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Proceedings  
International Congress of  
Genealogy

BRIGHAM YOUNG UNIVERSITY  
PROVO, UTAH

mm  
Joseph F. Smith Jr

# International Congress of Genealogy

HELD AT  
SAN FRANCISCO, CALIFORNIA, U. S. A.  
JULY 28, 29, 30 and 31, 1915

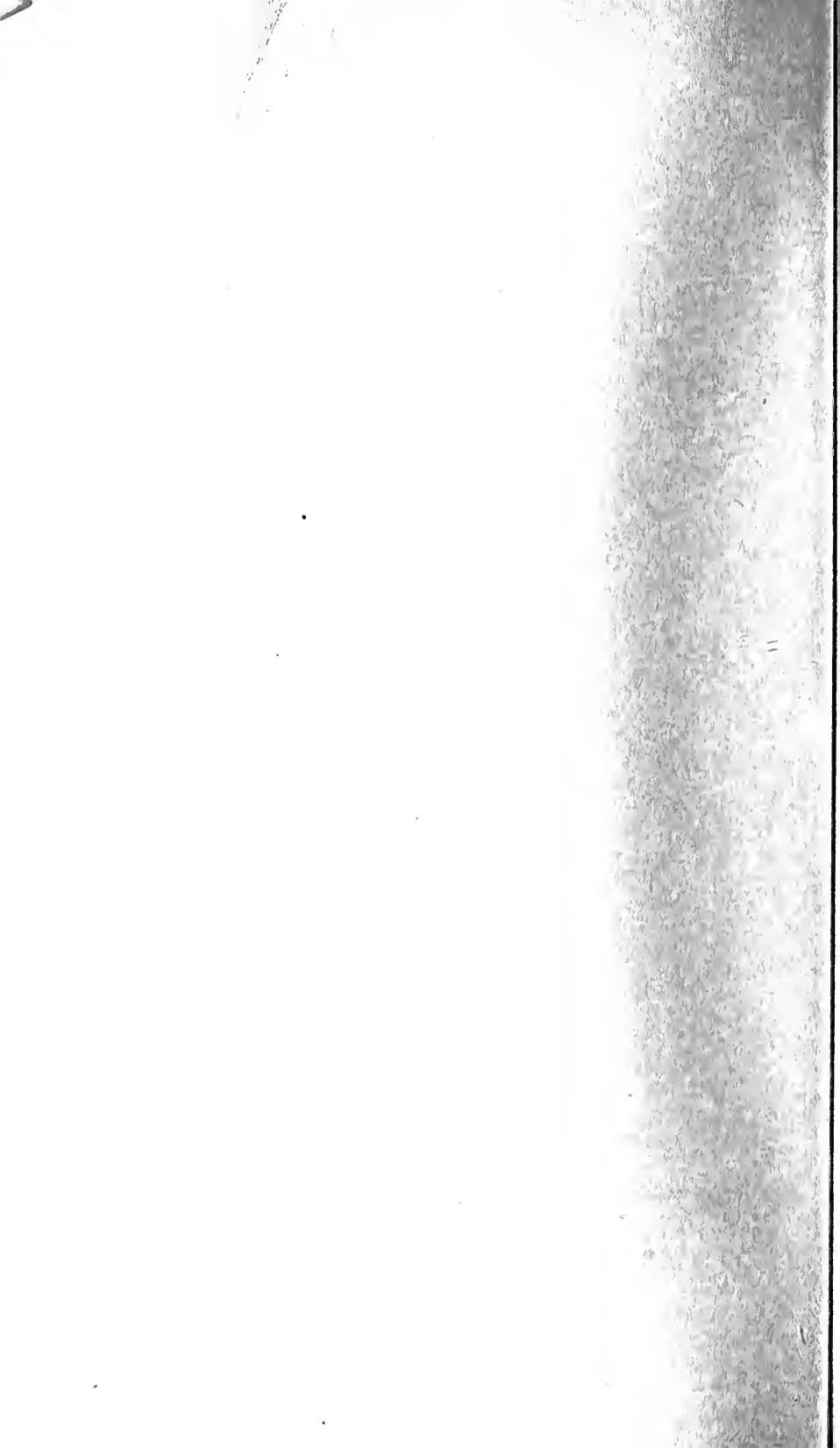
PROCEEDINGS



FRANK HERVEY PETTINGELL, PRESIDENT  
CLARENCE EDWARD HEALD, SECRETARY



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PROCEEDINGS  
INTERNATIONAL CONGRESS  
OF  
GENEALOGY



SAN FRANCISCO

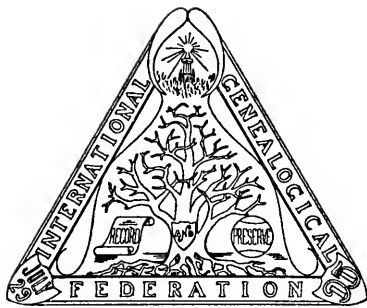
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PROCEEDINGS  
INTERNATIONAL CONGRESS  
OF GENEALOGY

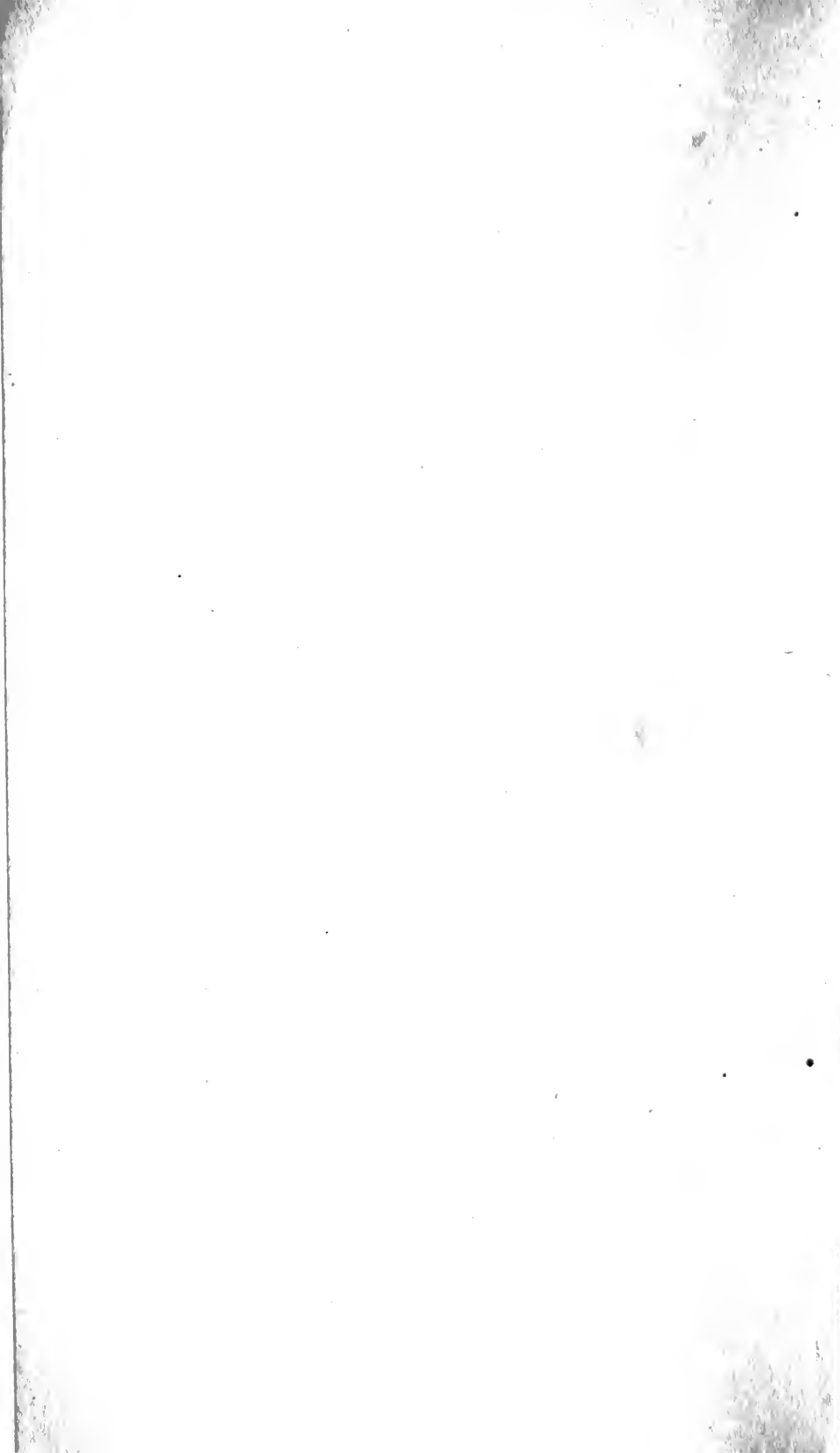
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TABLE OF CONTENTS

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<b>Title</b>		<b>Page</b>
<b>Section I--Historical</b>		
1. Foreword .....	by <i>James A. Barr</i>	1
2. History of Organization .....	by <i>Boutwell Dunlap</i>	3
<b>Section II--Proceedings</b>		
1. Summary of Proceedings .....		8
2. Minutes of Sessions .....		20
<b>Section III--Papers and Addresses</b>		
<small>n chronological order as read.</small>		
1. "Genealogy and Family Name Origins of the Chinese Race" ..	by <i>Kiang Shao Chuan Kang-Hu</i>	33
2. "Genealogical Records of the Maori of New Zealand" With tables .....	by <i>Elsdon Best</i>	46

3.	"Genealogy of the Native Hawaiians" .....	58
	by <i>Bruce Cartwright, Jr.</i>	
4.	"Genealogical Charts" (Summary of exhibit).....	60
	by <i>Sarah Louise Kimball</i>	
5.	"The Relationship Between Genealogy and Eugenics" .....	63
	by <i>Paul Popenoe</i>	
6.	"Genealogical Research Among Descendents of the Mayflower Emigrants" .....	79
	by <i>Herbert Folger</i>	
7.	"The Study of Genealogy and Its Place in the Affairs of Human Society" .....	81
	by <i>Charles G. Finney Wilcox</i>	
8.	"The House Restored" .....	91
	by <i>Marian Longfellow</i>	
9.	"Genealogical Research in Denmark" .....	95
	by <i>Th. Hauch-Fausboll</i>	
10.	"Letter from Siam" .....	99
	<i>V. Frankfurter</i>	
11.	"President's Address" (Commemorative Session).....	100
	by <i>Frank Hervey Pettingell</i>	
12.	"Address of Welcome" (Commemorative Session).....	101
	by <i>Colvin B. Brown</i>	
13.	"Response and Acceptance of Commemorative Medal" .....	103
	by <i>Henry Byron Phillips</i>	



**SECTION I**

**HISTORICAL**



# FOREWORD

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By **JAMES A. BARR**

**DIRECTOR OF CONGRESSES, PANAMA-PACIFIC INTERNATIONAL  
EXPOSITION**

---

The International Congress of Genealogy, which held its meetings in the Exposition Memorial Auditorium at the Civic Center of San Francisco, July 28th, 29th and 30th, 1915, was conceived in the active circles of the California Genealogical Society in the autumn of 1912. From the day of its conception, the idea grew within that Society and soon a committee composed of its most active members was working in full harmony with the Bureau of Conventions and Societies of the Panama-Pacific International Exposition to get in touch with the leading genealogists of the world and with the chief genealogical, historic, patriotic and family organizations to induce their co-operation and affiliation.

The Congress was held at the time originally outlined, was composed of delegates representing sixty-six (66) organizations from various portions of the United States and from other countries, which named 297 delegates to attend and participate in the Congress. It was generally conceded by those attending or taking an interest in the Congress, that it was more widely representative, truer to its original purpose, and more successful in the culmination of its conceded sentiment than any first gathering of world organizations ever held.

The International Congress of Genealogy appealed to no mercenary or commercial spirit, but was a worthy attempt by the promoters to delve deep into the sentiment of those upholding truths of the past, in a first attempt to get them to assemble, to agree upon certain methods of endeavor, to perfect standards of work and records, to exclude the spurious, the ill-gotten and the unproved, to exchange views regarding more systematic procedure, and to consider the value or relative importance of heraldry, eugenics and other problems seeming to have connection with genealogy.

All this was accomplished with little excitement and dissent during the three days' gathering and all present felt that their highest expectation had been accomplished by the appointment of a competent committee of three to make the work and the organization permanent, by taking adequate steps to organize the International Genealogical Federation.

It is hoped and believed by all those participating, that such wise and safe steps will be taken by the experienced men chosen for the task and by the persistent and timely activities carried on by the competent secretary chosen, that as a result of the First International Congress of Genealogy, an International Genealogical Federation will be organized, which will not only attract the cooperation of all deserving genealogical, historical and family organizations, but will so arrange the meetings, as to time and place, as to result in continued attendance, greater interest and the achievement of every worthy desire.

---

PERSONNEL OF THE CALIFORNIA GENEALOGICAL  
SOCIETY'S ORGANIZATION COMMITTEE.

*Chairman*

ORRA E. MONNETTE

*Secretary*

MISS CARLIE INEZ TOMLINSON

*Members*

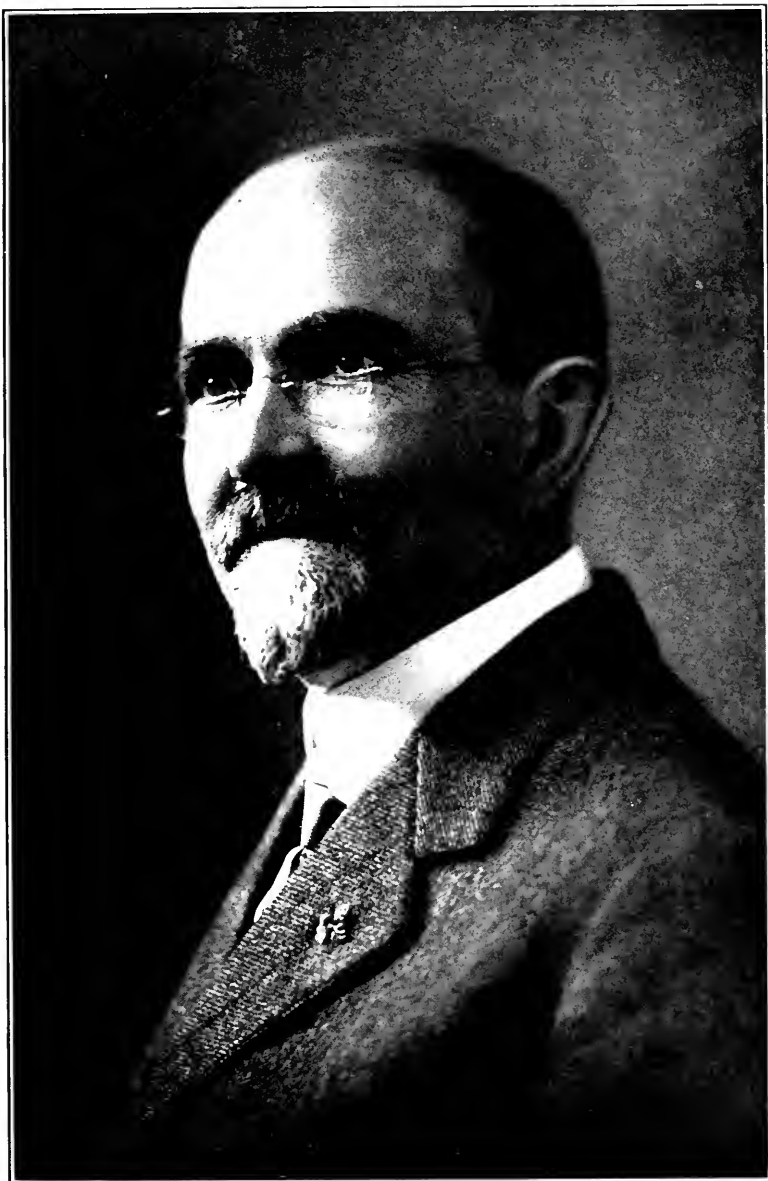
HON. BOUTWELL DUNLAP

HENRY B. PHILLIPS

MRS. LYDIA LUCELIA GILLOGLY

JAS. A. BARR





JAMES ADAM BARR



## **HISTORY OF ORGANIZATION OF INTERNATIONAL CONGRESS OF GENEALOGY**

**By BOUTWELL DUNLAP**

**RECORDING SECRETARY CALIFORNIA GENEALOGICAL SOCIETY**

Being named to give a history of the organization of the International Congress of Genealogy that its record may not be incomplete, the writer proposed in the summer of 1912 to the Hon. James A. Barr, Director of Congresses of the Panama-Pacific International Exposition, that invitations be extended by the Exposition to all genealogical, historical, family and eugenic societies and organizations to hold their general and annual meetings at about the same time at the Exposition and that they name delegates for a general congress to meet at the same time to consider subjects of related interest. Mr. Barr expressed his approval of the plan, but thought that additional results would be secured if his department should have the co-operation of the California Genealogical Society, whereupon Mr. Barr was invited to address the Society on October 5, 1915. However, it is particularly to Mr. Barr and his department at the Exposition and to the California Genealogical Society, through its members and committee, that the credit for organizing and making effective the plan is entirely due.

After Mr. Barr's address, invitations were extended jointly by the President and Directors of the Exposition and President Henry B. Phillips of the California Genealogical Society, upon behalf of the Society, to various genealogical and historical societies to hold their meetings in San Francisco. A few weeks later, on December 7, 1912, owing to the fact that the writer had emphasized the biological aspects of genealogy, he "was given," say the minutes of the Society, "full power to invite any eugenic society to meet in conjunction with the genealogical, historical and family associations at the Panama-Pacific International Exposition and to work in conjunction with Doctor David Starr Jordan to bring the International Eugenics Congress to San Francisco during the Exposition."

Invitations to organizations by this time had aroused much interest both among their members and in the press. Eventually about twenty-five of such organizations held their meetings in San Francisco at some period during the Exposition. At the same time these invitations were being issued, a large number of letters to persons and organizations asking for suggestions as to the proposed congress were sent out.

Upon April 5, 1913, the Society resolved that President Phillips appoint a "Committee upon the Organization of an International Congress of Genealogy and Eugenics." President Phillips named the following members of the Society upon this Committee: Orra E. Monnette, chairman, James A. Barr, Boutwell Dunlap, Mrs. Lydia Lucelia Gillogly, Henry B. Phillips, Miss Carlie Inez Tomlinson, secretary.

In order not to conflict with eugenic organizations and eugenics, the Committee finally decided that the name of the Congress be restricted to the International Congress of Genealogy and that such a Congress be held. However, its date was so arranged that the Congress was to meet during the week beginning Monday, July 26, 1915, succeeding the week in which the American Historical Association met and preceding the week of the annual meeting of the American Genetic Association and the Second International Conference on Race Betterment—all at the Exposition.

The Committee decided that at the Congress official delegates be limited to two from each society, association or organization with one hundred members or less, with an additional delegate for each one hundred members or fraction thereof. Invitations to name such delegates to the Congress were thereupon issued by President Henry B. Phillips upon behalf of the Society and its Committee.

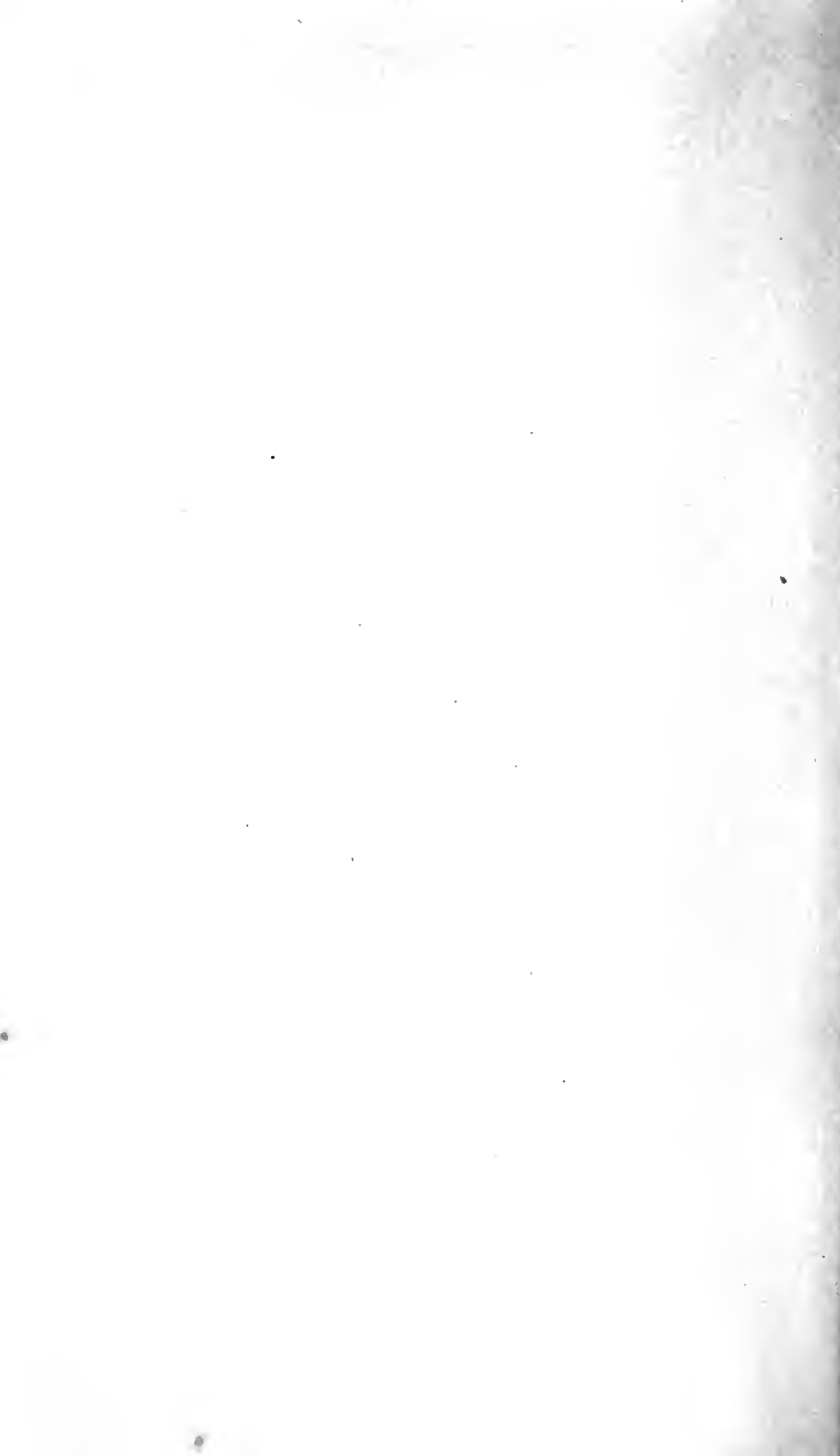
The Committee announced by circular distributed to all nations, again inviting suggestions that the tentative subjects for discussion by the Congress, would be: "(a) The relation between genealogical investigations and eugenics; (b) The establishment of a National Bureau of Heraldry in the United States, to become a recognized and accepted authority; (c) The establishment of a bureau wherein genealogists of standing shall be permitted to register so that a certain stamp of official approval may be placed upon their work; (d) Action looking to a uniform publication of the historical and vital records of various counties and States now unpublished, and the establishment of a National Bureau of Vital Records as part of Governmental records at Washington, similar to the records in the General Register Office, Somerset House, London, England."

The names of three hundred and ten societies and over two thousand specialists or individuals peculiarly interested in the subjects of the Congress were collected and corresponded with throughout the world. This correspondence has been preserved in the archives of the Exposition and contains much valuable suggestive material for use by the International Genealogical Federation.

Never has the preliminary correspondence for the organization of the first meeting of a congress been more thoroughly covered. Thousands of letters were sent and received. The writer cannot

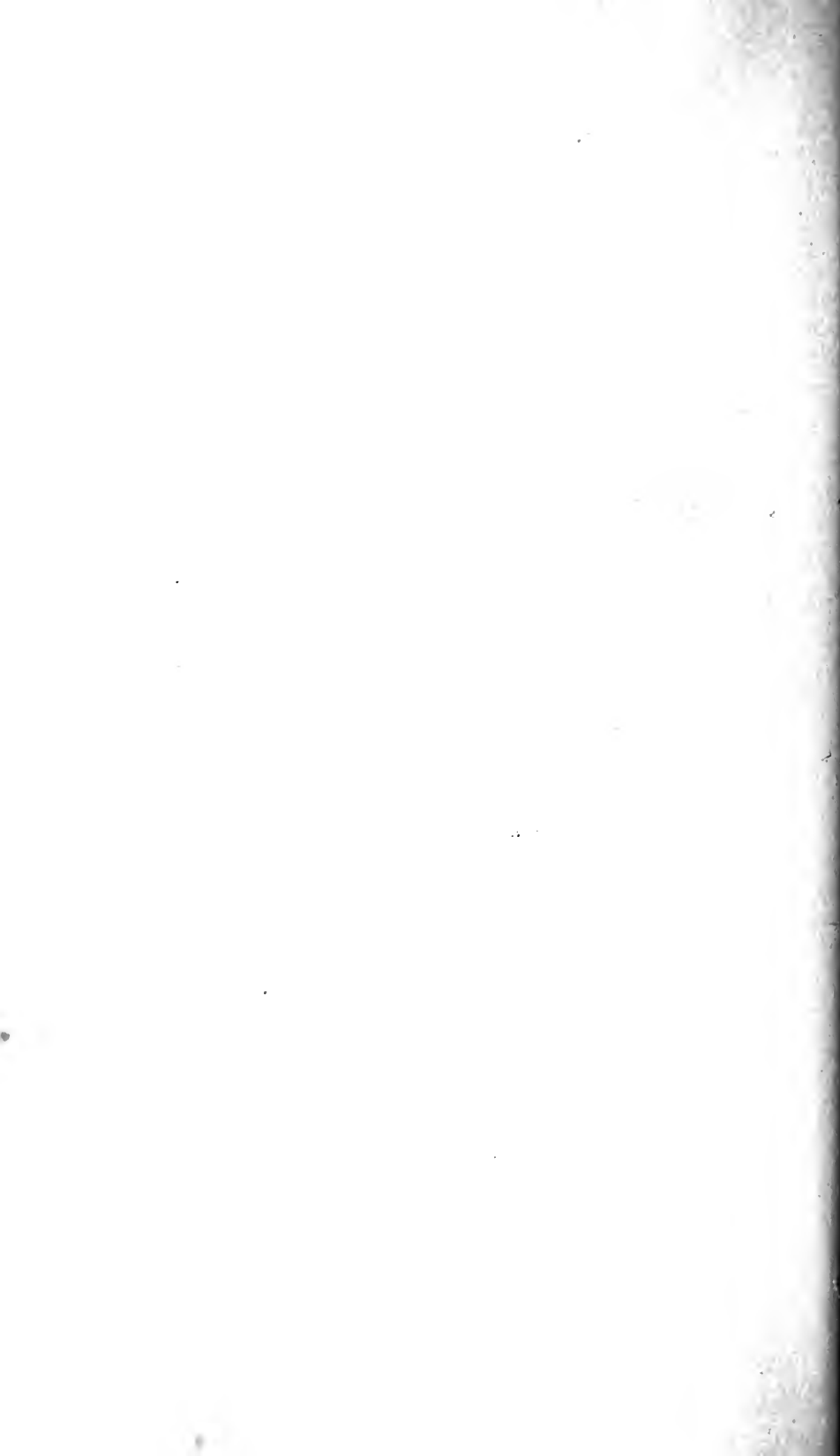


MRS. LYDIA LUCELIA GILLOGLY



allow the occasion to pass without expressing the indebtedness of all to the Hon. James A. Barr and his Bureau of the Exposition for this result. Had not the war intervened—as is shown by the letters of those organizations and individuals who expressed themselves before its outbreak as intending to be represented by delegates or in person, but who after its beginning gave notice of their inability to attend—both foreign and domestic representation would have been much larger than it was.







