 1854 by Ohio, Baltimore, and Iowa. Those in agreement with Wilbur (Wilburites) maintained the doctrine they had held at the time of the Orthodox – Hicksite separation. The Evangelicals (Gurneyites) reintroduced the tenets of atonement, salvation, the Sabbath, and baptism by water. The Indiana Gurneyites and Wilburites remained together as a part of a larger affiliated Five Year Meeting in Richmond. However, in 1887 the Gurneyites made the Richmond Declaration:

“It has ever been, and still is, the belief of the Society of Friends that the Holy Scriptures of the Old and New Testament were given by inspiration of God; that, therefore, there can be no appeal from them to any other authority whatsoever; that they are able to make wise unto salvation, through faith which is in Jesus Christ.”

This move ostracized many Wilburites and in 1926, they withdrew from Five Years Meeting to Ohio Yearly Meeting. Further schisms continued and mergers occurred as groups disagreed over Traditional, Conservative, and Evangelical doctrinal points. Yearly Meetings would form larger affiliations in the years that would follow: Friends United Meeting (Gurneyite Five Year Meeting), Friends General Conference (Hicksite), and Evangelical Friends International. There are presently three Conservative Friends (Wilburite) Yearly Meetings in Ohio, North Carolina, and Iowa. In 1881, members of Iowa Yearly Meeting under the leadership of the Bean family separated and started the Pacific Yearly Meeting, Intermountain Yearly Meeting, and North Pacific Yearly Meeting (Beanite). In 1929, a Wesleyan schism formed Central Yearly Meeting of Friends in western Indiana.

Quaker records

Early Quaker records were intended to document the “hardships” inflicted upon them by people outside of the society. The clerks were far more diligent in their record keeping and included extensive minutes and registers of Meetings.

Meeting minutes—Meeting minutes include a record of all the business conducted by a Meeting. The Monthly Meeting Minutes were originally kept by men and women who met separately. Meeting minutes include important records as declarations of intent to marry, certificates of removal (a certificate issued to an individual or family who wish to relocate to another place or Meeting), and disciplinary measures resulting from marrying contrary to discipline, fornication, military activity, slaveholding, fraud, debt, theft, assault, or loose morals (see Fig. 1).

Marrying contrary to discipline or “out of unity” is a common phrase within the minutes. This could include marrying without parental consent, marrying without Meeting consent, or marrying outside the faith. If the married individuals wished to join the Meeting, they could submit a request with acknowledgement (apology) for their wrongdoing.

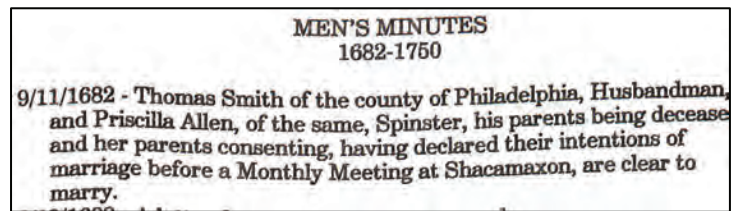
Marriage certificates—Certificates of Marriage were also issued by the Monthly Meeting. Details of a certificate were often copied into the Marriage Minutes. Certificates will record date of marriage, Meeting of marriage, place of marriage, parents, and all attendees present at the marriage.

Birth and death registers—Unlike other Christian denominations, baptism was not practiced within the Society of Friends. They did keep track of Quaker births, which are recorded in Monthly Meeting birth registers. Deaths and burials within the society are recorded in registers. Full names and date of death / burial were typically included. Depending on the Monthly Meeting, parents, spouse, or last known residence might be included.

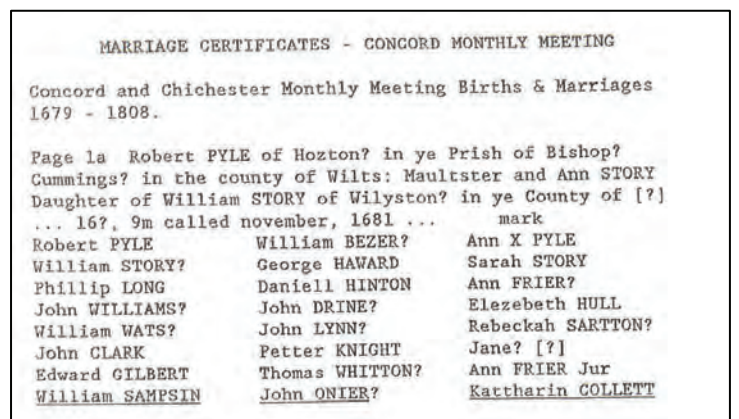
Encyclopedia of American Quaker Genealogy

