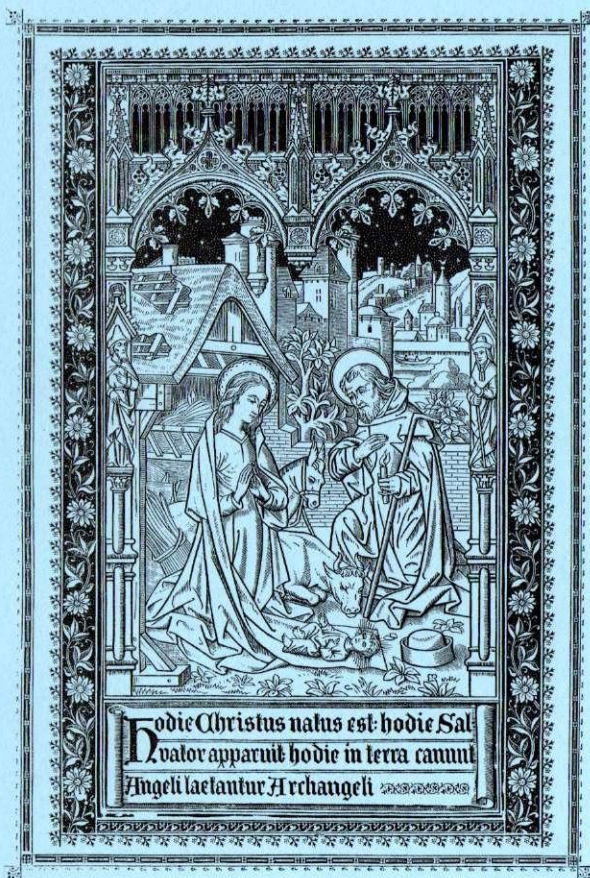


The Catholic Family Historian's Handbook



A. J. Mitchinson

The North West Catholic History Society exists to promote interest in the Catholic history of the region. It issues a journal of research and occasional publications, and organises conferences. The annual subscription is £10 (cheques should be made payable to North West Catholic History Society) and should be sent to:

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North West Catholic History Society

Wigan

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Introduction

The Elizabethan religious settlement and the laws passed to enforce it (collectively known in Catholic history as the penal laws) led to Catholicism becoming a persecuted and secretive denomination. Such organisations keep few records and between 1559 and the latter part of the eighteenth century Catholicism was no exception. This lack of records makes difficult the tracing of Catholic family histories by the usual routes. Fortunately for family historians the government and the Church of England, in their attempts to suppress Catholicism, kept extensive records of Catholics, which, to some extent, are able to replace the usual source of parish records. The end of the penal period saw the regular keeping of Catholic records and the study of these records provides some insight into nineteenth-century Catholicism.

The purpose of this handbook is to assist the investigation of the history of Catholic families, not by describing how to undertake such research, but by directing the reader to those sources which can assist with the research. The glossary is intended for students of all levels and for non-Catholics who may be investigating a Catholic family.

I wish to thank Andrew Todd and Rita Platt of the Lancashire Family History and Heraldry Society, who read the manuscript and made helpful comments, and Charles Miller, of the Talbot library, who gave advice and assistance in the early stages of writing. I am particularly indebted to J. A. Hilton, who not only gave constant advice and encouragement, but also has contributed a chapter to this book.

Some readers may dispute the free translations of the Latin registers but it was my intention to produce a readable translation and not a text-book of post-classical Latin. There may be other errors, all which are my own. Readers are invited to amuse themselves by searching for these errors.

I Chronology

- 1497 Francisco, Cardinal Ximenez de Cisneros, introduced the first registration of baptisms into the province of Toledo.
- 1538 Thomas Cromwell introduced registration into England.
- 1559 Acts of Supremacy and Uniformity - Church of England established and the beginning of the penal period.
- 1563 Tridentine decree *Tametsi*.
- 1597 Constitution of Canterbury regulated parish registers.
- 1662 Poor Relief Act - settlement certificates introduced.
- 1676 Compton Census.
- 1705 Return of Papists.
- 1715 Registration of Papists' estates.
- 1716 Forfeited Estates Commission.
- 1717 Wills of Catholics to be enrolled at quarter sessions.
- 1753 Hardwicke's Marriage Act.
- 1767 Return of Papists.
- 1778 First Catholic Relief Act.
- 1791 Second Catholic Relief Act.
- 1829 Catholic Emancipation Act - end of penal period.
- 1836 Registration Act.
- 1850 English & Welsh hierarchy restored.
- 1852 Burials Act - Catholic cemeteries recognised.
- 1908 Vatican decree *Ne Temere*.
- 1922 Dublin Public Record Office razed by fire - many Irish records destroyed.