**SECTION II**

**PROCEEDINGS**

## SUMMARY OF PROCEEDINGS

### INTERNATIONAL CONGRESS OF GENEALOGY.



#### SESSIONS AND OFFICERS

The Congress met at San Francisco on July 28, 1915. Sessions were held during four days: July 28, 29, 30 and 31.

Mr. Orra E. Monnette acted as Temporary Chairman pending the formation of a regular organization; the Congress organized by electing the following officers:

President, Mr. Frank Hervey Pettingell.

Secretary, Mr. Clarence Edward Heald.

Assistant Secretary, Miss C. I. Tomlinson.

Such committees as were required to handle the affairs of the Congress were appointed from time to time. A list of all Committees is given on a later page.



#### ORGANIZATIONS REPRESENTED

The following organizations were represented by delegates:

1. National Society, Americans of Royal Descent.
2. The Society for the Preservation of New England Antiquities, Inc.
3. College of Arms & Seignorial Court of Canada.
4. The Edward Bangs Descendants.



FRANK HERVEY PETTINGELL



5. The Bates Association.
6. Descendants of James Burton of Dent, Yorkshire, England.
7. California Genealogical Society.
8. Child Family Association.
9. The Doane Family Association of America.
10. The Donegal Society of Lancaster County, Pa.
11. Emery Family Association.
12. Order of the Founders and Patriots of America.
13. New Jersey Society of the Order of the Founders and Patriots of America.
14. Frost Family Association of America.
15. Society of Genealogists of London.
16. The National Genealogical Society.
17. Goodwin Family Association.
18. New England Historic Genealogical Society.
19. Society of the Descendants of Pilgrim John Howland of the Ship Mayflower.
20. The Huguenot Society of America.
21. American Irish Historical Society, California Chapter.
22. Imperial University of Japan, Tokyo.
23. The Jewett Family of America.
24. Kimball Family Association of California.
25. The Lindsay Family Association of America, Inc.
26. Maine Genealogical Society.
27. Society of Mayflower Descendants in the State of California.
28. Old Plymouth Colony Descendants Society.
29. Parker Historical and Genealogical Association.
30. Solomon Peirce Family Association.
31. Pike Family Association.
32. National Society of the Sons and Daughters of the Pilgrims.
33. Edmund Rice Descendants.
34. Daughters of the American Revolution, California Society.
35. Sons of the Revolution (National Society).
36. Society, Sons of the Revolution in the State of California.
37. California Society, Sons of the American Revolution.
38. The Robinson Genealogical Society.
39. The Smalls of America.
40. Tower Genealogical Society.
41. The Genealogical Society of Utah.
42. The Stone-Jones Genealogical Society.
43. The Order of Washington.

44. National Womans' Relief Society (Genealogical Extension Division).

45. Wilcox and Allied Families.

46. Mitchell Family Association.

In addition to the above list the following societies recognized the Congress by appointing delegates. Many of these delegates, though unable to be present, sent messages of good will:

47. Society of the Descendants of Robert Bartlet of Plymouth, Massachusetts.

48. Bicknell Family Association.

49. Nathaniel Brewster Family Association.

50. The Captain Deliverance Browne Association.

51. Colonial Daughters.

52. American Society of Colonial Families.

53. Society of Colonial Wars in the State of Connecticut.

54. Descendants of John Folsom.

55. Western Hampden Historical Society, Inc.

56. Marshfield Historical Society.

57. The Historical Society of Montgomery County, Pa.

58. Historical Society of New Mexico.

59. The Irvine Society of America.

60. Louisiana Historical Society.

61. The McDowell Clan.

62. Missouri Society, Sons of the Revolution.

63. The Colonel Daniel Putnam Association, Inc.

64. The Shedd Family Association.

65. Underhill Society of America.

66. Worcester Family Association.



### DELEGATES PRESENT

---

Following is the list of delegates present (numbers refer to preceding list of societies) :

NAME.	SOCIETY.
Mrs. Inez Knight Allen.....	(41)
Lewis Anderson .....	(41)
Nephi Anderson .....	(41)
Mark Austin .....	(41)
Mrs. Gertrude L. Baerd.....	(44)
George Anderson Bangs .....	( 4 )
Miss Minerva Leantine Barker.....	(42)
Mrs. Vincy R. Stone Barker.....	(42, 44)
James L. Barr.....	( 7 )
Mrs. Clara M. Bartholomew.....	(42)
Henry L. Bates .....	( 5 )
Louisa B. Benson .....	(44)
James Blake .....	(41)
Thomas Edward Bond.....	(24)
Mrs. Anna Borland .....	(34)
R. L. Bybee.....	(41)
Miss Lillian Cameron .....	(41)
Annie Wells Cannon .....	(44)
Mrs. Harriet Dudley Chapman.....	( 7 )
Unity Chappel .....	(44)
Joseph Christenson .....	(41)
Lucy Clapper .....	(23)
Mrs. D. H. Colcord .....	( 2 )
Mrs. Nathan Cole .....	(34)
Mrs. Sarah Pike Conger.....	(31)

Etta Pearl Dam .....	(30)
Francis Herbert Dam.....	(30)
Miss Edna May Davis .....	(44)
Jeremiah Deasy .....	(21)
Willis Milnor Dixon.....	(13, 35, 58)
George Howard Robinson Doane.....	( 9 )
Mrs. Thomas B. Dozier.....	(34)
James Duworth .....	(41)
Boutwell Dunlap .....	( 7 )
J. M. Eddy.....	(28)
Jane Jennings Eldredge.....	(44)
Miss Jessie F. Emery.....	(11, 18)
Mrs. S. A. Mitchell Farr.....	(46)
Walter H. Faunce.....	(28)
Herbert Folger .....	(27)
Mrs. Susanna Pike French.....	(31, 34)
Norman S. Frost.....	(14, 33)
Mrs. Susa Young Gates.....	(18, 41)
Heber J. Grant .....	(41)
Lenora T. Harrington.....	(44)
Clarence E. Heald .....	(31)
Aroetta Hale Holgate .....	(44)
Miss Mabel Hoyt .....	( 4, 14)
Mrs. Janette A. Hyde.....	(44)
Miss Annis C. Jewett.....	(23)
A. E. Jewett .....	(23)
E. L. Jewett .....	(23)
George A. Jewett .....	(23, 18)
J. M. Jewett .....	(23)
Mrs. Jessie P. Jones.....	(41)
Miss Sarah Louise Kimball.....	(17, 24, 27)
Hilda H. H. Larson.....	(44)
Anna Jewett LeFevre .....	(23)
James W. Lesueur.....	(41)
Mrs. C. F. Lewis.....	(34)
Edwin B. Lindsay .....	(25)
Mrs. Amy B. Lyman.....	(44)
Annie Lynch .....	(44)
Mrs. J. C. Lynch .....	(34)
Mrs. Walter Damon Mansfield.....	(1, 15)



Georgina G. Marriott.....	(44)
Mrs. Elizabeth C. McCune.....	(41, 44)
Elizabeth C. McDonald .....	(44)
Miss Sarah M. McLillard.....	(44)
Frederick A. H. F. Mitchell.....	(41, 46)
Orra Eugene Monnette.....	(3, 12, 13, 20, 36, 43)
John Tower Morrison.....	(40)
N. Murakami .....	(22)
B. M. Newcomb .....	(2, 27)
R. C. O'Conner .....	(21)
Miss Susanne R. Patch.....	(34)
Mrs. George W. Percy.....	(26)
T. A. Perkins.....	(37)
Frank Hervey Pettingell.....	(2, 36, 18)
Henry Byron Phillips.....	(16, 32)
Miss Catherine G. Pike.....	(31)
Alvin Plummer .....	(7)
Frank T. Pomeroy .....	(41)
A. P. Renstrom.....	(41)
William B. Rice.....	(33)
Joseph E. Robinson.....	(41)
Frederick Scholes .....	(41)
Artemesia Segmiller .....	(44)
Joseph F. Smith Jr.....	(41)
Mercy R. Stevens.....	(44)
Mrs. Emily W. Stockdale.....	(18)
Mrs. Carrie S. Thomas.....	(44)
Mrs. Elisha Tibbits .....	(10, 34)
Mrs. Lora A. Underhill .....	(39, 18)
James B. Walkley.....	(41)
Miss Miriam K. Wallis.....	(20)
Mrs. Edmund Cottle Weeks.....	(38)
Mrs. Emmeline B. Wells.....	(44)
Miss Elizabeth A. Wilbur.....	(19)
Charles G. Finney Wilcox.....	(45)
Mrs. Elizabeth Wilcox .....	(44)
Mrs. B. S. Wilkins .....	(34)
Laura N. Williams .....	(44)
Lily Wostenholm .....	(44)
Mrs. Daniel R. Wood .....	(34)

## PAPERS PRESENTED

The following papers were read:

- “Genealogical Records of the Maori of New Zealand,” by Elsdon Best, Wellington Philosophical Society, Wellington, New Zealand.
- “Genealogy and Family Name Origins of the Chinese Race,” by Kiang Shao Chuan Kang-Hu.
- “Genealogy of the Native Hawaiians,” by Bruce Cartwright Jr., Ph. B., of Honolulu.
- “The Relationship Between Genealogy and Eugenics,” by Paul Popenoe, American Genetic Association, Editor of “Journal of Heredity.”
- “The Study of Genealogy and Its Place in the Affairs of Human Society,” by Charles G. Finney Wilcox of Brooklyn, N. Y.
- “Genealogical Research Among Descendants of Mayflower Immigrants,” by Herbert Folger of the Society of Mayflower Descendants in the State of California.

The following papers, prepared for the Congress, were ordered printed with the other proceedings as they were either not received in time or for some other reason could not be included in the program as presented:

- “The House Restored,” by Marian Longfellow of The Descendants of Robert Bartlet, Esq., of Plymouth, Massachusetts, Inc.
- “Genealogical Research in Denmark,” by Th. Hauch-Fausboll, Dansk Genealogisk Institut, Copenhagen.

The addresses delivered at the Commemorative Session at Recital Hall, Exposition Grounds, were:

- President’s Address, by Mr. Frank H. Pettingell, President of the Congress.
- Address of Welcome and Presentation of Medal by Mr. Colvin B. Brown of the Board of Directors of the Panama-Pacific International Exposition.
- Response and Acceptance of Medal by Mr. Henry B. Phillips of the California Genealogical Society.



CLARENCE EDWARD HEALD



## INTERNATIONAL FEDERATION

Perhaps the most important action of the Congress was that looking to the perpetuation of its activities through the organization of an International Genealogical Federation, the objects of which will be:

- a. To collect, preserve and render available genealogical and historical records.
- b. To procure legislation establishing adequate systems of collecting and maintaining vital statistics and records.
- c. To secure the establishment of an international bureau for the registration of pedigrees, coats-of-arms, etc.

It is proposed that such Federation include the following classes of membership:

- a. Genealogical organizations.
- b. Historical organizations.
- c. Family associations.
- d. Individual membership.

The details of the actual organization of this Federation are entrusted to the following Organization Committee, which was given full power to act on behalf of the Congress, including power to add to the membership of the committee:

Mr. Henry B. Phillips, delegate from the National Genealogical Society, *Chairman*.

Mr. Orra E. Monnette, delegate from the Huguenot Society of America.

Mr. B. M. Newcomb, delegate from the Society for the Preservation of New England Antiquities.

Mr. Clarence E. Heald, delegate from the Pike Family Association, *Secretary and Custodian*.

## RESOLUTIONS

A resolution was passed memorializing the United States Government to the following effect :

To take such steps as may be necessary to establish and maintain a National Bureau of Registration of Vital Statistics, either by enlarging the scope of the Bureau of the Census or the establishment of a new department.

Such Bureau to make and file copies of all authentic vital statistics now on record in the various counties of the entire country.

That the Congress of the United States enact laws making compulsory the registration of adequate vital statistics throughout the country.

A committee was appointed with Dr. Alvin Plummer of San Francisco at its head, to further the principles expressed in the above resolution.

With a special view to making the registration of voters of more value to the searcher of genealogical data, the following resolution was adopted :

*Resolved*, That it is the sense of this Congress that all Public Record blanks be so changed as to provide actual date and place of birth, marriage and death, father's name and mother's maiden name wherever age and country or state is now required.

The following resolution was passed, exemplifying the attitude of the Congress toward the use of genealogical data in working out the problems of eugenics :

*Resolved*, That one of the objects of the International Genealogical Federation shall be the collection and preservation of genealogical data for eugenic purposes and that the committee of organization of said International Genealogical Federation is hereby instructed to provide for the collection and preservation of said genealogical data for eugenic purposes.

## VOTES OF THANKS

During the sessions of the Congress the following Votes of Thanks were passed (given in chronological order) :

To Mr. Kiang Shao Chuan Kang-Hu for preparing, and Mr. Henry B. Phillips for rendering into English, an able paper on "Genealogy and Family Name Origins of the Chinese Race."

To the California Genealogical Society for their delightful entertainment of the visiting delegates at the Fairmont Hotel on Thursday, July 29, 1915.

To Mr. H. B. Phillips and his able co-workers who have prepared the programs and arranged the sessions of this Congress.

To Mr. Frank H. Pettingell, the President, and Mr. Clarence E. Heald, the very efficient Secretary of the Congress for the able and courteous manner in which they have managed the affairs of the Congress.

To Miss Sarah Louise Kimball, one of the foremost genealogists of the Pacific Coast, for her distinguished work in preparing the way for this Congress and aiding in the success of its sessions.

To all those in foreign lands who had contributed papers, with instructions to the Secretary to write them notifying them of this action and expressing our appreciation.

To Professor N. Murakami for his courteous promise to contribute an article on Genealogy in Japan to be printed with the proceedings of the Congress.



## FINANCIAL

The money required to meet current expenses of the Congress was raised by means of an assessment of \$1.00 on each of the societies or organizations represented; thirty-four out of the forty-six paid this on the day the assessment was announced.

## LIST OF OFFICERS AND COMMITTEES

The officers and committees of the Congress were as follows:

## OFFICERS.

*President*—Mr. Frank Hervey Pettingell of Los Angeles, Cal.

*Secretary*—Mr. Clarence Edward Heald of San Francisco, Cal.

*Assistant Secretary*—Miss Carlie Inez Tomlinson of San Francisco, Cal.

## COMMITTEES.

*On Credentials*—

Clarence E. Heald, Chairman.

Miss C. I. Tomlinson.

*On Program*—

Henry B. Phillips, Chairman.

B. M. Newcomb.

Mrs. Susa Y. Gates.

Mrs. Lora A. W. Underhill.

Miss Jessie F. Emery.

*On Ways and Means*—

Joseph F. Smith Jr., Chairman.

Willis M. Dixon.

Norman S. Frost.

Mrs. Isaac N. Chapman.

T. Edward Bond.

*On Permanent Organization*—

Orra E. Monnette, Chairman.

B. M. Newcomb.

Joseph F. Smith Jr.

Mrs. Lora A. W. Underhill.

Mrs. W. D. Mansfield.

Mrs. Susa Y. Gates.

Mrs. B. S. Wilkins.

Mrs. I. N. Chapman.

T. A. Perkins.

*On Establishment of a National Bureau of Vital Statistics*—

Dr. Alvin Plummer, Chairman.

Mrs. Susa Y. Gates.

Henry B. Phillips.

Clarence E. Heald.

Orra E. Monnette.

T. A. Perkins.

B. H. Newcomb.



ORGANIZATION COMMITTEE OF INTERNATIONAL  
GENEALOGICAL FEDERATION.

---

HENRY BYRON PHILLIPS, CHAIRMAN  
*Delegate from the National Genealogical Society.*

ORRA EUGENE MONNETTE  
*Delegate from the Huguenot Society of America.*

BETHUEL MERRITT NEWCOMB  
*Delegate from the Society for the Preservation of  
New England Antiquities*

Its Secretary and Custodian is:

CLARENCE EDWARD HEALD  
1215 Van Ness Avenue, San Francisco, Cal., U. S. A.

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**MINUTES OF SESSIONS****INTERNATIONAL CONGRESS OF GENEALOGY**

SAN FRANCISCO CIVIC AUDITORIUM, HALL F.



WEDNESDAY, JULY 28, 1915, 10:30 A. M.

The Congress was called to order by Mr. Henry Byron Phillips, President of the California Genealogical Society, who introduced Mr. Orra Eugene Monnette as Temporary Chairman.

Mr. Monnette took the chair, and named Mr. Clarence E. Heald, Temporary Secretary, and Miss C. I. Tomlinson, Temporary Assistant Secretary.

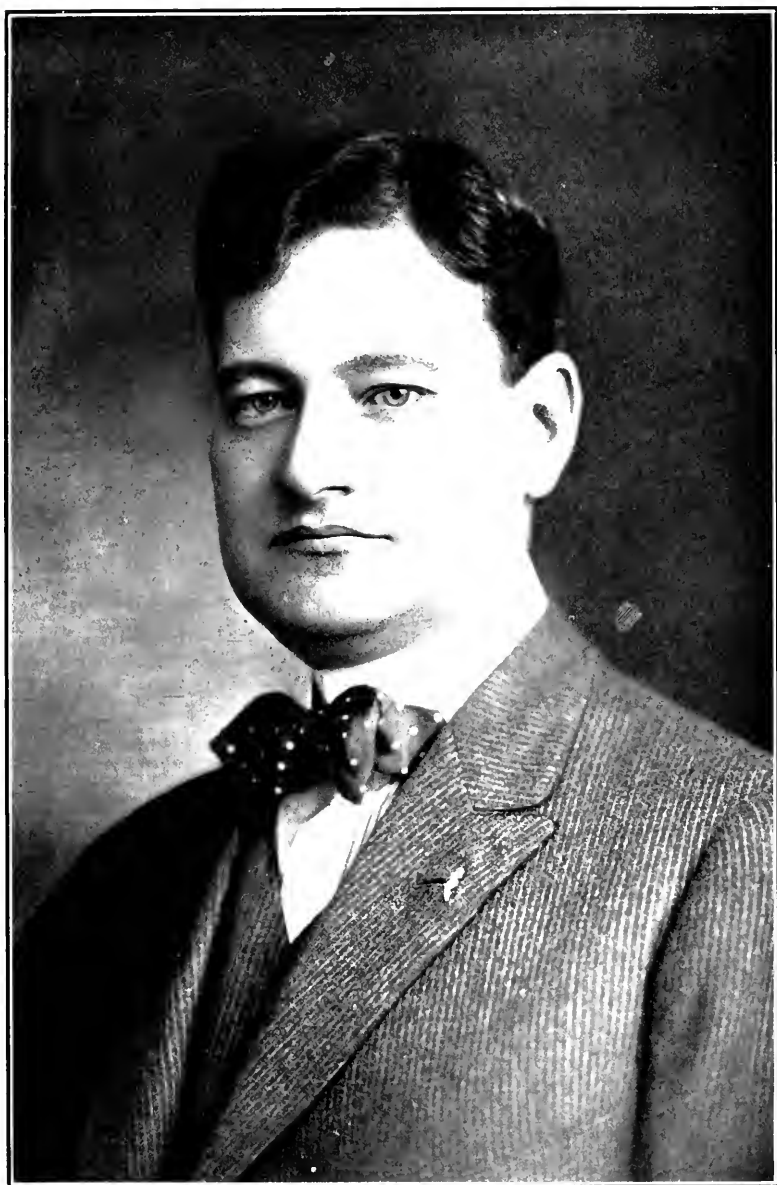
In a brief and appropriate address Mr. Monnette then extended a warm greeting to all the delegates, informing them that no hard and fast program had been laid down for their proceedings, but that on the contrary the work of the Congress lay entirely in their own hands.

A motion was made to the effect that the temporary organization be made permanent; Mr. Monnette declared that while he appreciated the honor conferred upon him, it would be impossible for him to accept the Presidency of the Congress because his business engagements would permit him to remain in the city but two of the three days set for its sessions.

Mr. H. B. Phillips moved that Mr. Frank Hervey Pettingell be named President. The motion was seconded by Mr. Norman S. Frost, and carried unanimously.

Mr. Pettingell took the chair and after expressing his appreciation of the action of the Congress called upon Mr. James A. Barr, Director of Congresses of the Panama-Pacific International Exposition, for a few remarks.

Mr. Barr told briefly of the inception and growth of the plans for this Congress, stating that sixty societies had notified him that they had named delegates. He also declared this to be the first International Congress of Genealogy ever held in America, as well as the first genealogical meeting to receive recognition from an international exposition and a place on its program. Among the 852 bodies meeting here during the Exposition year twenty-five are genealogical organizations. On behalf of the Exposition he extended a cordial invitation to all to visit and study the World University exemplified by the Exposition itself.



ORRA EUGENE MONNETTE



Hon. Joseph F. Smith Jr. was then introduced to the Congress. He expressed the thanks of the delegates to the Genealogical Society of California and to the Panama-Pacific International Exposition for the invitation to all genealogical societies to gather here to further their mutual interests. He stated that one important thing to be considered was the system of arranging and recording genealogical data. There are now in use many systems and classifications; some difficult and some simple. A uniform system would be a great advance in placing genealogical research on a better basis. Since we owe to our ancestors all that we are, there is due reason why we should honor and study them even though occasionally there may be one who is not entirely a credit to the family.

Mr. H. B. Phillips moved that Mr. C. E. Heald be named Secretary of the Congress and Miss C. I. Tomlinson Assistant Secretary. The motion was seconded by Mr. N. S. Frost and carried.

The President announced the appointment of Mr. Heald and Miss Tomlinson as Committee on Credentials.

It was moved by Mr. J. M. Eddy that the list of delegates prepared by the Director of Congresses of the Exposition be temporarily accepted as official, the same to be subject to proper alterations and additions by the Credentials Committee. The motion was seconded by Mr. Phillips and carried.

The Secretary then proceeded to call the roll of the delegates. Those present received appropriate badges. Of the sixty societies on the official list, twenty-eight were represented by delegates present; four more societies were added to the number through delegates recognized by the Credentials Committee, and one, the National Woman's Relief Society of Utah, by vote of the Congress upon motion of Mrs. Elisha Tibbits, seconded by Mr. N. S. Frost. This raised the total number of societies represented by delegates at the first session of the Congress to thirty-three.

The President named as a Program Committee:

Mr. H. B. Phillips, Chairman.

Mr. B. M. Newcomb.

Mrs. Susa Y. Gates.

Mrs. Lora A. W. Underhill.

Miss Jessie F. Emery.

Upon motion duly seconded the meeting adjourned until 2:30 P. M.

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At the first session of the Congress, about three hundred persons were present, a number of them, although not delegates, being prominent genealogists.

## AFTERNOON SESSION, JULY 28, 1915.

2:30 P. M.

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The Congress was called to order by President Pettingell.

Mr. H. B. Phillips presented a report from the Program Committee covering the schedule of meetings and the papers to be presented. Sessions are regularly to be held at 10:00 A. M. and 2:30 P. M.

The President announced a Committee on Ways and Means as follows:

Hon. Joseph F. Smith Jr., Chairman.

Mr. Willis Milnor Dixon.

Mr. Norman S. Frost.

Mrs. Isaac N. Chapman.

Mr. T. Edward Bond.

A paper on "Genealogy and Family Name Origins of the Chinese Race" was read by Mr. H. B. Phillips. This paper was originally written in Chinese characters by Mr. Kiang Shao Chuan Kang-Hu and the translation made with the aid of Mr. Phillips. This paper was very impressive for its concise and able presentation of its big subject, covering the essential facts very completely.

It was moved that we extend a vote of thanks to the author, and that Mr. Phillips be authorized to communicate to him our appreciation. This motion was amended to also express our thanks to Mr. Phillips for transcribing and reading this paper. The amendment being acceptable to the maker of the motion was incorporated therewith, and the motion as amended was seconded and carried.

Upon motion duly seconded the meeting adjourned until 10:00 A. M., July 29, the members proceeding to the Grove street entrance of the Auditorium, where a group photograph was taken.



## MORNING SESSION, JULY 29, 1915.

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The Congress was called to order by President Pettingell at 10:30 A. M.

A report from the Committee on Ways and Means was presented by its chairman, Hon. Joseph F. Smith Jr. The committee recommended that the immediate expenses of the Congress be provided for by assessing each organization represented the sum of one dollar. It was also recommended that the papers and pro-

ceedings of this Congress be printed, a number of the Utah Genealogical and Historical Magazine having been offered for the purpose without cost to the Congress.

Upon motion by Mr. H. B. Phillips duly seconded it was voted that this report be accepted.

A paper by Mr. Elsdon Best of the Wellington Philosophical Society of Wellington, New Zealand, on "The Genealogical Records of the Maoris of New Zealand" was read by the Secretary. In this paper the Maori system of preserving orally the complete genealogical records of the race was clearly explained.

The next paper presented was that of Mr. Bruce Cartwright Jr., on "The Genealogy of the Native Hawaiian Races." This paper, read by Mr. H. B. Phillips, outlined the system in use for many centuries in the Hawaiian Islands.

The President appointed a Committee on Permanent Organization consisting of the following:

Mr. Orra E. Monnette, Chairman.

Mr. B. M. Newcomb.

Mr. Joseph F. Smith Jr.

Mrs. Susa Y. Gates.

Mrs. Lora A. W. Underhill.

Mrs. W. D. Mansfield.

Mr. T. A. Perkins.

Mrs. I. N. Chapman.

Mrs. B. S. Wilkins.

Dr. Alvin Plummer moved that the following resolution be adopted:

*Resolved*, That it is the sense of this Congress that all public record blanks be so changed as to provide actual date and place of birth, marriage and death wherever age and country or state is now required.

This motion was seconded by Mrs. L. L. Gillogly.

The discussion of the motion developed the fact that in presenting this resolution Dr. Plummer had in mind particularly the blanks employed for the registration of voters.

Upon motion duly seconded it was voted that this resolution be amended to provide that parentage (father's name and mother's maiden name) be also shown.

