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LESSONS IN GENEALOGY



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LESSON I.

Introduction.

For some time the Genealogical Society of Utah felt the need of printed instructions regarding the practice of genealogy. There are practically no such instructions in existence; formerly when the members of this Society came to the Library and wished to take up the study and practice of genealogy, there was no way open for them to do so, except to blunder into it as all others have done, without guide or compass. For these reasons the Woman's Committee of the Society instituted weekly classes at the Bishop's Building, and from that experimental work these lessons have been evolved. 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.

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 their work or 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 of things. 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 that 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. Therefore, we feel the necessity of aiding in this glorious work to the extent of our ability and powers.

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; 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 gradual development of modern civilizations 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, 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 in hand. The oldest one in this country 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 a splendid 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.

The preparation and study of genealogy is and must be an exact art; for only so is it efficient for its purposes. There must be no guess work in names and dates of ancestry. 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

illustrated in the revelations of the Lord on this matter. Read Sections 127 and 128 of Doctrine and Covenants.

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 people of this earth. For this reason, we have undertaken to furnish these articles, which will enable a student to acquire sufficient skill to do this work. He may need some added oral instruction and personal help, and he may find it difficult to understand terms and to grasp meanings, at times, but if he is determined, and will not give up too soon, he will gradually see the light break through, and his path will be made clear.

LESSON II.

Material and Sources of Information.

We shall assume that the reader is deeply interested in the subject of genealogy; that he 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.

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 Deseret News Book Store or at the Genealogical Society office, which keep the approved form, bound in one, two, and three quire sizes. The three quire size is cheaper in the long run, as it is the binding which costs so much. The prices are: One quire, \$1.25; two quires, \$1.75; and three quires, \$2.25. The next article required is a pencil; a soft and good pencil is advisable, as there are often erasures to make, especially

with beginners. The pencil must have a rubber, of course, or a separate rubber will be necessary. 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. Ink, of the best kind is cheap enough in these days, and if country stores do not carry such ink, insist that they send for the best for you. 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. We will take up the topic of heirship later, and will not therefore explain further at this point.

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 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.

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 grandparents 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. Much valuable information can be collected by those living in far-away country-towns by writing letters to all relatives, and to other sources of information. Let no one living in the country despair of doing his duty to dead kindred until he has exhausted this branch of his labor. After he has thus put himself in possession of all information within his reach, he can feel assured that other doors of hope and labor will open to him, other opportunities will be given him to enlarge his field of operations. We too often excuse ourselves by saying that we live in the country, we have no published records, or we can't get the clues we require; let us do what lies close to our hands in this work, trusting in God for further opportunities. Be sure they will be presented.

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 on 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 would be an excellent thing for every man to purchase a family Bible, unless he has an individual Family Record, and record therein all marriages, births, and deaths of the family, as these are needed to identify the individuals, especially when temple ordinances are to be performed in their behalf.

A genealogical and biographical blank record book for the use of Latter-day Saint families and individuals has recently been published by the Deseret News Book Store 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.

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 places 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 they have their dangers. It sometimes happens that a tradition is picked up without any foundation in fact. As, for instance, it is said in one Massachusetts county history, that the family of Brigham Young were Scotch-Irish by birth, while President Young himself had an idea that he was descended from the poet Edward Young. Both could not be true and neither of these is apt to be true; for the poet had no heirs, and his family are of very old English descent; while the mere fact that Brigham Young's great-grandfather William Young was found in Hopkinton, Mass., in 1730, a place that was largely settled by some of that numerous company of Scotch-Irish who came over here in the early part of the eighteenth century, would not make William Young, who was Brigham Young's great-grandfather, one of that Scotch-Irish company. We sometimes like to accredit ourselves with having belonged to celebrated lines of those who bear the same surname; but we should be extremely careful to state such surmises as simple guess-work, or hear-say; for we would generally send ourselves on false clues if we went chasing after such suppositions, thus wasting much time and means. Believe little, hunt much, and put your imagination entirely to sleep when you set out to do genealogical work.

What, now, shall be done with this traditional information, as well as the records found in the old Bibles?

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 new 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 ordination 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 final advice is 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.

Approximating Dates and Method of Recording.

There is need of constantly emphasizing the importance of accuracy in the study and practice of genealogy. It is a difficult matter for persons with the imaginative temperament to drill themselves into the strict lines which must be maintained in this study. What is not ascertained from printed records, or authentic manuscripts must be left out or set down as tradition or probability. No loose statements of facts or dates can be tolerated in genealogy. This matter will be spoken of again, in its proper time and place.

Now, in regard to the actual work of the genealogist. We spoke in a former lesson of the value of writing down all family names and all traditions of names or dates, each recorded as fact, or as tradition, just as they actually are. We shall consider now somewhat as to the manner in which this information is to be recorded. Let us repeat the need of putting all names and information down in a pencil notebook first, before attempting to write them in the family record of temple work. No matter where the names are obtained, whether from memory, or from a printed family history and genealogy, or from miscellaneous books in a library, or from any source whatever, each name should be set down in a pencil notebook, which has been properly prepared on both the fly-leaf and cover with owner's name, address, and date of commencing work. Then, there is a proper order in which these names should be written; and it is this order which we propose to take up at this time and more fully explain.

The pencil record should always begin with the oldest known ancestor. Moreover, only one family line should be written in a notebook, or in the family record of temple work. To illustrate: if the family name be Jones, the line of Jones should be confined to one or more books; we must not add other family lines on the maternal side of the family in the Jones book, except the wife and one generation of the married daughters. For instance, if John Jones were our great-grandfather, and was the oldest ancestor whom we know anything about, we would begin our record with John Jones. Next we would add the name of his wife, which was Mary Hale. Their children would next follow in regular order; and it would generally happen that some of these children would be daughters. One of these daughters, say Mary Jones, would marry William Smith. Then that marriage would be recorded in our book, with the names of their children, but go no farther on the William Smith line. The proper way, and the only safe way, is to write all of one family line in one or more notebooks first, and then to record them so, in direct unbroken lines in the family record of temple work. The notebooks and the family records of temple work, should bear the superscription, "The Jones Family," and should be confined simply and only to the Jones family.

As an example of the confusion which would arise, and which now does actually arise, let us suggest that if any one of you will stop to count your ancestors back for twenty-three generations you will find that you have over four millions of grandparents in that number of generations. Think of the resulting confusion, unless

each line is kept strictly to itself. This must be done by us all, even if our names cover but a few pages of either the notebook or family record of temple work. Paper is cheap; records are not too expensive; neither is so expensive as the consequent confusion which will inevitably follow unless we are particular in this matter. One other word on this point. It is not wise for the beginner to take up too many family lines at once; let him be contented to begin slowly and to learn correct methods, before launching out too far. It happens that some men lose months of time and much money by disregarding this rule; they are like children who begin to make a collection in botany; and so enraptured are they with the sight of many flowers that they get a leaf of one and a stem of another, and really make no collection at all by their hurry and lack of systematized labor.

Having your clean open notebook before you, and having also some family names furnished you by a relative, or taken from some book, what next must you do? Write at the top of your page, the name of the heir in the family, at whose instance this work is done. This should be, if possible, the eldest living male representative of the family, who is a member of the Church. All your relationships must be counted from this one man, or woman. This is important for record in both notebook and the family record of temple work. Then, write the source of your information, whether it be from memory, from letters or from books, giving titles and volumes of books used, if the family names are taken from printed books.

The first thing to be asked about anybody's genealogy, is when he or she was born; next follows where he was born; and the date of death follows.

NAME	RELATIONSHIP of HEIR to the DEAD	WHEN BORN			WHERE BORN			WHEN DIED		
		Day	Mo.	Yr.	Town	County	State or Cou' try	Day	Mo.	Yr.
JOHN JONES										

You are now ready to ask many questions as to this name we have here set down; for instance, you want to know what you are to do if you are ignorant about the relationship of the man John Jones to the heir in your family whose name appears at the head of the page. If you are perfectly sure, that John Jones is a relative and you cannot designate the exact relationship, then write "relative" in the proper column. If you can only guess at

this, then write "friend" in that column. You must never guess at relationships any more than you shall guess at dates, unless you record your guessing as "guesswork." There is a certain amount of guesswork done in genealogy and we shall treat that now; for you are asking what you shall do if you are ignorant of the birth date of your first ancestor. That is a very common thing when we get back a few generations; therefore, we are justified in doing some "guesswork." But this must be done after a proper and long-accepted method among genealogists, and it must also be labeled as guesswork; that is, we write in a supposed date and precede the same by the word "about." For instance: if we did not know the birth date of this man John Jones, we would first inquire if there was any marriage date, or if he had made any deeds or was spoken of in any history which would identify his probable birth date. If the birth date of his eldest child is known, we approximate a birth date by assuming that the father is twenty-five years old when his first child is born and the mother about twenty. This is the regular method adopted by genealogists, and it actually proves very satisfactory. Or, if the date of any child subsequent to the first is known, it is safe to allow two years between each child. Next, count back to the birth date of the first child and then make the statement that the father was born "about" twenty-five and the mother "about" twenty years before that time. But, says one, how can you allow this guesswork when you say it is important that no guesswork shall be indulged in? The great point of difference is that we shall label our work as guesswork, be always adding to any supposed date the word "about" which shows that it is simply a guesswork date and that we have nothing but circumstantial evidence to guide us in the matter.

Now we have to approximate the birthplace of John Jones. We will suppose that no one knew where he was born; but if we know any town where he had lived, we could say, "of" such and such a town. For instance, he might have had children born in Lynn, or made deeds there, or been one of the town council in Lynn; but even so, we shall not assume that he was therefore born in Lynn, but shall write before the word Lynn; "of," which shows that John Jones lived at one time in Lynn. If our information on that point is not reliable, but is supposition, we must write it as such; that is, we will say, "Probably of Lynn," and leave the matter to be definitely settled at a future time. But we must certainly know one of two things. We must know that John Jones was a resident of America or of Europe; that he lived during such or

such years; for it is mockery to write the name of Mr. Jones as our ancestor if we are ignorant of when or where he lived or died, and have no data from which to approximate. Some reasonably certain dates are necessary. We could not well be ignorant of his place of residence, for if we knew his name, we should be quite sure to know also where and about when he lived or died. A marriage date is very acceptable in place or in lieu of the birth date. (Occasionally genealogists estimate the birth date and add the marriage date in the death column or above the birth date.) If there are no other dates but a death date, other facts should be at hand to indicate that the person was an adult. For instance, there may be a will in which the man is named as a witness or the wife may be spoken of as a "widow;" either of these facts would indicate adult life. In any case, however, we must be scrupulous in regard to adding the word "about" to any date except those which are established by record.

So much for the record of one man. Now we will take up the wife and children of one man and arrange them in proper order—and for this purpose we will give a model lesson prepared by the genealogist of the Young family, using the Brigham Young family as a basis.

Let us take as a model my second great-grandfather, William Young, give him a family, and study out the form in which we are to record his data, which will constitute a working model for our own lines of research.

We will begin then with William Young, about whom I have only scant information. We will take this as an example of family tradition, and later on will take up a name which has been found in books in the library; thus making our model full and complete that all may understand how to get to work.

William Young then, is the name of my second great-grandfather. When was he born, and where was he born? No one knows. What then may we set down on my pencil notebook as the beginning of our record? We say that we know his wife's name? Yes, her name is Hannah Healy. So now, let us set that much down, according to the form already given with that of John Jones, writing the name of William Young first, placing that of Hannah Healy underneath.

Why do we write her name as Healy, when we know that she was married to William Young, you ask? Can we be sure that she was married? Under any circumstances, if we know her maiden name we will use only that, and will not write her name as Young, until she has been sealed to her husband in the temple. Therefore,

her name appears as Hannah Healy. What would you do, says one, if you did not know her maiden name? Then, we would write her name as Mrs. Hannah Young. Again, what would you do if you didn't even know her Christian name? Then we would write her name as "Mrs. William Young;" and that would be permissible, as it would serve as a clue, simply, until she was baptized for and sealed to her husband, when she really would be Mrs. William Young. So then, we go on:

What about William Young's birth place? We know nothing about it, so what shall we do? Let me remember that I am acquainted with two important facts: I know that he was possessed of property and was buying and selling town lots up in Barrington, N. H., in the year 1721, and I know that he made a will in 1747; I also know that he had two children, one of whom, Joseph, was under age in 1747. So I have a date clue to work upon. Elizabeth, his first child, was married and had one child at the time of her father's will, so there is another sure date clue. Therefore, until I have more exact data, I shall set down in the death column the fact that William Young made his will in May, 1747, and died soon after, probably in same year. If his daughter was about twenty when her first child was born, June 13, 1743, that would make Elizabeth born about 1723. Then, here is a date clue for her father; if she, being the eldest child, was born about 1723, we would allow the usual twenty-five years between her birth and that of her father—making him born about 1698. Thus, we would record his birth as being "about 1698." Then, we have the place of his birth to be passed upon. We are not able to say anything about that, as he was as likely to be born in England, or Scotland, or Wales as he was in the new colonies of America. So we shall add to his birth place column, these words: "Of Hopkinton." Why? Because I know from his will that he lived in Hopkinton. Thus we have established important dates and places to write down after this man's name. Now, what about his wife, Hannah Healy? And how am I sure that she was his wife, when I know nothing of their marriage? I quote again from his will, made in 1747, and there he speaks of "his wife, Hannah Healy Young." Indeed, that is where I found that his wife's maiden name was Hannah Healy. If I do not know her birth date, then I am justified in giving her the usual time from the birth of her first child, which is twenty years, and we shall say that she, the mother Hannah, was born "about" twenty years before her first child, thus making Hannah born "about" 1703. To continue, we shall also say that Hannah, the wife, was "of Hop-

kinton," because we know that her husband lived there and she must have been with him. His wife was alive in 1769, according to court papers, so we shall write in the death date column, that Hannah died "after" 1769.