Perhaps the most well known source for Quaker records is the *Encyclopedia of Quaker Genealogy* by William Wade Hinshaw. Hinshaw is an **index** source. Records included in Hinshaw are limited in their breadth of information. The records also utilize a unique abbreviation system. A list of abbreviations can be found in each volume, although not all publications have a complete and accurate list. For assistance in reading Hinshaw, consult chapter 8 of *Thee & Me: A Beginner’s Guide to Early Quaker Records*.

Vols. 1–6 plus index of *Encyclopedia of American Quaker Genealogy* covers some Meetings in Virginia, New York



(Fig. 2) Extract illustrating a declaration of intent to marry Thomas Smith and Priscilla Allen. Source: *Early Quaker Records of Philadelphia, Pennsylvania*, Vol. 1, 1682-1750, p 149 (see bibliography).



(Fig. 3) A common example of a transcribed marriage certificate. Note that all in attendance have recorded their names. All attendees would sign the Marriage Certificate. Source: *Concord Monthly Meeting Delaware County, Pennsylvania, 1679-1808.*, p 1 (see bibliography).

LIBRARY HOLIDAY CLOSINGS

Memorial Day | Monday, May 30

<p>Children of Vincent and Susanna Baily:</p> <p>Samuel Painter Baily, b. 1st of 1st mo., 1804.</p> <p>Jeremiah Baily, b. 5th of 9th mo., 1805.</p> <p>Joseph Clemson Baily, b. 23rd of 8th mo., 1808.</p> <p>Isaac Baily, b. 25th of 2nd mo., 1810.</p> <p>Bernard Baily, b. 26th of 3rd mo., 1812.</p> <p>Lydia Baily, b. 3rd of 4th mo., 1817.</p> <p>Matilda Baily, b. 21st of 1st mo., 1821.</p> <p>Louisa Baily, b. 22nd of 5th mo., 1825.</p>
--

(Fig. 4) A birth register extracted from Baltimore Monthly Meeting 1801-1825. Source: *Quaker Records of Baltimore and Harford Counties Maryland 1801-1825*, p. 157 (see bibliography).

<p style="text-align: center;">DEATHS AND BURIALS 1687-1750</p> <p>Elizabeth Gove, dau of Richard and Bridgett, d. 9/17/1687.</p> <p>Bridgett Gove, wife of Richard, d. 9/13/1687.</p>

(Fig. 5) A listing of deaths and burials in Quaker records. Source: *Early Quaker Records of Philadelphia, Pennsylvania*, Vol. 1, 1682-1750, p. 18.

<p>INDIANA Yearly Meeting opened 1821/10/08, set off from Ohio Yearly Meeting, and separated 1828/09/28 into [1] Orthodox (later FUM) and [2] Hicksite (later FGC) branches. The FGC branch changed its name to Ohio Valley Yearly Meeting in 1975. [3] INDIANA Yearly Meeting of ANTI-SLAVERY Friends opened 1843/02/07 at Newport (now Fountain City), Indiana, as a separation from Indiana Yearly Meeting (Orthodox, later FUM), and laid down itself and all subordinate bodies except Newport Monthly Meeting on 1857/10/02. The known records of the Yearly Meeting, and two of its quarterly meetings are at the Indiana State Historical Library, Indianapolis, Indiana, and Swarthmore has microfilm copies. [1] The FUM branch set off: Alum Creek Quarterly Meeting to the Gurneyite branch of Ohio Yearly Meeting (now EFC-Eastern Region) in 1856; the Blue River, Concord, Union, Western and White Lick Quarterly Meetings to open as Western Yearly Meeting 1858/09/20; the Bangor, Pleasant Plain, Red Cedar, Salem and South River Quarterly Meetings to open as Iowa Yearly Meeting in 1863; the Cottonwood, Hesper, Springdale and Spring River Quarterly Meetings to open as Kansas (now Mid-America) Yearly Meeting 1872/10/11; the Center, Fairfield and Miami Quarterly Meetings to open as Wilmington Yearly Meeting 1892/08/07; and the Puget Sound Quarterly Meeting to Oregon (now Northwest) Yearly Meeting in 1948. It joined in founding FUM in 1902. Its records are stored at the Quaker Archives, Lilly Library, Earlham College, Richmond, Indiana, and either the Frederic Luther Co. or the Genealogical Society of Utah has microfilmed most early monthly meeting records.</p>
--

(Fig. 6.) This extract documents the history of Indiana Yearly Meeting, outlining the many schisms and their effect on the Yearly Meeting. Source: *Monthly Meetings in North America: A Quaker Index*. 3rd ed. (see bibliography).