The resolution as amended was then put to a vote and carried. It now stands as follows:

*Resolved*, That it is the sense of this Congress that all Public Record blanks be so changed as to provide actual date and place of birth, marriage and death, father's name and mother's maiden name wherever age and country or state is now required.

An extended discussion then took place on the question of a permanent organization, the sentiment of the Congress finally being crystallized in the form of a motion that the Committee on Permanent Organization outline the general principles of such an organization, but that final and definite steps such as the preparation of Constitution and By-Laws be placed in the hands of suitable permanent committees empowered to carry on the work after the sessions of the present Congress are over.

Upon motion duly seconded the meeting adjourned until 2:30 P. M.



#### AFTERNOON SESSION, JULY 29, 1915.

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The Congress was called to order at 2:30 P. M. by President Pettingell.

Mr. O. E. Monnette as Chairman presented the report of the Committee on Permanent Organization as follows:

Your committee on the organization of a permanent society of genealogy in the United States beg leave to report by recommending:

1. That there shall be established an association or federation of genealogy to be either American or international in its scope as shall be determined by a vote of this Congress, the name to include the word "Federation."

2. That the scope of the work of this proposed Federation shall include:

a. Preservation and publication of historical and genealogical records.

b. Procurement of legislation to establish systems of collecting and maintaining vital statistics and records, both national and local.

c. Establishment of a national or international bureau of heraldry for the registration of pedigrees, coats-of-arms, etc.

3. That this Congress appoint an Organization Committee of three, with power to add to its membership, to continue in office after the adjournment of this Congress, and whose duties shall be to form a Constitution and By-Laws for the proposed Federation, determine its departments and all details of its establishment, the action of said committee to be final. Said committee shall also be





MRS. LORA A. WOODBURY UNDERHILL



entrusted with the papers, records and other data of this Congress and shall attend to the printing of the proceedings and all other matters relating to this Congress which may be left incomplete at the time of its adjournment.

4. That this Congress recommend to said Organization Committee that the following classes of membership be constituted:

- a. Genealogical societies or organizations.
- b. Historical societies or organizations.
- c. Family associations.
- d. Individual membership.

5. That this Congress recommend to said Committee that the representation in membership in the Federation shall be based upon organizations and not per capita, each being allotted the same numerical representation. Individuals shall not have the right to vote as such, but shall have the privilege of the floor and participation in all discussions and deliberations.

It was moved by Dr. Alvin Plummer that this organization be perpetuated under the name "International Congress of Genealogy." This motion was seconded by Mrs. L. L. Gillogly and after discussion was lost, the count of ayes and noes being taken by aid of a rising vote.

It was moved by Mrs. Elisha Tibbits that the name of this society be "International Genealogical Federation." This motion was seconded by Mr. Monnette and carried.

Upon motion duly seconded the report of the Committee on Permanent Organization was adopted.

Mrs. L. L. Gillogly moved that the President of this Congress appoint the permanent Organization Committee provided by the plan just adopted; seconded by Mrs. Elisha Tibbits and carried.

The President appointed as members of this Committee:

H. B. Phillips, delegate from National Genealogical Society, Chairman.

O. E. Monnette, delegate from Huguenot Society of America.

B. M. Newcomb, delegate from Society for the Preservation of New England Antiquities.

Mr. O. E. Monnette at the request of the President told the Congress something of the joint library established in Los Angeles by the Society of Colonial Wars and the Society, Sons of the Revolution, stating that any donations of appropriate documents or publications would be gratefully received by Mr. Willis M. Dixon, 1200 Arapahoe Street, Los Angeles, the librarian.

In response to a request from Rev. Henry L. Bates, the Secretary gave the names of the societies whose representatives had already paid him the amount of the assessment made by the Congress at its morning session of even date.

The subject of Genealogical Charts was then introduced by Mr. H. B. Phillips, who presented a number of charts for the inspection of the Congress, also explaining the objects sought in their various methods of arrangement.

Upon motion duly seconded the meeting was adjourned until 10:00 A. M., July 30, 1915.



### MORNING SESSION, JULY 30, 1915.

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The Congress was called to order by President Pettingell at 10:30 A. M.

Dr. Paul Popenoe of the American Genetic Association of Washington, D. C., and editor of the "Journal of Heredity," read his paper on "The Relationship Between Genealogy and Eugenics."

Hon. Boutwell Dunlap stated that on hearing that Dr. Paul Popenoe was accessible for an address, he was pleased to ask to withdraw his name on the program for a paper on the relation of eugenics to genealogy in favor of Dr. Popenoe. In proposing the International Congress of Genealogy, Mr. Dunlap had hoped that one of its results might be the permission of genealogists to eugenicists to use accumulated materials of the former; until this was done there could not be much progress in "the breeding of the human race." He therefore proposed the following resolution:

*Resolved*, That one of the objects of the International Genealogical Federation shall be the collection and preservation of genealogical data for eugenic purposes and that the committee of organization of said International Genealogical Federation is hereby instructed to provide for the collection and preservation of said genealogical data for eugenic purposes.

The motion was seconded by Mrs. S. Y. Gates and after discussion was unanimously carried.

Dr. Alvin Plummer moved the adoption of the following resolution:

*Whereas*, From the foundation or discovery of this country to the present time there has been no systematic effort toward the establishment of a complete registration of vital statistics; and

*Whereas*, The many different departments of the United States Government itself need such a compilation; and

*Whereas*, The nucleus of such an institution is now in existence in the Bureau of the Census; and

*Whereas*, Such a system can only be properly inaugurated and conducted by the government, which can make compliance with its requirements compulsory; and

*Whereas*, The government can manage the details of such an undertaking more cheaply and more completely than can any other element; therefore, be it

*Resolved*, That we, the International Congress of Genealogy, in meeting assembled, hereby memorialize the United States Government to take such steps as may be necessary to establish and maintain a National Bureau of Registration of Vital Statistics, either by an enlargement of the scope of the present Bureau of the Census or the establishment of a new department; and be it

*Resolved*, That copies of all authentic vital statistics now on record in the various counties of this entire country be made and filed in accordance with up-to-date methods now in vogue; and be it further

*Resolved*, That further laws be enacted by the Congress of the United States to make such registration hereafter compulsory; and be it further

*Resolved*, That the component parts of this Congress of Genealogy be and are hereby requested to use every personal and collective influence to accomplish this much to be desired result.

The motion to adopt the above resolution was duly seconded and carried.

It was moved by Dr. Alvin Plummer that a committee be appointed by the President for the furtherance of the principles expressed in the resolution introduced by himself and just adopted by the Congress. The motion was seconded and carried.

The President announced the appointment of such a Committee for the furtherance of a National Bureau of Registration of Vital Statistics consisting of the following:

- Dr. Alvin Plummer, Chairman.
- Mrs. S. Y. Yates.
- Mr. H. B. Phillips.
- Mr. Clarence E. Heald.
- Mr. B. M. Newcomb.
- Mr. Orra E. Monnette.
- Mr. T. A. Perkins.

Mrs. L. A. Underhill moved that the thanks of the delegates be extended to the California Genealogical Society for their delightful entertainment of the visiting delegates at the reception given in the ball room of the Fairmont Hotel last evening. The motion was seconded and carried by a rising vote.

It was announced by Mr. H. B. Phillips as Chairman of the Program Committee that Mr. R. C. O'Conner's paper on "Irish Pedigrees" has not yet been completed, but upon its completion it will be filed with the Secretary to be included in the records of the Congress.

Mr. Herbert Folger, Historian of the Society of Mayflower Descendants in the State of California then spoke briefly on "The Descendants of the Mayflower Emigrants."

In the course of his remarks Mr. Folger spoke of the completeness of the genealogical records kept by the Friends, and especially their marriage registrations, stating that although often difficult of access such records were of exceptional value. At the conclusion of his talk Mrs. W. D. Mansfield stated that her connections gave her unusual opportunities in this regard, and that she would be very glad to correspond with anyone who would like to reach the Friends' records, either in this country or in England; while many of the "meetings" are closed she knows where the records are kept and how to gain access to them.

Upon motion duly seconded the Congress adjourned until 2:30 P. M.



#### AFTERNOON SESSION, JULY 30, 1915.

2:30 P. M.

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The Congress was called to order by President Petangell.

Mr. Charles G. Finney Wilcox read his paper on "The Study of Genealogy and Its Place in the Affairs of Human Society."

On behalf of the Organization Committee of the International Genealogical Federation Mr. H. B. Phillips stated that "The Committee desires that each organization represented at this Congress select one of its members as the representative with whom the Secretary of this Committee shall communicate on all matters appertaining to the formation of the Federation. While ordinarily the secretary of a body is supposed to be the proper person to communicate with, in this case it is desired that the best person to represent his organization be selected. The Organization Committee



BETHUEL MERRITT NEWCOMB





has selected as its Secretary and Custodian Mr. Clarence Edward Heald of 1215 Van Ness Avenue, San Francisco; all delegates present are requested to note that name and address. When you return to your homes and have your next meeting in your local societies please take this matter up with them and at as early a date as possible communicate with Mr. Heald in connection with the permanent organization of the Federation."

"This Federation as a matter of course will require a seal. That seal should have a design appropriate to the nature of the organization, and I would ask every person here present who is able to do so to make a design or suggest a design with an appropriate motto. From among these designs I presume we shall be able to select something of unusual merit."

Mrs. S. Y. Gates suggested that undoubtedly every one present would like to join in an expression of gratitude to Mr. H. B. Phillips and his able co-workers who have prepared the programs and arranged the sessions of this Congress. To bear testimony to this feeling, and to register a sentiment that all who hear of this meeting should know of the splendid work of Mr. Phillips and his associates she felt that all might join, not in a vote of thanks but also in an expression of gratitude in the form of a Chautauqua salute. This thought met with a spontaneous response throughout the hall, and the salute was heartily given on the instant.

Mr. Phillips responded with a few words of appreciation, saying that indeed he hardly felt that he himself had done anything to deserve appreciation and that the success that has attended the meetings was largely due to the willingness of all to help when shown what they might do, and to a judicious selection of people of ability to undertake the responsibility of getting things done.

Dr. Alvin Plummer suggested that with the approaching end of this afternoon's session it might not be well to adjourn sine die, so that we may not be a dead organization when we meet at the Exposition grounds tomorrow at the invitation of their President and Directors to receive the bronze medal they have signified their intention of presenting. Further he stated that he would like to see the name of this organization perpetuated.

Mr. W. M. Dixon moved that a vote of thanks be given to the President and to the very efficient Secretary for the able and courteous manner in which they have managed the affairs of the Congress. The motion was seconded and carried.

The President, Mr. F. H. Pettingell, responded to the vote of thanks in a few appropriate words, declaring that he felt it an unusual privilege to preside over the meetings; and he congratulated the Congress on having availed itself of the services of Mr. C. E. Heald, who had displayed a rare ability in handling the duties of Secretary.

Mrs. S. Y. Gates moved that a vote of thanks be extended to Miss Sarah Louise Kimball, one of the foremost genealogists of the Pacific Coast, for her distinguished work in preparing the way for this Congress and aiding in the success of its sessions. The motion was seconded and carried.

Miss Jessie F. Emery declared that among the factors in making our sessions a source of enjoyment the beautiful roses on the President's table had played an important part, and while votes of thanks were in order she would like to move such a vote to their donor. Mr. B. M. Newcomb had to plead guilty to providing the roses, products of his famous rose garden at Berkeley.

It was suggested by Mr. H. B. Phillips that letters be sent to those in foreign lands who had contributed papers, expressing the appreciation of this Congress in the form of a vote of thanks. The President instructed the Secretary to see that this was done.

On behalf of the Program Committee Mr. H. B. Phillips announced that tomorrow had been designated by the Exposition as "International Congress of Genealogy Day" and that the following afternoon the delegates would assemble within the Exposition at Recital Hall. There the President of the Exposition or his representative would present to this Congress a medal commemorative of the occasion. These formalities take place in the case of every Congress which has been held here, and in our case will be held in Recital Hall at 2:30 P. M., July 31, 1915.

On motion duly seconded the Congress adjourned to meet at Recital Hall at the appointed time.



## COMMEMORATIVE SESSION

JULY 31, 1915.

The Congress met in Recital Hall within the grounds of the Panama-Pacific International Exposition, at the invitation of the Exposition's President and Directors.

The Congress was called to order at 2:30 P. M. by President Pettingell, who in a few appropriate words introduced Mr. Colvin B. Brown.

Mr. Brown addressed the Congress on behalf of the President and Directors of the Exposition, expressing a grateful welcome and best wishes, and presenting to the Congress an appropriate memorial in the form of a bronze medal commemorative of the occasion.

On behalf of the Congress Mr. Henry B. Phillips responded to Mr. Brown's address and accepted the medal. His remarks were thoughtfully responsive to the theme of the day.

Dr. Alvin Plummer then told the Congress that he still felt the sting of yesterday's defeat and was still strongly of the opinion that any permanent body formed to carry on the work begun by this Congress should bear the name International Congress of Genealogy. Yet in view of the position he took in the former discussion he did not think it good taste for him to make a motion to rescind the action taken when it was voted to adopt the name International Genealogical Federation. While many of the members who took part in the deliberations of yesterday had left the city and many more were not present, yet he believed the matter of such importance as to warrant the rescinding of yesterday's action.

Mr. N. S. Frost moved that the motion in question be rescinded; his motion was seconded by Mrs. Gillogly.

A brief discussion ensued; when asked for a ruling as to whether the motion was in order the President stated that it was, but that he felt it his duty to caution the Congress against any action in the nature of eleventh-hour legislation, especially when only a part of the membership of the Congress was present. The most of the speakers took the same view, basing their objections to the motion on questions of expediency and propriety rather than on the merits of the names in question. On being put to a vote the motion was lost, a rising vote being taken to verify the decision of the President to that effect.

Professor N. Murakami of the Imperial School of Languages, Tokyo, Japan, was then introduced to the Congress. He spoke a few words appropriate to the day. While he had not come prepared to make a lengthy address, he said that at the request of Mr. Phillips, Chairman of the Program Committee, he would try to write a short article on "Genealogy In Japan" to be printed at the time of the publication of the proceedings of this Congress.

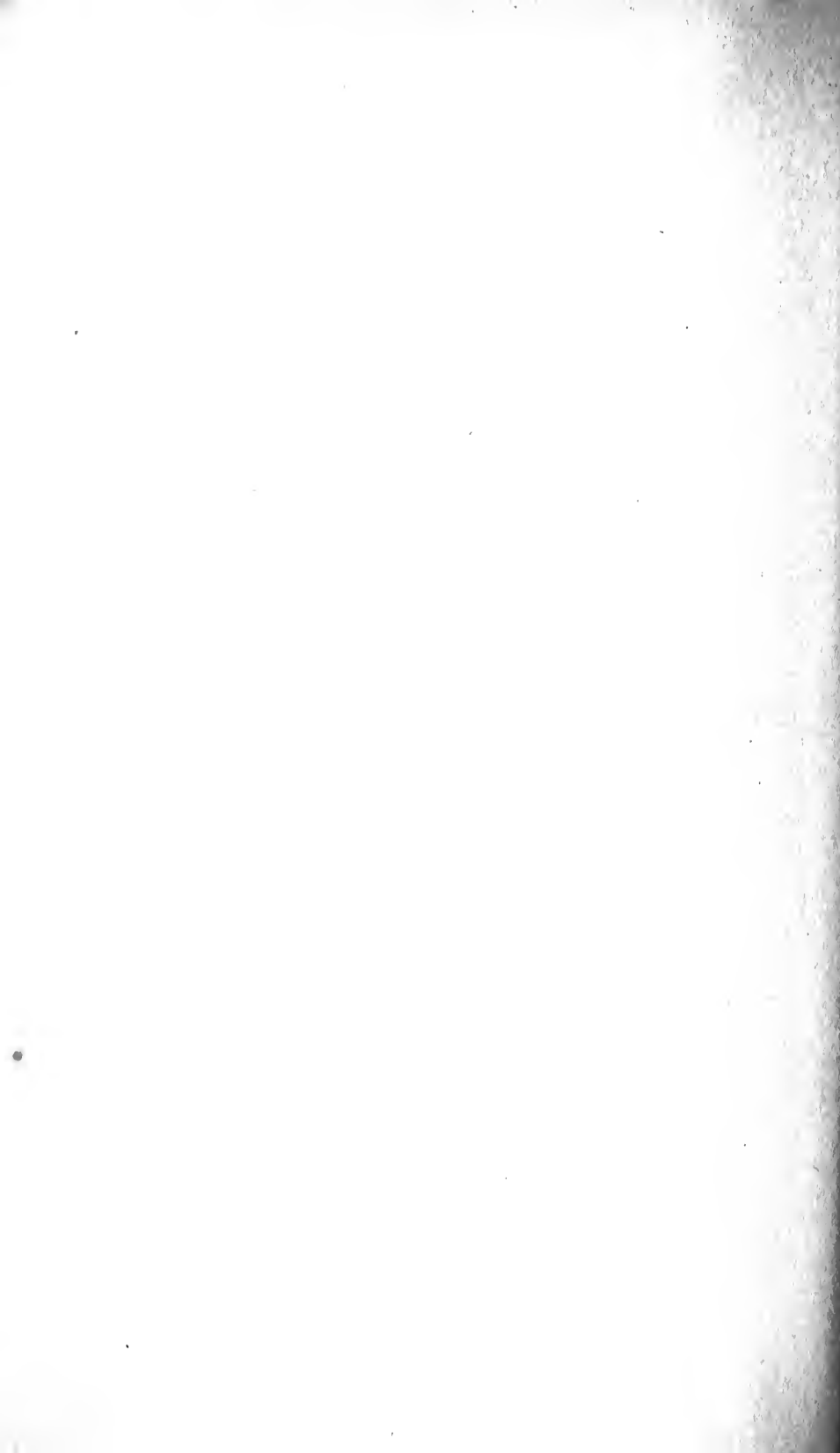
Mr. H. B. Phillips moved that a vote of thanks be extended to Mr. Murakami and that the Secretary be instructed to furnish him a copy of the same. The motion was seconded and carried.

By motion duly seconded the Congress adjourned sine die.

Respectfully submitted,

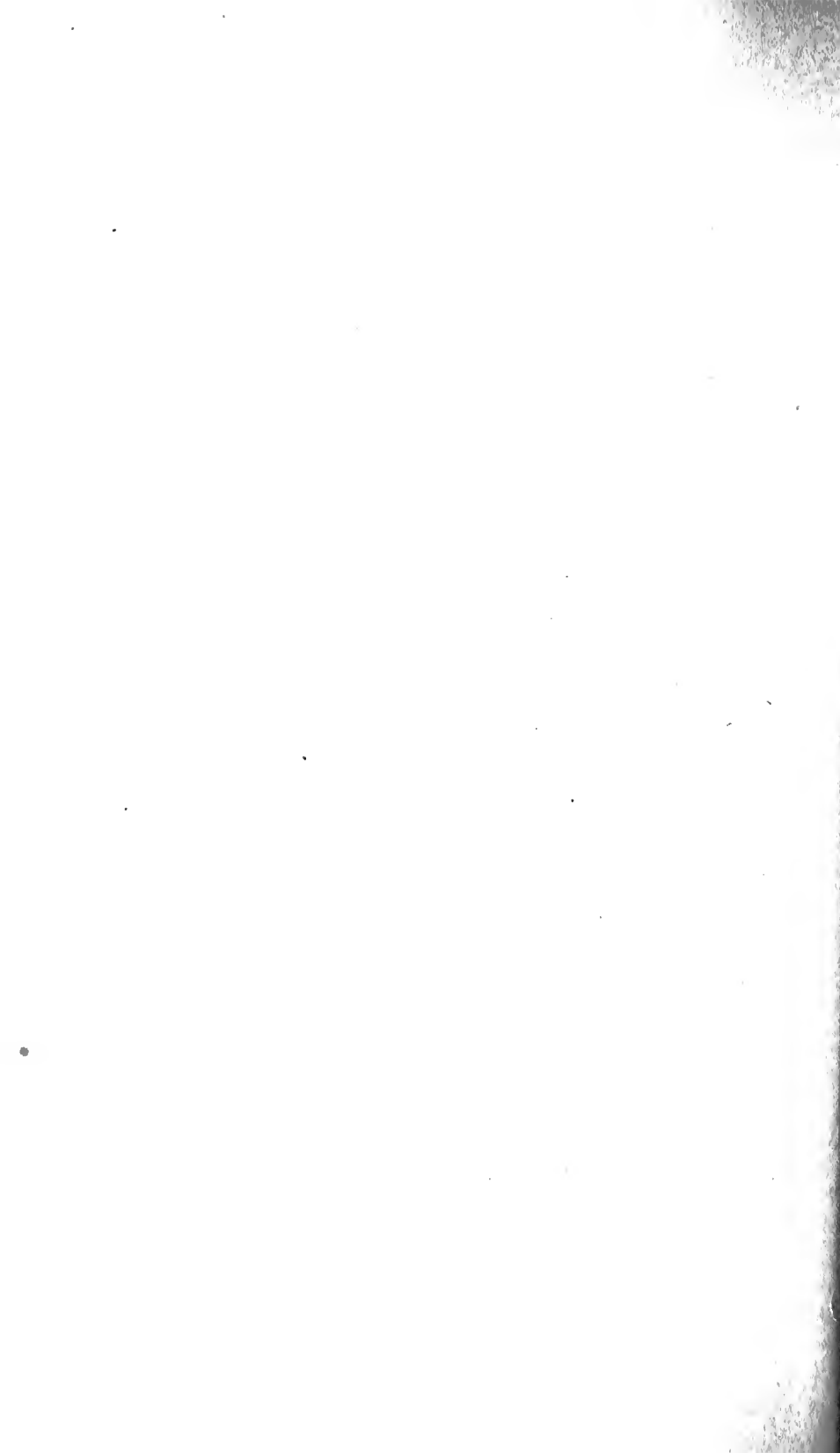
CLARENCE EDWARD HEALD,

Secretary



**SECTION III**

**PAPERS AND ADDRESSES**



# GENEALOGY AND FAMILY NAME ORIGINS OF THE CHINESE RACE.

By KIANG SHAO CHUAN KANG-HU

OF THE UNIVERSITY OF CALIFORNIA

TRANSCRIBED BY HENRY BYRON PHILLIPS

NOTE.—In the spelling of the proper names occurring in this paper, the letters B, D, Q, V, X and Z are not used. The apostrophe is used with Ch, K, P and T to indicate a harder or more strongly aspirated sound, as follows:

Ch is pronounced jih	P is pronounced b
Ch' is pronounced gh	P' is pronounced p
K is pronounced g	T is pronounced d
K' is pronounced k	T' is pronounced t

*To the Officers and Members of the International Congress of Genealogy.*

LADIES AND GENTLEMEN:

Having been honored by an invitation from your Committee of Organization to represent the ancient country of China by some remarks appropriate to this occasion, I take pleasure in outlining something of the methods whereby family names have been created and used in the Empire of China beginning about 2,800 years before the Christian era, and the system whereby those names have been preserved, the successive generations tabulated, and reverence for our ancestors transmitted through all these ages; in short, something of the genealogy of our people.

Genealogy among the ancient Chinese is a study intertwined with the whole of their social life, and an element in their law of property, similar to the conditions existing in ancient Wales, where every family was represented by its Elder; and these Elders from every family or clan were delegated to the National Council.

Since the time of the Emperor Fu-Hi, or Fushi (B. C. 2852 years), all Chinese were required to have a family, or surname; the purpose being to distinguish the families and regulate the marriage relation. This emperor decreed there should be no marriages between persons of the same family name.

From the time of the Emperor Fushi until the Chöu dynasty (B. C. 1122 years), two classes of family names were in use, the first called Shih, being an hereditary title given by and held at the pleasure of the emperor, king or lord. This class of name was used by men only. The other class was called Shing, to designate the old custom of giving a name at birth; this second class was used by both men and women. The lower classes not dignified as families were called Ming.

After the time of the Chōu dynasty the classes Shih and Shing were all called Shing, and the very wonderful thing is that, when we address a woman and do not know her name, we say "Shing what a Shih" as a title.

There are in evidence not less than eighteen sources from which these family names are derived. They may be briefly enumerated with examples.

1. Adopting a dynasty designation, as Tang, Yu, Shia, etc.
2. Taking the name of a feudal territory or division, such as Kiang, Whang, Chin, Gin, etc.

3. Using the name of a political district similar to the county subdivision in a State of the United States, such as Hong, Chei, Fan, Lin, etc.

4. From the name of a town, such as Yin, Su, Mou, Shan, etc.

5. From rural hamlets, called Shiang, such as Pai, Lu, Pang, Yen, etc.

6. From cross roads or way stations, called T'ing, such as Mi, Tsai, Owyang, etc.

7. From suburbs of direction, north, east, west, etc., such as Tong-Shiang, Hsi-Men, Nang-Yeh, Pei-Kuo, etc.

8. Adopting the "Ming" (name) of some historical personage of the empire, as for example Fu, Yü, Tang, Chin, etc.

9. The use of a man's "social name," called Tsu, hereinafter mentioned, for a family name, such as K'ung, Fang, Kung, Tong; all formerly social names.

10. A custom called "Ts'u," that is, adopting appellatives applied to relatives, as old brother, young sister, etc. Exemplified by Mung, i. e., first brother; Chi, i. e., last brother; Tsu, i. e., grandfather; Mi, i. e., grandfather-in-law.

11. From names of tribes and clans, called Tsu. Such as Ching, Tso, So, Chang.

12. From names of officials, called Kuan, i. e., officer. Such as Shih, a historian; Chi, a librarian; K'ou, a policeman; Shuai, a general; Ssu-Tu, a civic official.

13. From "Chueh," i. e., titles. As Whang (emperor); Wang (king); Ba (grand duke); Hou (duke).

14. From occupations, called "Chi"; exemplified by Wu, i. e., a magician; Tu, i. e., a butcher; Tau, i. e., a potter; Chiang, i. e., a builder, etc.

15. Names of objects, called "Shih" names. As for example, Chü, a carriage; Kuan, a hat; Pu, grass; Fu, a flower.

16. Adoption of the appellatives given to rulers after their death. In this connection it may be observed that the custom prevails that the real names of rulers shall never be used after their death, and to each one is assigned a descriptive name to be thereafter used on all occasions when they shall be referred to. These "post mortem" names are designated "Shih" names, and as exam-



ples are given: Wen, i. e., The Good; Wu, i. e., The Military Leader; Chuang, i. e., the Polite One; Min, i. e., the Kindly One.

17. Adding a diminutive to the parent name, a custom called "Shi." Exemplified by: Wong-Tsu, i. e., king's son; Kung-Sun, i. e., grandson of a duke; Yuan-Po, i. e., first son of Yuan; Shen-Shu, i. e., third son of Shen.