Now, we are ready to go on with the children of this couple. What were the names of William's children, and where did I get their names? It might be that I got them from some relatives of the family, or from an old Bible, or from memory. Whichever way I received them, I must set them down exactly as I received them and must put any guess work in to my record as "guesswork." So now, let us go on. William and Hannah had two children; their names were Elizabeth and Joseph. I don't know when or where either was born; but I have some clues even here. I know that the daughter Elizabeth was married to Elisha Hall and that her first child was born in 1743. So I am safe to set her birth date and with the usual allowance of twenty years between her birth and date of first child's birth. This makes her born "about" 1723; and as I know nothing about her death, except that her name appeared in the court papers of which I have spoken made out in 1769, I shall add that she too died after that date. As to her place of birth, not knowing that, I shall write ditto marks under the birth places of her parents, as she lived in the same place with her father. I go on with Joseph, the son. He was under age when his father died in 1747, and was considerably younger than his sister, as their mother and Elizabeth were made joint guardians with the pastor, Rev. Samuel Barret of Hopkinton of the minor child Joseph named in his father's will. Joseph was married in 1749, but was then very young, and his wife was considerably older than himself. So we shall put Joseph's birth date down as "about" 1730. We know that both of these, Joseph and Elizabeth, lived and died in Hopkinton, although we know nothing of their place of birth, so we shall say, they were "of Hopkinton." We know approximately of Elizabeth's death date, and are sure of Joseph's, and shall insert them in the death column.

Thus we have one generation arranged. And now, let us go right on with their children, for there begins another difficult part of our recording. Which shall we take first—the son or the daughter? Certainly we should take the eldest child, be it boy or girl. Thus, then we shall go on with Elizabeth, who married Elisha Hall. We shall give her husband's name first in the record, as that is the legal and proper way, even if the man be not one of our family line. Then we shall give the names of the children. For temple work we are not supposed to go beyond one

generation in the Hall line. Any other data about the Hall family should be taken up by some descendant of the New England Hall family in the Church. Here let me suggest something that would prove of infinite value to all families in the Church: if we know of family lines connected with our own, or bearing a surname which occurs in our record, we should furnish such a family with a duplicate of their family names as they appear in our record. For instance: if I am aware of any of the Massachusetts Hall family in the Church, it would be a courteous and a very useful thing for me to write out a transcript of this Hall line so far as I have it, and send it to the head of the Hall family. Thus he will not duplicate the work I may have done, and he may moreover secure some valuable information which he did not have, with some dates and data not here stated.

The complete record will be found on pages 20 and 21, arranged in proper form. This should be carefully studied as regards the arrangement of the names into family groups and the placing of dates and localities, both those known and those approximated. It will be seen that first, we are accurate. Tradition was recorded as such even in the matter of marriages, about which we had only family tradition. Yet the clues are too valuable to lose, so that the marriages of Susanna Young to Joseph Mousley and of William to his wife are duly recorded, with the traditional names of their children; to these names we have attached approximated dates, always being careful to so state them. Some time the records of these traditional names will be obtained by the Young family, perhaps from the towns where tradition has placed them.

Another small but necessary point: You will notice that the name of Nabby Young is written as Nabby or Abigail. It was found in the Howe genealogy that the name was printed as Abigail; while the Young family tradition has it as Nabby, so we append both names, and thus give all possible information. Nabby is a nickname of Abigail, but one might hunt a long time in a printed record for "Nabby," if the child had been christened "Abigail."

We have some traditional evidence, but much of what is given in this model lesson was obtained from the Hopkinton and Boston records. When the words "probably" or "about" are used, we may know there is doubt, and it is guesswork; if neither "probably" nor "about" is given, we may be sure there is documentary evidence for the statements recorded.

It is just as important to have some sure date clues, as it is that we have sure names. Never manufacture names. To il-

lustrate what is meant by manufactured names: we have in this model record the name, first, of Hannah Healy. If the names of her parents were unknown, it would not be right nor honest to write out their names as "Mr. Healy and Mrs. Healy," and to give a guess date for their birth. If we began such guesswork we might well go on back to the end of time manufacturing the names and probable dates of our ancestors. Thus we would have Mr. Healy, then his probable father, as "Mr. Healy," and his probable father as "Mr. Healy," and so on and on without end. Now, as a matter of history, men had no surnames before the twelfth century, and for many centuries after that names were frequently changed for any and every event or circumstance; there was no certainty about men's surnames before the seventeenth century, and even now we are not sure that our immediate forefathers married according to law. Nor are we sure of the country in which they were born, so great and constant is migration. If a careless genealogist should take, for instance, the London Marriage Register, any volume, he would find there, say, a William Young married a Hannah Smith on a certain date. The dishonest genealogist would furnish me with the name of this William Young and his wife Hannah Smith; and he would also give me a "Mr. Young" and "Mrs. Young," as the parents of said William; as well as giving also a "Mr. Smith" and "Mrs. Smith" as the parents of said Hannah Smith. Thus, instead of furnishing the two names, William Young and Hannah Smith, recorded in the book, I would be given six names, four of which would be fictitious and manufactured. This is a species of mockery that would surely offend high heaven, if it were performed knowingly and with fore-thought. But if it is or was done in ignorance, and with simple foolishness as its basis, like others of our foolish acts it can be forgiven and forgotten. Duplications sometimes occur, but can be avoided if we index our records. But let it be set down here that no manufactured names may be accepted in the temples erected to the name of Israel's God. We must recall the solemn duty that confronts us in these matters. Is not each person in the Spirit World as fixed an individuality, as concrete a personality, as are we? How can we be identified on this earth? let us ask. The means of identification must be as clear, as legally sure as would be evidence accepted here in our courts of law. Let it be graven upon the mind therefore, that there be no manufacturing of names, dates, or of any sort of genealogical information.

LESSON IV.

Numbering.

We have considered the form of the model record, the necessity of being careful and accurate, as well as using strict honesty in dealing with the dead; let us now revert to our model and discuss the manner of numbering the names which there occur. You will see that each name set down in the model has a number attached to it; some of them also a cross; while we find here and there a number repeated. We may now ask how we shall be able to tell who is who, and where each child and man comes into his family relation, without confusion or entanglement. This is indeed a most important question. It could be answered in several different methods; for instance, each family could be diagrammed in the form of a wheel or tree, as was done anciently. But in these lessons we shall consider the modern method only which has now been adopted in all the temples, and indeed is followed by most genealogists throughout the world. The tree form or the diagram form is sufficiently clear and accurate for a small line or family; but when men found that their family ran into thousands and tens of thousands, it soon became apparent that a simpler and better method of arranging their data must be found and adopted. Accordingly, genealogists worked out the idea of placing the names in generations, and then setting against each name a number, arranged consecutively in the record, that is, one name following another down the page; and this solved the whole difficulty. The card index system has become very popular with some genealogists in arranging private data, but it is not enough for those who desire to do temple work, or who wish to make a final printed work of their family

First, then, you will notice that William Young, who is first on our list, is numbered 1; his wife Hannah is numbered 2; his daughter Elizabeth is numbered 3; while her husband, whose name follows in the line below, in direct sequence is numbered 5. But notice that Elizabeth, when repeated is given her original number, which is 3. You will observe also, that there is a cross set against Elizabeth's name when it first appears, and that a cross is also set against Joseph's name. This indicates that both Elizabeth and Joseph appear again in the record as heads of families; and when they do so appear, each will be given the original number which was first given them. This would be true no matter how many other names intervened between them. Going on down the line.

HEIR IN THE FAMILY, BRIGHAM YOUNG, DEAD

NAMES	Relationship of above named to the dead.			BORN		WHERE BORN			State	Day	DIED
	Relationship of above named to the dead.	Day	Month	Year	Town	County	Year				
(According to family tradition)											
21 Joseph Mauseley	nephew-in-law	about	Dec.	1757	of Hopkinton	Middlesex	1759	Mass.			
14 Susanna Young	nephew (according to family tradition)	2			"	"		"			
<i>Children:</i>											
22 Joseph	about			1782	probably Dryden	"		N. Y.			
23 Nizola	about			1784	"	"		"			
24 Aaron	about			1786	"	"		"			
25 Eleta (or Electra)	about			1788	"	"		"			
According to family tradition)											
15 William Young	nephew	28	Feb.	1761	Hopkinton,			Mass.			
26 Mrs. William Young	nephew-in-law	about		1763	"			"			
<i>Children:</i>											
27 Orin	cousin	about		1786	"			"			1839
28 John	"	about		1788	"			"			1815
16 John Young	son	6	Mar.	1763	Hopkinton	Middlesex		"		12	Oct.
29 Nabby or Abigail Howe	"	md. 31	Oct.	1786	"			"		11	June
30 Mrs. Hannah Brown	step-son	3	May	1766	"	Schuyler		N. Y.			
<i>Children first wife:</i>		md.		1817	Tyrone						
31 Nancy	brother	6	Aug.	1786	Hopkinton	Middlesex		Mass.		22	Sept.
32 Fanny	"	8	Nov.	1787	"			"		11	June
33 Rhoda	"	10	Sept.	1789	Durham	Greene		N. Y.		18	Jan.
34 John	"	22	May	1791	Hopkinton	Middlesex		Mass.		27	April
35 Nabby or Abigail	"	23	April	1793	"			"			
36 Susannah	"	7	June	1795	"			"		16	July
37 Joseph	"	7	April	1797	"			"		10	Oct.
38 Phineas Howe	"	16	Feb.	1799	"			"		29	Aug.
39 Brigham	heir	1	June	1801	Whittingham	Windham		Ver			
40 Louisa	brother	25	Sept.	1804	Sherburn	Chenango		N. Y.			
41 Lorenzo Dow	"	19	Oct.	1807	Smyrna			"		21	Nov.
42 Edward	brother	30	July	1823	Tyrone	Schuyler		N. Y.			

you will notice that Elizabeth Hall's children are each given consecutive numbers, but no cross is placed against any of their names. That is because, even if we knew whom these Hall children married, and just what the names of these families were, we would not be justified in using them in our Young family record, for after the first generation, the married daughters of the Young family pass out of the Young record, and belong with the families into which they marry. Thus, then we pass along to Joseph Young's family. We find that his number is repeated with brackets or some other mark of identification in our pencil notebook, and in red ink in our family record of temple work. Then his wife, Mrs. Elizabeth Hayden Treadway, is number 13, which follows the consecutive numbering after Elizabeth Hall's children. Joseph had six children and against three of their names you will find crosses; this indicates, as has been explained, that these men and women appear again in our record as heads of families. Then going on down the page and the family line, we come to the third generation. In almost all printed genealogies, the number of the generation is given. You must notice that the eldest child of Joseph Young is Susanna, and she is the first recorded child in his family. It has been a custom with some recorders and genealogists to take all the sons first, and let the daughters follow after; but this gave rise to too much explanation and confusion; as the idea was founded on injustice and deserved to fail, it has fallen into disuse. Susanna Young and her husband Joseph Mousley are numbered in the same manner that her aunt Elizabeth Young and her husband Elisha Hall are—that is, her husband is given the consecutive number, but Susanna's number is repeated, and would thus be written in our pencil notebook or our family record book. Susanna's children are all given, but you will notice that no crosses appear at these names, for again we are barred from using them as heads of families, because any further information concerning them properly belongs to the Mousley family and not to the Youngs. Next comes the eldest son of Joseph Young, who is William Young, and his wife and children. If the Young family had any further information of William's children, they would gladly and rightfully use it, in this place which would be proper, but as this is all they know we will pass on to the third child and second son, John, who married Abigail Howe, and Mrs. Hannah Brown. Notice again that John Young is numbered with his original number, 16, and that his two wives, Abigail and Hannah, are given the consecutive numbers 29 and 30—that is, the numbers directly follow-

ing those of William Young's children. John's children follow on down the consecutive numbering line, and against all of them are placed crosses, because we know all of their marriages, and each will appear in the record again as the head of a family.