<p>Monthly Meeting Name : HESPER</p> <p>Other Name(s) : SPRINGFIELD UNTIL 1883</p> <p>Latest Yearly Meeting : MID-AMERICA</p> <p>Other Affiliations : SPRINGDALE (KANSAS) Q.M. UNTIL 1869/12/04</p> <p>: HESPER Q.M. 1870/03/03-1970/12/13</p> <p>: INDIANA (ORTHODOX) Y.M. UNTIL 1871</p> <p>: NORTHEAST AREA AFTER 1970/11/29</p> <p>Address : EUDORA 66025, 2359 N 1000 RD., HESPER</p> <p>County : DOUGLAS</p> <p>State or Province : KS</p> <p>Date Granted : 1864/06/04</p> <p>Date of First Meeting : 1864/07/14</p> <p>Current Status : ACTIVE</p> <p>Where Records Kept : FRIENDS UNIVERSITY mf MAYN #6</p> <p>Comments : PMS: SHAWNEE 1867-1869. LAWRENCE 1867-1868. CENTER 1872. ROSE HILL 1877.</p>

Fig. 7 Hill, Extract of Friends Church, Hesper, Kan. Source: *Monthly Meetings in North America: A Quaker Index*. 3rd ed. (see bibliography).

City & Long Island, Ohio, North and South Carolina, and Tennessee. Vol. 7 of the *Encyclopedia* was published in six parts plus index as *Abstracts of the Records of the Society of Friends in Indiana*. [An additional four-volume encyclopedia published for Kansas is available online <https://familysearch.org/search/catalog/2284215>](https://familysearch.org/search/catalog/2284215). Hinshaw collected index entries for about another 300 Meetings that were never published but are available in the *U.S. Hinshaw Index to Selected Quaker Records, 1680-1940* database on Ancestry Library Edition. *The Encyclopedia of Quaker Genealogy* and the *U.S. Hinshaw Index* are not comprehensive and only touch on the wealth of Quaker records available.

Identifying Meetings and locating records

Tracing the history of a Meeting can be confusing due to schisms within the Society. To trace the history of a particular Meeting's affiliation, it is recommended that researchers consult *Monthly Meetings in North America: A Quaker Index*, 3rd ed. This source will aid in understanding the establishment, affiliations, and closing of Meetings, and disposition of Meeting records. Fig. 6 documents the history of Indiana Yearly Meeting, outlining the many schisms and their effect.

Monthly and Quarterly Meetings are also recorded, providing detailed information regarding location(s), previous names, affiliated Meetings, which Meetings they report to in the hierarchy, and who holds their records.

Records are held by Quaker-related educational institutions, including Earlham College in Richmond, Ind. (Gurneyite), Friends University in Wichita, Kan. (Evangelical), Swarthmore College in Swarthmore, Pa. (Hicksite), Haverford College in Barnesville, Ohio (Conservative), and Guilford College in Greensboro, N.C. (Southern Gurneyite & Conservative). In a few cases, records are maintained by Yearly Meetings or regional historical societies. Although the Family History Library has some Quaker records on microfilm, researchers will need to contact one of the repositories listed above in many cases. *Our Quaker Ancestors: Finding them in Quaker Records* offers additional suggestions for finding Quaker records.