18. Names of contempt, derision and opprobrium, applied to an evil doer by the ruler, called "Ê" names. Such as, Fu, i. e., poison snake; Mang, i. e., rebel; Ching, i. e., branded felon; Shiao, i. e., an owl. With the Chinese the owl is considered a bird of evil omen, one that will eat his own parents.

From the above illustrations it will be known that the Chinese family names have been derived in many different ways, and you will have observed that the same name has more than one origin.

As for example the names of the Ho, Lin, Pao, and Kuo families have each three different origins.

The Wang and Kao families draw from four different sources. The Liou, Yuan, may be derived from any of five different sources, while the Yang and Lu family names may be referred to as many as six separate beginnings.

On the other hand you will have observed that in a few instances we have a different name from the same origin. For example, the family names of Ching and Li are from the same source, as are also the Yuin and Yang families.

The rule in Chinese writing is that family names shall consist of one character only; this rule, like most rules has various exceptions which I shall here briefly endeavor to point out. The two character surnames are called "Fu Shing" names. When Emperor Fushi promulgated his decree that family names must be used almost all families adopted a single character or syllable name; as time went on, however, hyphenated or double character names became more numerous, many being introduced by persons from foreign nations, but in recent years the custom of having a multi-character name has been very largely discontinued. Foreigners entering the country adopt two methods in selecting their Chinese family names, either they use characters not before used for family names, or adopt an existing family name.

Before the time of the Sung dynasty (A. D. 960), foreigners were designated either "Tai Pei" or "Kwan Hsi." The former meaning those from the northern regions, and the latter those from the west. The Empire at that time being bounded on the east and south by the salt seas, no record is known of strangers coming from these directions. They were further divided into divisions according to their racial characteristics and may broadly be assigned as follows:

First, the original inhabitants of the country called Miao; the Chi'Tan, Tartars; Hsung Nu, Hungarians; Shen Pei, Koreans; T'o Chüeh, Turks; Huei Ho, Mahometans; Sha To, Persians; T'u

Fan, Thibetans, and the Ch'ih, Chieh and Ch'iang that cannot be definitely assigned. This gives a group of names of foreign derivation.

After the Sung Dynasty came the Lao, a northern race, formerly Chi Tan; the Chin, or early inhabitants of Manchuria; the Yuan, or Mongolians; the Hsi Hsia, or Westerners, also several tribes called Tang, Shiang, etc., adding more family names of foreign derivation, as all the races and tribes from time to time entered the territory of China and conquered portions of it and settled upon themselves and their descendants the class of above described names.

After the Ming Dynasty came the Manchu or Ching Dynasty (A. D. 1627). These Manchu tribes were divided into eight "Flags" or sections, each section or Flag having names identical with surnames of men, these Flag surnames being called "Chi' Shing" or Flag Surnames. When these names were translated to Chinese characters, they were very long, and all the characters were finally dropped but the first only, and this first character or given name, is now used for their family name. This explains why the common people who do not know this say father and son have different family names, which is said by them in ignorance of the true reason.

Some of the more celebrated foreigners who took family names in the Empire of China may be mentioned.

Marco Polo, who took the name of Ma, and during the Ming Dynasty (beginning A. D. 1355), and later these foreigners, all from the West and of Aryan descent:

Matteo Ricci, called Li Ma Tou, took the family name Li; Jacobus Pantoja, called Pang Ti Wo, took the family name Pang; Sebastian de Vries, called Hsung San Pa, took the family name Hsung; Nicolaus Lombardi, called Lung Wha Min, took the family name Lung; John Adam Schaal, called Tang Juo Wang, took the family name Tang; Ferdinand Verliet, called Nan Huai Jen, took the family name Nan; Jules Aloui, called Si Ju Lue, took the family name Si, in all cases dropping all but one character. Thus it will be observed that by reason of these contracted forms many foreign names that have been introduced into the Chinese family system have become obscured and their origin lost to sight.

There have been many changes of the family name during the centuries covering a period of nearly 5000 years since the system was first inaugurated, for various reasons. I may specify a dozen or more of the more important of them, with illustrations.

The first and most important is that of Imperial Edict for cause, either for merit or demerit, as well as honorary names bestowed upon distinguished foreigners as a mark of respect or honor. The name of merit bestowed upon statesmen or councillors being the name of the ruler who gave it, as in the Han Dynasty, the ruler, Liu, gave his name for a family name; in the Tang Dynasty,

the ruler, Li, gave his name to a family as a reward of merit, and in the Ming Dynasty, the ruler, Chu, did likewise. In the case of distinguished foreigners, the ruler bestowed a compound name; that of himself coupled with their own name as interpreted in Chinese.

The name of demerit was used in changing the names of criminals and rulers of conquered kingdoms or countries; as in the Han Dynasty, by Imperial Decree, the name "Ying" was changed to "Ching," the latter meaning a branded criminal. The name of a conquered ruler, "Sun," was thus changed to "Li," meaning a bad devil.

A second reason for change is that no one is allowed to speak or write the given name of the ruler for the time being; should a family bear the same name as the given name of him who has become the ruler over them, then the family name must be changed. As for example, Chi changed to Shi, having nearly the same sound.

Chuang changed to Yen, same meaning but different character.

Shih changed to Shai, characters very alike but meaning different.

A third reason for change is stated to be to escape from an enemy; just what this ostrich-like proceeding of covering the head and leaving the body exposed was to accomplish does not now appear, but it was attempted something in the following manner, as Tuan-Mu changed to Mu by dropping the first character, Wu changed to Wu, the second "wu" represented by a different character. Niu changed to Lao, both characters having the same meaning.

A fourth reason was to simplify the construction of the character, or as Europeans would say, to simplify the spelling of the word, as Wau to a second form of Wau of simpler strokes, and the same of the characters "Shin," "Sui," "Chang," etc., this feature being hard to translate, but may be paralleled in the English tongue by reducing the word Roxborough to Roxboro and the like.

Another reason, also to simplify the word was by changing Lu-Pu to Lu, or from two characters to one character; Chung-Li to Chung by dropping the second character, and Ssu-Kow to Kow by dropping the first character.

Again a change is made by adding an additional character or characters for the purpose of showing lines of descent, as for example:

Chi changed to Chi-Sun, the latter meaning the grandson of Chi. Ko changed to Chu-Ko, a designation taken by all sons of Ko, except the first son only, who carries the original family name of Ko.

Other reasons of change are errors or mistakes in the form of characters or sounds; concrete examples of these changes may hardly be translated.

Certain changes have been made by foreigners in the Chinese

equivalents of their own native names, as has been alluded to above, some further examples may here be recorded, as:

Tapa, Ho-Ku, to Yuan; Shi Yun Yu Lien to Yun; Tu Ku Hun to Tu; Po To Lo to Pan; Shi Lou to Kao, the first (Shi Lou) meaning in Chinese characters, "this is a story of a building," the second (Kao) meaning "high."

Yet another change is brought about when a child is adopted from another family or "clan"; the child assumes the family name of the person adopting him. This rule is modified in the case where sons of sisters, daughters or female relatives are adopted; then the son's family name becomes a compound one, combining his own family name with that of the person who adopted him, as for example: Chang-Lo, when a son of the Lo family went to the Chang family, and Hsü-Teng, when a son of the Teng family went to the Hsü family.

Another reason for a change is dissatisfaction with the family name, by reason of its meaning, or otherwise, as for example: Ai changed to Chung; "Ai" meaning melancholy while "Chung" means heart, the characters being very much alike.

Names have been changed for purposes of deception, a notable instance of this when one Liu Chih Yuan took the name of a ruler, Liu, and one Shih Ching Tang took the name of a ruler, Shih, for the purpose of rebellion and an endeavor to conquer the country. In this they succeeded and divided the country between themselves. It may be remarked that moral delinquency does not permanently prosper, and their conquest was not a lasting one.

There were also certain compound family names originated during the Han Dynasty (beginning B. C. 201); at that time the Empire was divided into ninety districts or "Chün" and in many cases the name of the "Chün," or district, was added to the family name of the principal families residing therein.

#### GENEALOGICAL BIBLIOGRAPHY.

The treatises on Genealogy and Family History of the Chinese are very many and important works; the more important are not, however, of the "popular" kind, being only known to specialists or the higher and more advanced in literature. Some of the more notable are:

First—and the oldest work that has been preserved, called "Shih Pun," or "Book of Origins," in two volumes, composed by Liu Shiang, covering a period of about 2000 years previous to the Han Dynasty (201 B. C.); not all of this has been preserved.

Another is the "Shin Yuan" or "Surname Symposium," in ten volumes, written by Ho Ch'eng T'ien, during the Tang Dynasty. Another entitled "Yuan Ho Shing Tsuan," or a "Collection of Family Names," in eleven volumes, compiled by Lin Pau in the year Yuan Ho, also of the time of the Tang Dynasty.

and the accompanying difficulty to prove which particular "John" or "Sarah" is intended.

In addition to the family, or clan name, the Pai-Ming or generation name and the personal or given name bestowed by parents, every one is entitled to a "social name," to be selected by himself after reaching maturity; this period of time would agree in America with the time of reaching "legal age."

This social name is in a sense an equivalent to a motto used in English or Continental Heraldry, but with the Chinese selected by the individual, rather than bestowed by popular agreement or for good deeds done.

In writing, the family or clan name takes precedence, then the Pai-Ming or generation name, then the given or personal name, and lastly the social name. As an example—continuing with above illustrations, and being excused for the personal nature of these examples—at the proper time I selected as a "Social name" the character "Kang-Hu," meaning Kang (high), and Hu (literally tiger, but in the sense employed, independent, fearless). The full name being written, Kiang Shao Chuan Kang-Hu. It is a rule that children and grandchildren must not speak or write the registered names of their fathers or grandfathers, it being considered unfilial and lacking in respect so to do. This rule also extends to the Emperor. It is, however, permissible to use one character, or the given name only.

A few families place the given, or personal name in the middle and the Pai-Ming or generation name at the end.

When the name is registered in the "Family Table Book" of the "Tsu Tang," it becomes the official or guaranteed name and is called the "Pu-Ming"; Pu meaning "generation book" and Ming meaning "name."

It should be noted here that the "Social name" is not so registered, and is not used in business or official matters.

#### HEREDITARY TITLES.

Some customs still exist that have been brought down from the ancient feudal system. That of primogeniture or hereditary descent is one; it is called "Ta-Tsung," meaning hereditary line. The first son by the first wife is called "Po-Tsu," if the first son is of the second or other wife, he is called "Mung-Tsu"; all other sons by the first wife are called "Yü-Tsu," the other sons of other wives are called "Shü-Tsu." The "Family Table Book" is always particular to set out these relationships and the exact lines of descent, in order that there may be no question as to the hereditary line of descent, which involves hereditary titles.

The emperors of the different dynasties have, for the most part, observed the rule of primogeniture, but in a few cases, the selection by the Emperor father has been other than his oldest son for his successor to the throne. This latter has been the practice of the

Emperors of the Ching, or Manchu Dynasty. The descent of titles in those families that have hereditary titles is observed in a like manner.

The feudal system of land holding is still observed among the Mongol families and the "Miao" or original inhabitants. These latter are now only found as a tribal unit in the Western frontiers of the Empire.

With the Lamas in Thibet, who have no wives or sons, the descent of title is arranged by the private selection of a successor; after the succession is settled it is then publicly announced that the spirit of the dead Lama has entered the body of the newly selected person, and he henceforth is to be considered the true *living* Buddha.

The family of Kung-Fü-Tsu (Confucius), have a special title called "Tien Shih," meaning "Heavenly Teacher."

created during the Han Dynasty (201 B. C.), and which is continued to the present day. The local residence of the present holder of this title, probably the most highly honored in the Kingdom, is in the Shan Tung Province. An enumeration of the Confucius family was made in the 18th century, and at that time something like 13,000 persons were found living who could prove descent from the sage and philosopher.

Another special hereditary title is the one given to a man named "Chang Tao Ling," who elevated Taoism from a philosophy to a religion during the Han Dynasty. In the time of the Tang Dynasty (627 A. D.), his descendants were given a hereditary family title called "Tien Shih," meaning "Heavenly Teacher."

These two families are the most noted in all China, these family titles have been continued through all the Dynasties, and through the line of the eldest son, to the present time.

The Chinese philosopher Mencius, said, "The most undutiful condition is to have no son." That is why it is considered of the first importance to have a son for a successor, for the dual purpose of perpetuating the family and doing reverence to ancestors.

In this view of conditions, which to the Chinese is virtually a tenet of their religion, the laws allow, even to the present time, a plurality of wives. When a man has no son by his first wife, he is permitted to take a second, or more, if necessary, in order that a son may not be denied him. Some men getting old, or perhaps not desiring to take a second wife, or who are too poor to support another and being without a son, proceed to select from the same generation, and in the same family, and as near to his own line as may be, a second or later son of another man, adopt him as his heir and successor, the selection and adoption being duly registered in the "Family Table Book" or record of the family or clan. A first son must never be chosen, as that would deprive another branch of the family of its proper line of descent. The selected and adopted son then calls his own parents "Pun Shung Fu Me," or birth parents, and his adopted parents "Chi Fu Mu," or adopted parents.

It is allowable if no issue of a male be available, to adopt the son of a sister, the husband of a daughter or other near female relative. In this case the person adopted changes his family name; if a husband of a daughter, he takes the family name of his wife, which is a proceeding many times done in English descent of title and property, as I learn from their pedigree charts. Among the wealthy families of the Cantonese, the custom prevails even to the extent of adopting sons of other families, in order to have many sons to share their wealth by inheritance.

When a man or woman joins the Buddhist order, they drop their names, and take a new name given them by their teachers, called "Sung" or "Shih," meaning a son or daughter of Buddha, and become members of the Buddha family or clan, using the generation name of the Buddha system of genealogy or heraldry, but in the generation book of the system the entries must be understood as showing no blood descent, which difference is important to remember when investigating the ancestry of a member of the order.

The Taoists are of two kinds; one marry and the other do not. In either case they always retain their family names and records in the Family Table Book.

Should a man become an anarhist or free lover or otherwise act in a manner to bring discredit upon his family or clan name, his family name is taken away from him by the "Tsu Tang" of his clan, his name erased from the Family Table Book, and he, a family outlaw, must use another name.

In the genealogical tables of China, much attention is given to the line of male descent, particularly the stem, or hereditary line; but very little attention to the female line, it being understood, if no record to the contrary, that the female is of the same family and naturally and surely traces back to the original stem in any event; being a matter of a certain number of generations removed.

In closing these somewhat discursive remarks upon the family life and genealogy of the Chinese people, I am reminded that in the last analysis all the people of the earth are really members of one family, and I cannot better close than by repeating the words of Confucius: "The People of the Four Seas, i. e., the people of all the world, are all one brotherhood." And also he said: "There is only one universal Family in the world." And again he said: "In the Golden Age, men will treat all elderly people as their parents, all young persons as their children, and all of equal age as brothers and sisters."

To the wise man there is, in all this broad and immense world, *but a single family*, all governed by One Supreme Intelligence. When this Family recognizes this Truth, and in direct and real sincerity practices the few and perfectly simple rules of benevolent morality as taught by our ancient sage, then will it be an *enlightened, civilized* family.

## GENEALOGICAL RECORDS OF THE MAORI OF NEW ZEALAND.

By **ELSDON BEST**

WELLINGTON PHILOSOPHICAL SOCIETY, WELLINGTON, N. Z.

As a branch of the Polynesian race which occupies so vast an area of the island system of the Pacific Ocean, it may be taken as a foregone conclusion that the Maori of New Zealand was ever most careful and diligent in conserving the traditional lore of his people, and in no department was this more marked than in the preservation of genealogical records. It is a well known fact that the Polynesians have ever venerated the older oral traditions and genealogies of their race, and have set a high value on those connected with the origin of man and of man's descent from the gods. In endeavoring to discover some explanation for the veneration displayed towards the more ancient portions of lines of descent and the innate *Mana* possessed by them, as proved by the fact of their being recited in certain ritual performances, it is quite possible that we here note the origin of such usages and beliefs. The Maori believes that he is descended from the gods, that he, in his own person, possesses or contains a portion of divine essence, and moreover that it is this quality that enables him to perform any remarkable feat, and protects and preserves his welfare, physical, intellectual and spiritual. He does not claim descent from the Supreme Being, but from what may be termed the departmental gods, the offspring of the primal parents *Rangi* (the Sky Parent) and *Papa* (the Earth Mother). It was *Tane*, the son of these parents, who sought the female element far and wide without success, whereupon he formed a figure of earth on the *mons veneris* of the Earth Mother. He then procured from the Supreme Being the soul, the blood and the breath of life by which the lifeless form was vivified, and the first sign of life given by that form was a sneeze, hence the well known expression of "*Tihe Mauri Ora*" (sneeze, living soul), as heard among the Maori folk of this day.

Thus came into being *Hine-Ahu-One*, the Earth-formed Maid, who was taken to wife by *Tane*. She was the first woman, and the mother of mankind; from this twain are descended the whole of the brown skinned folk who dwell in the countless lands of the Many Isled Sea. A further inquiry into Maori myth will show that *Tane* was essentially the fertilizer, he who fertilizes the Earth Mother, the origin or tutelary deity of forests, and the power that brought light into the world; in brief, *Tane* is the Sun.



The most stupendous work of this character is, however, the "Wan Shin T'ung P'u," or the "Stem Charts of 10,000 Families," in 150 volumes, the work of Lin Ti Chih, of the Ming Dynasty.

Besides these, there is the "Shing Shih Chi Chiu Pien," or the book of "Family Names in Rhyme," in which the names of families are introduced and arranged in poetical form. This is the work of Wang Ying Ling of the Sung Dynasty (960-1279 A. D.)

And last but not least in merit is an encyclopedia called "Shu Wen Shien T'ung K'au," in which are to be found listed about 3038 single or one-character family names, and about 1619 two, or more, character family names. Of the 4657 names therein appearing, perhaps not more than 10 per cent now survive.

In addition to the above noble records of antiquity of the Chinese people, there may be mentioned two common, or as may be said in the modern English vernacular, "Popular" works on genealogy and family names. One is entitled the "Pai Chia Shing," the book of "Simple Rhyming 100 Family Names"; its author is unknown but it was written during the Sung Dynasty (960-1279 A. D.) The other is the "Shang Yeu Lu," or "Biography of Famous Men," by Liau Yung Shien of the Ming Dynasty.

I might say at this point that many obscure families desiring to appear to have sprung from one of the family lines that may be found in any of the above works, have discarded their own family name and adopted one found in the record, making it sometimes difficult now in this twentieth century to trace truthfully some present day families. In this respect, however, families of other countries are alike guilty.

#### SYSTEM OF FAMILY ASSOCIATIONS.

Besides the genealogical works named above, every family has its own genealogical record, or "Generation Book," giving the origin of the family, its collateral lines, names and ages of the females, registers of marriages, births and deaths, also including a business history of the men. This book is called the "Chia Pu," or "Family Table Book," and every thirty to fifty years it is continued down to date and a new copy made.

An organization, or Board of Editors, is maintained to write, edit and preserve this important family record. Such organization is called the "Tsu Tang," or "Hall for Worship of Ancestors." This is maintained by aid of funds assessed and collected from all members of the family or clan. The Board elects one of their number chairman, who must have three particular qualifications; he must be of old age, he must be of the oldest living generation, and he must be of good character. This office at the head of the family or clan is of life tenure. Another member seated in the Board by virtue of birth is the oldest son of direct descent of the family or clan.

When the time arrives to edit and bring this "Family Table Book," or genealogy, down to date, the chairman gives notice to all members of the family or clan, and to all sub, or inferior associations within the clan, of the time and place of such contemplated action, every branch or sub association must then send representatives to assist in the work.

If a group or branch have removed to another part of the kingdom, they can demand to be allowed to withdraw from the general association, and are permitted to form a new association of their own, or they may join another organization already in existence in their neighborhood, provided they be of the same family name.

Other functions of the "Tsu Tang" than that of preserving the history and genealogy of the family are: three times each year to worship and do reverence (a Lodge of Sorrow), to their ancestors within the hall or place of meeting. To judge and settle disputes arising in the family and between its members, which the Board must pass upon before going to the Magistrate or public Court of Justice. To have charge of marriage and funeral ceremonies of its members. To establish scholarships and bestow prizes for superior scholarship on their young men. To aid and assist the orphans, the poor and distressed. In essentials this may be considered an ideal communistic society. There have arisen in the United States, and in particular in California, certain organizations (copying their forms from these beneficiary societies), called "Tongs" or "Fighting Men Societies." These "Tongs" are largely composed of Cantonese and men of Southern China, and must not be confounded with the "Tsu Tang" or family associations.

#### MARKS, SIGNATURES AND RUBRICS.

In the ancient times each Chinese family had a special "mark" or rubric; during the Tang Dynasty this custom was much in evidence, there being but very few who were obliged to use an "X." This custom still prevails among the Japanese, and is there called "Wen" which is the equivalent to a "Coat of Arms," or rubric. Since the Yuan Dynasty, the Chinese people prefer to sign their own names, but in peculiar forms, each family in a different way; this practice is called "Yuan Ya," meaning Yuan Dynasty sign.

At first each paper or document requiring a signature was signed by hand manual, but afterward the use of engraved copper seals became common. At the present time literary people continue to use the seals, but the common people do not now use them.

#### THE FAMILY NAME POEM.

Every Chinese rightfully has three names: The first, called "Shing," is the family, or clan name. The second, called "Pai-Ming," is the "Generation" name, and the third, called "Shih-Ming," is the given name. The use of the first and third are ob-

vious, but the use of the second or generation name is peculiar to the Chinese system adopted about the time of the beginning of the Han Dynasty (201 B. C.) The Pai-Ming or generation name is used to indicate the number of the generations from the beginning of the pedigree, as given in the records of the family association, to the person having the certain name, which is determined beforehand in the manner following:

Each branch or sub-family of the general family association held a convention previous to entering the general association and composed and adopted a peculiar form of poem, or quatrain, consisting of either twenty or thirty characters, something easy to remember. This poem is constructed with much skill, it must be composed only of single, or simple, characters; the meaning expressed in choice phrase; the sounds to harmonize, all must be balanced in class and different in tones, and the tenth and twentieth and thirtieth must rhyme as the stanza is of two, four or six lines. At the beginning of a new cycle, when the poem for a family generation guide name is to be adopted, it is then a subject of competition and grave deliberation, which insures a production of great literary excellence, according to the governing rules.

The application is that the first generation shall all bear for a middle or "Pai-Ming" name the first character or word of this generation poem, all of the second generation shall have for a middle name (a very few exceptions will be pointed out later), the second character or word of this generation poem, and so on.

This system makes the identification of the person by his names a simple matter. The first or Shing (family name), tells to what family or clan the person belongs. The second or Pai-Ming (generation name), indicates the number of generations in descent from the original stem, and at once declares that all those who bear it are cousins, even though many degrees removed; hence it is that the expressions so commonly heard from English-speaking Chinese, "he my cousin," "he my uncle" are explained; because while they may be entire strangers, yet the name at once proclaims the relationship.

As an example of this system I trust I may be pardoned for presenting the poem for my own family name, that of the

#### FAMILY KIANG.

Yuan T'in Chin I You  
Chih Jih Ch'i Fung Ch'êng,  
Hung T'u Shao Shih Tsê  
P'i Shien Chêng Chia Shêng.

These twenty characters or words provide the middle or Pai-Ming names for twenty generations. The translation is not easy; the following is an attempt, which is rather a paraphrase, in an endeavor to preserve the meaning:

“The noble men now in future coming,  
Will generation after generation improve;  
Perpetuating the virtues of their ancestors,  
Adding luster to the family name.”

A literal translation of the characters is also added in order that “he who runs may read” and may perchance very much improve my attempt:

Yuan—meaning chief, high class man, head man,  
T'in—meaning statesman,  
Chin—meaning from now, hereafter,  
I—meaning one, at once,  
You—meaning to have, to come, to produce.

Chih—meaning then, when.  
Jih—meaning daily, periodically, by generation,  
Ch'i—meaning to open, to go forward, to expand,  
Fung—meaning to meet, to obtain,  
Ch'êng—meaning successful, success.

Hung—meaning good, great, large,  
T'u—meaning actions, deeds, virtues,  
Shao—meaning succeed, acquire, perpetuate,  
Shih—meaning those gone before (generations),  
Tsê—meaning prosperity.

P'i—meaning enlarge, add to,  
Shien—meaning illuminate, brighten, brighter,  
Chêng—meaning diffuse, scatter, separate,  
Chia—meaning family, clan, tribe,  
Shêng—meaning good name, better quality.

The above is the present or current Pai-Ming poem of the Kiaug family; of this current cycle I am of the thirteenth generation, and therefore have as a middle name, the appellation Shao. This name was prepared for me nearly 400 years ago, considering that an average generation is about thirty years.

When a child is born the parents select a personal name, this name is registered, but should it afterwards be found that another person in the Family Association of the same generation as the child, has the name so selected, then the name must be changed, and the new name registered as before; it being the rule that no two or more persons of the same family and generation shall have the same given, or personal name. This is a very wise rule, as no doubt many genealogists working in the English language can appreciate, when they chance often upon a family with cousins from two to perhaps half a dozen bearing the same personal name,

Here we have the singular fact of a whole race firmly believing itself to be descended from the primal parents, Heaven and Earth, through the sun, and it is the belief of the writer that this fact has had a very important bearing on the history and achievements of the Polynesian people. This last subject lies outside the scope of this paper, but enough has been said to give a good reason why the Polynesian should so highly prize his racial lineage, and why he was so extremely careful to preserve his genealogical records. The earlier parts of such genealogies, containing the names of supernatural beings and heroes, are viewed as being extremely *Tapu*, and not to be lightly mentioned, so much so indeed that we know they were recited by Maori priests on certain occasions as a part of a religious ritual. Two of such occasions were the marriage of a man and woman of rank, and cases of difficult parturition.

Probably no greater misfortune could afflict a Maori than to lose knowledge of his lineage, though it must be added that it would scarcely be possible for him to do so, inasmuch as he could obtain it from others, even from adepts of another tribe. The expression *Aho Ngaro* occasionally heard is applied to the extinction of a family. The term *Aho*, a string or cord, is also used to denote a line of descent. *Ngaro* means "lost." The word *Kawai* used to express lineage, also denotes the shoot of a creeping plant, the tentacles of an octopus, etc. *Tahuhu* denotes the ridgepole of a house, also a line of ancestry.

It seems highly probable that the only situations in which Polynesians have lost knowledge of their genealogies were such as crushing disasters afflicting a small isolated community having no communication with other isles.

The Maori was an enthusiastic upholder of the laws of primogeniture, and descent through the eldest son was ever viewed as the most important. The *Aho Aroki*, or descent through the eldest sons of a high chieftain family was held in very high respect, and when such a man was also a priestly adept, his standing and influence in the tribe were very great.