II Making a Start

The Federation of Family History Societies, and others, have published a large number of books to help with family history.

The following are useful for beginners:

The Lancashire Record Office, *Finding Folk* (Preston, 1997).

Stella Colwell, *Teach Yourself Tracing Your Family History* (London, 1997).

George Pelling, *Beginning Your Family History* (6th. edition, Newbury, 1995).

Michael Gandy, *Short Cuts in Family History* (2nd. edition, Newbury, 1994).

Andrew Todd, *Basic Sources for Family History* (3rd. edition, Ramsbottom, 1994)

Jean Cole and John Titford, *Tracing Your Family Tree* (2nd. edition, Newbury, 1992).

Pauline Saul, *The Family Historian's Enquire Within* (5th. edition, Newbury, 1995).

John Richardson, *The Local Historian's Encyclopedia* (2nd. edition, New Barnet, 1986)

The following are important for specific advice on Catholic family history:

Leslie Brooks, 'English Catholic Ancestry', *Genealogists' Magazine*, 20, (11), 1982, 376 - 378.

Michael Gandy, 'Catholic Ancestors', *Family History News and Digest*, 8, (1), 1991, 26 - 29.

John Grenham, *Tracing Your Irish Ancestors* (Dublin, 1992).

A. J. Mitchinson, 'Tracing a Roman Catholic Family Tree', *North West Catholic History*, 14, 1987, 26 - 29.

J. G. Ryan, *Irish Church Records* (Dublin, 1992).

D. J. Steele, *National Index of Parish Registers, Volume III Sources for Roman Catholic...Genealogy & Family History* (Chichester, 1974). (Provides a good overview of Catholic history from 1559 to 1829.)

IV Latin

E. McLaughlin, *Simple Latin for Family Historians* (Birmingham, 1991).

J. Morris, *A Latin Glossary for Family and Local Historians*
(Birmingham, 1990).

Elizabeth Simpson, *Latin Word List for Family Historians* (Solihull, 1985).

Eileen A. Gooder, *Latin for Local History - an Introduction*
(2nd. edition, London, 1982)

V Catholic Registers

In general terms, Catholic registers begin in the mid-eighteenth century as manuscript entries in ordinary notebooks. Some of the earlier examples are not the registers of one mission but priests' own notebooks which they carried from place to place. In the early nineteenth century there were directions from the vicars apostolic about the keeping of registers and following this some Catholic churches used printed registers modelled on those specified by Rose's Act (1812) for use in the Church of England, but others continued to use simple notebooks.

The restoration of the Catholic hierarchy in 1850 led to a process of Romanising the Catholic Church in England (known as the Ultramontane movement) and from about 1860 all Catholic registers were written in Latin in approved printed registers, an arrangement which continued until about 1970, after which the registers again were written in English.

During the twentieth century some entries are endorsed in the margins, the baptismal registers with details of subsequent confirmation or marriage and the marriage registers with details of any dispensations granted.

A few Catholic registers have been deposited in the county record offices but most remain with the parish priests and usually are stored in insecure and unsuitable places. In recent years, some priests have allowed the microfilming of their registers but the originals remain in the parishes.

VI Names in Latin Registers

In the Latin registers the Christian names were Latinised but the surnames were not. Many of the Latinised names were formed by adding *-us* (masculine) or *-a* (feminine) to the end of an English name, but some names have proper Latin equivalents, e.g. *William*, which appears as *Gulielmus*.

Many Latin names have multiple English versions, and a literal translation of the name in the register is not necessarily the name by which the person was known. The entry *Johanna* means that the girl was actually named any of *Jane*, *Joan*, *Janet*, *Jean*, or even *Joanne* or *Joanna*.

Some common Latin names of the Latin register period, with their English equivalents.

| | |
|-----------|-------------------------|
| Agneta | Agnes |
| Andreas | Andrew |
| Anna | Ann, Anne, Hannah |
| Carolus | Charles |
| Eugenius | Owen |
| Guido | Guy |
| Gulielmus | William |
| Helena | Helen, Ellen, Eleanor |
| Hugo | Hugo, Hugh |
| Jacobus | James, Jacob |
| Johanna | Jane, Joan, Janet, Jean |
| Johannes | John |
| Seisillus | Cecil |
| Susanna | Susan |

A full list of Latinised Christian names is given in D. E. Gardner and F. Smith, *Genealogical Research in England and Wales*, (Salt Lake City, 1956), Volume 3, pp.87 - 92.