When recording the family of a man who has married more than one wife, write the names of the women in the exact order of their marriage; then write the names of the children of each wife, as is shown in the model. Thus, there is no chance for confusion or misunderstanding, and all is made so clear, that one can at any time tell the exact relationship of every individual in the record.

You will note that when the names of the children are written, the Christian name only is given. This applies to English and American Genealogies. In Scandinavian records, the surname usually changes with each generation, and the surname in these records is given with the Christian name. This is the rule in all written books on genealogy and in all of our temple records. When the child first appears, there is thus no doubt as to his place or relationship. The children's names are always set back a little on the page to indicate a break in the line for the catching of the eye.

In order to find the families of the children who have crosses set against their names, write in red ink on the opposite page, on the same line as the name is written: See record on page—with number——

In connection with this matter, let us add another point: It may happen that you will find some added information regarding one of your ancestors years after his name and partial family record has been inserted in your early record books; what shall be done? For instance, we may find after a while the records of additional children and wives in the families of Joseph Young; such as the marriages and children belonging to Joseph, Anna, and Ichabod Young, younger children of Joseph Young. What will the genealogist do about that? Here again the system of consecutive numbering will make everything clear and plan. No matter how many books may have been filled with records of the Young family, in one of the blank leaves of the last book, the recorder would write first, the name of this Joseph Young with his original number written in red ink; he would add the name of his wife, Mrs. Elizabeth Hayden Treadway, and in the same way he would record all of the children heretofore recorded, writing their original numbers, the second time in red ink *giving to each one thus repeated his or her original number, but writing the repeated num-*

ber in red ink. Thus we would see at a glance that these people, that is, Joseph, Elizabeth, and some of their children, had appeared in former records. Next, we would record, in their own proper order, the new names we had secured, belonging to the Joseph Young family, and these new names we would write out in ordinary form, and to each of them we would give the regular consecutive number, even if it reached into the ten thousand numbers, for each name and individual must appear in order. Thus the Young family would become fully identified to us, at least, by their numbers and names. As an additional clue we would refer the reader in each case, both in the book where Joseph is first mentioned and in the last book where additional information concerning him is given, to page so-and-so in Record so-and-so, writing this information on the line above the name. We would do this that the reader or recorder could see at a glance just where he could go for further information concerning the family of this particular Joseph Young. Thus we would join in a simple perfect chain our first and our last information, arranging each in order and yet leaving no connecting links out, which it is possible to fasten up. If our new information amounted to hundreds or thousands of new names, in the Joseph Young family, it would be better to rearrange the whole family in a separate book, and state clearly on the fly-leaf of the new book just what was contained therein and where to look for the original information concerning the first records about this particular Joseph Young.

One more detail: It will be found by many families in this Church that their names will run over one book into the second and then into a third, and so on and on. We would suggest that these books be numbered or identified with a letter or number. Book A., B., C., and so on down the alphabet. This will constitute a chain of identification for the books which will prevent confusion concerning them, making them occupy individual places in our life-work as do their contents. Thus, then, we will secure clearness, accuracy, and simplicity in the numbering and identification of our kindred dead. We also suggest adding the date on the fly-leaf when the book is opened, and the date when it is full on the last blank page of the book. We thus have a time clue to our work which is very convenient for reference.

When we have a limited knowledge of our ancestors, it is advisable to leave a few of the first pages in our record book on which to record data which we might obtain of our ancestors further back than those we already have; and begin numbering with 100 or 200 instead of 1.

LESSON V.

Heirship in Temple Work.

As a rule, the eldest living male representative of a family is the recognized heir, if he is a member of the Church; and all temple work, in the lines properly represented by him, should appear in the record as being done at his instance, that is, under his direction or with his approval. His rights, in this regard, should be sacredly respected, and no other members of the family should assume to do temple work for any individuals, in the family lines, without his knowledge or permission.

A careful observance of this rule has several advantages: first, it involves the record of temple work being kept under the direct supervision of the responsible head of the family organization, with the important purpose in view of properly systematizing that work, so that it may be done correctly and completely, eliminating the probabilities of neglect or repetition; second, the temple records, by this desirable arrangement, show that the work on specified family lines has been done at the instance of one who is the recognized heir, thus establishing a medium by which information may be easily ascertained concerning what has been done on those lines. If the work was done indiscriminately, or at the instigation of a number of persons, each assuming to work on the same family lines, without consultation with each other, confusion would be the inevitable result, repetition would be unavoidable, and it would be almost impossible to obtain desired information from the temple records.

As stated, the rule is that the eldest male representative of a family is the recognized heir. A specific reason for this is that family names are perpetuated by the males. In temple work, the relatives of a wife should be recorded separately from those of her husband, and her work should be done at the instance of the eldest male representative of her family line, or, if there is no such representative, it should be at the instance of her eldest son, always assuming that they are members of the Church.

We are asked, sometimes, "What should be done in cases where the proper representative of the family line neglects to supervise, or take any active part in the temple work, or, delays doing it, or withholds his consent for others who are interested to engage in it, or who forbids other members of the family performing the essential temple work?" The simple answer to such questions is

that, while the rights of the heir should be respected, he has no right to prevent the performance of temple work for dead kindred. That work is a sacred obligation, and it *must* be done. Every effort should be made, in kindness, to get him to perform his duty in this regard, or to allow his name to be used as the one at whose instance the work is done. If such effort is unavailing, the next eldest male (or female, if there is no male) may then assume the prerogative and duties of the eldest, in this connection.

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 dead kindred; and her name should be entered in the record as the individual at whose instance such work is done.

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 was 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.

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 ordinances 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.

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.

Your exact relationship to each individual in your ancestral line should always be stated, if possible, as that furnishes an important means of identification. This is, generally, easily accomplished by, first, establishing your relationship to the known an-

cester furtherest back in your family line. For instance, if you can not trace the line further back than your third great-grandfather, his children will include your second great-grandfather, your second great-grand-uncles and second great-grand-aunts, and your relationship to each of their descendants is readily apparent. The following table will be found useful for this purpose:

The parents of your Father or Mother are your Grandfather and Grandmother.

The parents of your Grandfather or Grandmother are your Great Grandfather and Great Grandmother.

The parents of your Great Grandfather or Great Grandmother are your 2nd Great Grandfather and 2nd Great Grandmother.

The parents of your 2nd Great Grandfather or 2nd Great Grandmother are your 3rd Great Grandfather and 3rd Great Grandmother, etc., etc.

The children of your Brother or Sister are your Nephews and Nieces.

The children of your Nephews or Nieces are your Grand Nephews or Grand Nieces.

The children of your Grand Nephews or Grand Nieces are your Great Grand Nephews or Great Grand Nieces.

The children of your Great Grand Nephews or Great Grand Nieces are your 2nd Great Grand Nephews or 2nd Great Grand Nieces, etc., etc.

Your Father's Brother or Sister is your Uncle or Aunt.

Your Grandfather's Brother or Sister is your Grand Uncle or Grand Aunt.

Your Great Grandfather's Brother or Sister is your Great Grand Uncle or Great Grand Aunt.

Your 2nd Great Grandfather's Brother or Sister is your 2nd Great Grand Uncle or 2nd Great Grand Aunt.

Your 3rd Great Grandfather's Brother or Sister is your 3rd Great Grand Uncle or 3rd Great Grand Aunt, etc., etc.

The children of your Uncle or Aunt are your (1st) Cousins.

The children of your (1st) Cousins are your 2nd Cousins.

The children of your 2nd Cousins are your 3rd Cousins.

The children of your 3rd Cousins are your 4th Cousins, etc., etc.

The children of your Grand Uncle or Grand Aunt are your 2nd Cousins.

The children of your Great Grand Uncle or Great Grand Aunt are your 3rd Cousins.

The children of your 2nd Great Grand Uncle or 2nd Great Grand Aunt are your 4th Cousins.

The children of your 3rd Great Grand Uncle or 3rd Great Grand Aunt are your 5th Cousins, etc., etc.

In temple work, you must always state your relationship to each one of the dead individuals, not their relationship to you; for instance, you must designate yourself as nephew (or niece) to your uncle or aunt, grand nephew (or grand niece) to your grand uncle or grand aunt, etc.

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.

LESSON VI.

Work in the Library: Some Standard Books.

In all countries where genealogy is studied or practiced, there are large libraries devoted exclusively to the books which pertain especially to that study. These libraries are known as Genealogical, or Historical and Genealogical Libraries, or as sometimes used in Great Britain, Antiquarian Libraries.

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 first applying to these books. The library of the Genealogical Society of Utah has quite a complete list of these 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.

What these standard books are and their contents we shall endeavor to show. The following list of English books is found in most genealogical libraries: "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, and other surname books; "Burke's Peerage, Baronetage and Knightage;" "Burke's Extinct Peerage;" "Burke's Landed Gentry;" "Burke's Commoners," Harleian Society publication; Visitations, County and

Shire Histories; printed genealogies; "The Scottish Nation;" parish records. *American Standard Books*: "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.

In Germany, the three Scandinavian countries, Holland and Switzerland, there are similar books, constituting the standard genealogical works of those countries.

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. The use of ordinary indexes or catalogues is plain to any one familiar with public libraries. The titles of books and their authors are alphabetically listed as well as the subjects, to make it easier to find what is wanted.

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.

For the British field, Mr. George Marshall, of Herald's College, London, 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.

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.

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 a confused description of 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 owners, 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.

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.

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."

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 14th, 15th, and 16th 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 Norroy ult. ann. R. Henrici*

4ti. 1412'—a period 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.

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 Crumwell, 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 booke 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 never 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.

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 England 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-seventh 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-fourth 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.

Let us now give some illustrations of the way to use these books; and as we have begun with the Young family, we will use that surname all through these lessons:

Young is a very common surname and describes the youth of the man who bore the name.

We will take up Marshall's Guide and give a brief illustration from it. Consulting the guide for Youngs (Yonge) we find a long list of references, a few of which are here given:

YONG or YONGE.—Camden Society, xli, viii; Berry's Sussex Genealogies, 269; Harleian Society, vi, 325; The Visitations of Devon, by J. L. Vivian, 840, 842.

YOUNG.—Visitations of Staffordshire, 1614 and 1663, William Salt Society, 336. Bysse's Visitations of Essex, edited by L. J. Howard, 107. Foster's Visitations of Northumberland, 128. Some Old Families, by H. B. McCall, 263. Alexander Nisbet's Heraldic Plates, 90.

In explanation of these quotations: Information concerning the English surname of Young is to be found in each of the books mentioned, in the volume or volumes named on the pages stated.

The references thus given will contain quite extended mention of the Young family; for only such are thus catalogued. Where there are but few Young names in any book, such would be passed over; but a pedigree, or an extended mention would receive attention in the Guide.

We next give an illustration from "Homes of Family Names."

YOUNG.—Distributed over the English counties, but most numerous in the south of England, especially in Gloucestershire, Somerset, Dorset, Hants and Kent. Its center in the north is in Northumberland and Durham. In the midlands it is scattered about in no great numbers; and in Norfolk and Suffolk it is supplemented or represented by Youngs. Over a large part of Scotland, but especially south of the Forth and the Clyde, Young is numerous to be found.

This list shows the comparative number of surnames to each 10,000 inhabitants in the various counties or shires where the Young name is found.

Young, Bedfordshire, 18; Berkshire, 15; Buckinghamshire, 35; Cambridgeshire, 15; Cheshire, 10; Derbyshire, 16; Dorsetshire, 45; Durham, 40; Essex, 15; Gloucestershire, 46; Hampshire, 40; Hertfordshire, 20; Kent, 35; Leicestershire and Rutlandshire, 9; Lincolnshire, 15; Norfolk, 10; Northamptonshire, 30; Oxfordshire, 15; Somersetshire, 41; Surrey, 20; Warwickshire, 15; Wiltshire, 18; Worcestershire, 22; Yorkshire, West Riding, 10; Yorkshire, North and East Riding, 11; South Wales, 8.

We will now give an illustration from Burke's "Landed Gentry"

YOUNG OF COOLKEIRAGH.

YOUNG, RICHARD ASHMUR BLAIR, Esq., of Coolkeiragh, Co. Londonderry; b. 15 May, 1877.

Lineage.—The Youngs of Coolkeiragh claim to be a branch of the ancient Scottish family of the same name, of which was Sir Peter Young, of Auldbar, who acted so distinguished a part in the political and diplomatic affairs of the reign of James VI. The first of this family who settled in the north of Ireland was,

Rev. John Young, Rector of Urney, near Strabane, Co. Tyrone; m. Elspa Douglas, and by her had a numerous family, of whom the eldest son,

James Young, of the Castle of Mullenbuoy, Co. Donegal, was father of

John Young, Esq., whose eldest son,

William Young, Esq., m. Letitia Hamilton, and was s. by his oldest son,

Alexander Young, Esq., of Coolkeiragh, m. (1st) 27 Nov., 1771, Catherine Hassard, of Garden Hill, Co. Fermanagh, and by her (who died 1782) had issue,

Richard, his heir,

William Hamilton, d. unm., 24 Sept., 1793.