In regard to the conservation of genealogical records, there are two phases of the process to be considered and explained. In the first place every man of a Maori tribe knew his own lineage, could recite his descent from a tribal ancestor of the last migration from Polynesia to New Zealand about twenty generations ago, and would very likely know his ancestral connection with other tribes, but such a man was not looked upon as an adept, a genealogical expert. He would trace his descent from much more remote ancestors, and even possibly from the gods of mythical ages, but this early part of his lineage was often inexact, and would not be confirmed by an expert. For instance, the god *Tane* has many names, each illustrating a phase of his manifestations or energies, and these are often given as names of separate individuals in genealogies, a course condemned by higher authorities. The names of periods, or ages,

or conditions that preceded the Sky Parent and Earth Mother are also so given by some, but condemned by adepts.

The true genealogical experts were men who, in their youth, had been selected as students to be taught in the sacred school of learning. For this purpose were selected youths of good family, i. e., of the chieftain class, who possessed good memories. This most necessary qualification was ascertained by assembling these youths together, when one adept would recite to them some lengthy tradition, a popular story or folk lore tale, such as the story of *Mauï*, the Hero. This story the young folk had to memorize from one recital, and those among them who were able to do so, and to repeat such story correctly in detail, were selected as pupils to be taught the oral traditions of the tribe, including the origin of man, cosmological myths, tribal history and genealogical lore. The curious and interesting formalities and ritual connected with such teaching is too big a subject to be here described, but it should be made clear that the imparting of what were deemed the more important subjects, anthropogeny, cosmogony, ritual formulae, old time genealogies, etc., was a highly serious task and extremely *Tapu*. The numerous restrictions, prohibitions and ritual performances connected with the acquisition of such knowledge throw much light on the mentality and religion of this most interesting people.

One subject on which the adept teachers of such scholars laid considerable stress was the line of demarcation between popular folk lore tales and what was held to be correct and orthodox traditional history. Thus certain traditionary tales, etc., bore two aspects, the popular version known to all persons, and the correct or orthodox version known only to the trained adepts who had passed through the school of learning. Thus we have discovered of late years that certain stories held by us to be merely myths or folk tales, are really, as taught to the initiated few, records of *bona fide* ancestors and their doings. Such traditions have, as preserved by the bulk of the people, become encrusted with mythical and impossible features, which rendered them of greater interest to the ordinary person. As already observed, this peculiarity extended to the more ancient portions of tribal genealogies, the trained adepts were the preservers of what was deemed the correct versions of ancient lineage. Such persons only were able to give details of far back generations, such as marriages of remote ancestors. The average commoner could not supply such details for more than about ten to twenty generations. The very greatest care was taken to render the transmission of all genealogical and other important matter absolutely accurate. Should an adept make a mistake in his recital of a genealogy or religious formula, such an occurrence was looked upon as a most serious misfortune, and not infrequently caused the death of the hapless adept. In its mildest aspect it was extremely unlucky to commit such an error, for the gods of the Maori would punish the offender.

It must not be supposed that trained priestly adepts who had passed through the *Tapu* school of learning were in the habit of airing their knowledge, or imparting it to all and sundry. They were extremely conservative and reticent. They heard the people reciting the fireside stories, popularized and erroneous forms of historical traditions, also incorrect accounts of the origin of man, but made no sign and no attempt to correct them. Such things were good enough for commoners, and if the latter became possessed of *Tapu* branches of knowledge, then most assuredly would the tribe be in peril. The more ancient portions of genealogies, as also little known lines of descent, were not discussed or recited in public unless the audience was composed of a cohesive, homogeneous people, such as a village community, and even under such conditions these occurrences were rare. Should members of another tribe chance to be present, adepts were doubly reticent. In many cases a line of descent "was strung on a single line," i. e., the name of the wife or husband was not given. No person is more conservative of prized knowledge than the Maori.

We have seen that every male member of a tribe would know his own line of descent from a given point, usually from an ancestor who came to New Zealand from the isles of Eastern Polynesia in one of the many vessels that arrived here from those parts during a period of from eighteen to thirty generations ago. He would also be conversant with his connection with other sub-tribes and tribes, for, owing to intermarriages, he would be a member of several such communities. In every clan there would also be several men who might be termed second rate adepts, men who had not passed through the school of learning, but who were interested in the tribal lineage and had managed to collect a considerable amount of information on the subject. In such studies the astonishing powers of memory possessed by the Maori stood him in good stead, for he had no system of written language or mnemonics to assist him in preserving tribal records; he depended upon memory alone, and his memory assuredly did him yeoman service.

As an illustration of this type of genealogists I may mention my worthy old friend *Tamarau* of the *Tuhoe* tribe. When a government commission was inquiring into the ownership of certain blocks of land, this old man gave in court the descent of his sub-tribe from an ancestor who flourished some twenty-one generations ago. The recital of this matter, with sundry explanations of intermarriages with other communities, occupied three days, and the descent of every living member of the clan was clearly shown. This task involved the remembrance and recital of 1,288 names of persons in order to bring the various branches from the main line down, not to every living member of the clan, but to the oldest living member of each family, etc., of the clan, often a grandparent, occasionally a great grandparent. The recital of the names of all the living members of each family was a distinct performance

that was carried out later. Now the whole of the above information, the vast number of personal names, given in their proper order, had been memorized by the reciter in his younger days and remembered when he was 70 years of age. Moreover this was but a portion of his acquired mass of knowledge of the subject; he could trace descent from many other ancestors, and give the lineage of other clans or sub-tribes. Apart from this subject his mind was equally well stored in respect to other branches of knowledge, such as tribal history, myths, folk lore, songs, etc. On one occasion the writer spent three days with him, and spent the three days and evenings in taking down in shorthand a mass of traditional history, etc., from his dictation. The old fellow never flagged and was never apparently at fault. When leaving he informed me that we had but commenced the task.

Another interesting experience that befell the writer was when, in 1896, an old native recited to him from memory no less than 406 songs. In neither case was any graphic system relied upon, the memory alone was the conserving power, the amazing memory of the Polynesian that has preserved such vast stores of traditional lore.

In Table No. 1 is given the descent of *Tamarau* from *Hape*, as taken from the genealogy of his sub-tribe mentioned above. To copy out the whole table, with its many branches, would be no light task, and would appal the reader.

Inasmuch as tribal genealogies formed the only system of chronology known to, and utilized by, the Maori, it follows that such a fact imparted to them additional value in the estimation of the natives. It is also this fact that renders these tables interesting to Europeans. When we hear the traditions of the adventures of *Hape* and other old sea wanderers who laid down the water roads over great areas of the Pacific Ocean, and breaking through the hanging sky reached this lone land, we can, by scanning the lines of descent from them, locate with some approach to precision the century in which they lived. As the lines from *Hape* range from 21 to 24 generations, we take the mean of  $22\frac{1}{2}$  as an indication of the time in which he flourished. Some writers have placed the Maori generation at 30 years, others at 20, but the experts of the Polynesian Society have adopted 25 years as the unit.

It appears to be a somewhat common belief among anthropologists that eponymic ancestors appearing in the genealogies of uncultured races are fictitious, mythical personages who never existed. This is not the case with the Maori folk of New Zealand. Here most of the tribes are named after an ancestor from whom every member of the tribe can trace his descent. Even in cases where a tribe or sub-tribe is not named, still it has a common ancestor. For instance, Table No. 1 shows a line of descent from *Hape*, but the tribe, i. e., his descendants, is known as *Te Hapu-Oneone*. This line also illustrates the origin of a sub-tribe known as *Ngai-Te-Kapo*,



whose members are the descendants of No. 9 in the table, their eponymous ancestor. It must be distinctly understood that every member of a Maori tribe is descended from a common ancestor, the founder of that tribe. Adoption does not make a person a true member of a Maori tribe, it gives him no claim to the lands of that tribe. Should he marry a member of the tribe, however, his children have full rights therein, although he might be only a slave. The marrying a free woman would, in such a case, release his children from bondage.

When the lands of the Tuhoe tribe were being put through the Land Court, the writer made out a complete genealogical tree, showing the descent of every living member of the tribe, about 800, from the common eponymic ancestor *Tuhoe-Potiki*, who flourished some twelve or fourteen generations ago. The table contained thousands of names and the compilation thereof was no light task.

In Table No. 2 we have one Turanga-pikitoi in the first position. This is the eponymic ancestor of *Ngai-Turanga*, a clan of many members usually known by other clan names, such as Tuhoe. Turanga was a chief of the people usually referred to as the aborigines of New Zealand, but who really represented a mixture of the earlier immigrants from Eastern Polynesia and the original inhabitants of these isles, an inferior people in physique and culture of whom we know but little. Turanga was a descendant of Toi, leader of the first band of Polynesians that settled in New Zealand nearly thirty generations ago. His great-great-grandson married Wairaka, daughter of Toroa, chief of a vessel named Matatua that reached these shores from Eastern Polynesia. Some lines from Toroa are longer than those given in the table. Here we note an intermarriage soon after the arrival of the immigrants, for Wairaka came with her father, as also did his sister Muriwai, an ancestress of the Whakatohea tribe. Tuhoe-potiki, grandson of Wairaka, is the eponymic ancestor of Ngai-Tuhoe, by which tribal name the Ngai-Turanga folk are now generally known. The sister of Tuhoe married into the Arawa tribe, where her descendants are still living. Their claim to Tuhoe tribal lands has become "cold," as the Maori puts it.

In this table it must be borne in mind that, owing to intermarriages, all members of the later generations claim other tribal or *hapu* (sub-tribe) names. Thus a man might belong to four or five sub-tribes of his tribe, and he would probably reside with all of them in rotation, so that he might retain his standing in the community and keep his local claim "warm."

In regard to the remote ancestor Toi, above mentioned, it is probable that every Maori in these isles can claim descent from him.

The Maori folk have preserved more interest in their genealogies than in any other branch of their ancient lore, simply because by means of them do they make good their claims in our Native Land Courts. The modern Maori is not above inventing a line of descent

from some desirable ancestor in such cases, and only a long and close study of the subject will enable one to detect such forgeries.

In some cases natives have given up memorizing the many lines of descent and intermarriages, relying on written language to preserve such data. Occasionally such practices put them in a serious quandary. Some time ago the writer was visited by two members of a tribe among which he had resided for fifteen years. This was a deputation sent down to copy from my note books certain lines of descent needed as evidence in a Native Land Court. Written copies had been lost and destroyed, the old men of knowledge were all dead, hence this application to a member of an alien race; surely a novel and significant position for Maori folk.

Again, a few months since, the writer received a letter from a somewhat famed genealogist of the East Coast, asking for the name of the wife of a gentleman who flourished twenty-four generations ago. On receipt of the name he wrote a letter expressing gratitude for the favor, and remarking that the sun had risen above a gloomy horizon.

The "ways that are dark and tricks that are vain" of some of these gentry in preferring claims in a Land Court are often passing strange. When engaged in making out lists of persons entitled, or alleged to be entitled, to shares in certain lands, I have known natives to assign sex and name to a child yet unborn. When the pre-natal claimant finally appeared in this world, and of the wrong sex, some excuse would readily be found for such error in the lists.

Table No. 3 gives a line from Ira-kai-putahi, eponymous ancestor of the Ngati-Ira tribe, who came hither from Eastern Polynesia and whose descendants formerly held the Wellington district as their tribal lands. This folk once occupied lands near East Cape and have had a stormy career.

The tables given might be extended to a prodigious extent, but this would but weary readers. Some rolls made out are 15 to 25 feet in length.

Although a line of descent through the eldest son was held to be the most important, yet that through the eldest daughter was also highly esteemed. The *Aho Tamawahine* or female line of descent in the higher class families carried considerable weight and commanded the respect of the community.



TABLE 1.

1. Hape (An immigrant  
from Polynesia).  
Rawaho  
Hapai-ariki  
Ngariki  
Ariki-kare  
Tirama-roa  
Te Whakatangata  
Tama-a-mutu  
Whetu-roa
9. Te Kapo-o-te-rangi  
Tahatu-o-te-ao  
Tawhiwhi  
Marie  
Mahuru  
Korokai-whenua  
Tutonga  
Te Ata-pare  
Kumara
18. Tamarau  
Te Reinga  
Heriata
21. Hine-ki-runga  
(an infant in 1897)

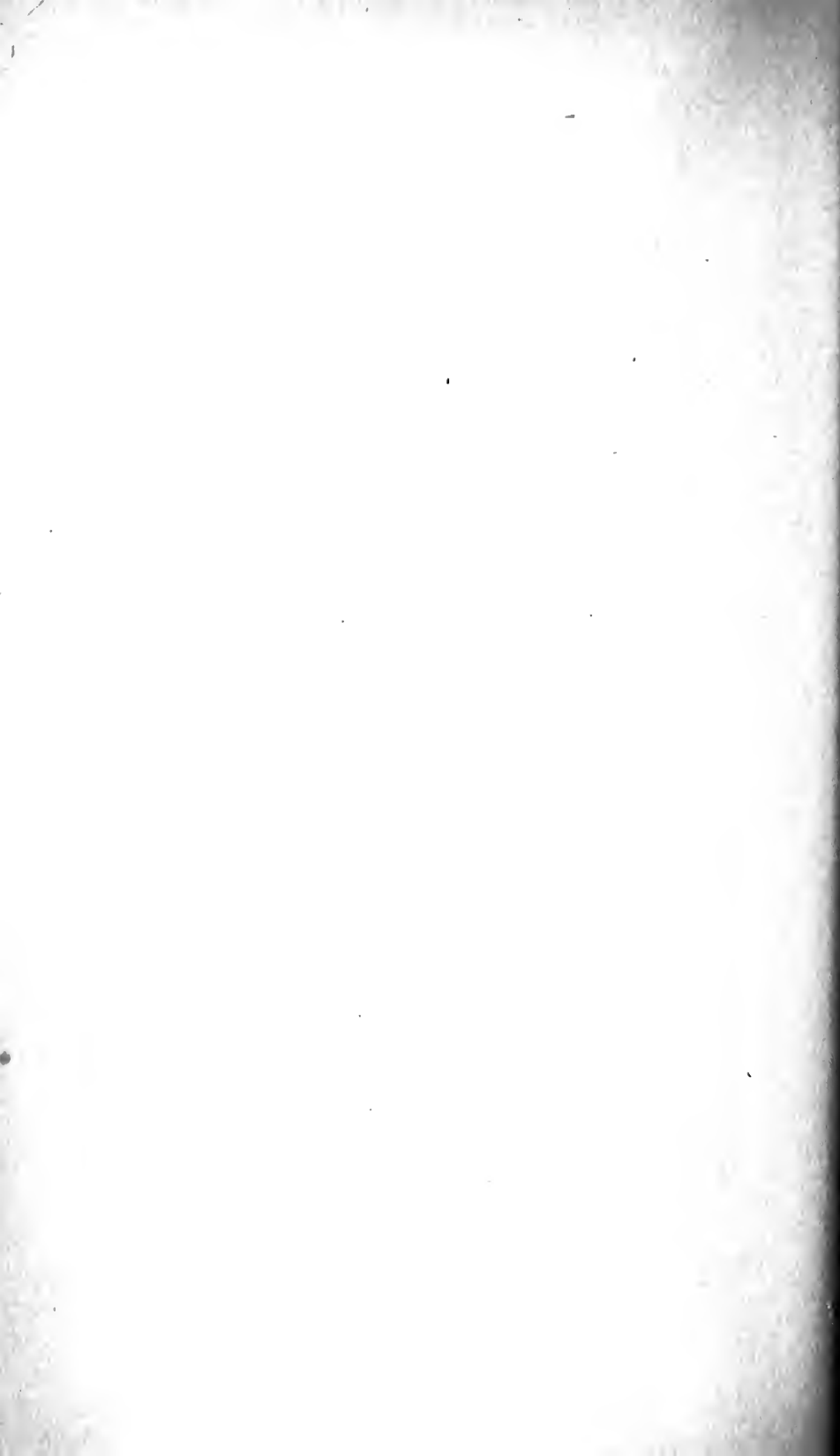




TABLE 3.

Shows descent of Wai-rarapa families from Ira, an immigrant from Polynesia by the vessel known as Horouta. Ira is the eponymic of the Ngati-Ira tribe.

Ira
Hine-kau-rangi
Koka-te-rangi
Paheke
Urutira
Mapuna-a-rangi
Kahukura-paro
Kahukura-mamangu
Pakariki
Tane-ka-tohia
Uenga-ariki
Kahukura-te-aranga
Paka-huanga-rau
Pou-tatua
Mahere-tu-ki-te-rangi
Rere-kiokio
Te Wha-kumu
Tahi-a-rangi
Hine-motuhia
Te Ahi-a te-momo
Nuku-tamaroro
Karo-taha
Whatu-rangi
Te Rangi-takalwaho
Te Manihera
Maangi
Maota
27. Waikawa (Living 1911)

TABLE 4.

Shows descent of Waikawa from Toi.

- Toi
1. Rongoueroa
  2. Whatonga
  3. Tara
    - Tiwhana-a-rangi
    - Hine-one
    - Tahu
    - Te Rangi-tu-pewa
    - Te Rangi-tu-maroro
    - Tuku-po
  10. Turia
    - Hine-akau
    - Rangi-i-hiia
    - Hapai-te-rangi
    - Te Rangi-tuatahi
  15. Ira-karaka
    - Kura-whango
    - Pouri
    - Matua-te-rangi
    - Hine-i-tukia
  20. Whakairi-te-rangi
    - Tu-awhio
    - Tama-i-wahā
    - Te Huinga
    - Te Whakararo
  25. Raurangi
    - Taketake
    - Te Ngaere
  28. Te Manihera
    - Naomi
  30. Maota
    - Waikawa

## GENEALOGY OF THE NATIVE HAWAIIANS.

By BRUCE CARTWRIGHT, JR.

From Hawaiian genealogies, handed down orally for hundreds of years, the history of the race has been traced. It shows us that the Hawaiians are a very primitive people. About the fifth century A. D. they came to Hawaii, where they remained unknown until the eleventh century, when they were visited by several parties from the groups to the south, from the Marquesas, Samoan and Society Islands. Active intercourse was maintained for the space of six generations, when the Hawaiians were again isolated until their rediscovery by Captain James Cook in 1778.

All the inhabitants of Hawaii were supposed to have descended from the same ancestors, Wakea, the male, and Papa, the female. After the lapse of time a King was chosen to rule over the people, and others were chosen to assist the King, who were the chiefs.

The genealogies of the Kings and Chiefs were considered of great importance and were memorized by genealogists who were supported by the nobility and held honored and important positions under the Crown.

The marriage ceremony commonly consisted of the groom throwing a piece of kapa (native cloth) over the bride in the presence of witnesses, usually the bride's relatives. After this brief ceremony a feast took place in celebration of the event.

Great care was exercised in the choice of the first wife of a chief of high rank. She must be of the same or higher rank so that their children would be of high rank. Search was made into the pedigree of both the man and woman by the genealogists before they were allowed to marry and the ceremony was not permitted to proceed until the genealogist approved of the pedigrees.

A suitable mate for a chief of high rank was his sister. If there were any children, they were considered chiefs of the highest rank. They were called "Ninau Pio" and were so sacred that all who came into their presence must prostrate themselves. For this reason these chiefs went around at night so that the people would not have to stop work and fall to the ground in an attitude of worship should they be seen. If a chief had no sister to marry, other members of his immediate family were considered suitable, such as his cousins, aunts, and, in some cases, even his mother.

The descent was usually traced through the female for the simple reason that there could be no question as to whom the mother was.



After children were born to this first marriage, a husband or a wife might take as many partners as they chose of any rank and the children begotten of these other unions would be called "Kaikaina" and they were recognized as the younger brothers and sisters of the great chief, the first child, and in time would become his advisers or the ministers of his government.

In order to show how complex relationships became I will refer to Fornander, Volume II, page 130:

Ka-lani-kau-lele-i-a-iwi was the daughter of Kea-kea-lani-wahine, a Queen of the Island of Hawaii and a woman of the highest rank. She became Queen, sharing the throne with her half-brother and husband, Keawe. She had four husbands of whom there is record, each one of whom had several wives, who in turn had several husbands.

Most of us will acknowledge that it would be quite a task to segregate the second generation of this household and classify them as to their relationships with one another.

Her half-brother Keawe is the reputed head of many families in Hawaii proud of their chiefly descent. Keaua, the reputed father of the great Kamehameha, was a grandson of both King Keawe and his sister, Queen Ka-lani-kau-lele-i-a-iwi, his father being Ka-lani-keeaumoku, their son. The mother of Kamehameha was Kekuiapoiwa II, a chiefess of the highest rank and daughter of Haae, who was the son of Queen Kalani-kau-lele-ia-iwi by another husband other than her brother Keawe, the King. This second husband was Kauauamahi, a very high chief from the district of Kohala.

In showing the relationships of the third generation from Keawe it would be necessary to make a chart showing all the wives of all the husbands, when we would find such a multitude and such combinations that we would be forced to start a separate chart for each individual.

The Hawaiian Historical Society at its annual meeting in January, 1914, authorized me to chose a committee to look into the advisability of the society starting a genealogical department. I invited Mr. Edger Henriques and Mr. Gerrit P. Wilder to join me as a committee, and after going into the question from all points of view we reported that it was our opinion that no time should be lost in starting a genealogical department for the Hawaiian Historical Society.

It would seem a simple matter to trace foreign families in Hawaii since foreigners began to arrive after the report on Cook's voyage was made public, and in only a few cases would it be necessary to go back further than 1790, but such we find not to be the case. The early arrivals in Hawaii were men who kept no records and it was not until the arrival of the missionaries in 1820 that a foreign woman came to the Islands and permanent records of events were kept.

## GENEALOGICAL CHARTS.

By SARAH LOUISE KIMBALL.

OF THE CALIFORNIA GENEALOGICAL SOCIETY.

During the afternoon session of Thursday, July 29, there was an exhibition of genealogical charts, a brief summary of which follows:

CHART 1.—Showing European ancestry for several centuries of George Washington's ancestor, Col. George Reade, who came from England to Virginia in 1637.

Prepared by Henry Byron Phillips.

CHART 2.—A comparative study of three lines of ancestry tracing through the French, Scandinavian and Hawaiian royal lines to Adam.

Prepared by Henry Byron Phillips.

CHART 3.—“The Fittest,” showing one ancestress, Isabel de Vernandois (granddaughter of Henry I, King of France), for rulers and leaders in Europe and America.

Prepared by Sarah Louise Kimball.

CHART 4.—Showing Isabel de Vernandois as ancestress of all reigning monarchs in Europe, except certain Balkan States and Turkey, as well as of thirteen presidents of the United States.

Prepared by Sarah Louise Kimball.

CHARTS 5-20.—A series of studies of American families, by Sarah Louise Kimball, as follows:

*Ludlow-Carter*, of Virginia, producing:

3 signers of the Declaration of Independence, 2 presidents, 7 governors, 3 U. S. senators, 1 minister and 1 ambassador to England, 1 ambassador to Italy, and the commander-in-chief C. S. A.

*Taylor*, of Virginia, producing:

2 presidents, 2 governors, 1 member of Congress, 1 U. S. senator, 1 minister to Mexico and the wife of the president of the Confederacy.

*Lee*, of Virginia, producing:

1 president, 1 U. S. senator, 1 state senator, 1 member of Congress, 1 representative to the Continental Congress, 1 acting governor, 4 celebrated generals.

*Latham-Dungan-Clarke*, of Rhode Island, producing:  
10 governors, 14 deputy governors.

*Lawrence*, of New England, producing:

1 president, 2 governors, 1 lieutenant governor, 4 members of Congress, 1 secretary of war, 1 U. S. senator, 2 state senators, 3 mayors, 1 rear admiral U. S. N., 1 justice Supreme Court, 1 commodore U. S. N., 1 Indian commissioner, 3 diplomatic representatives, 1 benefactor, 1 orator.

*Arnold*, of Rhode Island, producing:

5 governors, 2 chief justices, 1 U. S. senator, 1 signer Declaration of Independence, 1 commodore U. S. N., 1 celebrated general in the Revolution.

*Greene*, of Rhode Island, producing:

3 governors, 2 lieutenant-governors, 1 deputy governor, 3 U. S. senators, 1 attorney general, 1 U. S. consul, 2 historians, 1 author, 1 celebrated general in the Revolution.

*Field*, of New England, producing:

2 justices Supreme Court U. S., 2 chief justices, Supreme Court of California, 1 chief justice Supreme Court of Iowa, 1 U. S. senator, 1 attorney general, 1 author, who compiled law codes adopted by 27 States, the layer of the Atlantic cable, 1 captain of industry, 1 governor of Newfoundland, Jamaica, etc.

*Clinton*, of New York, producing:

1 vice-president, 2 governors, 1 brigadier general, 1 commander-in-chief in the Revolution.

*Richardson*, of South Carolina, producing:

6 governors.

*Wanton*, of Rhode Island, producing:

4 governors.

*Wentworth*, of New Hampshire, producing:

2 governors, 2 lieutenant-governors, 4 councillors, 12 members of state legislatures, 1 delegate to the Continental Congress, 1 member of Congress, 1 mayor, 3 authors.

*Dudley*, of Massachusetts, producing :

5 governors, 1 justice U. S. Supreme Court, 1 university president, 1 signer Declaration of Independence, 1 editor historical publication, 1 noted clergyman, 1 orator.

*Edwards*, of New England, producing :

1 president, 1 vice-president, 1 governor, 1 chief justice, 2 founders law schools, 16 presidents of universities, etc., 1 author.

*Kimball*, of New England, producing :

1 vice-president, 2 governors, 1 lieutenant-governor, 14 state senators, 51 members of state legislatures, 2 justices, 1 chief justice, 1 attorney general, 1 U. S. district attorney, 11 captains of industry, 1 university president, 1 university chancellor, 2 founders of academies, 1 president school for girls, 6 authors, 6 publishers, 1 sculptor, 1 explorer, 1 state chemist, 1 member state constitutional convention, 1 rear admiral U. S. N., 1 director U. S. Mint, 5 U. S. consuls, 1 chief signal officer U. S. A., 1 U. S. customs expert.

*Kimball*, of New England, producing :

152 soldiers in the Revolutionary war, of whom 27 were officers.

CHART 21.—A study on one American family, showing eminent descendants within 150 years after the death of the ascendant, prepared by Hon. Boutwell Dunlap, as follows:

*John Preston*, of Virginia, producing :

31 men, among whom there were 1 vice-president; 4 cabinet officers; 1 Confederate cabinet officer; 9 U. S. senators; 1 Confederate senator; 5 governors (one of 2 territories); 15 congressmen; 1 member of Continental Congress; 1 Confederate congressman; 3 foreign ministers; 2 generals in war of 1812; 4 generals; 5 Confederate generals.

19 women, among whom were the wives of 1 president; 1 cabinet officer; 5 U. S. senators; 7 governors; 5 congressmen; 2 foreign ministers; 1 admiral; 1 general in war of 1812; 4 generals; 4 Confederate generals.

## THE RELATIONSHIP BETWEEN GENEALOGY AND EUGENICS.

By PAUL POPENOE.

OF THE AMERICAN GENETIC SOCIETY.