Latin is an inflected language, i.e. the endings of the words change with the meaning of the words. Thus, *Jacobus Smith, filius Jacobi Smith*, means *James Smith the son of James Smith*. It is important not to think that *Jacobus* and *Jacobi* are different names.

VII *Latin Baptismal Register*

Anno ____ die ____ mensis ____ natus [*f-nata*] et anno ____ die ____ mensis ____

baptizatus [*f - baptizata*] est _____ filius [*f - filia*] _____

(olim _____) conjugum:

a me _____

Patrinus fuit _____

Matrina fuit _____

Translation

In the year on the day of the month of was born and

in the year on the day of the month of was baptised

..... (*name of child*) the son [daughter] of (*parents' names*)

(formerly (*mother's maiden name*)) a married couple:

by me (*signature of priest*)

The godfather was.....

The godmother was

VIII *Latin Marriage Register*

Anno ____ die ____ mensis ____ Ego ____
 in matrimonium conjunxi ____ de ____
 filium ____ et ____
 de ____ filiam ____
 Praesentibus } ____ de ____
 testibus } ____ de ____

Translation

In the year ... on the ... day of the month of ... I(name of priest)
 joined in matrimony ... (name of bridegroom) ... of ... (address of bridegroom) ...
 the son of ... (name of bridegroom's father) ... and ... (name of bride) ...
 of ... (address of bride) ... the daughter of ... (name of bride's father) ...

In the presence } (name of best man) ... of ... (address of best man) ...
 of the }
 witnesses } (name of bridesmaid) ... of ... (address of bridesmaid) ...

..... (signature of priest)

IX *Latin Funeral Register*

Anno ____ die ____ mensis ____, _____ ex _____

aetatis____, in communione S. Matris Ecclesiae animam Deo reddidit
Sacramentis munitus [*f-munita*], cujus corpus die ____ mensis ____ sepultum
est in ____

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Translation

In the year ... on the ... day of the month of ..., ... (*name of deceased*) ...
formerly of (*address of deceased*) aged, in communion with
Holy Mother Church, returned to God his [her] soul fortified with the
sacraments, whose body on the day of the month of was buried in
.....

..... (*signature of priest*)

X Glossary

ACATHOLICUS: A Graeco-Latin portmanteau word meaning non-Catholic.

AFFINITY: A relationship created by marriage, opposed to consanguinity (*q.v.*). Marriage between persons of close affinity is prohibited.

ALIAS: The Latin word which means *otherwise*. Used in a Latin register to indicate that, for any reason, a person used another name.

ANGLICAN: A member of the Church of England or its sister churches, or the adjective which describes the Church of England and its sister churches.

ANNULMENT: A declaration by either the civil or church courts that a marriage was invalid and of null effect. Such declarations are granted in the Catholic Church by the diocesan matrimonial tribunals (*q.v.*) but are rare in the civil courts, which usually grant a divorce (*q.v.*).

ARCHDEACON: A priest who holds administrative authority, delegated by the bishop, in part of a diocese. In the Church of England the duties include general disciplinary supervision and the issue of licences and dispensations. The rank was not restored with the Catholic hierarchy in 1850.

ASSIZES: Sitzings of the royal courts of justice in each county, on a rota basis and presided over by visiting judges, to try the more serious cases.

BANNS: A public announcement in church, on three consecutive Sundays, of a couple's intention to marry.

BISHOP'S TRANSCRIPTS: Copies of the previous year's entries in the parish registers (*q.v.*) sent by the churchwardens (*q.v.*) to the diocesan registry within one month from Easter. These transcripts can contain differences from the original registers.

BOYD'S MARRIAGES INDEX: A typewritten index of marriages, 1538 - 1837, taken from parish registers, bishop's transcripts and marriage licences (*qq.v.*), compiled by Percival Boyd. Catholics appear in this index because of the provisions of the Hardwicke Marriage Act (*q.v.*).

BURIALS ACT, 1852: An Act of Parliament which repealed the legislation of 1606 requiring burial in the parish churchyard, recognised Catholic burial grounds and established public cemeteries. Catholic cemeteries (*q.v.*) had existed illegally for some time but were ignored by the authorities because they relieved pressure on the overcrowded parish churchyards.