Bibliography

- Arnold, Lisa Perry. *Thee & Me: A Beginner's Guide to Early Quaker Records*. Charleston, S.C. 2014. 929.1 A756T.
- Berry, Ellen Thomas and Berry, David Allen. *Our Quaker Ancestors: Finding them in Quaker Records*. Baltimore, Md.: Genealogical Publishing Co., 1987. R 289.6 B5340
- Bjorkman, Gwen Boyer. *Quaker Marriage Certificates: Concord Monthly Meeting, Delaware County, Pennsylvania, 1679-1808.*, Berwyn Heights, Md.: Heritage Books, 2013. R974.813 B626Q
- Comfort, William Wistar. *Just Among Friends: The Quaker Way of Life*. New York: Macmillan, 1941. R 289.6 C732J
- Hallowell, Richard P. *The Quaker Invasion of Massachusetts*. Westminster, Md.: Heritage Books.,1983. 974.4 H193Q
- Heiss, Willard, ed. *Abstracts of the Records of the Society of Friends in Indiana*. Indianapolis: Indiana Historical Society, 1962–1977. R 929.3 H665E and circulating copy
- Hill, Thomas C. *Monthly Meetings in North America: A Quaker Index*. 3rd ed. Cincinnati, Ohio: Thomas C. Hill, 1994. Q 289.673 H648M
- Hinshaw, William Wade. *Encyclopedia of American Quaker Genealogy*. 1936; reprint, Baltimore: Genealogical Publishing, 1991–1999. R 929.3 H665E and circulating copy
- Hull, William Issac. *William Penn and Dutch Quaker Migration to Pennsylvania*. Swarthmore, Pa.: Swarthmore College, 1935. 974.8 H913W
- Meyers, Albert Cook. *Immigration of the Irish Quakers into Pennsylvania 1682-1750*. Swarthmore, Pa.: Genealogical Publishing, 1902. 974.8 M996I
- Peden Jr., Henry C. *Quaker Records of Baltimore and Harford Counties Maryland 1801-1825*. Westminster: Heritage Books, 2008. R 975.27 P371Q
- Waring, Anna Miller. *Early Quaker Records of Philadelphia, Pennsylvania, Vol. 1 1682-1750*. Lewes, Del.: Colonial Roots, 2005. R 974.811 W336E
- Worrall, Arthur J. *Quakers in the Colonial Northeast*. Hanover, N.H.: University Press of New England. 1980. 289.674 W929Q

DATABASE SPOTLIGHT

AmericanAncestors

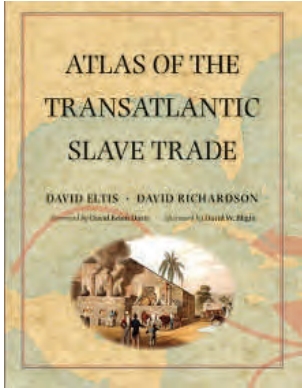
AmericanAncestors.org is a website featuring searchable databases created by the New England Historic Genealogical Society (NEHGS). As with FamilySearch and Ancestry, users can search a variety of databases at once. Though expanding into other areas, American Ancestors has a strong focus on northeastern states (particularly New England) and early American content. The included databases range from vital and church records to tax lists, state censuses, newspaper abstracts, journals, and more. American Ancestors also provides more specific records, such as lists of school children, family histories, and even a small-pox inoculation census from Boston.

Several search options are available, but it is best to begin with a broad search by not choosing the “exact” options for name and location. The “years” search field refers to the year range of records you want results from, not the ancestor’s birth or death year. To see an overview of databases, click on “Browse” and choose “Databases” from the drop-down menu. **The library’s subscription to American Ancestors is only accessible on computers located in the History & Genealogy Department.**

More databases for History & Genealogy

St. Louis County Library subscribes to over 30 databases for genealogical and historical research, most of which are accessible at home to library card holders living in the St. Louis metropolitan area. From the [History & Genealogy webpage](#) <<http://www.slcl.org/genealogy>>, click on “Databases and Websites” on the left side of the page, then choose a database from the resulting list. If you are not using a computer at the library, you will be prompted to enter your last name, library card number and library account PIN number. If you have forgotten your PIN number, call (314) 994-3300 or stop by any St. Louis County Library location for assistance.