EDITOR OF "JOURNAL OF HEREDITY"

Scientific plant breeders today have learned that their success often depends on the care with which they study the genealogy of their plants.

Livestock breeders admit that their profession is on a sure scientific basis only to the extent that the genealogy of the animal used is known.

Human genealogy is one of the oldest manifestations of man's intellectual activity, but until recently it has been subservient to sentimental purposes, or pursued from historical or legal motives. Biology has had no place in it.

Genealogy, however, has not altogether escaped the re-examination which all sciences received after the Darwinian movement revolutionized modern thought. Numerous ways have been pointed out in which the science—for genealogy is certainly a science—could be brought into line with the new way of looking at man and his world. The field of genealogy has already been invaded at many points by biologists, seeking the furtherance of their own aims.

I propose to discuss briefly the relations between the conventional genealogy and the modern application of biological principles to every-day life which, as it is here viewed, may be broadly described by the name Eugenics, "good breeding." It may be that genealogy could become an even more valuable branch of human knowledge that it now is, if it were more closely aligned with biology. In order to throw light on this possibility, we must inquire:

- (1) What is genealogy?
- (2) What does it now attempt to do?
- (3) What faults appear, from the eugenist's standpoint, to exist in its present methods?
- (4) What additions should be made to its present methods?
- (5) What can be expected of it, after it is revised in accordance with the ideas of the eugenist?

The answer to the first question, "What is genealogy?" need not detain me long, for you are already more familiar with it than I am. Genealogy may be envisaged from several points. It serves history. It has a legal function, which is probably of more

consequence abroad than in America. It has social significance, in bolstering family pride and creating a feeling of family solidarity—this is perhaps its chief office in the United States. It has, or can have, biological significance, and this in two ways: either in relation to the pure science or the applied science. In connection with pure science, its function is to furnish us means for getting a knowledge of the laws of heredity. In application, its function is to furnish a knowledge of the inherited characters of any given individual, in order to make it possible for the individual to marry wisely. It is obvious that the use of genealogy in the applied science of eugenics is dependent on the preceding use of it in the pure branch of the science; for marriage matings which take account of heredity cannot be made unless the laws of heredity have previously been discovered.

#### TRUE WORTH OF GENEALOGY.

The historical, social, legal and other aspects of genealogy do not concern the present paper. I shall discuss only the biological aspect: firstly, because I am incompetent to discuss the others; and secondly, because I hold that the biological conception has by far the greatest true value, accepting the criterion of value as that which furthers the progressive evolution of the race. By this criterion, I believe the historical, legal and social aspects of genealogy are of secondary importance; the greatest worth it can possibly have is in co-operation with biology. This definition may appear to be a begging of the question of my whole paper; I shall attempt to justify it farther on.

(2) Genealogy now too often pretends to be an end in itself. It can, of course, be looked upon as an end in itself, but I believe that it will be recognized as a science of much greater value to the world if it is admitted to be not an end, but a means to a far greater end that it alone can supply.

It has indeed, been contended, even by such an authority as Ottokar Lorenz,<sup>1</sup> who is often considered the father of modern scientific genealogy, that a knowledge of his own ancestry will tell each individual exactly what he himself is. This, as I understand it, is the basis of Lorenz' valuation of genealogy. It is a step in the right direction; but

(3) The present methods of genealogy are inadequate to support such a claim. Its methods are still based on the historical, legal and social functions, and it has not yet begun, save in a few instances, to realize its almost incomparable opportunity for the betterment of mankind. Let me indicate just a few of the faults of method in genealogy, which the eugenicist most deplors:

(a) The information which is of most value is exactly that which genealogy does not furnish. Dates of birth, death and marriage of an ancestor are of interest, but rarely of real biological

value. The facts about that ancestor which vitally concern his living descendant are the facts of his character, physical and mental; and these facts are given in very few genealogies.

#### DATA USUALLY INCOMPLETE.

(b) Genealogies are commonly too incomplete to be of real value. Sometimes they deal only with the direct male line of ascent—what animal breeders call the tail-mail. In this case it is not too much to say that they are quite devoid of genuine value. Fortunately American genealogies do not often go to this extreme, but it is not uncommon for them to deal only with the direct ancestors of the individual, omitting all brothers and sisters of those ancestors. Although this simplifies the work of the genealogist immensely, it deprives it of value to a corresponding degree.

(c) As the purpose of genealogy in this country has been largely social, it is to be feared that in too many cases discreditable data have been tacitly omitted from the records. The anti-social individual, the feeble-minded, the insane, the alcoholic, the "generally no-count," has been glossed over. Such a lack of candor is not in accord with the scientific spirit, and makes one uncertain, in the use of genealogies, to what extent he is really getting all the facts. There are few families of any size which have not one such member or more, not many generations removed. To attempt to conceal the fact is an action of doubtful ethical propriety; but from the eugenist's point of view, at any rate, it is a falsification of records that must be regarded with great disapproval.

(d) Even if the information it furnishes were more complete, human genealogy would not justify the claims sometimes made for it as a science, because, to use a biological phrase, "the matings are not controlled." We see the results of a certain experiment, but we cannot interpret them unless we know what the result would have been had the precedent conditions been varied in this way or in that way. We can make these controlled experiments in our plant and animal breeding; we have been making them by the thousand, by the hundred thousand, for many years. We cannot make them in human society. Of course, we don't want to; but the point on which I wish to insist is that the biological meaning of human history, the real import of genealogy can only be interpreted in the light of modern plant and animal breeding. It is absolutely necessary that genealogy go into partnership with genetics, the general science of heredity; that it do not consider itself cheapened by an alliance with the plant and animal breeders. If a spirit of false pride lead it to hold aloof from these experiments, it will make slow progress. The interpretation of genealogy in the light of modern research in heredity, through the experimental breeding of plants and animals is full of hope; without such light, it is almost hopeless.

Genealogists are usually proud of their pedigrees; they usually have a right to be. But I beg of you, do not let your pride lead you to scorn the pedigrees of some of the peas, and corn and snapdragons, and sugar beets, and bulldogs, and Shorthorn cattle, with which genetists have been working during the last generation; for these humble pedigrees may throw more light on your own than a century of research in purely human material.

#### BIOLOGY NECESSARY.

Your science will not have full meaning and full value to you unless you bring yourselves to look on men and women as organisms subject to the same laws of heredity and variation as other living things. Biologists were not long ago told that it was essential for them to learn to think like genealogists. It is excellent advice, and if I were speaking to biologists, I would repeat it. As I am speaking to genealogists, I say with equal conviction that it is essential for genealogists to learn to think like biologists. For the purpose of eugenics, neither science is complete without the other; and I think it is not invidious for me to say that biologists have been quicker to recognize this than have genealogists. The Golden Age of your science is yet to come.

(4) In addition to the correction of these faulty methods, there are certain extensions of genealogical method which could advantageously be made without great difficulty, I think.

(a) More written records should be kept, and less dependence placed on oral communication. The obsolescent family Bible, with its chronicle of births, deaths and marriages, is an institution of too great value to be given up, in more ways than one. In the United States we have not the advantage of much of the machinery of state registration which European genealogy enjoys, and it should be a matter of pride with every family to keep its own archives.

(b) Family trees should be kept in more detail, including all brothers and sisters in every family, no matter at what age they died, and including as many collaterals as possible. This means more work for the genealogist, but the results will repay him.

(c) More family traits should be marked. Those at present recorded are mostly of a social or economic nature and are of little real significance after the death of their possessor. But the traits of his mind and body are likely to go on to his descendants indefinitely. These are the facts of his life on which we should focus our attention. How this can be most conveniently done I shall discuss later.

(d) More pictorial data should be added. Photographs of the members of the family, at all ages, should be carefully preserved. They are often of inestimable value. Measurements equally deserve attention. The door jamb is not a satisfactory place for recording the heights of children, particularly in this day when



real estate so often changes hands. Complete anthropometric measurements, such as every member of the Young Men's Christian Association, most college students, and many other people are obliged to undergo once or periodically, should be placed on file.

(e) Pedigrees should be traced upward from a living individual, rather than downward from some hero long since dead. Of course, the ideal method would be to combine these two, or to keep duplicate pedigrees, one a table of ascendants and the other of descendants, in the same stock. This plan is not too laborious to use, in many cases; the combined tables, which show all the relatives of an individual, although attractive to the investigator, are too complicated ever to become popular, I suspect.

### THE IDEAL GENEALOGY.

Genealogical data of the kind we need, however, cannot be reduced to a mere table or family tree. The ideal genealogy, as described by Davenport,<sup>2</sup> starts with a whole fraternity—the individual who is making it, and all his brothers or sisters. It describes fully each member of this fraternity. "It then describes each member of the fraternity to which the father belongs and gives some account of their consorts (if married) and their children. It does the same for the maternal fraternity. Next it considers the fraternity to which the father's father belongs, considers their consorts, their children and grandchildren, and it does the same for the fraternities to which the father's mother belongs. It were more significant thus to study in detail the behavior of all the available product of the germ-plasms involved in the makeup of the first fraternity than to weld a chain or two of links through six or seven generations. A genealogy constructed on such a plan would give a clear picture of heredity, would be useful for the prediction of the characteristics of the generations yet unborn, and would, indeed, aid in bringing about better matings."

(5) With these changes, genealogy would become the study of heredity, rather than the study of lineage. Perhaps you will not all agree that this would be a desirable change; but I think if you can once get the biological, the eugenic point of view, you will realize that any other field for genealogy is too narrow.

I do not mean to say that the study of heredity is nothing more than applied genealogy. As we understand it nowadays, it includes mathematical and biological territory which must always be foreign to genealogy. I should prefer to put it this way: That in so far as man is concerned, heredity is the interpretation of genealogy, and eugenics the application of heredity. But I do mean to say that genealogy should give its students a vision of the species as a great group of ever-changing, inter-related organisms, a great network originating in the obscurity of the past, stretching forward into the obscurity of the future, every individual in it organically related

to every other, and all of them the heritors of the past in a very real sense.

No one is so well fitted as the genealogist to realize the solemn grandeur of Weissman's doctrine that the germ-plasm is continuous from the beginning of existence on this world, to the now unseemly end. Our bodies, as you all have heard, are made up of two parts: this mass of highly differentiated cells which represents the man or woman, and which are destined to die when the individual shall have completed his three score years and ten, more or less; and within, the little mass of germ-cells, the undifferentiated, immortal, or, at least, potentially immortal carriers of the heritage of the race. Generation after generation this germ-plasm goes on dividing; from parent to child it is passed on, unchanged save by the addition at each generation of a new line from the second parent. The body dies, but if the individual has left posterity, the germ-plasm lives after him. Immortality is, in this sense at least, a very real thing to the biologist; and I believe the genealogist would see a new meaning in his work if he kept the same conception in mind.

#### IMPORTANCE OF INDIVIDUALS.

Genealogy does well in giving a realization of the importance of the family, but it errs if it bases this teaching altogether on the family pride in some remote ancestor who, even though he bore the family name and was a prodigy of virtues, probably counts for little or nothing in the individual's make-up today. Let me take a concrete though wholly imaginary illustration: what man would not feel a certain satisfaction in being a lineal descendant of George Washington? And yet, if we place the Father of his Country at only four removes from the living individual, nothing is more certain than that our hypothetical living individual had fifteen other ancestors in George Washington's generation, any one of whom may play as great or greater a part in his ancestry; and so remote are they all that, on statistical grounds alone, it is calculated that the contribution of George Washington to the ancestry of our hypothetical living individual would be perhaps not more than one-third of one per cent. of the total.

I do not mean to disparage descent from a famous man or woman. It is a matter of legitimate pride and congratulation. But claims for respect made on that ground alone are, from a biological point of view, usually contemptible, if the hero is several generations removed. What Sir Francis Galton wrote of the peers of England may, with slight reserves, be given general application to the descendants of famous people:

"An old peerage is a valueless title to natural gifts, except so far as it may have been furbished up by a succession of wise intermarriages. . . . I cannot think of any claim to respect, put forward in modern days, that is so entirely an imposture, as that made by

a peer on the ground of descent, who has neither been nobly educated, nor has any eminent kinsman within three degrees."

But, some one may protest, am I not shattering the very edifice of which I am a professed defender, in thus denying the force of heredity? Not at all. I wish merely to emphasize that a man has sixteen great-great-grandparents, instead of one, and that we too often overlook those in the maternal lines, although from a biological point of view they are every bit as important as those in the paternal lines. And I wish further to emphasize the point that it is the near relatives who, on the whole, represent what we are. The great family which for a generation or two makes unwise marriages, must live on its past reputation and see the work of the world done and the prizes carried away by the children of wiser matings. No family can maintain its place merely by the power of inertia. Every marriage that a member of the family makes is a matter of vital concern to the future of the family; and this is one of the lessons which a broad science of genealogy should inculcate in every youth.

#### QUALIFICATIONS FOR WORK.

Is it practicable to direct genealogy on this slightly different line? As to that, I must allow you to judge; it would be presumptuous for me to express an opinion. Let me recall, however, the qualifications which old Professor William Chauncey Fowler laid down<sup>5</sup> as essential for a successful genealogist:

Love of kindred.

Love of investigation.

Active imagination.

Sound and disciplined judgment.

Conscientious regard to truth.

A retentive memory.

A pleasing style as a writer.

With such qualifications one can go far, and I venture to express the opinion that one who possesses them has only to fix his attention upon the biological aspect of genealogy to become convinced that his science is only part of a science as long as it ignores eugenics. After all, nothing more is necessary than a slight change in the point of view; and if genealogists can adopt this new point of view, can add to their equipment some familiarity with the fundamental principles of biology as they apply to man and are laid down in the science of eugenics, I am firmly of the conviction that the value of the science of genealogy to the world will be increased at least five fold within a generation.

Let us examine a little more closely what can be expected from a genealogy with eugenic foundation.

First and foremost it will give genetics a chance to advance with rapidity in its study of man. Genetics, the study of heredity, cannot successfully proceed by direct observation in the human species, as it does with plants and rapidly-breeding animals, because the

generations are too long. Less than three generations are of little value for our researchers, and even three can rarely be observed to advantage by any one person. Therefore, second-hand information must be used. So far we have gained most of this by sending field-workers—a new kind of genealogist—out among the people in whom we are interested and having them collect the information we wanted, either by study of extant records or by word of mouth. But the written records of value have been usually negligible in quantity, and oral communication has therefore been our mainstay. It has not been wholly satisfactory. Few people—aside from genealogists—can give even the names of all their great-grandparents, far less can they tell anything of importance about them.

It is thus to genealogy that we are driven. Unless we have family records, we can accomplish little. And we cannot get these family records unless you genealogists realize the importance of furnishing them; for as I have already pointed out, and as I wish to emphasize, genealogies at present available are of little value to genetics because of the inadequacy of the data they furnish. It is only in the case of exceptional families, such as the royal houses of Europe, that enough information is given about each individual to furnish an opportunity for analysis. What could be done if there were more such data available, is brilliantly illustrated by the investigation<sup>6</sup> by Dr. Frederick Adams Woods of Boston of the reigning houses of Europe. I commend his writing to every genealogist as a source of inspiration as well as information.

#### HOPE FOR QUICK RESULTS.

To get more such data we must look to the future. We must begin at once to keep our family records in such a way that they will be of the greatest value possible—that they will serve not only family pride, but bigger purposes. It will not take long to get together a large number of family histories in which the idea will be to tell as much as possible, instead of as little as possible, about every individual mentioned. Let me run over a few of the problems on which such genealogies would throw light.

There is the important problem of the inheritance of longevity. Karl Pearson showed<sup>7</sup> some years ago, by advanced statistical methods, that longevity is inheritable. Dr. Alexander Graham Bell, whose investigation of the ancestry of congenital deaf persons at Martha's Vineyard and elsewhere, more than a generation ago, was one of the first pieces of biological genealogy executed in this country, and indubitably established the heritable nature of congenital deafness<sup>8</sup>—Dr. Bell is now working on the published history of the Hyde Family in the United States and analyzing it from many points of view to bring to light the ways in which longevity is inherited. It is obvious that this trait is a particularly easy one for investigation, because we need to know nothing more than the

dates on which an individual and his parents were born and died. Certainly a genealogy that does not tell so much must be considered defective, and yet of the 8,000 or more persons listed in the Hyde genealogy, there are less than 3,000 for whom these data are complete.

Longevity being due more to heredity than to anything else, it is obvious, as Dr. Bell has clearly pointed out, that it is a trait of which families may well be proud, if it runs consistently in their stock. And as we eugenicists try as far as possible to put our knowledge to practical use, he has also pointed out that it is very desirable for a young man or young woman to marry into a family possessing that trait, since it is a good indication of general soundness of constitution and physical vigor. Families in whose ancestry longevity is a characteristic, can well afford to make the fact known, and take pride in alliance with other worthy families similarly endowed.

Such a mating, like with like, is technically known to us as assortative. It used to be supposed that people tended to marry their opposites—the blonde and the brunette, the short and the tall. The use of exact methods in eugenics has demonstrated that the reverse is the case, and that for almost every measureable trait there is distinct evidence of assortative mating.<sup>9</sup> That such a fact is of great value to the race, when the character involved is one of so much importance as longevity, is obvious, and the tendency should be encouraged. Genealogy can give much help in this connection.

#### THE DETERMINATION OF SEX.

There are certain phases of the always interesting problem of sex-determination on which genealogy can easily throw light. It has sometimes been asserted that the age of the parents influences the sex of the offspring. We do not know that this is so, but with the help of genealogy we can find out.

Another question of great practical importance, on which we seek information, relates to the posterity of men of genius. Is there any truth in the idea that their mental activity tends to use up their vital force, with the result that they are either sterile or leave posterity of mediocre quality? The idea does not sound convincing, but we shall not dismiss it dogmatically, we shall appeal to genealogy for data on which to dispose of it definitely. Of course the alleged fact here must not be confused with the well-known fact of regression, formulated as a mathematical law by Galton. We know that, on the average, the children of superior parents will tend to be inferior to their parents, and the children of parents who are below normal will tend to be a little better than their parents. This is due to the vast bulk of their remote ancestry, most of which is necessarily average, or as the statistician puts it, mediocre. The drag of this more remote heredity tends to pull

every child toward mediocrity, or the mean, the average of the race. I must emphasize the fact that this is purely a statistical law, applying only to a quantity of cases, and is frequently untrue for individual cases.

The results of early, as compared with late marriage, offer another big problem in the solution of which we need your help.

That the first-born children are, on the whole, inferior to the brothers or sisters who come after them, has been asserted in recent years, and the assertion has been supported by a good deal of evidence. It is highly important that a much greater body of evidence be brought together on this point, and here genealogy can aid with very little trouble. Unfortunately it is not uncommon to find in the earlier generations of a family tree that the exact birth-rank of the various children is not designated; nor is account always made of infant deaths or still-births, as should certainly be done in every case.

The question of consanguineous marriage is one in which every genealogist is certain to have taken an interest, merely because of the doubling up of a name in his chart, if not from a biological point of view. Until recently the question of the marriage of kin was debated largely by an appeal to dogma. I dare say every genealogist has seen cases where the marriage of first cousins was followed by good progeny, and equally cases where the result was bad. There is plenty of evidence of that sort to be had on both sides. I think it is safe to say that genetics has established the status of consanguineous marriage beyond all dispute. It certainly is not bad in itself, although first cousins are forbidden by law to marry in a third of the States of the Union." It simply results in a doubling up of the traits which the two may have in common. If these traits are good, the children get a double dose of them, and will be more highly endowed than their parents. If the traits are bad, the children equally get a double dose of them, and may far surpass their parents in worthlessness, or in the prominence of any particular defect. The general conclusion is clear to us; marriages between cousins or other relatives of equal consanguinity should not be condemned offhand, but the facts should be taken into consideration in each individual case. And it should be borne in mind, of course, that a trait may be latent or concealed in each of the cousins, but come into expression in their children. Although cousin marriages, therefore, should be scrutinized closely, we certainly find no reason to forbid them when the contracting parties are of sound stock.

#### INHERITANCE OF DISEASE.

The question of the inheritance of disease is one of great importance, which can be studied very easily through genealogy. Of course, no one with a knowledge of modern work in genetics now believes that diseases are actually inherited as such; but there is a

great deal of evidence to show that what the doctors call "diathesis," a predisposing tendency to some disease, may be inherited. Greater research is urgently needed to find the extent and limits of such inheritance, and it is to enlightened genealogy that we must look for the solution of the problem—or rather, problems—since there are as many problems as there are diseases, defects and abnormalities. We must not draw hasty generalizations, but attack each subject separately. We have pretty good evidence, for instance, that the tubercular diathesis is inherited; that the white plague ravages some families and leaves others untouched; that almost every city-dweller, at least, is at some time or other during his life infected with phthisis, and whether he resists or succumbs depends on his heredity. Herein lies guidance for those who would marry; other things being equal let them avoid the weak stocks, the stocks known to be marked with tuberculosis. But because tuberculosis is thus a matter of heredity, it does not necessarily follow that cancer, or any other disease, is. We must take nothing for granted; we must find out by examining many families in which a given disease or abnormality occurs. And to do this we must depend on the data of genealogy.

Here, however, let me utter an emphatic warning against superficial investigation. The medical profession has been particularly hasty, many times, in reporting cases which were assumed to demonstrate heredity. The child was so and so: it was found on inquiry that the father was also so and so: *post hoc, ergo propter hoc*—it must have been heredity. Such a method of investigation is calculated to bring the science of genetics into disrepute, and might easily ruin the credit of the science of genealogy, should genealogy allow itself to be so misled. As a fact, one case counts for practically nothing as proof of hereditary influence; even half a dozen or a dozen may be of no significance. There are two ways in which we can analyze genealogical data to deduce biological laws: one is based on the application of higher mathematics to mass statistics, and needs some hundreds of cases to be of value; the other is by pedigree-study, and needs at least three generations of pedigree, usually covering numerous collaterals, to offer any certain results. Not all the findings announced even by professional eugenicists have met one or other of these requirements, and to the extent in which they have fallen short, they are being discredited. It is not to be supposed that anyone with a sufficiently complete record of his own ancestry would necessarily be able by inspection to deduce from it any important contribution to science. But if enough complete family records are made available, the professional genetist can be called into co-operation, can supplement the human record with his knowledge of the results achieved by carefully controlled animal and plant breeding, and between them the genealogist and the eugenicist can in most cases arrive at the truth. That

such truth is of the highest importance to any family, and equally to society as a whole, must be evident.

#### SEX-LINKED INHERITANCE.

The whole question of sex-linked inheritance depends for its solution on the extension of genealogical material. It is often said that sons take after their mothers, while daughters tend to resemble their fathers. The Arabs and Hebrews put the same idea a little differently, that a son tends to resemble his maternal uncle. Is there anything in these ideas? In a small way, there is no mystery about it; we know that certain hereditary traits are sex-linked—that they *are carried by* one sex but *appear* in the other. Thus it is rare to find women who are color blind, but a woman who does not show this defect herself may have inherited it from her father, who was visibly affected, and transmit it to her sons, who will also be visibly affected. Extending this principle, it is easy to see that a boy might inherit some traits from his mother, which his father wholly lacked, and that a daughter might similarly receive exclusive traits from her father. Sex-linked heredity in the human race has so far been definitely proved only in regard to color-blindness, hemophilia and a few other abnormal conditions; but with the co-operation of the genealogists it is probable that this condition, as important as it is interesting, will be found to prevail more widely.

The problem of the inheritance of fecundity can obviously be settled only through proper genealogical material. It is known that fecundity is to some extent an inherited characteristic, although doubtless affected in man largely by outward circumstances. The voluntary limitations of births, which has become so widespread during the last generation, of course complicates the study of this subject, but there is, nevertheless, room for much work of a distinctly practical kind. Obviously one of the easiest ways to improve the general average of the race would be to have high fecundity in the superior stocks and low fecundity in the inferior ones. It is equally obvious that if fecundity is associated with inferiority—with feeble-mindedness, for example, that disastrous results will ensue if Nature is allowed to "take its course." The genealogist can contribute indispensable material for this study, and for the general study of the birth-rate in various sections of the community at various periods—a study which is the very foundation of applied eugenics.

Frederick S. Crum's work<sup>11</sup> on published genealogies of New England families shows what can be done in this line. From his material, Crum was able to get figures for 12,722 wives, and he found that the number of children per wife had decreased as follows:



1750-1799 .....	6.43
1800-1849 .....	4.94
1850-1869 .....	3.47
1870-1879 .....	2.77

Before 1700 less than 2 per cent. of the wives had only one child each; nowadays the percentage is about 20. The percentage of wives in his records who are absolutely childless has increased as follows:

1750-1799 .....	1.88
1800-1849 .....	4.07
1850-1869 .....	5.91
1870-1879 .....	8.10

He finds, on analysis of the most recent material, that the New England wives of the present day, representing the old Colonial stock, have an average of 1.92 living children each, while the foreign-born mothers in the same districts have 3.01. We are accustomed to point with pity at France as a nation committing race suicide, with more deaths than births; as a fact, the old American stock in New England is dying out more rapidly, through race suicide, than is the population of France. Unless a change takes place the stock which has furnished most of the genealogies, and a large part of the great men and women, of America is doomed to perish.

The inheritance of the tendency to produce twins is an interesting trait, not without practical as well as theoretical importance, which could probably be solved were a sufficient number of well-kept family trees made available for study. It is known that twinning is largely a matter of heredity, although the exact manner in which the tendency is inherited is still obscure. A good example of the danger of hasty generalization is furnished by the announcement made by some enthusiastic investigator a few years ago<sup>12</sup> that he had found a number of cases which made it evident to him that the tendency to twinning was due to the father rather than the mother. As ordinary twins are due to the production of two ova instead of one, and as the production of ova can hardly be denied to be a function of the mother rather than the father, the claim is absurd. Yet it is possible that a tendency to twinning might be sex-linked and transmitted through a father to his daughters, as has recently been asserted to be the case with high egg production in hens. Whatever the solution may be, it still lies hidden in pedigrees which the genealogist will make, or is already making.

DATA ON ALL TRAITS WANTED.

But this list might grow interminably: for properly kept genealogical records will furnish material, without further trouble, for attacking very nearly all the problems in human heredity that are conceivable. The compiler of family histories need only include

every physical or mental trait possible, bearing in mind that the genetist will ask two questions about it:

Is this characteristic inherited?

If so, how?

Nor must it be forgotten that we are often as much interested in knowing that a given character is *not* inherited under certain conditions, as that it is.

Aside from biology, or that phase of it which we call eugenics, genealogy may also serve medicine, jurisprudence, sociology, statistics, and various other sciences as well as the ones which it now serves. But in most cases such service will have a eugenic aspect. The alliance between eugenics and genealogy is one that is certainly foreordained, and it cannot be put off much longer.