CALENDAR: (1) A list of documents and a summary of their contents. (2) The system by which the length and divisions of the year are defined. In 1552 Pope Gregory XIII revised the Julian calendar but this revision was not accepted in England until 1752, by which time there was a difference of eleven days between the two methods of reckoning. Moreover, until the acceptance of the Gregorian calendar, the year began in England on 25th March, the feast of the Annunciation or "Lady Day", and so the last three months of the year were January, February and March. From the seventeenth century dates in these three months are often written as belonging to two years, e.g. 23rd January, 1723/24.

CANON LAW: The body of ecclesiastical rules and laws concerning doctrine, morals and discipline. Catholic canon law was codified in 1917 and revised in 1983.

CANON: (1) A priest responsible for the services and fabric of a cathedral, who resides at the cathedral and recites the office in the choir. (2) A rule, law or decree concerning religious faith or life.

CATHOLIC EMANCIPATION ACT, 1829: An Act of Parliament which repealed most of the penal laws (*q.v.*). Catholics were permitted to hold public office and sit in Parliament.

CATHOLIC RELIEF ACT, 1778: An Act of Parliament which removed the threat of life imprisonment for priests and schoolmasters and allowed Catholics to purchase land but was applicable only to those who swore the prescribed oath. Few Catholics took the oath, or were expected by the authorities to do so.

CATHOLIC RELIEF ACT, 1791: An Act of Parliament which legalised the existence of Catholic chapels (*q.v.*) once they had been registered at the quarter sessions (*q.v.*).

CEMETERIES, CATHOLIC: Until the end of the eighteenth century Catholics were generally buried in the parish churchyards (which had been consecrated anciently) but after this time many Catholic cemeteries were established, although a few were of earlier date. They were technically illegal until the Burials Act of 1852 (*q.v.*) recognised their existence.

CENSUS RETURNS: The details of each household taken by the census enumerators on the prescribed form. The census is taken in the Spring every ten years and the returns kept secure for one hundred years. The first census was taken in 1801.

CERTIFICATE: After the requisite notice for a marriage in a place other than a parish church (*q.v.*) has been given to the registrar (*q.v.*), the registrar will certify that no civil impediments (*q.v.*) have been declared and that the marriage can take place in the specified building. Marriages in Catholic churches are valid in civil law (*q.v.*) by such certificates.

CHAPEL: A small church attached to a house or institution. Until the twentieth century Catholic churches were usually described as chapels to differentiate them from the parish churches (*q.v.*).

CHAPTER: (1) The daily meeting of the members of a religious order. (2) The body of cathedral canons (*q.v.*). The chapters of English Catholic cathedrals are only bodies of consultors; the canons do not reside at the cathedrals nor recite the office in common and the provosts are not responsible for the administration of the cathedrals.

CHURCHWARDENS: Church of England lay officers in each parish responsible for the movable property in the church. Formerly, they were responsible also for presenting (*q.v.*) offenders against canon law.

CIVIL LAW: The law of the land administered by the government, which does not always agree with canon law (*q.v.*).

CLANDESTINE BURIAL: A burial which takes place in secret. In penal times when burial with the Catholic rite was sometimes refused, Catholics were buried in the parish churchyard, with the Catholic rite, during the night.

CLANDESTINE MARRIAGE: A marriage which takes place in secret. Such marriages were at one time valid and lawful but were the subject of many abuses. In 1563 the Council of Trent (*q.v.*) outlawed clandestine marriages by the decree *Tametsi* (*q.v.*) and in 1753 Hardwicke's Marriage Act (*q.v.*) had the same effect in England.

CLERK OF THE PEACE: A county official who was clerk of the court at the quarter sessions (*q.v.*).

COMPOUND: To pay a lump sum to be excused prosecution.

COMPTON CENSUS: A religious census of 1676 intended to give information of the number of Anglicans, Protestant Nonconformists and Catholic recusants in each parish. The census was organised by Henry Compton, then Bishop of London.

CONSANGUINITY: A blood relationship, opposed to affinity (*q.v.*). Marriage between persons of close consanguinity is prohibited.

CONSISTORY COURT: In the Church of England, a bishop's court for the administration of the canon law (*q.v.*).

CONVERT: A person who formally joins the Catholic Church from another denomination or religion.

CURATE: A priest appointed to assist a rector, vicar or parish priest (*qq.v.*). Until recently in the Church of England, some clergy who, for all intents and purposes were rectors or vicars, legally were curates.