NEW IN HISTORY & GENEALOGY



Atlas of the Transatlantic Slave Trade

By David Eltis
Yale University, 2010.
381.44 E51A

Between 1501 and 1867, the transatlantic slave trade claimed an estimated 12.5 million Africans and involved almost every country with an Atlantic coastline. In this extraordinary book, two leading historians have created the first comprehensive, up-to-date atlas on this 350-year history of kidnapping and coercion. It features nearly 200 maps especially created for the volume that explore every detail of the African slave traffic to the New World. The atlas is based on an [online database](http://www.slavevoyages.org) <<http://www.slavevoyages.org>> with records on nearly 35,000 slaving voyages—roughly 80 percent of all such voyages ever made. Using maps, David Eltis and David Richardson show which nations partici-

pated in the slave trade, where the ships involved were outfitted, where the captives boarded ship, and where they were landed in the Americas, as well as the experience of the transatlantic voyage and the geographic dimensions of the eventual abolition of the traffic. Accompanying the maps are illustrations and contemporary literary selections, including poems, letters, and diary entries, intended to enhance readers' understanding of the human story underlying the trade from its inception to its end.—*Publisher*



A Chosen Exile: A History of Racial Passing in American Life

By Allyson Vanessa Hobbs
Harvard University, 2014.
R 305.8009 H682C

Between the eighteenth and mid-twentieth centuries, countless African Americans passed as white, leaving behind families and friends, roots and community. It was, as Allyson Hobbs writes, a chosen exile, a separation from one racial identity and the leap into another. This revelatory history of passing explores the possibilities and challenges that racial indeterminacy presented to men and women living in a country obsessed with racial distinctions. It also tells a tale of loss.

As racial relations in America have evolved, so has the significance of passing. To pass as white in the antebellum South was to escape the shackles of slavery. After emancipation, many African Americans came to regard passing as a form of betrayal, a selling of one's birthright. When the initially hopeful period of Reconstruction proved short-lived, passing became an opportunity to defy Jim Crow and strike out on one's own.

Although black Americans who adopted white identities reaped benefits of expanded opportunity and mobility, Hobbs helps us to recognize and understand the grief,



View this month's list of new books on the web

A list of new books received during the previous month is posted on the library's website. View the list by clicking on the graphic, left, or by typing the

URL into your browser: <<http://tinyurl.com/ktha6fr>>.

You can also download the list as a PDF from the [library's website](http://www.slcl.org/content/new-books-added-history-and-genealogy-department-holdings) <<http://www.slcl.org/content/new-books-added-history-and-genealogy-department-holdings>>.

For more information about viewing the new book list online, exporting records, and saving items to a customized list, call (314) 994-3300 or ask a librarian when visiting any St. Louis County Library branch.

MEET THE STAFF



Mike Bridwell

A true Missourian, Mike has lived all over the state, starting with Ironton, his birthplace, followed by Kansas City, Springfield, and the Missouri Bootheel. He graduated from the University of Missouri—St. Louis with a B.A. in Political Science. Mike has served on the reference staff since 2006 and has particular expertise in Irish, Scottish, African-American, and St. Louis genealogy. When not helping researchers, you might find him delving into parish records of the St. Louis Archdiocese or the Mississippi Marriage Soundex—two of his favorite sources. He finds St. Louis's historic function as the Gateway to the West fascinating and enjoys being able to work with subjects he is passionate about.

“Everyday I learn something new.”

loneliness, and isolation that accompanied—and often outweighed—these rewards. By the dawning of the civil rights era, more and more racially mixed Americans felt the loss of kin and community was too much to bear, that it was time to “pass out” and embrace a black identity. Although recent decades have witnessed an increasingly multiracial society and a growing acceptance of hybridity, the problem of race and identity remains at the center of public debate and emotionally fraught personal decisions.—*Publisher*



**American Passage:
The Communications Frontier
in Early New England**

**by Katherine Grandjean
Harvard University, 2015
R 974 G753A**

New England was built on letters. Its colonists left behind thousands of them, brittle and browning and crammed with curls of purplish script. How they were delivered, though, remains mysterious. We know surprisingly little about the way news and people traveled in early America. No postal service or newspapers existed—not until 1704 would readers be able to glean news from a “public print.” But there was, in early New England, an unseen world of travelers, rumors, movement, and letters. Unearthing that early American communications frontier, *American Passage* retells the story of English colonization as less orderly and more precarious than the quiet villages of popular imagination.

The English quest to control the northeast entailed a great struggle to control the flow of information. Even when it was meant solely for English eyes, news did not pass solely through English hands. Algonquian messengers carried letters along footpaths, and Dutch ships took them across waterways. Who could travel where, who controlled the routes winding through the woods, who dictated what news might be sent—in Katherine Grandjean’s hands, these questions reveal a new dimension of contest and conquest in the northeast. Gaining control of New England was not solely a matter of consuming territory, of transforming woods into farms. It also meant mastering the lines of communication.—*Publisher*



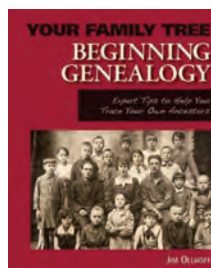
Regulating Passion: Sexuality and Patriarchal Rule in Massachusetts, 1700-1830.