You may ask what facilities we have for receiving and using pedigrees such as I have been outlining, if they were made up. You are all, of course, familiar with the repositories which the different patriotic societies, the National Genealogical Society, and similar organizations maintain, as well as the collections of the Library of Congress and other great public institutions. Anything deposited in such a place can be found by the investigators, mostly attached to colleges and universities, who are actively engaged in eugenic research.

In addition to this there are certain establishments founded for the sole purpose of analyzing genealogies from a biological or statistical point of view. The first of these was the Galton Laboratory of the University of London, directed by Karl Pearson. I shall not take time to mention the European institutions, but shall call to your attention the two at work in the United States.

The larger is the Eugenics Record Office at Cold Spring Harbor, Long Island, New York, directed by Dr. Charles B. Davenport and maintained largely through the generosity of Mrs. E. H. Harriman. Blank schedules are sent to all applicants, in which the pedigree of an individual may be easily set down, with reference particularly to the traits of eugenic importance. When desired the office will send duplicate schedules, one of which may be retained by the applicant for his own files. The schedules filed at the Eugenics' Record Office are treated as absolutely confidential, access to them being given only to accredited investigators."

The second institution of this kind is the Genealogical Record Office, founded and directed by Dr. Alexander Graham Bell, at 1601 Thirty-fifth Street, Northwest, Washington, D. C. This devotes itself solely to the collection of data regarding longevity, and sends out schedules to all those in whose families there have been individuals attaining the age of 80 or over. It welcomes correspondence on the subject from all who know of cases of long life, and endeavors to put the particulars on record, especially with reference to the ancestry and habits of the long-lived individual.

## DUTY OF THE INDIVIDUAL.

Persons intelligently interested in their ancestry might well consider it a duty to society, and to their own posterity, to send for one of the Eugenics' Record Office schedules, fill it out and place it on file there, and to do the same with the Genealogical Record Office, if they are so fortunate as to come of a stock characterized by longevity. The filling out of these schedules would be likely to lead to a new viewpoint of genealogy; and when this viewpoint is once gained, I am satisfied that the student will find it adds immensely to his interest in his pursuit.

You are all familiar with the charge of long standing, that genealogy is a subject of no use, a fad of a privileged class. I do not need to tell you that such a charge is untrue. But I think that genealogy can be made a much more useful science than it now is, and that it will be at the same time more interesting to its followers, if it ceases to look on itself as an end in itself, or solely as a minister to family pride. I hope to see it look on itself as a handmaid of evolution, just as other sciences are coming to do: I hope to see it link arms with the great biological movement of the present day: I hope to see the two of them working in close harmony for the betterment of mankind.

So much for the science as a whole. What can the individual do? Nothing better than to broaden his outlook so that he may view his family not as an exclusive entity, centered in a name, dependent on some illustrious man or men of the past; but rather as an integral part of the great fabric of human life, its warp and woof continuous from the dawn of creation and criss-crossed at each generation. When he gets this vision, he will desire to make his family tree as full as possible, to include his collaterals, to note every trait which he can find on record, to preserve the photographs and measurements of his own contemporaries, and to take a pride in feeling that the history of his family is a contribution to human knowledge, as well as to the pride of the family.

If the individual genealogist does this, the science of genealogy will become a splendid servant of the whole race, and its influence, not confined to a few, will be felt by all as a positive, dynamic force helping them to lead more worthy lives in the short span allotted to them, and helping them to leave more worthy posterity to carry on the names they bore and the sacred thread of immortality, of which they were for a time the custodians.

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<sup>1</sup>Lorenz, Ottodar—Lehrbuch der gesammten wissenschaftlichen Genealogie. Berlin, W. Hertz, 1898.

<sup>2</sup>Davenport, C. B.—Heredity in Relation to Eugenics, p. 240. New York, Henry Holt & Co., 1911.

<sup>3</sup>Galton's Law of Ancestral Heredity (which is purely statistical in nature and may be quite misleading when applied to individual cases) makes it possible to calculate the contribution of each ancestor, all the way to infinity. Pearson has modified it, but as I cite it here merely by way of illustration, I use Galton's original form for the sake of simplicity. Following is the calculation for the first six generations:

Generation	Number of Ancestors	Influence of Generation	Influence of Individual
1	2	50.	25.
2	4	25.	6.25
3	8	12.5	1.56
4	16	6.25	0.39
5	32	3.125	0.10
6	64	1.5625	0.024

<sup>4</sup>Galton, Francis—Hereditary Genius, p. 87. London, The Macmillan Co., 1869.

<sup>5</sup>Fowler, William Chauncey—Conditions of Success in Genealogical Investigations. N. E. Hist. and Gen. Soc., Boston, 1866.

<sup>6</sup>Woods, Frederick Adams—Mental and Moral Heredity in Royalty. New York, Henry Holt & Co., 1906; also The Influence of Monarchs. New York, The Macmillan Co., 1914.

<sup>7</sup>Pearson, Karl—Royal Society of London. Phil. Trans., vol. 192A, p. 277; Biometrika, vol. I, p. 74. London, 1903.

<sup>8</sup>Bell, Alexander Graham—Memoirs Upon the Formation of a Deaf Variety of the Human Race. Washington, D. C., National Academy of Sciences, 1884.

<sup>9</sup>For a summary see Harris, J. Arthur—Assortative Mating in Man. Popular Science Monthly, LXXX, No. 5, pp. 476-493, New York, May, 1912.

<sup>10</sup>Davenport, C. B.—State Laws Limiting Marriage Selection, p. 14. Eugenics Record Office Bull. No. 9, Cold Springs Harbor, Long Island, N. Y., June, 1913.

<sup>11</sup>Crum, Frederick S.—The Decadence of the Native American Stock. Quarterly Pub. American Statistical Assn., XIV, n. s. 107, pp. 215-223, Sept., 1914.

<sup>12</sup>Cited by Weinberg, W.—Methode der Vererbungsforschung beim Menschen. Berliner Klinische Wochenschrift, vol. 49, 1912; No. 14, pp. 646-649 (April 1), and No. 15, pp. 697-701 (April 8).

<sup>13</sup>Since the above was written, the Eugenics Record Office has published Bulletin No. 13 on "How to Make a Eugenic Family Study." It gives details of procedure which will be of much value to anyone interested in genealogy from the viewpoint I have outlined, and will be sent gratis, I believe, to any serious inquirer.



## GENEALOGICAL RESEARCH AMONG DESCENDANTS OF THE MAYFLOWER EMIGRANTS.

By HERBERT FOLGER

HISTORIAN SOCIETY OF MAYFLOWER DESCENDANTS IN THE  
STATE OF CALIFORNIA

Some seven years ago, in the course of the work performed as Historian of the Society of Mayflower Descendants of California I had a call from an office boy, who asked if I owned a ranch in the State of Washington; I replied that I had no such ranch. He then produced a record of a policy issued to "H. Folger" and giving a Washington address.

The Society made it a practice to address postal cards or circulars to persons whose names implied that they might be descended from the passengers on the good ship "Mayflower." A card was accordingly sent to Mr. H. Folger, and the card asked that the names of his parents and grandparents be forwarded to the Society, together with certain other information. In due time we received a reply that his father was named Jethro and that the family came from North Carolina and had no connection with any Mayflower stock; that there was a tradition in North Carolina, however, that their ancestors had come from Massachusetts.

Upon investigation it was found that a Latham Folger had removed from Massachusetts to North Carolina in 1774 and been lost sight of. It was five years before we could determine in general terms where this family had gone and of whom it consisted. Finally a young lady was found in North Carolina who proved a good friend. She was connected with Guilford College, which had in its vaults some of the records of the Society of Quakers of early days. It transpired that all the emigrants to North Carolina from Massachusetts at that time were members of the Society of Quakers, the move having been made to escape the necessity of military service.

That society not only recorded the names of children who were born but also made very complete records of the marriages. Every certificate began: "Whereas.....son of..... desires marriage with.....daughter of....." and often also gave the names of all relatives present together with their relationship, rendering the records of the greatest value. We historians who are required to prove statements are especially helped when we can refer to a record which clearly traces the parentage of the people affected.

It was found that Latham Folger had ten children, one of whom was named Jethro and was born in 1797. This hardly seemed to meet the case, for it did not seem possible that a man

writing the hand in which Homer Folger's letter was written could be the son of a man born in 1797. He was communicated with on this point, and stated that in 1855 his father Jethro married a second wife and that he had himself been born in 1862, when his father was 65 years of age.

This peculiar case drew the attention of our society to the need of reliable vital records and we have ever since sought by individual correspondence to ascertain and preserve the records of families. We have had some success, but I am convinced that we Americans do not pay sufficient attention to the necessity of following the custom of our ancestors in recording the names of our children not only in town records but also in church and family records.

Getting down to the concrete, on the Pacific Coast we are three thousand miles from Plymouth. It is found that one-third of the claims filed with the Society have been invalid because incorrect; lines of descent submitted in good faith have many defects. Of the remainder some are quite unable to go back of their grandparents; old people are excusable for not remembering their grandparents' names.

If we are disappointed in this way in 1915, what may we expect in the year 2000? Many records now available are subject to loss. It should be possible for a Federation such as this to preserve records, make them accessible, and arouse the interest of the community at large in vital records. The fact that the men coming to California brought no records with them, preserved none and kept none, has made the work in California exceptionally difficult, but interest has been aroused to correspond with the magnitude of the task.

The interest in genealogical work is largely personal; it may be that some of you can enjoy hearing other people recount a line at great length but I confess I get very tired and that a little goes a long way with me. How many fully realize that the chief interest in the subject of Pilgrim genealogy lies in the personality it brings up—in the character of the stock—and lies further in the historical fact that this original stock which landed on the shores of Massachusetts in 1620 very shortly scattered. Many of them are lost to sight and a large part of them are lost in the records.

One who says there are a million descendants of the Pilgrims in this nation may be stating a truth literally but he could not possibly prove it. At the end of 21 years the Society of Mayflower Descendants has not had more than four thousand members in the entire nation.

I urge upon you when you go to your homes that in the society each attends a record of descent as showing that one comes of good clean stock shall be set down and preserved. I do not think that in the concrete you can do any better work.

## THE STUDY OF GENEALOGY AND ITS PLACE IN THE AFFAIRS OF HUMAN SOCIETY.

By CHARLES G. FINNEY WILCOX

OF THE ASSOCIATION OF WILCOX FAMILIES AND ALLIED FAMILIES.

Genealogy touches life in its most vital and important relations. In the Mythology of the Ancients there were the Parcae, or Fates, who were conceived as holding the destinies of all mankind in their hands. They were known as Clotho, Lachesis and Atropos. The significance of the allusion to them in this place will be obvious upon a further investigation of their offices or the sphere of their dominion over humanity.

An ancient verse best defines their character and their offices:

*Clotho colum retinet, Lachesis net,  
Et Atropos occat.*

This translated means: "Clotho upholds the column or distaff, Lachesis spins or weaves, and Atropos cuts the thread."

When appearing together they were generally represented as three women with chaplets made of white wool and interwoven with flowers of the narcissus. They were covered with a white robe and fillet of the same color bound with chaplets.

By reason of their office their power was great and extensive: Clotho, the youngest, presiding over birth and generation, or the origin of life; Lachesis, the second, presiding over the future and the fortunes and success of life; and Atropos, the oldest, decreeing the end of life and cutting it off in accordance with her arbitrary will.

These goddesses were supposed to be subject to none of the gods but Jupiter, while some supposed that even Jupiter himself was subject to them and obedient to their commands. They were generally regarded as the arbiters of life and death of mankind and it was supposed that whatever of good or evil might befall persons in the world proceeded from them.

Thus the Fates or Parcae controlled the life, fortune and death, or the supreme destinies of mankind; so genealogy records the same events in the lives of mankind. As the Parcae occupied a place of supreme power so genealogy occupies a similar place of supreme importance, as it is no less than the history of the omnipotent decrees and ensuing deeds and enactments of these

omnipotent deities in their administration of the affairs of the human race over which they bear rule.

We cannot overestimate the importance of the study of genealogy; as we have said, it touches life in its most momentous relations in conjunction with history; it is to be gleaned from an infinite variety of sources; at every turn we are confronted with sources of information and evidences of genealogical facts; public records, directories, registers of churches, monuments and tombstones. I would suggest as a clew not often resorted to, the subscription lists of journals and periodicals, and even the books of account of business firms may contain names of certain persons otherwise unobtainable.

The relation of a family to certain persons is often suggested or evidenced by the naming of children; the political affiliations and sympathies, or the particular beliefs of a person or family are also thus often shown in that the child is named for a person prominent at the time, or one who is revered and honored by the family in which the child is born.

The knowledge of one's genealogy is a guide to matrimonial selection, by observation of results and the laws of heredity as well as they may be understood and applied. It has been considered as an aid to the elimination of unfit persons from society, but is not sufficiently certain to justify the enactment of radical measures that will interrupt the established course of governmental affairs as adapted to the fundamental principles of law and government.

It discloses family tendencies; the effect on progeny of large families may be noted by knowledge of these things; there have been observations relative to the probable success of the youngest or oldest of a family, or their attaining to eminence; also the transmission of family traits in older and younger children, the males or the females, and the inheritance of the males or females from the father or mother.

Genealogy and the study of the subject tends to accuracy and order; it encourages the preservation of records, of relics, heirlooms and monuments; it is an inspiration to higher ideals and attainments of life; the study of the lives of our ancestors; it is an incentive to the establishment of a truer and greater justice, a larger liberty, a broader toleration, more tender compassion, a truer democracy, a more steadfast hope, a stronger faith in God, in man, in one's self.

It reveals the origin of a person and the effect of environment and heredity upon his status and estate in society; the connections of a man by marriage, his parentage or ancestry, and the effect thereof upon his own life.

All should realize the importance of knowledge of these essential facts that they may more efficaciously protect themselves in their rights and enjoy larger privileges, based thereon and arising therefrom.



To what shall we liken genealogy? It is the log-book of the voyage of our ancestors adown the endless river of time—across the shoreless sea of life; from it we should chart our own course across the great ocean of futurity.

We should make our own genealogy an aid to ourselves, our families, and our friends, and should by a knowledge of that of others fortify and defend ourselves against our enemies.

The sphere of genealogy and the knowledge gained by study of the subject is not and should not be involved with legislation or government in our country. It has often been involved with the government of other nations and has too often under these circumstances proven a bane or a curse to the people of such nation and the world.

By applying the knowledge of the principles acquired by the study of genealogy to our own lives as individuals and families we may be benefited, and be the arbiters of our own lives and conduct, but by seeking to apply these principles through the agency of civil government and legislation we place ourselves in danger, because we thereby give into the hands of others the absolute control of our own destinies.

Each of us today can truly say: "I am the sum of my ancestors; my world is the world in which my ancestors lived; and the shrines of my devotion are the homes and citadels of their nativity; and the monuments that mark their graves are to me as precious stones set in the treasure box of life."

By a knowledge of genealogy we acquire pride of birth; we find in it an inspiration to live a noble life, to be worthy of the honored name we bear. It conduces to study and liberal education; the study of hygiene and the development of physical strength and beauty, the preservation of health and an incentive to a life of sobriety; it inculcates a spirit of veneration and develops the religious instinct in our nature; it is an incentive to thrift and industry, and is, therefore, the basis and foundation of prosperity, stability and wealth; it broadens and enlarges life in all its relations, and especially promotes domestic felicity and joy, harmony and content. It conduces to right living, pleasant social relations, a delightful courtship, and a pure, wholesome marriage; an honorable and a happy life; a resigned and peaceful death; a loved and cherished memory in the hearts of friends and kindred; a progeny on the earth to fulfill and realize our hopes and aspirations and to guarantee unto us a realization of our cherished dream of an existence in a future and a happier state; the joys of love, honor and domestic felicity in a world made bright and beautiful with flowers and gems while living; honor and veneration, tears and lamentations, sculptured monuments and storied urns, garlands, and funeral wreaths when silent in death, and though silent yet still existent, active and living our own high ideals with a conscious realization and a personal delight in the lives of a devoted posterity, who are in their

turn raised to a more exalted plane of life as a result of our own lives and of the devotion and venerable regard we have exemplified for our ancestors and the preservation of the knowledge of all that appertains to them.

This indeed and in truth, is the sphere of genealogy in the affairs of human society. He who plants his feet upon the vantage ground of genealogy has surely ascended the Holy Mount (even as Moses, the great Law Giver), from which may be seen the glories of the Promised Land, where those who follow after us will enjoy the bliss of life in a land of fertile valleys, wooded and watered mountains, orchards and fruitful vineyards; a land that floweth with milk and honey.

Genealogy reveals the kinship of man to man and nation to nation; it exemplifies and proves the Divine Word, that "God hath made of one flesh all nations that dwell in the earth."

"And ah! it is a noble deed to show before mankind;  
How every race and every creed may be in love conjoined;  
May be conjoined, yet not forget,  
The fountains whence they rose,  
As filled with many a rivulet,  
The stately Shannon flows."

It is the history of families in epochs and chapters. It is the stratification of history, a chart of the evolution of our own race and generation, disclosing the difference between families.

Genealogy discloses one's relatives and enables one to benefit as far as possible by the sacred ties of consanguinity. It gives one a knowledge of the qualities of temperament, character and genius in himself and others. If all men are related to one another, we may by a knowledge of genealogy become acquainted with our nearest relatives.

Genealogy in a monarchy or autocratic government is the cement that binds together the stones in the edifice of state; genealogy in a democracy is the safeguard against revolution and the re-establishment of a despotism, for by a knowledge of genealogy the people may be able to prevent descendants of their hereditary enemies, the scions of ancient kings and emperors, from establishing themselves in power.

Genealogy as a study is an inspiration and an aid to humanity in all fields of endeavor and activity; as a science it is but speculative, conjectural and uncertain.

It does not afford a sufficient basis for positive conclusions as to what man will be, although it is a light to the understanding in determining what men are.

It is the instrument of the despot, the conqueror, and the foe of mankind, when used for the subjugation and extermination of a race, a nation, or a noble family.

It is relied upon as a means of arousing prejudice as well as for fostering friendship; of inspiring fear as well as for winning favor. It is used by ambitious and unjust rulers as a means of overthrowing families and nations because of their relation to one certain individual who has incurred general disfavor or hatred.

The work of conquest by a tyrant may be more expeditious and complete if by a false theory of heredity he can induce his followers or subjects to destroy a nation, a class of persons or a family, when they would otherwise, and in justice, destroy only the individual who might be guilty of the offense.

Persons interested in eugenics, and elimination by sterilization, segregation and extermination, should consider the dangers to all mankind of making it possible for unjust men in political office and temporary power to work an irreparable injury upon others who might have incurred their hatred, malice and disfavor.

Where is genealogy found? Among what genus, race, order of beings? What is its office? Do we find the accurate and precise pedigree from the founding of the world among the slimy reptiles crawling among the rocks of the wilderness? The savage beasts of the forest that bite and devour one another, making the welkin hideous by day and by night with their roaring and shrieks? Or even among human kind do we find the naked savage, clad in the breech cloth and armlets and anklets absorbed in the study of his lineage and coat armor? And yet again do we find among the oppressed serfs and slaves of semi-civilized nations or even among the peasantry, an intense interest in the annals of their noble sires? No. It is not among the savage tribes, not among serfs and slaves, not among the peasantry and yeomanry that we find the rare exotic that blooms only in the palace of the king. It is not among these that we find the carefully preserved pedigree with the arms and crests of noble sires, with hatchments, escutcheons and marks of cadency, but only among the noble families who have stood above their kind through the lapse of passing centuries:

“As some proud cliff that lifts its awful form,  
Swells from the vale and nobly cleaves the storm;  
Though round its breast the rolling clouds are spread;  
Eternal sunshine centers on its head.”

It is pertinent here to inquire why we are interested in genealogy? Why should we be interested in this subject. We as Americans—democratic citizens of a democratic nation—a nation whose foundation and cornerstone is the preamble of the Declaration of Independence which declares: “*All men are created equal, and endowed by their Creator with certain inalienable rights, which among others are life, liberty, and the pursuit of happiness.*” Can true Americans boast an interest in that which concerns kings and princes, and the scions of royalty? Or do we resign our title

of Americans when we find in tracing our ancestral pedigrees that we derive our origin from the kings and emperors of the Eastern Hemisphere?

This might at first appear to be the consistent deduction from the previous statement, that genealogy in its completeness is most often found among the royal families, but it is not a true and logical conclusion, as we shall clearly show. But to properly answer the question: "Can we as true Americans be interested in genealogy in view of the assertion that the subject so largely concerns nobility?" we must revert to some essential facts of history and trace the circumstances and events that resulted in the colonization of this, the Western Hemisphere, and the founding of the government under which we live, the government of the United States of America.

Before the Colonization, Development, Federation and Revolution had been consummated in this country, for almost three centuries the nations of Europe had been ravaged by civil war and fratricidal strife.

The issues were the issues of Life, Liberty and Justice, as against Arbitrary Power and Despotism; the opposing parties and armies were composed of persons of rank and nobility, sometimes of factions of the same family, and sometimes of different families opposed to one another from time immemorial; but they were in most cases commanded and championed by men of royal blood, upon which side soever they were aligned. Ultimately, the more powerful forces were successful, and the conquered at this, the Colonial period, sought asylum in America; a very wise course, since to be identified with a party known to be opposed to the Crown in a Monarchical Government is more serious than to be opposed to the predominating party in a Republican Government such as our own.

In this way we can understand how it happened that many families of noble blood settled in America as colonists, but owing to political issues made no effort to herald the facts to the world and eventually sunk into the oblivion of obscure life, and forgotten graves.

As Americans then, although we do not seek to establish rights to title, estates or hereditary offices, we may know that we are equal in rank if rank is honorable, to the noblest scion of the royalty of Europe.

It is not for the glamor and pride of royalty alone that we, as Americans, are interested in genealogy, although we often find with royalty the highest perfection of genealogy—charts, family trees, diagrams, arms, crests, hatchments, cadency, and all that is associated with the genealogical science.

"For what is pomp, rule, reign,  
But earth and dust?"

“The boast of heraldry, the pomp of power,  
And all that beauty, all that wealth ere gave,  
Await alike the inevitable hour,  
The paths of glory lead but to the grave.”

Aye—and in the course of time and events we oft see the exemplification of the proverb:

“He hath put down the mighty from their seat;  
He hath exalted them of low degree.”

“Pride bend thine eye from heaven to thine estate,  
See how the mighty sink into a song—  
Can volume, pillar, pile, preserve the great?  
Or must thou trust tradition’s tongue,  
When flattery sleeps with thee,  
And history does thee wrong?”

The kaleidoscopic changes in the fortunes of the world continually and unceasingly bring before the eye of the observer of men and affairs the changing glories of the scene. As the kaleidoscope revolves, the position of the variously colored prisms is shifted and new combinations of form and color are presented to the eye in infinite variety; the red and the blue, the yellow and the purple, the orange and green, the black and the white, the neutral tints all commingling and reflected, always changing, never twice the same. But in the never ceasing change the black and the white, the neutral tints and the grays, the red and the blue, the yellow and the purple, the orange and green, never lose their value, but remain ever the same; ever producing upon the retina the same impression and effect, only by juxtaposition, position and reflection and changing light and multiplication is the change in effect produced.

Our lives, individually and collectively, are one vast kaleidoscope in which we are each but as one of the brilliant prisms jostling and piling one upon another, ever assuming new positions reflecting the light of new surroundings, but ever the same identical prisms, or units.

In the great kaleidoscope of human life as the world revolves we can behold the coalition of individuals, the serf, the slave, the savage, the barbarian, the peasant and the yeoman, the general and the statesman, the prince and the king, priest and bishop, cardinal and pontiff, each in the sphere of their changing environment and surroundings, but ever the character of each remains the same. Now one, now another appears in ascendancy, in all the blazing glory of royalty and power, clothed in regal majesty—vassals waiting at their command and princes bowing before their decrees; but regardless of position or transient power each retains and displays to the world his true character of prince or plebeian,

emperor or slave, king or peasant; the God-man in the sovereign majesty of noble character, or the degraded being in the unequal garments of vice and crime, upon the royal throne or whatever may be the apparent station he holds in the world of men.

In the songs of Kabir, by Ramandranath Tagore, he has said: "When the wave rises it is the water, and when it falls it is the same water. Because it has been named a wave, shall it no longer be water?"

Of many a noble family of former days it might be truly said:

"Bright star of the morning that beamed on the brow,  
Of the chief of ten thousand, oh where are thou now?  
The sword of your fathers is cankered with rust,  
And the might of thy clan is bowed low in the dust."

Of the noble family of Roslyn we read:

"Seemed all on fire that chappelle proud,  
Where Roslyn's chiefs uncoffined lie.  
Each baron for a sable shroud  
Shelled in his iron panoply.

"Blazed battlements and pennants bright,  
Blazed every rose-carved buttress fair,  
So shall they blaze when falls in might,  
The leading line of high St. Clare.

"There twenty of Roslyn's barons bold  
Lie buried within that proud chappelle,  
Each one the holy vault doth hold,  
But the sea holds lovely Rosabelle."

"'Twere long to tell, and sad to trace,  
Each step from splendor to disgrace."

In the foregoing we have sufficiently emphasized and illustrated the fact that station does not confer character nor wealth station; that station is not enduring, and that neither royal title, station, wealth nor character can be successively and indeterminately transmitted with certainty from generation to generation; but we believe it to be indisputable that character above all—wealth, station, royalty, power, aye, character of all things, is the most enduring, potential and fruitful in largess of reward to those who possess it—

"Above all things, Truth beareth away the victory."

The question may arise: If the most prized and most valuable things of life are not transmissible with certainty from one generation to another, why should we devote our time and attention to the laborious task of tracing and preserving our lineage from re-

mote and forgotten ancestors? Are we not chasing moonbeams, and the "will-o'-the-wisp" in the Everglades?

No, emphatically no—"You perceive the wind and hear its murmuring music, but whence it has come and whither it may wander you may never know." Yet will you disregard the wind at times and thereby sacrifice yourselves to it by disdaining to take due precaution for protection against its power. Intelligent beings observe, study and record the actions of the winds and all natural forces of nature that they may be prepared to avert dangers or disaster and benefit by a knowledge of the salutary and beneficent effects of such physical conditions as may obtain; and in like manner should we observe and record all incidents and facts that may reflect light upon the origin, nature, derivation and character of men, that we may know their nature and their destinies as far as may be possible by having an adequate knowledge of their ancestry and origin.

The development of our race has been gradual—the advancement of learning and science, religion and art has been slow and laborious:

"Science moves by slowest stages,  
Creeping on from point to point.

Heaven is not reached by a single bound,  
But we build the ladder by which we rise,

From the lowly earth to the vaulted skies,  
And we mount to its summit round by round."

Although the science of life is incomplete and imperfect we must endeavor to perfect and apply it. The procreation of our species is the greatest, the most absorbing responsibility devolving upon human beings, and although the laws of procreation or reproduction are but inadequately and vaguely understood by the human family, as we continue to live and reproduce our species we should continue to study and learn these laws by improving every opportunity for observation and investigation relative to the principles of this fundamental though abstruse science of the creation of the future race.