DISPENSATION: Permission from the appropriate ecclesiastical authority to do some otherwise canonically illegal act. In Catholic use the most common dispensations are to permit a mixed marriage (*q.v.*) or to allow a marriage at an uncanonical time (e.g. during Lent).

DIVORCE: A declaration by the civil courts which dissolves the bond in a valid marriage.

EMBASSY CHAPELS: The chapels of the embassies of Catholic foreign powers, where English Catholics might worship. Their registers record baptisms, marriages etc.

EMIGRANTS: Many people who emigrated were provided with chaplains from their home country, especially in Australia, South Africa and North America.

ENDORSMENTS IN REGISTERS: Margin notes (*q.v.*).

FAMILY: A group of people related by kinship (*q.v.*). The extended family consists of more than two generations. The nuclear family consists of parents and children.

FORFEITED ESTATES: Persons who took part in the first Jacobite rising of 1715 (*q.v.*) were required to forfeit their estates. Commissioners were appointed to deal with these estates.

GODPARENT: A witness to a baptism who makes the promises on behalf of the child and who takes responsibility for the Christian upbringing of the child. Sometimes called a sponsor (*q.v.*).

GORDON RIOTS: Anti-Catholic riots in 1780, led by Lord George Gordon.

GRAND JURY: A jury which heard preliminary evidence and presented a bill of indictment. It was abolished in 1933.

HARDWICKE'S MARRIAGE ACT, 1753: An Act of Parliament which suppressed clandestine marriages (*q.v.*). For a marriage to be valid and lawful it had to be performed in a parish church (*q.v.*) after the publication of banns (*q.v.*) or the obtaining of a licence (*q.v.*). Jews and Quakers, but not Catholics, were exempt from this legislation and from this time until 1836, many Catholics were married twice, once by a Catholic priest and once in the parish church. Thus, they appear in Boyd's Marriages Index (*q.v.*) and in the International Genealogical Index (*q.v.*).

HIERARCHY: Technically, the organisation of the clergy in successive grades, but the word commonly means the the body of diocesan bishops of a country. The ancient English hierarchy ended in 1584 with the death, in prison, of Thomas Watson, Bishop of Lincoln and was restored in 1850.

HIGH COMMISSION: A prerogative court founded in 1549 to suppress heresy but later became the court of appeal from the consistory (*q.v.*) and other church courts. It was abolished in 1641.

HIGH MASS: Solemn Mass sung by a priest assisted by a deacon and a sub-deacon. The term has been obsolete since the the liturgical reforms which followed the Second Vatican Council.

HOUSEHOLD: A group of people living in the same house. In early modern times these might include not only members of the same family but also servants, apprentices etc.

IMMIGRANTS: Some immigrant Latin-rite Catholic communities, e.g. the Polish and Chinese communities, have their own chaplains etc, others have their own Uniate (*q.v.*) churches.

IMPEDIMENT: An obstacle which renders a marriage either unlawful or invalid. The most serious impediment is that one of the parties is already married; lesser impediments include consanguinity, affinity and mixed marriages (*qq.v.*).

IN PARTIBUS INFIDELIUM: Latin for *in the land of the unbelievers*, the description, until 1882, of titular bishops (*q.v.*) because the titular sees are in Moslem countries.

INTERNATIONAL GENEALOGICAL INDEX (I.G.I.): A microfiche (*q.v.*) index of baptisms and marriages compiled from parish registers and bishops transcripts (*qq.v.*) and published by the Church of Jesus Christ of Latter Day Saints.

IRISH: Many Irish people moved to England; their baptismal, and sometimes marriage, records are in Ireland.

JACOBITE: A supporter of the deposed King James II and his descendants.

JACOBITE RISINGS: Two attempts, the first in 1715 and the second in 1745, to restore by force the Stuart succession.

JUSTICES OF THE PEACE: Local men, not usually qualified in law, appointed under an act of 1361 to administer justice in a county.

KINSHIP: Relationship by blood (consanguinity, *q.v.*) or marriage (affinity, *q.v.*). Kinship can be actual or fictive (e.g. sponsors, *q.v.*)

LAPSED: A word used to describe Catholics who no longer practise the Catholic faith.

LIBER BAPTIZATORUM: The name of the Latin baptismal register.

LIBER DEFUNCTORUM: The name of the Latin funerals register.

LIBER MATRIMONIUM: The name of the Latin marriages register.