By Kelly A. Ryan
Oxford: Oxford University, 2014
R 974.4 R988R

Throughout early America tools in the maintenance of hierarchy included the sexual regulation, the patriarchal gaze of elites on others, and derisive sexual characterizations. In the colonial era, elites enacted public and private sexual regulation to support racial, gender, and class based inequalities through the patriarchal household, as well as government and religious institutions. Elites designed laws, judicial and religious practices, institutions, and sermons that betrayed their sense that some groups of persons were criminal, the cause of sexual vice, and in need of supervision, while others were chaste and above reproach in their sexual behavior. After the American Revolution elites were forced to vacate their direct sexual regula-

tion, but they sustained a vision of themselves as leaders and superior to others. During the nineteenth century, sexual reputation grew in importance in sustaining the race, class, and gender hierarchy by solidifying the sexual identities of African Americans, the poor, Indians, and wealthy whites. A new culture of sexual virtue emerged after the Revolution that was a project of the majority of individuals in society as they segregated themselves, read literature, reported aberrant behavior to Justices of the Peace, and interceded with family and friends. The standards that dictated the cultural of sexual virtue included sentimentalism, the marital monopoly on sex, and adherence to patriarchal gendered codes of behavior.—*Publisher*

Introductions to genealogical research for young people by Jim Ollhoff



Beginning Genealogy
ABDO Publishing, 2011
J 929.1 Ollhoff Jim

Beginning Genealogy provides readers the basics of genealogy to get them started on their way to building their very own family tree. What can you learn from your last name? How does a family tree work and what can a person learn from it? Why would a person want to learn about his or her heritage? These are all questions that a budding genealogist asks and Beginning Genealogy provides the answers. Readers explore their own and other people's pasts, creating an understanding of the opportunities and challenges that built this nation.—*Publisher*



Collecting Primary Records
ABDO Publishing, 2011.
J 929.1 Ollhoff Jim

Collecting Primary Records, gives advice on where to look for information, what type of information a genealogist needs, and how to organize it all. Young researchers will be thrilled to have the leads they need to find clues about their families' past. Readers explore their own and other people's pasts, creating an understanding of the opportunities and challenges that built this nation.—*Publisher*

PastPorts is published by History & Genealogy at St. Louis County Library, located on Tier 5 of the library headquarters.

[Current and past issues can be downloaded from the web](http://www.slcl.org/pastports) <<http://www.slcl.org/pastports>>.

Contact us:

History & Genealogy
 St. Louis County Library
 1640 S. Lindbergh Blvd
 St. Louis, MO 63131

Phone: 314-994-3300, ext. 2070
 Email: genealogy@slcl.org
 Website: <http://www.slcl.org>

Tours

Tours of History & Genealogy are conducted on the first Wednesday and third Saturday of the month at 10:30 a.m. No registration is required. Group tours are gladly arranged with advance notice by calling 314-994-3300, ext. 2070.

UPCOMING

HISTORY & GENEALOGY CLASSES & EVENTS

Beginning a Genealogical Research Project

Are you ready to start researching your ancestors? Learn about the genealogical research process, how to get started, how to organize and cite your findings, useful library skills, various formats used in research (print, microfilm, and electronic), and the rich sources available in History & Genealogy at St. Louis County Library. If you have little or no experience with genealogical research, this is the class for you.

- Tuesday, June 28, 2:00 p.m.
Headquarters East Room
[Registration opens May 31.](#)

Introduction to Ancestry Library Edition Database

The Ancestry Library Edition Database is a powerful tool for genealogical research. Find out how to search for your ancestors in census, immigration, military, and death records. To take this class, you should already know how to use a computer and search the Internet.