Thus we see that by genealogical research we may learn the laws of reproduction, not only with respect to the reproduction of physical beings, but with respect to mentality and moral tendencies, and various phases of character. If by our devotion to this absorbing study we can establish definitely, and conclusively demonstrate some certain principles of the law of life not before enunciated or understood by human beings, we will have raised the race one step higher toward the celestial realm—the perfect life and environment to which optimists, religionists and prophets have looked and for which they have hoped in all ages.

The influence and efforts of governmental enactments are so far reaching that we should not venture upon new and novel experiments, but should stand firm upon the time-tried and tested principles of law, justice and truth that have endured through the passing centuries.

To make our state and nation what it should be we must be wise, deliberative and true. We must realize what is the nature of a nation and a state.

ALCEUS TO MYTELENE.

What constitutes a state?  
 Not high raised battlements or labored mound,  
 The thick walled moated gate,  
 Not altars proud with spires or turret crowned,  
 Not bays and broad armed ports,  
 Where laughing at the storms rich navies ride,  
 Not starred and spangled courts,  
 Where low-browed coarseness wafts perfume and pride,  
 No—men! high-minded men  
 With powers as far above dull brute endued  
 In forest, brake or den,  
 As birds excel cold rocks and brambles rude,  
 Men who their duties know  
 But knowing their rights, and knowing dare maintain,  
 Prevent the long-armed blow,  
 And crush the tyrant while they rend the chain,  
 These constitute the state.





## THE HOUSE RESTORED.

By MARIAN LONGFELLOW

OF THE SOCIETY OF THE DESCENDANTS OF ROBERT BARTLETT, ESQ.,  
OF PLYMOUTH, MASSACHUSETTS.

This is, happily, the age of the "builder" and not the "iconoclast," in spite of the great havoc waging in Europe. I have faith to believe that, like the phoenix of old, there will arise from the dust and ashes of evil passions, relentless hate and iconoclastic struggle the era of a brighter day for the family of mankind.

There is, I believe, no nobler pursuit, no higher object than the building up of the beauties of character and high purpose as evinced in the lives of those who have preceded us. Indeed, it is a sacred trust committed to our hands that there be no jot or tittle of their good work allowed to perish from among us.

The lot of the genealogist is not a happy one, which sentiment, although first voiced under a jest in comic opera in dealing with another walk of life, is true. I would liken the work to that of the toiler who seeks laboriously to rescue from the dust heap of oblivion and disregard the jewel of high purpose and the deed of renown. Of a truth the labor is heavy; much is investigated and oftentimes little is obtained in genealogical research, but the purpose is a noble one and must eventually find its reward. For every nugget of gold discovered there must be tons of rubbish to explore; still the knowledge that the nugget is there to be found inspires and upholds the seeker.

We are the guardians of the past; upon us rests a sacred duty, and in the performance of it there should be, as I have said, sufficient reward. If the genealogist be watchful, caretaking and conscientious, though this harvest be small, his or her work is of inestimable value. But what is to be said of the slipshod worker in the ranks of genealogical research? The investigator who stops just short of the goal desired? The seeker who is satisfied with the plausible explanation of a problem? There is nothing so to be feared and so common, alas, as the superficial laborer in the vineyard. There have been more mistakes made, more havoc wrought by such than in any other pursuit. The opinionated person is to be dreaded, but that very trait leads often, through its very intensity of purpose, to the solving of the problem, while the superficial seeker never attains the object sought and frequently is guilty of "false witness" in placing on record some erroneous statement which, like the tare among the wheat, spreads and strangles and finally nullifies all the good heretofore accomplished.

For this reason, that there is so much superficial work done, so much that lacks the seal of complete reliance and the endorsement of the learned, I would urge upon you, members of this International Congress of Genealogy now convened, to endorse most strongly the plan of "an uniform publication of the historical and vital records of various counties and states now unpublished, and the establishment of a National Bureau of Vital Records as a part of governmental records at Washington, similar to the records in the General Register Office, Somerset House, London, England."

The history of Great Britain is long and brilliant; the knowledge of the great importance of preserving the records of its history has ever had a firm hold upon that nation.

We are the children of that blood, many of us having in our veins no other mixture. Its high renown is ours; its sons were worthy of the scions from whom they came. Why do we, then, continue to let the "house beautiful" remain in a state of dilapidation?

The same is to be said of those having in their veins the blood of the Huguenot and the Hollandais. We are proud of that, does it not follow that we owe a duty to our forebears and, owing that duty, does it not become us to perform it? In the economy of life there is a large factor which may be briefly listed under the head of "The Family." We know the exact value of the "family" as it affects our own individual case—the relationship of father, mother, sister, brother, husband, wife and children; but that is family in a restricted sense.

Do we keep in mind the relative value of the "family" as applied to our ancestral lines? Do we see and recognize the traits, the habits, the virtues, and, alas! the vices that accrue to us through a long line of forbears? Do we justly value the good that has come to us thereby, and wisely guard against the evil that also comes into that great scheme of life?

A man lives—or a woman—for his or her family. They die for a principle or an inherited obligation.

If, then, the unit of the family calls forth such devotion, must not the idea of the tie of a common stock have great weight? It is well, and just, and proper to do all for and in the individual family life, but should all interest cease there?

What higher incentive to pure living and noble deeds than the remembrance that one has sprung from a line which has made its mark in history, has written its name on the pages of humanity!

The Chinese have their form of "ancestor-worship," and it has been the fashion to deride such; but the ancestor-worship that bids us remember the chivalrous deeds, the noble thoughts that were the soul of those from whom we have descended is a high and praiseworthy object.

Again the individual family, in many cases, tends to selfishness; the horizon is too circumscribed, the outlook is too narrow, and the

well known aphorism "charity begins at home" is often so insistently urged that it is likely to remain at home and there end!

If we will but enlarge our interests; if we will but turn a kindly thought to some other branch of the family tree; if we will but believe that among the larger army of "collateral branches" we may find interests, enthusiasms, incentives to higher and broader action, then will we find the "family," like the newer and loftier progressive shell of the chambered nautilus, grow more beautiful and appealing, and as a consequence will make our lives more useful in the world.

Family lines lend a most fascinating and interesting aspect of life.

We may lack some quality of mind or body that apparently should be ours by virtue of birth, and lo! we find it in some son or daughter of a "collateral line," who has sprung from our common ancestor. We may, in turn, possess some attribute or qualification that another descendant lacks, the quality of which may be of real service to our neighbor. We become thereby of actual service to the one who does not possess such quality or qualities.

The view of a common fellowship through the same ties of blood is broadening and helpful to a wonderful degree. Thus it is that the welding into one form—the "family"—and the gathering together of the widely separated members of each family is wholesome and beneficent.

If we have been in doubt on this point consider a few well known "family" organizations. The "home coming" to the quaint little home in Duxbury, with which the name of John Alden will ever be associated; the gathering of that large association, "The Alden Kindred of America," from all parts of the United States and sometimes from abroad, keeps the sacred fire alive upon the altar of home and kindred. The pilgrimages of the "Society of the Descendants of Robert Bartlet of Plymouth" to that city by the sea, Plymouth, Massachusetts, when members from far and near gather about the boulder which has been erected upon the site of the old homestead of Manomet.

The rallying about the old house at Dedham of men and women in whose veins flows the blood of the Fairbanks, and the annual gatherings of many, many other "families" prove that "blood is thicker than water," that the tie of kinship is stronger than the world, in its selfish struggle for power and wealth, is willing to concede. It is here that the best traits are brought forward, for who would hold up to public scrutiny, or seek to exhibit to the world any ignoble strain? Seeking the best in a line is in itself educational and beneficial. There is another point to be considered—the strength of unity.

Then let us continue in this form of "ancestor-worship," seeking the "survival of the fittest," the oldest of laws, and do all in

our power to encourage the forming into "families" those or common kindred, thus keeping alive that search for the best and highest, which was the mark of the Pilgrim, the indomitable spirit of the Puritan, the devotion of the Huguenot, the sturdy adherence to duty and love of native land of the Hollandais, which is shared by Belgium, as shown in her struggle against this atrocious war now waging in Europe; and last, though first by right of settlement, the high courage and daring of the Cavaliers, though screened in velvet and lace!

Thus, in order to preserve the "Family" we must preserve the House, in which no more beautiful and important room is to be found than that of its "hall of records."

Uniform publication of records is a vital point. Where authorities differ confusion reigns. Vital statistics or records are justly termed "vital," for they are vital as to worth and authority.

In the great scheme of government at our National capitol, that of the establishment of a National Bureau of Vital Records, aye, and the preservation of those now in its possession, is most fitting and most hopeful of good results.

We must remember that in our hands has been reposed a great trust, that of the preservation of the records of the great American people descended from the races of the older world, and that in our magnificent march of progress this is a salient feature.

It is an encouraging mark of the times that this large and representative body should be today in convention, and it is not an unreasonable hope that such measures will be taken here, and such work established in the near future, as to place on a firm basis the projects for which this Society has come into existence, and which justify its being.



## GENEALOGICAL RESEARCH IN DENMARK.

By TH. HAUCH-FAUSBOLL

DIREKTOR DANSK GENEALOGISK INSTITUT OF COPENHAGEN, DENMARK.

I remember from the days of my childhood in a country parsonage by the coast of the North Sea a song which our maid used to be fond of and which she sang with great pathos.

These were the first lines:

“Oh Susanna! Wilt thou come and marry me?

Then off I'll be to California and gold I will find for thee.”

According to my idea the number of Danes can hardly be so few who, when the gold fever was raging, could have undertaken the voyage across the Atlantic to seek their fortunes in the Far West.

Of course Denmark is not covered everywhere with green beech trees and waving cornfields. Right through Jutland there extends a waste expanse of heather, and along the coast of the North Sea the soil for miles is mingled with drifting sand, which has produced horny hands and tough sinews before crops could be thought of at all. Such rough, uncouth surroundings would naturally tend to enhance the emigration with a prospect of amelioration of wages and social conditions, but America was not deceived by these sturdy and industrious people, and we who remained at home have often had the opportunity to be pleased at the praise which was bestowed upon our compatriots in the new country of their adoption.

From time to time “The Danish Genealogical Institute” receives an old certificate of character or a faded document from across the sea with the request to obtain information about their kinsmen at home. Hitherto the number of such requests has not been very large, but that, I should take it, is due to the fact that the struggle for existence has provided our pioneers with quite enough to do. A couple of generations must go by before our friends can afford the time to think of anything but material things in life and before their traditions and family histories begin to form. However, the time will surely come when many of the descendants of the emigrants will seek for information regarding their ancestors in Denmark, and it has, therefore, afforded me great pleasure to have received “California Genealogical Society's” flattering invitation to relate a little as to how the genealogical researches are carried out in this country.

It may here be stated at once that Denmark is one of those countries where the sources are plentiful and easily accessible to the student of genealogy. Whilst still in many places abroad—to the great detriment of genealogical research—the materials in connection with archives are found distributed among various officials where they are likely to be exposed to defacement and danger from fire, we can thank Mr. A. D. Jorgensen from South Jutland for two main sources from which one can draw if one is in search of information about one's ancestors: in church registers and in the records of settlements of estate in Denmark, these being concentrated in three national archives (one for Jutland, one for Funen, and one for Sealand with Lolland-Falster and Bornholm) where they are at the free disposal of the public.

In order to be able to utilize these archives to their fullest advantage it is only necessary that one has some practice in deciphering scripts. It is here we take the lead as compared with foreign countries, for even where the church registers (the records of settlements of estates are certainly a special northern phenomenon, as I have never in any single case met with anything similar abroad) are concentrated as, for example, in Scotland, Mecklenburg and many other places a certain fee is charged for the use of same.

In addition to these main sources, the church registers, in which are to be found the records of our ancestors' christenings, marriages and deaths, and to the registers of estates, which contain information of their bequests and heirs, there are, of course, many other sources to fall back upon, e. g., census and census lists (in the last mentioned the places of birth have been given since 1844), trade licenses, also usually indicating place of birth (in olden times, however, often only mentioning the country or that part of the country to which the person in question belonged), registers of legal decisions, letters patent and concessions, together with statutory records. If one is fortunate enough to be descended from a fighting and quarrelsome ancestor the latter are of great value if the church and estate registers are discrepant.

The church registers were put into force by law in Denmark in the years 1645-46. Only a few, however, go so far back; partly the rules were not adhered to everywhere and partly some of the registers were the victims of unfortunate circumstances.

It was only after 1814, when duplicates were introduced, that one could depend upon the existence of church registers from all parishes.

When it is known in which parish an ancestor has been resident this register will not be found so difficult to consult; but it is to be hoped that the same forefather was possessed of a calm and equable temperament, one who had remained on the spot which he at one time had chosen, for otherwise it will be difficult enough to follow him from one locality to another.

The examination of estate registers is less easy, the estate departments in former times having been controlled by various authorities. Military and ecclesiastical each had their own estate department and the town theirs; in the country the landed proprietors belong to the county sheriffs' jurisdiction and the large majority of peasants, the leaseholders, may cause especial difficulties, as each landed proprietor settled his peasants' estates himself. As an estate might possess peasant-owned property in various parts of the country, it is not always easy to find where such an estate can be located.

I have in the foregoing made brief mention of some of the chief sources of information which have not found their way into print, and I will now draw attention to a few of the many printed records which a Danish genealogist has at his disposal.

As in most other countries, Denmark has its biographical dictionaries (also including Norway from 1537 to 1814) in which all personages who have distinguished themselves by deeds, either good or evil, are enumerated. There are besides this a few older works on the Danish nobility—a splendid material in a long row of stately volumes of "Denmark's Nobility Annual"—which have been published yearly since 1884. Among other lists of pedigrees may be mentioned "Gjessings Jubellarere" (biographies and pedigrees of Danes, Norwegians and Icelanders who have celebrated their fifty years' jubilee of office); "Lengnicks," numerous but rather unreliable genealogies of noble and plebeian families (the later preponderating); "Patrician Families" and "Family Handbook" (supplement to "Genealogical Review").

As regards works of reference dealing with individual persons we have in Denmark a fairly good number of reliable works dealing with almost every profession, such as the clergy, teachers, doctors, lawyers, military persons, authors, artists, politicians, etc., who have all had their biographers, so that it is comparatively easy to trace a man who would not be included among the peasant or citizen classes.

Nothing similar could be thought of in large countries where it would be a stupendous task for one single man, for instance, to collect material for a complete handbook on the clergy of the country during a period of about 350 years, as has been done in Denmark. Also in the method of working I believe the Danish genealogist (I can well include the Norwegian and partly the Swedish) are ahead of most other countries. Principally, Keeper of Archives Thiset's work on the history of the Danish nobility, and many excellent treatises on the review of personal biographers which have appeared since the year 1880, have helped to direct the genealogical research in this country and in Norway into scientific channels, and what has been produced in works dealing with genealogical and personal biographies is, in my opinion, better than anywhere else, both as regards quality and quantity. Here will

also be found a long and attractive list of family books and ancestral tables. Even if genealogical research in a general way is not a particularly involved thing, it is still necessary to execute a thorough and correct work, and as an intimate knowledge and undertaking of the many printed and unprinted sources of information can only be obtained by many years experience, it is, therefore, always an advantage to apply to a reliable expert instead of meddling in the business oneself. Both money and time will be thereby saved and often information obtained which otherwise one would have to go without.

What we especially need in Denmark, from a genealogical point of view, is a more intensive connection with foreign countries. Nearly every family spreads its branches over foreign countries; genealogy is, therefore, in a high degree international, but it is cultivated as almost only national here at home. If a family has migrated abroad we obtain, as a rule, little information of their ancestors and easily lose track of the emigrants and their descendants. A closer co-operation between the students of genealogy will surely be to the advantage of genealogical research in Denmark.





**LETTER FROM SIAM.****V. FRANKFURTER**VAJIRANANA NATIONAL LIBRARY,  
BANGKOK, SIAM.

SIR:—I feel greatly honored by your proposal conveyed to me in your letter of the 27th of April last to contribute to the Congress of Genealogy, to be held in San Francisco on July 26th, a paper to be read before the Congress and preserved in its proceedings upon the genealogy of the Siamese people.

It would have given me pleasure to contribute such a paper to your proceedings, but your letter reached me too late to make it possible for me to comply with your wish.

I will only remark that the proper designation of the Siamese is "*Thai*," that coming from the borders of China—as can be proved by legend and language—they extended their dominion through the valley of the "*Menam Chao Phraya*" and "*Menam Kong*" down to the Malay Peninsula, with Ligor as the capital, and as far south as Malacca.

With regard to the question of a pedigree of a well known Siamese family, I have to point out that a hereditary nobility does not exist in Siam. The nobility, if so it can be called, is an official one. Up to two years ago family names, as such, did not exist among the Siamese; they have been created by the present king and it is said will come into general use in two years' time.

I regret that owing to the bad communications at present existing and the shortness of time, I cannot give you fuller information, but hold myself at your disposal for anything further you may wish or I may supply. I have the honor to be

Your very obedient servant,

(Signed) V. FRANKFURTER.

To the Hon. Henry Byron Phillips,  
President California Genealogical Society,  
San Francisco, U. S. A.



## **PRESIDENT'S COMMEMORATIVE ADDRESS.\***

**By FRANK HERVEY PETTINGELL**

**PRESIDENT INTERNATIONAL CONGRESS OF GENEALOGY**

We are assembled here this afternoon to participate in the closing exercises of the International Congress of Genealogy which has been in session for three days in San Francisco.

The Panama-Pacific International Exposition has recognized the Congress by giving it a place on the official program. This recognition is highly prized and will go far toward impressing this Congress on the memory of every one present.

Our business is finished; we now want to see the wonders of this Exposition. I will not attempt any pyrotechnic flight of oratory; no doubt all the adjectives in the English language have long ago been exhausted in its praise.

When we disperse today and you will go your different ways, I hope you will spread the importance of American Genealogy; not only as it relates to the past but as to its bearing on the future.

I take great pleasure in introducing Mr. Colvin B. Brown of the Panama-Pacific International Exposition who has a most pleasant task to perform.

\*Delivered at the opening of the Commemorative Session, July 31, 1915.



## ADDRESS OF WELCOME.

By COLVIN B. BROWN

OF THE BOARD OF DIRECTORS, PANAMA-PACIFIC INTERNATIONAL EXPOSITION.

It is my pleasant privilege today to extend to you a word of greeting on behalf of the President and Board of Directors of the Panama-Pacific International Exposition and to present to you a token of their appreciation at having you with us today as our very welcome guests.

The builders of the Exposition set for themselves a heavy task when they undertook to create something that would adequately celebrate the completion of the Panama Canal. They well understood that in order to meet expectations it would have to be something more beautiful, more compelling, and grander in every way than any that had gone before.

So the men who undertook this task gathered to them architects of international fame, the nation's greatest colorist, the world's most famous expert on lighting, and a landscape gardener who had turned the sand dunes at the Golden Gate into a modern Paradise. And these people and their helpers took the perfect architecture of Greece, mingled it with the art of Spain's renaissance, spilled upon it the color of the Orient, lighted it like an opal and set it in the midst of a garden of flowers and shrubs and far-reaching lawns.

In the meantime emissaries were sent throughout the world who gathered together exhibits representing the very sum of human achievements in all that makes for the comfort, the happiness, and the benefit of mankind.

So here we have this marvelous combination of architecture, color and light, these palaces filled with the best that man has wrought, and today it is all at your disposal. We bid you a sincere welcome to it and express to you our earnest wish that all good possible may flow to you from contact with, and understanding of, the feast that has been prepared for you.

There is something more here than the physical evidences that you will see around you, for those who built the Exposition were idealists, and they thought this creation of theirs would scarcely be worth the effort if the Exposition were to die with the destruction of the buildings. It was their intent that out of all the time and money and effort something lasting must result if the real mission of the Exposition were to be fulfilled. And so national and international congresses, conventions and societies were invited to hold their meetings here. Eight hundred and thirty-five accepted the invitation, and these, meeting in these surroundings, studying the

lessons the exhibits teach and consulting together for the benefit of that which they represent, are bound to evolve something which, in the aggregate, will redound to the benefit of all humanity for all time.

The members of the International Genealogical Congress represent a forward movement in race betterment. You recognize that you have inherited an obligation from your ancestors that you must fulfill to the best that is in you, and that you must pass this down to those who follow after you, to the end that each succeeding generation, if true to its obligation, will approach nearer and nearer to the goal of perfect man and womanhood.

So I feel that you represent in the highest way the very spirit of this great Exposition, and it is an honor to welcome you.

I have here our words of welcome inscribed on imperishable bronze. May the work you are doing for the uplift of the race last as long as this endures. Intrinsicly it is of small value, but the spirit in which it is given is great.



## RESPONSE AND ACCEPTANCE OF COMMEMORATIVE MEDAL.

By HENRY BYRON PHILLIPS

PRESIDENT CALIFORNIA GENEALOGICAL SOCIETY.

Mr. Colvin B. Brown, representing Mr. Chas. C. Moore, President of the Panama-Pacific International Exposition:

I wish to express the appreciation of the members of this Congress upon the wonderful showing you have made in construction and equipment of this Exposition; it seems to me that were there nothing whatever to be seen inside of any building in these grounds that the wonderful beauty of the exteriors, the magic settings of flowers and greens, the great transformation of its wonderful evening lights and shadows would be of themselves alone worthy of a journey from the uttermost parts of the earth simply to enjoy to the utmost.

You have builded better than you knew, and why have you done all these things, that would seem almost impossible were it not a glittering truth? Was it for mere material gain to your city and State? It was not. Was it to celebrate the opening of the Panama Canal? Many of you no doubt honestly think so. Was it in a larger way to call attention to the shifting trade currents of the world, and emphasize the Pacific Coast as the coming future empire of the world's commercial and industrial activities? Perhaps many also will assign that as the reason of its being.

But it seems to those who have come from afar to see the glories of this Exposition and enjoy the hospitality of its creators that you yourselves do not grasp the real significance and reason why this great thing has been so superbly done.

It seems to me, and to others, that it was born of necessity. Psychologists tell us that we have in our mental makeup certain emotional functions that tend to produce actions of special character, technically called by them "complexes," that when a certain "complex" dominates our mind to the exclusion of other things that we become to an extent insane upon that subject.

Now it appears to me that the overwhelming nature of your calamity of a few years since so dominated your minds, that you as a community had an overwhelming "complex" set up in your minds, that if left undisturbed would have driven you to the insanity of despair. But here the radiant beauty of that Equilibrium between Infinite Wisdom and Infinite Power made itself manifest to preserve the balance in nature, and your minds in-

stinctively and for self-preservation turned to another "complex" to safeguard your mentalities from that greater calamity of despair. This saving "complex" was the thought of this Exposition, little perhaps at first, but eagerly grasped for by your minds as a balance and saviour, growing by leaps and bounds; it would not take no for an answer to anything, it fought the fight of despair to gain the sanction of Congress, subscribed your material fortunes almost joyously, overcame all obstacles, designed and builded in the same compelled mood of mentality, for self-preservation.

The purpose of this International Congress of Genealogy is to bring in common touch the representatives of the numerous local kindred organizations that have heretofore been working each in its own way, in a more or less restricted field, to broaden their outlook, to avoid duplication of work and thus loss of energy; to establish uniform system and methods, to memorialize Congress for the needed legislation to preserve the vital records of this country in a manner befitting the necessities and intelligence of our people; to discourage superficial and inaccurate work; to collect scattered records of the past from places of danger, decay or other hazard and cause them to be conserved in safe repositories; to collect and place at the disposal of all scientific investigation the necessary vital data upon which they must of necessity build in their efforts to conserve and improve the human race, and, finally, to lay the foundation of an *International Genealogical Federation*, which shall be an organized body, which shall supervise to a large extent the activities indicated above and other cognate matters that may be determined as proper subjects for recognition by the consent of the bodies embraced in the proposed federation.

It is confidently expected that the stamp of approval of this federation shall be taken as the final word in such matters.

A few arguments may be briefly presented to establish the reasonable and correct understanding of Genealogy.

It is eminently useful to the student of history; no one can understand the secret motives or the political manœuvres of the the statesmen of Europe, for example, not knowing the relationships of their leading families. Periods whose history is most complicated, are intelligible only by means of genealogical tables, for family pride, the love of one's own blood, the reliance upon ties of kindred have ever exercised a powerful influence. The genealogical table sometimes comes in to solve, with gratifying simplicity, these enigmas in political history which, without this aid, would have been shrouded in complete darkness.

If the genealogy of the royal families and of statesmen must be ascertained in order to render intelligible the annals of a nation, so must the relationships of families be made known in order to explain many of the occurrences in the history of towns and the country-side. Thus it may be understood that genealogy is the *corner stone of history*.

The preservation of family history, which is more than a mere collection of names for the purpose of forming a pedigree, has come to be regarded as one of the most important parts of the history of a people. Hitherto history was limited almost exclusively to governmental and political affairs; the pomp and glitter of courts, an assumed glory of military achievements, and all the attendant circumstances of oppressive rule. Hardly a glimpse do we get of the real life of the people, the men of the mart, the farm or the factory, or of the women whose social and domestic virtues made possible their orderly lives and gave strength to the nation.

Of these history is almost silent, for it has been written under the influence of those in power for the most part.

The modern historian is realizing that the history of the people is an important portion of modern history, and several recent volumes have been written in which the life story of the men and women of a period who have been forgotten has been pieced out scrap by scrap from materials gathered by genealogists from many scattered sources, to supplement the statecraft history of the past. No more interesting contributions to literature than these have been given to modern readers.

Genealogy is essential to family history, and may be called also the handmaid to history, and the genealogist in his search for family connections should gather every scrap of interest relating to the life of those whose genealogies he is seeking to construct.

A family pedigree is valuable, but immensely more so when associated with the lives of its component members, or as may be said, clothed with flesh and blood.

No man knows himself so well but that he may learn more by scanning the lives of his progenitors. The faults, the strength, the vices, the weakness or the virtue of the father of a family do not end in himself. Human legislation cannot amend the law that our children's children shall be the better for our virtues and worse for our sins. Where can one find a better guide to correct conduct than in the vital records of his ancestors? This is also a function of genealogy, a guide to right living.

Further it has been said that "those who care nothing for their ancestors are wanting in respect for themselves."

Looking at the subject in a large and lofty way I would say the study of genealogy teaches us to live and so develop the latent forces for good that are within us that we may be able to make our ancestors famous—the progenitors of illustrious men and women.

I am sorry that many of our delegates felt impelled to leave for their homes, which accounts for the light attendance here today, but all, whether here or absent, will unite with me to thank the management of the Panama-Pacific International Exposition for the many courtesies extended and for the beautiful token of our visit as embodied in this historic mass of moulded metal, and on

behalf of the *International Congress of Genealogy* I now am pleased to accept this memento from your hands, and place it in the archives of the Congress (for the *International Genealogical Federation*, its successor) as its first trophy and as an inspiration to future effort and success.