LEGITIMACY: Children born outside marriage become legitimate in canon and civil law on marriage of the parents. The children of a marriage which is annulled (*q.v.*) remain legitimate.

MARGIN NOTES: Notes written in the margins of the *liber baptizatorum* (*q.v.*) recording details of later marriage and confirmation, or the *liber matrimonium* (*q.v.*) recording details of dispensations granted.

MARRIAGE ALLEGATION: A declaration on oath by persons applying for a marriage licence (*q.v.*) that they know of no impediment to the marriage.

MARRIAGE LICENCE: A licence to marry without publication of banns, issued by the archdeacon or vicar general (*qq.v.*) after a marriage allegation (*q.v.*).

MATRIMONIAL TRIBUNAL: The Catholic canon law court in each diocese which hears petitions for the annulment (*q.v.*) of marriages.

MICROFICHE: A sheet of film containing miniature photographs of documents, which are read through a special fiche reader.

MICROFILM: A strip of film on which successive pages of documents are photographed.

MISSION: (1) The technical description of the local unit of the Catholic Church in England before the constitution of parishes in 1918. (2) Evangelising activity in a non-Catholic country. Hence, the structure of the English Catholic Church in penal times. (3) A visit to a parish or area by an individual or group of preachers who hold special services to rouse religious fervour.

MISSIONARY APOSTOLIC: A priest holding ecclesiastical authority in a mission (*q.v.*) from penal times until 1918, when he became the parish priest. In a register the title is abbreviated to *miss apos* after the priest's signature. In the nineteenth century the title was sometimes translated as rector (*q.v.*)

MISSIONARY COADJUTOR: An assistant to a missionary apostolic - a curate (*q.v.*). In a register the title is abbreviated to *miss coad* after the priest's signature.

MIXED MARRIAGE: In Catholic use, this is a marriage between a Catholic and a non-Catholic.

NE TEMERE: A decree of 1907, which modified the decree *Tametsi* (*q.v.*) and applied it to most countries of the world, including Britain.

NONCONFORMIST: A person who does not conform to the Church of England. Initially, the word was used to describe any such person, but later meant only Protestants, the word *recusant* (*q.v.*) then being used to describe Catholics.

NON-JURORS: Members of the Church of England who refused to take the oath of allegiance to William III on the ground that this would break the same oath which they had already sworn to James II.

NUN: A member of a religious order of women. Nuns can be contemplative (praying in a convent) or active (teaching, nursing *etc.*) There are very many orders of nuns, each of which has its own archives.

OFFICIAL: The judge in the consistory court (*q.v.*) or marriage tribunal (*q.v.*).

OLIM: The Latin word which means *formerly*. The usual way in a Latin register of indicating a married woman's maiden name.

ORDINARY: The person who by virtue of his office exercises ecclesiastical jurisdiction in a place. This is usually the bishop, but in a *peculiar* (*q.v.*) can be another person.

O.S.B.: Order of St Benedict - appended to the signature of a priest of the Benedictine order.

O.F.M.: Order of Friars Minor - appended to the signature of a priest of the Franciscan order.

O.P.: Order of Preachers - appended to the signature of a priest of the Dominican order.

PAPIST: A derogatory term for a Catholic.

PARENTS: Those responsible for the upbringing of children. As well as physical parents, parents can be social parents (grandparents, uncles, aunts, siblings *etc.*), who actually bring up the children in the absence of the physical parents.

PARISH: (1) A defined geographical area with a church, congregation and priest. (2) A civil district for the purposes of local government; this second meaning has given rise to expressions such as *parish relief*.

PARISH CHURCH: The main church of a parish, of any denomination but legally the local Anglican church. Until the formation of Catholic parishes from missions in 1918, Catholics used the term to mean (and for many Catholics still means) the local Anglican church.

PARISH PRIEST: The priest with administrative responsibility for a parish.

PARISH REGISTERS: This term can mean the registers kept by any church, but legally means the registers of baptisms, marriages and funerals kept by the Church of England.

PAULINE PRIVILEGE: The right in canon law for an unbaptised person, on becoming a Christian, to contract a new marriage if the other partner will not become a Christian or places obstacles in the way of the Christian practising the faith.

PECULIAR: A church or place not subject to ordinary ecclesiastical jurisdiction.

PENAL LAWS: The series of laws in force in England between 1559 and 1829 which prohibited the practice of Catholicism and imposed civil disabilities on Catholics. Serious persecution was between 1571 and 1778.