- Saturday, May 7, 10:00 a.m.
Florissant Valley Computer Lab
[Registration is now open.](#)
- Saturday, June 4, 2:00 p.m.
Weber Road Computer Lab
[Registration opens May 7.](#)

Introduction to Fold3 and HeritageQuest

Fold3 and HeritageQuest are electronic databases that offer a variety of records

Classes

Classes are free and open to the public, but registration is required. [Register online <http://www.slcl.org/events>](http://www.slcl.org/events) or call (314) 994-3300.

for genealogical research, and they can be used at home for free with a valid St. Louis County Library card. Find out how to search for your ancestors in census records, city directories, books, periodicals, and government documents. To take this class, you should already know how to use a computer and search the Internet.

- Tuesday, May 3, 2:00 p.m.
Headquarters Computer Lab
[Registration is now open.](#)
- Saturday, June 4, 10:00 a.m.
Grant's View Computer Lab
[Registration opens May 7.](#)

History and Genealogy in Newspaper Databases

Newspaper databases make it easy to access millions of articles electronically, and they can be used at home with a valid St. Louis County Library card. Databases covered in this class will include 19th-Century U. S. Newspapers, NewspaperArchive, and current and historical St. Louis Post-

Dispatch databases. To take this class, you should already know how to use a computer and search the Internet.

- Saturday, May 21, 10:00 a.m.
Thornhill Computer Lab
[Registration is now open.](#)
- Wednesday, May 25, 10:00 a.m.
Headquarters Computer Lab
[Registration is now open.](#)

Class Locations

Florissant Valley

195 New Florissant Rd., S.
Florissant, MO 63031

Grant's View

9700 Musick Rd.
St. Louis, MO 63123

Headquarters

1640 S. Lindbergh Blvd.
St. Louis, MO 63131

Thornhill Branch

12863 Willowyck Dr.
St. Louis, MO 63146
Weber Road

General information

Phone: (314) 994-3300, ext. 2070
Email genealogy@slcl.org
Website: www.slcl.org/genealogy

UPCOMING

HISTORY & GENEALOGY CLASSES & EVENTS

■ Saturday, May 14 | 10:00 a.m.

Searching Special Schedules of the U.S. Census

St. Louis Genealogical Society General Membership Meeting

The population schedules of the U.S. federal census are the most frequently used of all genealogical records, but what about the special schedules? The Agricultural; Defective, Dependent, Delinquent (DDD); Industry and Manufacturing; Mortality; Slave; and Social Statistics schedules will give you even more information about your ancestors. | Larry Franke, Reference Librarian, History & Genealogy, Speaker.

■ Saturday, June 11 | 10:00 a.m.

Sifting for Pay Dirt: Finding and Recycling Golden Nuggets in Our Own Backyards

St. Louis Genealogical Society General Membership Meeting

You have gathered stacks of records. You have all the hard facts. Ah, but you still have nagging questions. What did the "J" stand for in Grandpa's name? You just might already have the answer and not know it. Learn how to look at your records in a whole new light. | Carol Hemmersmeier, Speaker.

Events

Events are free and open to the public. No registration is required. All events listed take place at St. Louis County Library Headquarters in the Auditorium

■ Wednesday, June 15 | 7:00 p.m.

Problem Solving: Using a Cast of Characters

StLGS German Special Interest Group

Do you have a thorny problem with an ancestor? Perhaps you cannot identify your ancestor's parents? If so, it is time to try something new. | Ann Fleming, CG, CGL, FNGS, Speaker

■ Saturday, July 9 | 10:00 a.m.

Missouri's German Heritage

St. Louis Genealogical Society General Membership Meeting

How did Missouri become one of the most predominantly German areas in the United States? What does that legacy mean for those researching their ancestors? Germans are still the largest ethnic group in the U.S. according to the federal census, and Missouri ranks among the highest population. Why

Germans were attracted to Missouri and stories of the places they settled combine to create Missouri's German Heritage Corridor. | Dorris Keeven-Franke, Speaker

■ Tuesday, July 26 | 7:00 p.m.

Mining All of the Resources from FamilySearch

StLGS Irish Special Interest Group

Many of us search the various digital records on FamilySearch.org but are we mining all of the genealogical information from this old favorite website? See what is available to help you jump start your research. | Pat Stamm, CG, CGL, Speaker

■ Saturday, Aug. 13 | 10:00 a.m.

Maps and What They Can Tell

St. Louis Genealogical Society General Membership Meeting

Maps provide images of geographic areas in your ancestors' lives. Learn how that knowledge can further your research. | Ruth Ann Hager, CG, CGL, Speaker