Thomas, d. unm., 8 July, 1835.

Jane, m. 1790, Rev. John Benjamin Story, of Corrick Clogher, Co. Tyrone.

Letitia, m. 1795, Capt. Valentine Munbee, of Horringer, Suffolk.

Anne, deceased.

In the "Landed Gentry" this pedigree is brought down to the present, but enough is here given for illustration. It would be good practice for the student to place this small pedigree in the proper form in the pencil notebook.

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,—

January 30, 164 }
 { 8 i. e. the Civil and Legal year.
 { 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.”

LESSON VII.

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.

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 diagramming 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

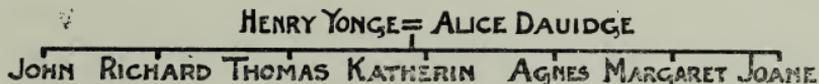
If we wish to continue this on to the fourth generation, supposing that Henry had three children, Alfred two, Sarah one, and Robert none, the diagram would look like this:

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

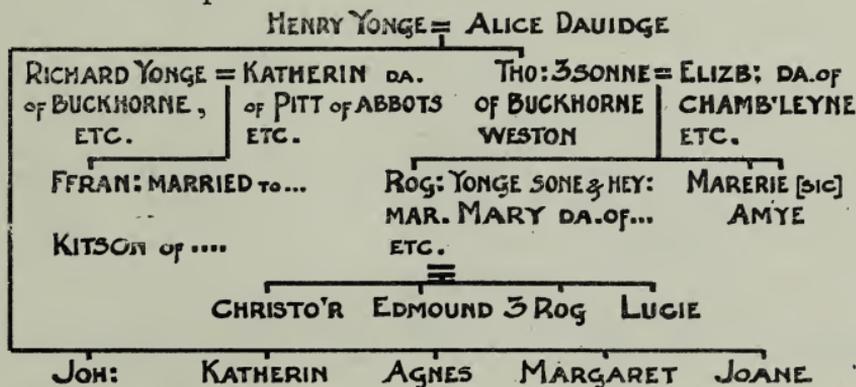
This, you will remember, is an imaginary family only, and is purposely made very simple. Much matter is usually added—the surnames of the persons whom the sons and daughters married, the date and place of birth, etc., as shown in the complete chart

or diagram taken from the Visitation of Dorset which is reproduced on page 42 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.

Henry Yonge and Alice Daudidge had seven children. Let us diagram them as follows:



This fills up our page quickly; and when we come to set the second generation in we find ourselves pressed for room. We must bear in mind that the family of married daughters need not be given, also that we shall have to draw a line down to the middle of our page in order to get all of the second generation on one page. For example:



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 = Alice da. of Rob: Dauidge
 in Com. Dorset. of the same.

Richard Yonge of Buck- = Katherin da. of Tho: 3 sonne = Elizb: da. of
 horne weston 2 sonne Pitt of Abboiz of Buckhorne Chamb'leynce of
 rector eccl'ie de Buck- Ile in Com. weston. Monckton Deu'ell
 horn weston. Som's. in Com. Wiltes.

ffran: married to
 Kitson of Batcheler
 of Deuinitie.

Rog: Yonge sone & hey: Marerie [*sic*]. Amye.
 mar. Mary da. of
 Mayowe in Com. Som'set.

Christo'r 1. Edmound 3. Rog: 2 sone of = . . . da. of W^m Lucie a da.
 Buckhorne Mullins of the
 weston. same.

Joh: Yonge of = Lucie da. of
 the same place Nicho: Joyce of
 sone & hey: 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 Buck-
 horne
 weston
 Liuinge
 1623.

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

Hen: 3 = Joane da: of James Rayer of
 sonne. 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 ætatis 24 annor.
 1623.

Christop. 2.
 Thom. 3.

Elinor
 ob. s. p'le.

Elizb. 1.

Kather. 2.

Suzan 3.

(Signed) NICHUS YONGE.

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, having the daughters to meekly follow after.

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.

sone or sonne.—son.

hey or heyre.—heir.

Dors.—Dorset.

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

mar.—married.

Livinge 1623.—living in 1623.

Christ:—Christopher.

hcyre aetatis 24 annor 1623.—aged 24 years, in the year 1623.

aetatis.—aged.

annor.—years.

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 is to be repeated later on, thus: $\times 16$. As previous lessons have explained, each person has a distinct number by which he is always known.

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.

- | | | |
|------------------|---------------|-----------------------------------|
| 1. Henry Yonge | b. about 1524 | of Buckhorne Weston, Dorset, Eng. |
| 2. Alice Dauidge | " 1531 | " " " " " |

CHILDREN :

- | | | |
|-----------------------|--------|-----------|
| $\times 3$. John | " 1549 | " " " " " |
| $\times 4$. Richard | " 1551 | " " " " " |
| $\times 5$. Thomas | " 1553 | " " " " " |
| 6. Katherine | " 1555 | " " " " " |
| $\times 7$. Agnes | " 1557 | " " " " " |
| $\times 8$. Margaret | " 1559 | " " " " " |
| $\times 9$. Joane | " 1561 | " " " " " |

3. John Yonge b. about 1549 of Buckhorne Weston, Dorset, Eng.
 10. Lucie Joyce " 1553 of Marnehull, Dorset

CHILDREN :

11. Henry " 1572 of Buckhorne Weston, Dorset, Eng.
 12. John " 1572 " " " "
 ×13. Nicholas " 1574 " " " "
 14. Henry " 1576 " " " "
 ×15. Margaret " 1578 " " " "
 ×16. Joane " 1580 " " " "
 17. Mary " 1582 " " " "
 ×18. Agnes " 1584 " " " "

4. Richard Yonge b. about 1551 of Buckhorne Weston, Dorset, Eng.
 19. Katherin Pitt " 1555 of Abbots Isle, Somersetshire

CHILDREN :

- ×20. Frances " 1575 of Buckhorne Weston, Dorset

5. Thomas Yonge " 1553 " " " "
 21. Eliz'th Chamberlayne " 1558 of Monckton, Deu'll, Wilts

CHILDREN :

- ×22. Roger " 1578 of Buckhorne Weston, Dorset
 23. Marerie " 1580 " " " "
 24. Amye " 1582 " " " "

25. Thomas Robins " 1552 " " " "

7. Agnes Yonge " 1557 " " " "

26. John Baker " 1555 " " " "

8. Margaret Yonge " 1559 " " " "

27. John Royall " 1556 " " " "

9. Joane Yonge " 1561 " " " "

13. Nicholas Yonge " 1574 living 1623

28. Susan Farwell " 1579 of Poole

CHILDREN :

29. John born 1599 of Buckhorne Weston, Dorset
 30. Christopher b. about 1601 " " " "
 31. Thomas " 1603 " " " "
 32. Elizabeth " 1605 " " " "
 33. Esther " 1607 " " " "
 34. Susan " 1609 " " " "
 35. Elinor " 1611 " " " "

36. John Hillson " 1573 " " " "

15. Margaret Yonge " 1578 " " " "

37. Robert Crases " 1575 " " " "

16. Joane Yonge " 1580 " " " "

38. Thomas Prcsleye " 1579 " " " "

18. Agnes Yonge " 1584 " " " "

39. Mr. Kitson " 1570 " " " "

20. Frances Yonge " 1575 " " " "

- 22.** Roger Yonge b. about 1578 of Buckhorne Weston, Dorset, Eng,
 40. Mary Mayowe " 1583 of Somersetshire

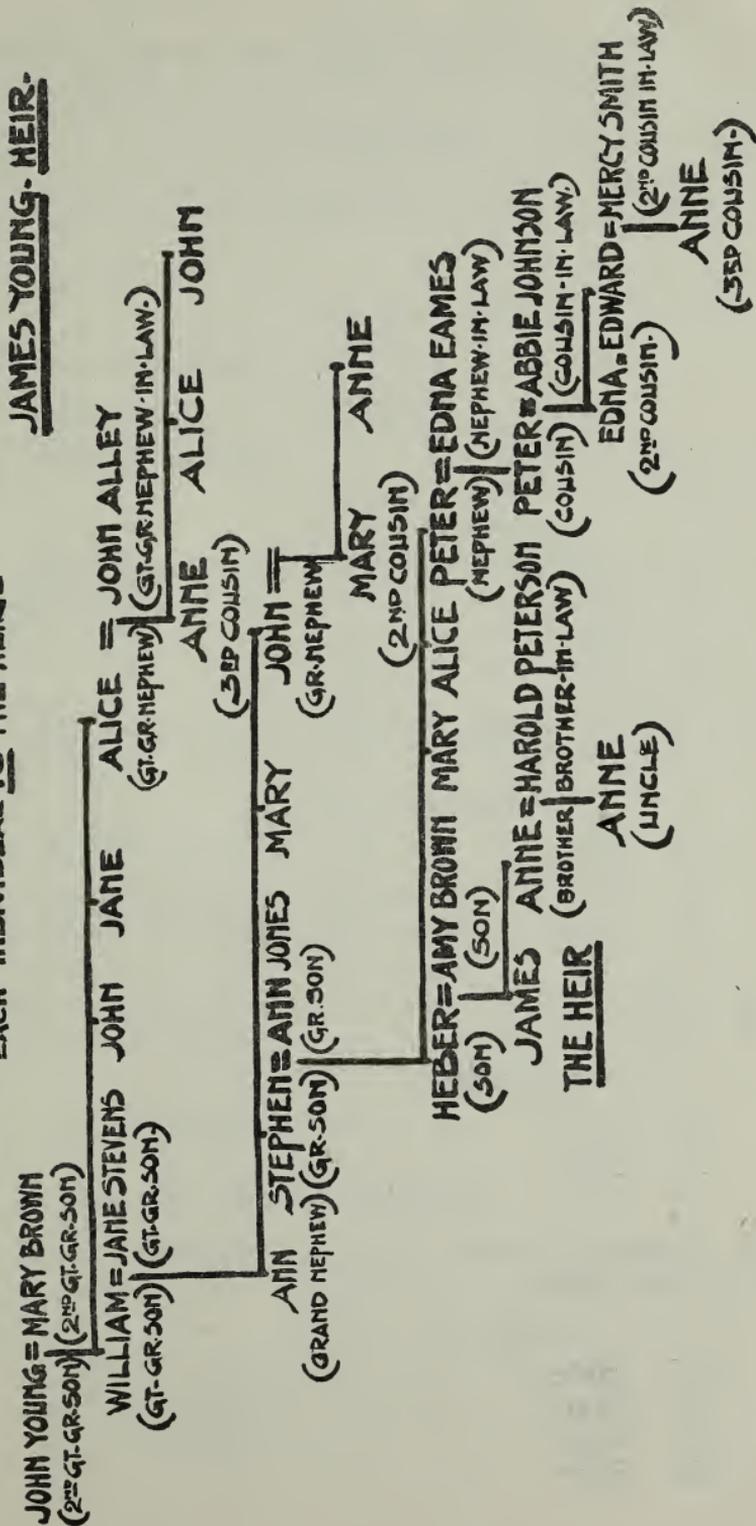
CHILDREN :

- | | | | | | |
|------------------------|---|------|----|-------------------|--------|
| 41. Christopher | " | 1603 | of | Buckhorne Weston, | Dorset |
| ×42. Roger | " | 1605 | " | " | " |
| 43. Edmond | " | 1607 | " | " | " |
| 44. Lucie | " | 1609 | " | " | " |
| 42. Roger Yonge | " | 1605 | " | " | " |
| 45. Miss Mullins | " | 1607 | " | " | " |

Some of our family records are so mixed that it is nearly impossible to straighten them out. If one has a long and complicated line of ancestry which has not been arranged or classified, an excellent way to make it plain is to place the family in a diagram. From this diagram, relationships may be found and correctly stated. The following chart is presented to aid in establishing the proper relationship of the heir to each individual in the family:

- DIAGRAM -

SHOWING THE RELATIONSHIP OF JAMES. THE HEIR TO EACH INDIVIDUAL ON THIS CHART.
 IN TEMPLE WORK, THE RELATIONSHIP IS ESTABLISHED FROM THE HEIR TO EACH INDIVIDUAL. NOT FROM
 EACH INDIVIDUAL TO THE HEIR.



The names of this family (Young) shown in the diagram, will now be reduced to the form used in the Family Record of Temple work showing the arrangement in family groups, with proper numbering, and relationships of heir to each individual. The student would do well to study these illustrations, as they are given to aid him in the construction of his own records.