PETTY SESSIONS: A local court of two or three justices of the peace (*q.v.*) administering summary jurisdiction.

PIPE ROLLS: The old exchequer records of the payment of fines imposed by the courts. The records for a year (Michaelmas to Michaelmas) were sewn together, rolled and stored in a tube - hence the name.

PRESENTMENT: A report to a court by authorised persons that they had personal knowledge that an offence had been committed.

QUARTER SESSIONS: A meeting of the justices of the peace (*q.v.*) for the whole of a county held four times a year to try the more serious offences. The justices in quarter sessions had wide powers, and until 1842 could impose capital punishment.

RECTOR: In the Church of England there is a legal definition, concerning tithes, of a rector, but now he is essentially the incumbent of the mother church of the ancient parish. In the Catholic Church the word was used in the nineteenth century as an equivalent of missionary apostolic (*q.v.*).

RECUSANT: A person who refused to attend the parish church. The word came into use about 1570, and included both Catholics and Protestant dissenters, but usually meant Catholics.

RECUSANT ROLLS: A special series of pipe rolls (*q.v.*) dealing exclusively with convictions for recusancy. They include the names of a substantial number of Protestant dissenters.

REGISTRAR: A civil officer responsible for the custody of the registers of births, marriages and deaths and who conducts civil marriages. The presence of a registrar is essential for the civil validity of a marriage conducted in a Catholic church.

REGISTRATION ACT, 1836: An Act of Parliament which allowed Catholic churches to be licensed for marriages, although a registrar (*q.v.*) and two witnesses had to be present. The act also required the civil registration of all births and deaths.

REGISTRATION OF PAPISTS ESTATES: Catholics were held to be collectively guilty of plotting the first Jacobite rising (*q.v.*) and an Act of Parliament required all Catholics to register their estates with the clerk of the peace (*q.v.*) of the county in which they lay.

RESCUE: The name given in the nineteenth century to the social work of the Church, especially the care of orphans and the keeping of Catholic children from the public workhouses.

RETURNS OF PAPISTS: Censuses, on various occasions, of the numbers of Catholics, usually taken by the Church of England on the order of the House of Lords. The more descriptive returns are for the diocese of Chester in 1705 and 1767.

SEPARATION: The act of married persons no longer living together. The marriage remains valid and the bond is not dissolved; neither party is free to re-marry.

SEQUESTRATION: The taking of property when an imposed fine has not been paid.

SETTLEMENT: Various Acts of Parliament, passed from 1662, allowed justices of the peace (*q.v.*) to return to their home parish (*q.v.*) any person who had, or might, become a charge on the poor rate of the parish in which they were living. Various ways in which settlement in a parish could be obtained were specified in the Acts.

S.J.: Society of Jesus - appended to the signature of a priest of the Jesuit order.

SPONSOR: Derived from the Latin word which means *to promise*, this is the correct term in canon law for what in England is called a godparent (*q.v.*). The word was the usual term in Catholic use until the late nineteenth century.

SUB CONDITIO: The Latin words which mean *conditionally*. Written in the liber baptizatorum to indicate that the person baptised had been baptised previously but that there was doubt about the validity of the administration of the sacrament. It usually indicates a convert (*q.v.*) to Catholicism. Godparents (sponsors) are not required in such a circumstance.

TAMETSI: A decree of the Council of Trent (*q.v.*) in 1563 which prescribed the formal methods of celebrating matrimony and required that a marriage in which one or both of the parties are Catholic must be celebrated before the parish priest (*q.v.*) of one of the parties, or a priest delegated by him, and two witnesses. It was not enforced in England.

TITULAR BISHOP: A bishop appointed to a see which has been abandoned, transferred or otherwise lapsed. These sees are usually in Moslem Asia and were formerly styled *in partibus infidelium* (*q.v.*). Such bishops are appointed as auxiliary bishops or as vicars apostolic (*q.v.*) in missionary countries and have delegated and not ordinary jurisdiction.

TRENT, COUNCIL OF: A general council of the Church held in Trento (Anglicised to Trent) in northern Italy from 1545 to 1563. It codified the counter reformation and re-established discipline and spiritual life in the Catholic Church.

TRIDENTINE: The adjective which describes the Council of Trent; it is derived from Tridentum, the Latin name for Trento.

UNIATES: Members of the eastern Churches which are in communion with Rome but which retain their own rites, discipline and language. Some immigrants communities (*q.v.*), e.g. the Ukrainians, have their own uniate churches.