THE YOUNG FAMILY,

JAMES YOUNG (No. 25) HEIR

<i>Name.</i>	<i>Relationship.</i>
1. John Young	2nd great grand son
2. Mary Brown	“ “ “ “
CHILDREN :	
×3. William	Great grand son
4. John	Great grand nephew
5. Jane	“ “ “
×6. Alice	“ “ “
3. William Young	Great grand son
7. Jane Stevens	“ “ “
CHILDREN :	
8. Ann	Grand nephew
×9. Stephen	Grand son
10. Mary	Grand nephew
×11. John	“ “
12. John Alley	Great grand nephew-in-law
6. Alice Young	Great grand nephew
CHILDREN :	
13. Annie	3rd cousin
14. Alice	“ “
15. John	“ “
9. Stephen Young	Grandson
16. Ann Jones	“
CHILDREN :	
×17. Heber	Son
18. Mary	Nephew
19. Alice	Nephew
×20. Peter	“

11.	John Young	Grand nephew
21.	Mrs. John Young	Grand nephew-in-law
	CHILDREN :	
22.	Mary	2nd cousin
23.	Anne	“ “
17.	Heber Young	Son
24.	Amy Brown	“
	CHILDREN :	
25.	James	HEIR
×26.	Anne	Brother
20.	Peter Young	Nephew
27.	Edna Eames	Nephew-in-law
	CHILDREN :	
×28.	Peter	Cousin
29.	Harold Peterson	Brother-in-law
26.	Anne Young	Brother
	CHILDREN :	
30.	Anne	Uncle
28.	Peter Young	Cousin
31.	Abbie Johnson	Cousin-in-law
	CHILDREN :	
32.	Edna	2nd cousin
×33.	Edward	“ “
33.	Edward Young	2nd cousin
34.	Mercy Smith	2nd cousin-in-law
	CHILDREN :	
35.	Anne	3rd cousin

LESSON VIII.

Family Organizations.

As to the formation of family organization, if you are interested in making your temple work forceful and effective, no matter whether you are a man or 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.

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 of your members could take up the work under the advice and with the assistance of the Genealogical Society.

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 of donations, and the other to act as secretary 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 geneal-

ogy itself, so that each family shall have one or more trained scribes in its circle.

The family organization could well 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.

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 ten dollars a month only 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.

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 should have 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 IX.

Instructions 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, similiary, 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 Deseret News Book Store. 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 persons who were married in life. In all other instances the President of the Temple must be consulted. Persons who committed 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.

LESSON X.

Making Out Temple Sheets.

As Latter-day Saints the real purpose of gathering and compiling the genealogy of our ancestors is that we might go into our Temples and there perform the saving ordinances for those of our ancestors who have died without a knowledge of the Gospel. In order to do this there is a certain amount of necessary 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 baptisms 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 be returned by the doorkeeper 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 endow-

ment, 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 record 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 will 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 inkred 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 to be entered in the "Died" column. If the information required concerning them or the children all the information is required at 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

WHERE BORN

DIED

Mark X if Endowed

Da. Mo. Yr.

Town

County

State or Country

Da. Mo. Yr.

Mark X if Endowed

CHILDREN

Outlines for Lessons in Genealogy and Temple Recording.

(Suggestive helps for Teachers.)

Introduction:

The Spirit of Elijah.

Its effects on the Church.

Its effects on the world.

Genealogical Societies.

The Genealogical Society of Utah.

(Determine if any work has already been done in the Temples for any of the lines you intend taking up).

Sources of Genealogical Information:

Personal information on hand.

Bibles; information on loose papers, temple forms, etc.

Information from living relatives and friends.

Writing to relatives, parish clerks, ministers, etc. (Forms for reply may be had at the Genealogical Society's office).

Tradition and Its uses; tombstone inscriptions.

Foreign research.

Care of genealogical information.

Family organizations as an aid in gathering information.

Recording Genealogical Information:

The importance of records (Doc. and Cov. Sections 127-128).

Note books and their uses.

Book for taking notes.

Pencil record book, and inscriptions in it, such as name, address, etc.

Family Record of Temple Work.

Names, and what they represent.

(From data gathered, arrange names in family groups according to the accepted form in the Family Record of Temple Work, the instructor to do this on the blackboard, the students in their pencil record book. The teacher might formulate a letter containing the names and points to be brought out in this and future lessons, from which to obtain data.)

Approximating Dates:

Importance of dates.

Clues for approximating dates.

The use to be made of deeds, wills, etc.

The use of "about" and "of."

(Use the family groups already on the board to develop and illustrate the method of approximating dates.)

Numbering:

The purpose and importance of (For the use of the individual.)

Repeated numbers.

Numbering additional information.

(Use the family groups on board for illustrations in numbering.)

Heirship:

Purpose of. The heir. Women in heirship.

Limitations in Temple Work:

Reasons for.

The four lines: Father's father and mother, and mother's father and mother.

(Using the names on the board, and now in the pencil record, determine the relationship of the heir to each individual, then state that relationship in the proper place.)

Review, and Discussion of Leaflet:

"Instructions Concerning Temple Work."

Making out Temple sheets:

(Take all names from board, and place them on sheets for temple work. The instructor might rule another board and do this in class. Explain the three forms of temple blanks.)

In the Genealogical Library:

1. Join the Genealogical Society if not a member.
2. Register.
3. Notify the librarian what lines are to be searched for.
4. Consult index to temple work.
5. Consult index of family histories.
6. Consult index of English or American genealogies.
7. Consult index cards of books in the library.

THE BOOKS.

English:

For general reading—"Family Names and their Story;"
"Homes of Family Names."

For Reference—Burke's Books, visitations, parish registers,
records of wills, deeds, etc., magazines.

American:

American ancestry, Savage's Genealogical Dictionary, family
histories, N. E. H. & G. Register, N. Y. G. & B. Record,
vital records of Massachusetts, state papers, etc.

Scandinavian:

Dansk og Norsk Biografisk Lexikon, Trap's Danmark, Svenska
Attartal.

German:

Deutsches Geschlechterbuch, Gothaisches Genealogisches
Taschenbuch.

Dutch:

Groot Algemeen Woordenboek.

Check off all names taken.

SALVATION UNIVERSAL



By
JOSEPH F. SMITH, JR.

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Salvation Universal.

BY ELDER JOSEPH F. SMITH, JR.

The greatest of all the gifts of God unto his children, is the gift of salvation.^a

The greatest of all his works, to bring to pass the immortality and eternal life of man, which constitutes his glory.^b

For this grand and glorious purpose, worlds are created by him and peopled with his children. He gives to them his commandments, granting the power to choose for themselves whether or not they will obey. Those who obey him in all things he has promised great blessings, they shall be added upon in his celestial kingdom for ever and ever, and shall be crowned with the fullness of his glory. But to those who reject his laws, and become a law unto themselves in unrighteousness, shall punishment be meted out according to their evil deeds.

The plan of salvation, or code of laws, which is known as the gospel of Jesus Christ, was adopted in the heavens, before the foundation of the world was laid. It was appointed there that Adam our father should come to this earth and stand at the head of the whole human family. It was a part of this great plan, that he should partake of the forbidden fruit and fall, thus bringing suffering and death into the world, even for the ultimate good of his children. By many he has been severely criticized because of his fall, but Latter-day Saints, through modern revelation, have learned that such was necessary in order that man should

^a Doc. & Cov. 6:13.

^b Book of Moses 1:39.

have his agency and, through the various vicissitudes he has to pass, receive a knowledge of both good and evil, without which it would be impossible for him to gain the exaltation prepared for him.

It was also necessary because of Adam's transgression for the Only Begotten Son of the Father to come to redeem the world from Adam's fall. This also was a part of the plan chosen before the earth was made, for Jesus is called the Lamb that was slain from the foundation of the world.^c He came and redeemed us from the fall—even all the inhabitants of the earth. Not only did he redeem us from Adam's transgression, but he also redeemed us from our own sins, on condition that we obey the laws and ordinances of the gospel.^d

“And now, behold,” said the Prophet Lehi to his son Jacob, “if Adam had not transgressed, he would not have fallen; but he would have remained in the Garden of Eden. And all things which were created must have remained in the same state in which they were, after they were created; and they must have remained for ever, and had no end. And they would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell that men might be; and men are, that they might have joy.

“And the Messiah cometh in the fullness of time, that he may redeem the children of men from the fall. And because they are redeemed from the fall, they have become free for ever, knowing good from evil; to act for themselves, and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given.

“Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil;

^c Rev. 13:8.

^d Heb. 5:9; Matt. 7:21; John 1:3-6.

for he seeketh that all men might be miserable like unto himself."^e

The primary and fundamental principles of this plan of salvation are:

First: Faith in God the Father, in his Son Jesus Christ, and in the Holy Ghost. We must accept them as the presiding authority in the heavens, who govern and control all things, who are omnipotent, just and true.

Second: We must accept the infinite atonement of Christ, believing that he is the Redeemer of the world, both from Adam's transgression and from our individual sins on condition of our repentance.

Third: We must repent of all our sins, giving our hearts to God, with the full intent of serving him.

Fourth: We must be baptized in water for the remission of our sins, by one who is called of God and clothed with divine authority to administer in the ordinances of the gospel.

Fifth: We must have the hands of those holding authority placed upon our heads, and through their ministration receive the baptism of the Holy Ghost,—the spirit of Truth and Prophecy that guides us in all truth.

Sixth: We must be willing to serve the Lord with all our heart, mind and strength, keeping his commandments even unto the end.

Upon these laws, salvation is based, and the promised blessings are unto all men. These conditions are not severe, nor grievous, and are within the power of the weakest of the weak, if they will only place their trust in their Redeemer.

All who repent and obey these laws, will be redeemed and saved from the sins of the world; but they who refuse and repent not, will have to suffer for their own sins. The Lord says: "He created man, male and female, after his own image and in his own likeness created he them, and gave unto them commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship. But by the transgression of these holy laws, man became sensual and devil-

^e II Nephi 2:22-27.

ish, and became fallen man. Wherefore the Almighty God gave his Only Begotten Son, as it is written in those scriptures which have been given of him. He suffered temptations, but gave no heed unto them; he was crucified, died and rose again the third day; and ascended into heaven, to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father, that as many as would believe and be baptized in his holy name, and endure in faith to the end, should be saved: not only those who believed after he came in the meridian of time, in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the holy Ghost, which beareth record of the Father and of the Son; which Father, Son and Holy Ghost are one God, infinite and eternal, without end. Amen.”^f

Moreover, he further says: “And surely every man must repent or suffer, for I God am endless: * * Therefore I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not! For behold, I, God, have suffered these things for all, that they might not suffer if they would repent, but if they would not repent, they must suffer even as I, which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both in body and spirit: and would that I might not drink the bitter cup and shrink—nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.”^g

These principles were taught to Adam after he was driven from the Garden of Eden, who repented and was baptized in water for the remission of his sins, and received the Holy Ghost. And Eve, when she heard the gospel plan, rejoiced, saying: Were it not for our transgression, we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal

^f Doc. & Cov. 20:18-28.

^g Doc. & Cov 19:4, 15-19.

life which God giveth unto all the obedient. "And Adam and Eve blessed the name of God, and they made all things known to their sons and daughters."^h

Thus the principles of the gospel were taught from the beginning among the children of Adam. Some believed and accepted them, many others rejected them, bringing down upon their heads the wrath of God, for his anger was kindled against them because of their rebellion. In course of time, when the inhabitants of the earth were sufficiently corrupt, he caused the floods to come upon them, sweeping them off the earth. Noah, who was a preacher of righteousness, continued to preach these saving principles. The gospel was also taught to Abraham, and has always been among men when they were prepared to receive it.

Latter-day Saints have been severely criticised by many professing Christians for believing it necessary to comply with these first principles of the gospel. We are told that such views make us narrow and illiberal, for we reject and damn all who do not accept "Mormonism" and the ministration of our elders, while they, on the other hand, give a broader interpretation of the scriptures, holding it but necessary to believe in Christ—to confess him with the mouth and to believe in the heart that Christ was raised from the dead.

Or, as it is expressed,
 Nothing, either great or small,
 Remains for me to do;
 Nothing—Jesus paid it all,
 All the debt I owe.

Nevertheless, there is but one plan of salvation, and one door into the sheepfold, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."ⁱ

We have not made the way narrow nor the gate strait, that few there be that find it! Nor was ours the edict, "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of the father."^j

The fact that certain laws must be observed, and ordi-

^h Book of Moses 5:11-12.

ⁱ John 10:1.

^j Matt. 7th chapter.

nances complied with, is not the ruling of the Latter-day Saints, but the divine mandate of the Author of our salvation, who has said he will judge all men according to their works and opportunities. We are merely complying with the teachings of the Master which we have received, and which are requisite to salvation.

If belief alone were sufficient, then even the devils, who fear and tremble, would be saved. They recognized the Savior and declared on several occasions that he was the Son of God.^k And the devils in the days of the sons of Sceva declared that they knew Jesus and Paul, yet they were far from the road to salvation.^l

Notwithstanding the apparently narrow construction of the Latter-day Saints pertaining to the scriptures—and we most emphatically declare that all men must obey these laws if they would be saved, excepting those who die without law, and therefore are not judged by law^m—we are broader and more liberal in our teachings than the believers in the faith-only theory of salvation, who would save all who profess a belief in the name of the Redeemer, but reject all others, consigning them to everlasting destruction without one ray of hope, simply because they did not confess that Jesus was the Christ. This view condemns all who lived at a time or place that the knowledge of the Redeemer of the world could not reach them. They would reject this vast majority of the human family, men, women and children, to eternal damnation, without the fault being their own!

With the Latter-day Saints this is not so. While it is true we teach that a man must comply with these principles of the gospel in order to receive salvation and exaltation in the kingdom of heaven—which is proved by many passages of scripture—nevertheless, we hold out the hope that all may be saved, excepting the sons of perdition—a class that wilfully rejects the atonement of the Savior: for the Lord intends to save all the workmanship of his hands, save these few who will not receive salvation. Our doctrine consigns none others to perdition, but holds forth the hope that all

^k Mark 5:2-9; Luke 4:33-34.

^l Acts 19:15.

^m Moroni 8:22.

will eventually be saved in the kingdom of God at some time and in some degree of glory.

Little children are redeemed from the foundation of the world through the atonement, "Wherefore, they cannot sin," the Lord has said, "for power is not given unto Satan to tempt little children, until they begin to become accountable before me; for it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hand of their fathers. And again, I say unto you, that whoso having knowledge, have I not commanded to repent?"ⁿ

He that declares that little children are born in sin, and therefore require baptism, denies the mercy of the Father and does not understand the nature and significance of the atonement. The Savior said: "Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven." The Prophet Mormon sums the whole matter up in the following words:

Little children cannot repent; wherefore it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy.

And he that saith, that little children need baptism, denieth the mercies of Christ, and setteth at naught the atonement of him and the power of his redemption.

Wo unto such, for they are in danger of death, hell, and endless torment. I speak it boldly, God hath commanded me. Listen unto them and give heed, or they stand against you at the judgment seat of Christ.

For behold that all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned, or he that is under no condemnation, cannot repent; and unto such baptism availeth nothing.

But it is mockery before God, denying the mercies of Christ, and the power of his Holy Spirit, and putting trust in dead works.

Behold, my son, this thing ought not to be; for repentance is unto them that are under condemnation and under the curse of a broken law.

And the first fruits of repentance is baptism, and baptism cometh by faith, unto the fulfilling of the commandments; and the fulfilling of commandments bringeth remission of sins.^o

ⁿ Doc. & Cov. 29:46-49.

^o Moroni 8:19-25.

The question naturally arises, if all must accept the principles of the gospel and be baptized for the remission of their sins, what of the dead who died without receiving the remission of their sins, or accepting Christ while they were in the flesh? They cannot be baptized in water now and have hands laid on their heads for the gift of the Holy Ghost, for these things of necessity pertain to this mortal probation. Therefore, it would be impossible for them to be baptized now or even after the resurrection, for they would no longer be mortal, but subject to the laws and regulations of that life which is to come. These ordinances must be performed in this life, or, if for the dead, vicariously by some one who is in mortality, the living acting as proxy for the dead. Again we hear the objection raised, that this is impossible; that one man cannot stand, or answer for another's sins; but that every man must stand for himself. This is true so far as it is possible to be done. But occasions have arisen where the man guilty of transgressing the law was unable to redeem himself. And punishment for sin, is for the propitiation of sin, and in such cases there is nothing in the scriptures forbidding one to stand vicariously for another when circumstances render it impossible for the first to comply with the law. In ancient Israel they had the scapegoat. On the head of this goat, Aaron placed both his hands and confessed over him all the iniquity of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and then sent him away "by the hand of a fit man into the wilderness." And the goat bore upon him all their iniquities into the wilderness "unto a land not inhabited:"^p This was but one instance. In various ways vicarious offerings have been made and accepted. Then why should it be considered a strange thing for the Latter-day Saints to believe that the children have the privilege to stand vicariously for their dead fathers, and by proxy perform these ordinances, that belong to this life, in their behalf?

The fact is, the whole plan of redemption is based on

^p Leviticus 16:20-22. See also Leviticus chapters 4 and 5.

vicarious salvation. One without sin standing for the whole human family, all of whom were under the curse. It is most natural and just that he who commits the wrong should pay the penalty—atone for his wrong doing. Therefore, when Adam was the transgressor of the law, justice demanded that he, and none else, should answer for the sin and pay the penalty with his life. But Adam, in breaking the law, himself became subject to the curse, and being under the curse could not atone, or undo what he had done. Neither could his children, for they also were under the curse, and it required one who was not subject to the curse to atone for that original sin. Moreover, since we were all under the curse, we were also powerless to atone for our individual sins. It therefore became necessary for the Father to send his Only Begotten Son, who was free from sin, to atone for our sins as well as for Adam's transgression, which justice demanded should be done. He accordingly offered himself a sacrifice for sins, and through his death upon the cross took upon himself both Adam's transgression and our individual sins, thereby redeeming us from the fall, and from our sins, on condition of repentance.

Let us illustrate: A man walking along the road happens to fall into a pit so deep and dark that he cannot climb to the surface and regain his freedom. How can he save himself from his predicament? Not by any exertions on his own part, for there is no means of escape in the pit. He calls for help and some kindly disposed soul, hearing his cries for relief, hastens to his assistance and by lowering a ladder, gives to him the means by which he may climb again to the surface of the earth. This was precisely the condition that Adam placed himself and his posterity in, when he partook of the forbidden fruit. All being together in the pit, none could gain the surface and relieve the others. The pit was banishment from the presence of the Lord and temporal death, the dissolution of the body. And all being subject to death, none could provide the means of escape. Therefore, in his infinite mercy, the Father heard the cries of his children and sent his Only Begotten Son, who was not subject to death nor to sin, to provide the means of escape. This he did through his infinite atonement and the everlast-

ing gospel. The Savior voluntarily laid down his life and took it up again to satisfy the demands of justice, which required this infinite atonement. His Father accepted this offering in the stead of the blood of all those who were under the curse, and consequently helpless. The Savior said, "I lay down my life for the sheep. * * * Therefore, doth my Father love me, because I lay down my life that I might take it up again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."^q

From this we see that he had life in himself, which he received from the Father, being his Only Begotten Son in the flesh. And it was this principle that gave him power to atone for the sins of the world, both for Adam's transgression and for our individual sins, from which we could not of ourselves get free. Therefore, Christ died in our stead, because to punish us would not relieve the situation, for we would still be subject to the curse even if our blood had been shed, and through his death we receive life and "have it more abundantly."

The vicarious atonement was for all, both living and dead, for as extensive as was the fall, of necessity must be the atonement. There shall, therefore, be a resurrection of the dead, both of the just and the unjust.^r This is general salvation. Our individual salvation, which determines our standing, or glory, in the kingdom of God, besides depending on the atonement of Christ, also is on condition that the laws and ordinances of the gospel are accepted and lived by us, both by the living and the dead.

This vicarious salvation for the dead is not a new doctrine. It is new and strange to this generation, it is true, but only because of a lack of comprehension of the revelations of the Lord. The Prophet Joseph Smith said it is the burden of the scriptures. It has been taught among the Lord's people from the earliest times. Enoch saw in vision the kingdoms of the world and all their inhabitants down even to the end of time. The Lord told him of Noah and the flood, and how he would destroy the people of the earth

^q John 10:15-18.

^r Acts 24:15.

for their iniquity. Of these rebellious ones who rejected the truth and paid no heed to the preachings of Noah and the ancient prophets, the Lord said: "I can stretch forth mine hands and hold all the creations which I have made; and mine eyes can pierce them also, and among all the workmanship of mine hands there has not been so much wickedness as among thy brethren. But, behold, their sins shall be upon the heads of their fathers. Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of mine hands; wherefore should not the heavens weep, seeing these shall suffer? But behold, these which thine eyes are upon shall perish in the floods; and, behold, I will shut them up; a prison have I prepared for them. And That which I have chosen hath plead before my face. Wherefore, he suffereth for their sins; inasmuch as they will repent *in the day that my Chosen shall return unto me*, and until that day they shall be in torment."^s

. From this we learn that the Lord has prepared a prison for the souls of all those who rejected the testimony of the antediluvian prophets, where they were to remain in torment until the time when Jesus should atone for their sins and return to the Father. Isaiah also says: "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." This is spoken of those who keep not the law who live in latter-days. Again, he says: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."^u This was spoken of as the mission of the Redeemer, both his work for the living and the dead who were the prisoners that were bound. When the Savior commenced his ministry, he entered into the synagogue in the city of Nazareth—his home

^s Book of Moses 7:36-39.

^t Isaiah 24:21, 22.

^u Isaiah 61:1 and 42:7.

town—on the Sabbath day, the book of Isaiah was handed him, he turned to this passage and read, closed the book, handed it back to the minister, and while the eyes of all the congregation were riveted upon him, he said: “This day is this scripture fulfilled in your ears.”^v But the Jews rejected him and his testimony, and with violence drove him from the city. Nevertheless, he continued to proclaim liberty to the captives, declaring that he came not alone to save the living but also to save the dead.

We hear the objection made from time to time, that Jesus did not come to save the dead, for he most emphatically declared himself that there was an impassable gulf that separated the righteous spirits from the wicked. In defense of their position they quote the words in Luke, 16th chapter and 26th verse, which are: ‘And besides all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot: neither can they pass to us that would come from thence.’ These words, according to the story, were spoken by Abraham’s spirit to the rich man who raised his eyes and asked that Lazarus might go touch his lips and relieve his torment. Abraham replied that it could not be for there was a gulf fixed between them that the spirit of no man could pass. Therefore, say the objectors to the doctrine of universal salvation, “it is quite evident that the righteous and the wicked who are dead, cannot visit each other, hence there is no salvation for the dead.”

This was true before the days that Jesus atoned for sin, which is plainly shown in the passage from the Book of Moses previously quoted. And it was at this period this event occurred. However, Christ came, and through his death bridged that gulf, proclaimed liberty to the captives, and the opening of this prison door to those who sat in darkness and captivity. From that time forth this gulf is bridged so that the captives, after they have paid the full penalty of their misdeeds, satisfied justice, and have accepted the gospel of Christ, having the ordinances attended to in their behalf by their living relatives or friends, receive the passport that entitles them to cross the gulf.

The Lord speaks of this himself in the fifth chapter of

^v Luke 4:16-21.

John, beginning with the twenty-fourth verse: "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

"Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."

And the Jews marveled. Perhaps they thought he meant those who were "dead in trespasses and sins" should hear his voice. At any rate they marveled. He perceived it and said:

"Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation.

Peter tells us that Christ did this very thing:

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit:

By which also he went and preached unto the spirits in prison:

Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved.^w

Why did he preach to these disobedient spirits? Surely not to increase their torment, to taunt them for not accepting of his truth in the days of the prophets! Was it to tantalize them, and make them more miserable because of the blessings they had lost! Jesus was a merciful Redeemer, who suffered as no other man suffered that he might save the children of his Father. He would take no pleasure in the suffering of the wicked. It was his nature to plead for them, to entreat his Father for mercy in their behalf. Therefore, whatever his mission was, it was one of mercy and comfort to those prisoners. Peter tells us that the object of his visit was that the gospel might be preached also to the dead, "that

^w I Peter 3:18-20.

they might be judged according to men in the flesh, but live according to God in the spirit."^x

What good reason can be given why the Lord should not forgive sins in the world to come? Why should man suffer throughout the countless ages of eternity for his sins committed here, if those sins are not unto death? There are many good, honorable men who have wilfully wronged no man, have lived to the best of their opportunities, righteously; yet have not received the gospel, for one reason or another. Where would be the justice in condemning them forever in hell, "where the worm dieth not and the fire is not quenched?" We learn from the Doctrine and Covenants, that eternal punishment, or everlasting punishment, does not mean that a man condemned will endure this punishment forever, but it is everlasting and eternal, because it is God's punishment, and he is Everlasting and Eternal. Therefore, when a man pays the penalty of his misdeeds and humbly repents, receiving the gospel, he comes out of the prison-house and is assigned to some degree of glory in the kingdom of God, according to his worth and merit.

There are three degrees of glory in this kingdom, the celestial, into which those who keep the whole law shall enter; the terrestrial, in which are found the honorable men of the world, and those who were blinded by the craftiness of men, and were overcome by the things of the world, and also those who have accepted Christ but were not valiant in his cause, and those who died without law among the heathen: the third, or telestial, is that glory which contains the great majority of mankind who differ in their glory as the countless stars of heaven. These are the inhabitants of the earth who have been unworthy, unclean, unfit for an exaltation in the other kingdoms. And still there will be some who, because of their filthiness and abominations in the flesh, will be unworthy of a kingdom of glory at all. The sons of perdition, those who are lost, having rejected the atonement of Christ and crucified him afresh to themselves, these will be cast out of the kingdom into outer darkness. All the rest shall be saved in some degree of glory in one of the three grand divisions of the kingdom of God. A full discussion of this is found in Doctrine and Covenants, section 76.

^x I Peter 4:6.

That sins are forgiven in the world to come, we need only refer to the words of the Savior :

All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.^y

Thus showing that some sins will be forgiven in the world to come. We are also informed in First Corinthians, fifteenth chapter, that "if in this life only we have hope in Christ, we are of all men most miserable." But we have hope in Christ both in this life and in the life to come. Salvation does not come all at once; we are commanded to be perfect even as our Father in heaven is perfect. It will take us ages to accomplish this end, for there will be greater progress beyond the grave, and it will be there that the faithful will overcome all things, and receive all things, even the fullness of the Father's glory.^z

Salvation for the dead was understood in the days of the primitive Christian Church, and to some extent baptisms for the dead continued to be performed until A. D. 379, when the Council of Carthage forbade any longer the administration of this ordinance and "holy communion" for the dead. Paul uses baptism for the dead as an argument against the Corinthian Saints, who, even in that day, were falling away from the true gospel. These saints understood the doctrine of baptism for the dead, yet they doubted the general resurrection. Paul argues with them thus :

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ

^y Matt. 12:32.

^z Doc. & Cov. 84:38.

be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. * * * * * Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? and why stand we in jeopardy every hour?^a

Joseph Smith, the prophet, informs us that salvation for the dead was introduced in the days of Christ who had reference to this subject when, in addressing the Jews, he said:

That upon you may come all the righteous blood shed upon the earth, from the blood of the righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation.^b

Commenting on this, the prophet said the reason that generation would have to answer for the blood of the righteous from Abel to Zacharias, was that in their day the privilege of performing the ordinances in behalf of the dead, was within their power, while it had been denied anciently.

Hence, as they possessed greater privileges than any other generation, not only pertaining to themselves, but to their dead, their sin was greater, as they not only neglected their own salvation, but that of their progenitors, and hence their blood was required at their hands.^c

In this same article the prophet declared that Obediah was speaking of salvation for the dead when he said, "And saviors shall come upon Mount Zion, to judge the Mount of Esau, and the kingdom shall be the Lord's."^d

The work of saving the dead has practically been reserved for the dispensation of the fullness of times, when the Lord shall restore all things. It is, therefore, the duty of the Latter-day Saints to see that it is accomplished. We cannot do it all at once, but will have the thousand years of

^a I Cor. 15:20-30.

^b Matt. 23:35-36.

^c *Times and Seasons* 3:761.

^d Obediah 21.

the Millennium to do it in. In that time the work must be done in behalf of the dead of the previous six thousand years for all who need it. Temples will be built for this purpose, and the labor in them will occupy most of the time of the Saints.

One of the most important prophecies, pertaining to the dead, is that of Malachi. He prophesied that the Lord would send Elijah, the prophet, before the coming of the great and dreadful day of the Lord, for the purpose of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, lest the earth be smitten with a curse, when the Lord should come. This prophecy, which is **not** understood by the world, has come to pass. When the Angel Moroni appeared to the Prophet Joseph Smith, September 21, 1823, among the passages of scripture he quoted that were about to be fulfilled, was this prophecy of Malachi's; but he quoted it with this variation: "Behold, I **will** reveal unto you the priesthood by the hand of Elijah, **the** prophet, before the coming of the great and dreadful day of the Lord, and he shall plant in the hearts of the children the promise made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming."^e

From this, we see that Elijah's mission was to restore that priesthood which would turn the hearts of the children to their fathers, according to a promise that had been made to the fathers. That it was extremely important and necessary, is shown in the fact that the whole earth would be utterly wasted at the coming of the great and dreadful day of the Lord, if this priesthood were not restored. This quotation deeply impressed the prophet at that time, although he could not understand it. Three times that night it was repeated, and again on the following day. Gradually, as link after link of the gospel chain was revealed, and the keys and powers were bestowed, the prophet increased in wisdom and knowledge. In time, a temple was built in Kirtland, but in it there was no baptismal font, or any other provision made for ordinance work for the dead. The reason is that the doctrine had not been fully revealed. This temple, how-

^e History of the Church, Vol. 1:12.

ever, served the purpose for which it was erected, a house of the Lord, where he could come, and send his angels to bestow keys and authority necessary in this dispensation. In this temple, April 3, 1836, the Savior and many of the ancient prophets appeared to Joseph Smith and Oliver Cowdery and bestowed upon their heads the keys of the several dispensations. Among these heavenly visitors came Elijah, who placed his hands on the heads of Joseph Smith and Oliver Cowdery, and gave them the priesthood spoken of by Malachi. "Therefore," said he, "the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.^f

What was the promise made to the fathers that was to be fulfilled in the latter-days by the turning of the hearts of the children to their fathers? It was the promise of the Lord made through Enoch, Isaiah, and the prophets, to the nations of the earth, that the time should come when the dead should be redeemed. And the turning of the hearts of the children is fulfilled in the performing of the vicarious temple work and in the preparation of their genealogies. Up to the time of Elijah's visit, there had been nothing done for the dead. The doctrine was not understood by the Saints, and there was no temple built where the ordinances could be performed. But as soon as this priesthood was restored, the hearts of the children commenced turning toward their fathers.

The knowledge of temple building and temple work was made known to the prophet from time to time subsequently to the 3rd of April, 1836, and he commenced to reveal these things to the Saints. In Nauvoo they were commanded to build a temple to the Lord, for only in temples can these ordinances be performed, excepting in times of extreme poverty, when they cannot build temples for that purpose. "For this ordinance belongeth to my house," says the Lord, "and cannot be acceptable to me (*i. e.*, outside of the house) only in the days of your poverty, wherein ye are not able to build a house unto me."^g As the Latter-day Saints were in this

^f Doc. & Cov. 110:16.

^g Doc. & Cov. 124:30.

poverty-stricken condition when they settled at Nauvoo, the Lord granted them the privilege of baptizing for the dead in the Mississippi river, until a place could be prepared for the ordinance in the temple. Just as soon as a font could be prepared in the temple, the Lord, by revelation, discontinued baptisms for the dead in any other place. It was October 3, 1841, when this revelation was given, and on the 8th of the following month, the font in the temple at Nauvoo was dedicated, and from that day, until the Saints were driven from Illinois, that ordinance continued to be performed by them in that house in behalf of their dead.^h After

^h Some of those who would destroy the work of God, have declared that the Church was rejected, with its dead, because the temple at Nauvoo was not finished; and, say they, the Lord, in this revelation, declared that he would give the Saints sufficient time to build a house (temple) unto him, and if they failed to build it in the sufficient time, they would be rejected with their dead. The fact is, that the Nauvoo Temple was built, and many of the Saints received their endowments in it, and labored for their dead before they were finally driven from Nauvoo by their enemies. But the meaning of this revelation is perverted; the Lord did not say he would reject the Church, with its dead, if they failed to build the temple, but that they would be rejected *if they did not perform the ordinances for their dead in the temple when it was prepared for that purpose*. Here is the commandment in question (sec. 124:31-35):

“But I command you, all ye my Saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms [*i. e.* outside of a temple] shall be acceptable unto me.

“But, behold, at the end of this appointment [*i. e.* the sufficient time] your baptisms for your dead shall not be acceptable unto me [*i. e.* outside of a temple] *and if ye do not these things* [*i. e.* temple ordinances] *at the end of the appointment*, ye shall be rejected as a Church, with your dead, saith the Lord your God.

“For verily I say unto you, that after you have had sufficient time to build a house to me, *wherein the ordinances of baptizing for the dead belongeth*, and for which the same was instituted from before the foundation of the world, your baptisms for your dead [*i. e.* in any other place than in a temple] cannot be acceptable unto me, for therein are the keys of the holy priesthood ordained that you may receive honor and glory.

“And after this time [when a house is prepared] your baptism for the dead; by those who are scattered abroad, are not acceptable unto me, saith the Lord.” [Italics and brackets are mine. J. F. S., Jr.]

arriving in Salt Lake valley, the first commandment President Young received from the Lord was to commence to build a temple where this work could be continued. The members of the Church responded, and four temples have been built, where the living now go to officiate for the dead.

The restoration of Elijah's priesthood accomplished more than the turning of the hearts of the members of the Church to their fathers, for the spirit of his mission spread forth and took hold of the hearts of the honorable men and women in the world who have been directed, they know not why, to spend their time and means in preparing genealogies, vital records and various other genealogical data, which they are publishing at great labor and expense.

It is a curious and interesting fact that the year following the coming of Elijah, the British government passed laws requiring the proper recording of records, and the filing of them in one central place. In the year 1844, the New England Historical and Genealogical Society was organized in Boston; in 1869 the New York Genealogical and Biographical Society was incorporated in New York. Other societies have been organized from time to time in America, principally in the New England States, and they are publishing quarterly genealogical magazines and registers, family

And if ye do not these things at the end of the appointment, obviously does not mean "if ye do not build a temple at the end of the appointment," as our critics infer it does, but it refers to the *ordinances* that were to be performed in the temple, and the failure on the part of the Saints to perform these ordinances for their dead was the thing that would cause their rejection with their dead, and not the failure to build the temple, which was merely the edifice in which the saving principles were to be performed. This is in harmony with the teachings of the Prophet Joseph Smith, who said that if we neglect the salvation of our dead "*we do it at the peril of our own salvation!* Why? Because we without them cannot be made perfect." (Doc. & Cov. sec. 28:15.)

The virtue of salvation for the dead is not in the structure of the temple, but in the *ordinances* which are performed in the temple. The temple is to the ordinances just what the vessel is to the life-giving nourishment it contains. Those who would reject us on a technicality, because, as they say, "we did not finish the temple," neither build temples nor perform the ordinances for the dead, wherein they prove their rejection by the Lord, according to the revelations of Joseph Smith, the prophet.

records, etc.; and are continually disseminating information regarding our ancestors, that is useful to the Latter-day Saints. The New England Society is publishing, as they express it in their magazine, "by a fund set apart from the bequest of Robert Henry Eddy," to the society, the vital records (births, marriages and deaths) of towns in Massachusetts, whose records are not already printed from the beginning to the year 1850. This is a tremendous work, many volumes of these records have been published, and others are in course of preparation.ⁱ Eventually they will be printed by this and other similar societies in Massachusetts, a state that has set the pace for her sister states to follow. There, and in other parts, these societies are protected and encouraged by legislative enactment. Besides these numerous societies engaged in this noble work, there are multitudes of individual laborers who are publishing at their own expense family genealogies and vital records that extend back for hundreds of years.

In Great Britain the work is carried on by the Harleian

ⁱ Other societies in Massachusetts are also preparing vital records, among them are the Topsfield Historical Society, the Essex Antiquarian Society, the "Systematic History Fund," Franklin P. Rice, trustee. Of this work Mr. Rice, who is a pioneer in genealogical research, says:

"I hope sometime to give in detail an account of the various undertakings in the line of record preservation with which I have been connected since I began, in the early seventies, with the idea, crude and imperfect, of subjecting to classification, for easy reference, manuscript materials in public depositories, many of which were then hidden or unknown, and in many places practically inaccessible. * * * * Thirty-five years ago the interest in such matters was mainly antiquarian, and the few examples in print in this line had been inspired from that standpoint. Genealogical research was not the powerful factor it is today. As the idea expanded and developed, I came to regard the work chiefly in its practical and scientific aspects, and I applied the term "Systematic History" as best explaining its purpose, to meet the necessities of all enquirers and investigators. * * I formulated a plan sometime before 1890 to require the towns in Massachusetts to print their records, but this met with little favor. Its substantial features are embodied in the Act of 1902. * * * Pursuing the work since 1898 under the operation of the Systematic History Fund, I have been able to secure copies and to print the vital records of more than thirty towns in central Massachusetts."

Society, the Genealogist Society, Phillimore & Company, the Lancashire Parish Register Society, the Yorkshire Parish Register Society, and similar societies in nearly all of the counties of Great Britain. These societies publish the parish registers of the several parishes in England, and to an extent in Scotland, Ireland and Wales. There is also in Great Britain Lodge's, Debrett's and Burkes' *Peerages and Visitations* which are invaluable to the searcher of genealogical information in those lands. These numerous societies and individuals in the world, upon whom the spirit of Elijah has fallen to this extent at least, are compiling, printing and distributing these records of the dead, faster than the Saints can, with their present facilities and understanding of the work, obtain them. In fact, they have far outstripped us in the race, and while we sometimes are given to boasting of the great work we are doing for the dead, it is as nothing, a mere drop in the bucket. These people and societies are helping us, should we not take every advantage of their labors and stand in the forefront, magnifying our calling and proving our birthright as the children of Ephraim?

Thus the hearts of the children are gradually, but surely, turning towards their fathers. The spirit of this work is now taking hold of the hearts of the people of Germany, Scandinavia and the continent of Europe. And why are they doing this? Because their hearts have been drawn out to their fathers, through the restoration of the keys of salvation for the dead, and they are energetically and faithfully laboring, but all the while unconscious of the full significance and worth of their labors, simply because the work appeals to them and they are fascinated by it. Surely they shall receive their reward.

While many honorable men and women in the world are accomplishing a great work in searching out and compiling genealogical data, their labors serve only as the means to the end. The greatest work, after all, devolves on the members of the Church who have the priesthood, power and privilege, to go into the temples, taking the names from these compiled records and from all other authentic sources and performing the ordinances in behalf of their dead. We live in the greatest dispensation of the world's history, that of

the fullness of times, when all things are to be gathered and restored to their proper order, ushering in the millennial reign of the Redeemer and the righteous. Do we Latter-day Saints fully realize the importance of the mighty responsibility placed upon us in relation to the salvation of the world? We are doing a great deal in the attempt to convert and save a perverse and wicked generation; we are sending hundreds of missionaries into all parts of the earth, and are spending hundreds of thousands of dollars annually in this very necessary labor, with results that are not so very startling. We are spending hundreds of thousands of dollars in the building of meetinghouses, church schools and other buildings, and in the education of the youth of Israel, in developing and improving our lands, building cities and increasing our communities, publishing periodicals and magazines, and in every way diligently striving to improve our own people, and disseminate knowledge that will convert the world to the gospel; but what are we doing for the salvation of our dead? Many there are, it is true, who comprehend this greater work, and are faithfully discharging their duties in the temples of the Lord, but of others this cannot be said. The temple in Salt Lake City has for many months been so crowded with anxious, earnest workers, that it has been necessary many times to turn large numbers away because there was not sufficient room. This is a good sign, showing the willingness and activity of the Saints. But this condition does not relieve from responsibility the inactive, dilatory members, who are doing nothing for their dead. These persons cannot expect to receive credit for what others may be doing. The responsibility rests with equal force on all according to our individual ability and opportunities. It matters not what else we have been called to do, or what position we may occupy, or how faithfully in other ways we have labored in the Church, none are exempt from this great obligation. It is required of the apostle as well as the humblest elder. Place or distinction, or long service in the Church, in the mission field, the stakes of Zion, or where or how else it may have been, will not entitle one to disregard the salvation of one's dead. Some may feel that if they pay their tithing, attend their regular meetings and other duties,

give of their substance to the poor, perchance spend one, two or more years preaching in the world, that they are absolved from further duty. But the greatest and grandest duty of all is to labor for the dead. We may and should do all these other things, for which reward will be given, but if we neglect the weightier privilege and commandment, notwithstanding all other good works, we shall find ourselves under severe condemnation. And why such condemnation? Because "the greatest responsibility in this world that God has laid upon us, is to seek after our dead."^j Because we cannot be saved without them, "It is necessary that those who have gone before and those who come after us should have salvation in common with us, and thus hath God made it obligatory to man,"^k says the Prophet Joseph Smith. From this, then, we see that while it is necessary to preach the gospel in the nations of the earth, and to do all other good works in the Church, yet the greatest commandment given us, and made obligatory, is temple work in our own behalf and in behalf of our dead.

Again the Prophet says:

Baptism for the dead is the only way that men can appear as saviors upon Mount Zion. The proclamation of the first principles of the gospel was a means of salvation to man individually, but men, by actively engaging in rites of salvation substitutionally, become instrumental in bringing multitudes of their kin into the kingdom of God. * * * This doctrine appears glorious inasmuch as it exhibits the greatness of divine compassion and benevolence in the extent of the plan of human salvation. This glorious truth is well calculated to enlarge the understanding, and to sustain the soul under troubles, difficulties, and distresses. * * * This doctrine presents in a clear light the wisdom and mercy of God, in preparing an ordinance for the salvation of the dead, being baptized by proxy, their names recorded in heaven, and they judged according to the deeds done in the boy. This doctrine was the burden of the scriptures. Those Saints who neglect it, in behalf of their deceased relatives, do it at the peril of their own salvation.^l

^j Joseph Smith in *Times and Seasons* 6:616.

^k *Ibid.*

^l *Times and Seasons* 2:545-6.

The reason our own salvation stands in jeopardy is because it is necessary that the parents and children not only receive the ordinance of baptism, but they must be joined together from generation to generation. It is necessary for us to go into the temples, be baptized, confirmed, and receive all the ordinances for our dead, just as we receive them for ourselves."^m

It is sufficient to know that the earth will be smitten with a curse, unless there is a welding link of some kind or other, between the fathers and the children upon some subject or other, and behold what is that subject? It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they nor we be made perfect without those who have died in the gospel also; for it is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed, from the days of Adam even to the present time; and not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent shall be revealed unto babes and sucklings in this dispensation of the fulness of times."ⁿ

Again, quoting from the prophet:

The Bible says, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse.

Now, the word turn here should be translated bind or seal. But what is the object of this important mission? or how is it to be fulfilled? The keys are to be delivered, the spirit of Elijah is to come, the gospel to be established, the Saints of God to be gathered, Zion built up, and the Saints to come up as saviors on Mount Zion.

But how are they to become saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations and sealing powers upon their heads, in behalf of all their progenitors who are dead, and re-

^m History of the Church, May 12, 1844.

ⁿ Doc. & Cov. 128:18.

deem them that they may come forth in the first resurrection and be exalted to thrones of glory with them, and herein is the chain that binds the hearts of the fathers to the children, and children to the fathers, which fulfills the mission of Elijah. And I would that this temple were now done, that we might go into it, and go to work and improve our time, and make use of the seals while they are on earth.

The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consummation decreed falls upon the world.^o

These passages emphasize the importance of the work for the dead, for we cannot be saved without them, nor can they be saved without us. Our salvation cannot be accomplished unless the fathers and the children are joined together, bound, sealed in perfect family order. Husbands must be united by authority to their wives; children to their parents, until there is one grand family composed of all the faithful from the beginning to the end of time, with Adam, our progenitor standing in his calling as the father of us all.

How great is the responsibility of the Latter-day Saints! No wonder the theme occupied the prophet's mind so constantly, just before his death, for upon the Saints devolves the labor of this universal redemption! Is not this the greatest, most glorious duty in the world? How terrible would be the consequences should we fail! The earth would be smitten with a curse, and utterly wasted. The work of all the dispensations would be lost, the dead as well as the living would be denied salvation. Anarchy, confusion, even chaos, would reign supreme: for this salvation must come by our endeavors, and we cannot fail. Individuals may fail to do their part, and be rejected for their failure, but the work of the Lord shall go on and increase from day to day, until redemption of the dead shall be accomplished.

If all the righteous blood from the days of Abel to the days of Zacharias, was required of the Jews in the days of Christ, because they neglected to do their duty in this regard, is it unreasonable to suppose that the blood of all the righteous from the beginning to the present day will be re-

^o History of the Church, Jan. 20, 1844.

quired of this generation? For our privileges are greater than those of the Jews in the meridian of time. Therefore it behooves each one of us to rid our garments of the blood of this generation by performing all our duties required in the gospel.

If this work must be performed for the dead from the beginning to the end of time, how is it to be done? It is an exceptional case when a family record can be traced beyond the fifteenth century with any degree of accuracy, and most all of those that can, merely give the name of the Father and first-born son, or the name of the one inheriting the estate. In extent of time three or four hundred years is but a moment. What, then, are we to do for the great multitudes of our kindred who antedate the fifteenth or sixteenth centuries, whose records were never kept, and consequently we cannot obtain? Will the Lord hold us accountable for these dead, and punish us for not doing their work, when we are powerless to act? Not in the least. The Lord requires of us that we do all we can, no more than that. He will assist us if we will try, and the way will be opened before us, as has been the case in innumerable instances, so that we can accomplish a great deal more than we at first think we can. There is enough that we can do for the dead, from the records which can be obtained today, to fill a hundred temples daily, and then we would not be through, at the rate we are working, before Christ will come to reign.

We are expected to save as many as we possibly can with the knowledge we possess, and when the Redeemer comes to reign on earth, there will be a closer communication between the mortal and the resurrected Saints who will work hand in hand in the redemption of the dead. Those who have passed beyond will then be in a position to furnish to their mortal kin all necessary names for temple work: and thus the labor for their salvation will be facilitated and more accurately done than it possibly can be done today.

Even now hundreds of thousands of records have been prepared, the names of many millions of souls have been published and are accessible to the members of the Church. Each year new genealogical records are being prepared in vast numbers more rapidly than we can do the work. And

the Saints with all their diligence, are not doing all that could be done. Comparatively, we are few in numbers, and the capacity of our four temples, limited; but we should increase the work by increasing the number of workers. When the present temples will not accommodate all who desire to attend, the Lord will require that other temples be erected.

There are in the Church today over forty-one thousand seven hundred men holding the Melchizedek Priesthood, and every faithful elder has access to the temples. Suppose that each of the forty-one thousand seven hundred elders should go to one of the temples one day each month—and where they cannot go, they might send and have the work done for them—what would be the result? The work would be done for five hundred thousand each year. If an equal number of sisters would do the same, there would be one million souls endowed every year. If we spent one day each month in the temples saving our dead, just twelve days out of the three hundred and sixty-five of the year, brethren and sisters, would any of us be doing more than our share? Could we even feel that we were doing our full duty, when the responsibility given us is so great, and “the Saints have not too much time to save and redeem their dead and gather together their living relatives, that they may be saved also before the earth will be smitten, and the consummation decreed falls upon the world? Suppose we did all this each year, in the course of a century we would have endowed one hundred million souls, which is about the present population of the United States, and a very small part of the work for those whose records we may now obtain. In the library of the Genealogical Society of Utah—which society was organized in 1894 as an aid to the Saints who desire to do temple work—situated in the Historian’s office, Salt Lake City, we have on file hundreds of records, containing millions of names that have been collected from the parish registers and other records both in the United States and Europe. These are accessible, and many are obtaining from them the names of their dead and performing in the temples the work that will merit them a place in the kingdom of God.

Again, suppose each one of us should fill out one baptismal blank of twenty names, and send it to the temple every month, it would mean that over twenty million, six-

teen thousand baptisms would be performed each twelve months. Suppose we sent such a list but twice a year, we would then baptize three million, three hundred and thirty-six thousand souls each year. Is this more than we ought to do? Is it more than we are capable of doing? It certainly is a great deal more than we are doing; and, too, there are many individuals who are baptizing more than twenty every month. If a few can do it, why can not more? The fact is, this question has not appealed to many of us, we have been so busy in other pursuits, principally in the accumulation of worldly goods that we cannot carry with us, that we have had no time or inclination to do the work for our dead. If one hundredth part of the energy expended by the members of the Church in other ways were directed in the channel of temple work where it properly belongs, we could accomplish a great deal more work than we are now doing for the salvation of the dead.

But one will say: "I have done the work for all my ancestors of whom I have any knowledge. My genealogy can only be traced to my great grandfather, beyond that all is dark. How can I be baptized each year for twenty, forty, sixty, or more of my dead when we haven't their records?" To such a person I reply: If you have done the work for all your known dead, and your record cannot be traced but one or two generations, you still have the privilege of assisting your neighbor who lacks sufficient help and therefore cannot do the work for all his dead. Assist him and assist the temples with your financial as well as your moral support, and the way may be opened before you that you can obtain more knowledge of your own dead.

There is one thing of importance, however, we must keep in mind. No person has a right to select names promiscuously of any family, and go to the temple to perform the work for them. This cannot be tolerated, for it would lead to confusion and duplication of work. Let each family do the work for their own dead kindred, as they may have the right, and if they do work for others, it must be at the instance and with the consent of the living relatives who are immediately concerned. A few individuals have desired to do the work for men of renown, generals, presidents, magistrates, and others who have risen to prominent stations in the world. One ob-

ject they apparently have in view is that they may say they have done the work for such and such persons. But there is an order in this work, as in all things pertaining to the gospel, and in no case should work be done in this manner, unless the circumstances are such that proper sanction of the temple authorities can be given.

We are also troubled at times by what are known as "link-men," individuals in the world who manufacture names so that they can complete unbroken a family line. This is done for the purpose of making money, and is, of course, knavery of the worst kind. Those who are guilty of this trickery do not understand salvation for the dead, and may not fully realize the wickedness of such a course.

Latter-day Saints should be accurate in their recording, and not depend entirely on the temple records for a history of their work. Temple record books are prepared for the use of the Saints so that each family may keep their own record of their dead. This should be done that the record may be handed down from generation to generation. Remember it is out of the records that the dead are to be judged. We should be orderly in all things, and strive to get the spirit of the work, live our religion and work out our own salvation by assisting in the salvation of our dead, for we without them cannot be made perfect.

In the words of the prophet, I shall conclude,

Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be exceeding glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained before the world was, that which would enable us to redeem them out of their prison; for the prisoners shall go free.[†]

[†] Doc. & Cov. 128:22.