VICAR: A deputy - a priest who takes the place of another. In the Church of England there is a legal definition, concerning the tithes, of a vicar, but now he is usually the incumbent of a parish formed by division of the ancient parish.

VICAR APOSTOLIC: A titular bishop (*q.v.*) exercising authority in a place where the normal hierarchy is not established. Vicars apostolic ruled the Catholic Church in England from 1623 until the restoration of the hierarchy in 1850.

VICAR GENERAL: A person to whom a bishop deposes the exercise of certain functions, such as the issue of marriage licences and dispensations (*qq.v.*).

VISITATION: An official visit by the ordinary (*q.v.*) to any place in his jurisdiction.

XI *Record Offices*

National Record Offices

The House of Lords Record Office, London, SW1A 0PW.

Public Record Office, Kew, Surrey, TW9 4DU. (All records except census returns and wills and administrations.)

The Family Records Centre, 1, Myddelton Street, London, EC1R 1UW.
(Census returns and wills and administrations.)

The General Register Office, St Catherine's House, Kingsway,
London, WC2B 6JP.

Important Catholic Record Offices

Birmingham Archdiocesan Archives, Cathedral House, St Chad's
Queensway, Birmingham, B4 6EX.

Clifton Diocesan Archives, Bishop's House, Egerton Road, Bishopston,
Bristol, BS7 8HU.

Hexham and Newcastle Diocesan Archives, Bishop's House, 800, West
Road, Newcastle-upon-Tyne, NE5 7BJ.

Leeds Diocesan Archives, 7, St Mark's Avenue, Leeds, LS2 9BN.

Liverpool Archdiocesan Archives, Gradwell Library, St Joseph's College,
Upholland, Skelmersdale, Lancashire, WN8 0PZ.

Westminster Archdiocesan Archives, 16A, Abingdon Road, Kensington,
London, W8 6AF.

St Cuthbert's College, Ushaw, Durham, DH7 9RH.

Other Catholic record offices are detailed in the *Directory of Catholic Archives in the United Kingdom and Eire*, Catholic Archives Society, (Newcastle, 1989).

County and Civic Record Offices

ENGLAND

Bedfordshire: County Hall, Cauldwell Street, Bedford, MK42 9AP.

Berkshire: Shire Hall, Shinfield Park, Reading, RG2 9XD.

Buckinghamshire: County Hall, Aylesbury, HP20 1UA.

Cambridgeshire: Shire Hall, Cambridge, CB3 0AP.

Cheshire: Duke Street, Chester, CH1 1RL.

Cornwall: County Hall, Truro, TR1 3AY.

Cumberland: The Castle, Carlisle, CA3 8UA.

Derbyshire: New Street, Matlock, DE4 3DN.

Devon: Castle Street, Exeter, EX4 3PU.

Dorset: 9, Bridport Road, Dorchester, DT1 1RP.

Durham: County Hall, Durham, DH1 5UL.

Essex: County Hall, Chelmsford, CM1 1LX.

Gloucestershire: Clarence Row, Alvin Street, Gloucester, GL1 3DW.

Hampshire: Sussex Street, Winchester, SO23 8TH.

Herefordshire: The Old Barracks, Harold Street, Hereford, HR1 2QX.

Hertfordshire: County Hall, Hertford, SG13 8DE.

Huntingdonshire: Grammar School Walk, Huntingdon, PE18 6LF.

Kent: County Hall, Maidstone, ME14 1XQ.

Lancashire: Bow Lane, Preston, PR1 2RE.

Leicestershire: Long Street, Wigton Magna, Leicester, LE8 2AH.

Lincolnshire: St Rumbold Street, Lincoln, LN2 5AB.

London (Greater): 40, Northampton Road, London, EC1R 0HB.

Middlesex: 40, Northampton Road, London, EC1R 0HB.

Norfolk: Gildengate House, Anglia Square, Norwich, NR3 1EB.

Northamptonshire: Wootton Hall Park, Northampton, NN4 8BQ.

Northumberland: Melton Park, North Gosforth,
Newcastle-upon-Tyne, NE3 5QX.

Nottinghamshire: Castle Meadow Road, Nottingham, NG2 1AG.

Oxfordshire: County Hall, New Road, Oxford, OX1 1ND.

Rutland: County Offices, Oakham, LE15 6HP.

Shropshire: Castle Gates, Shrewsbury, SY1 2AQ.

Somerset: Obridge Road, Taunton, TA2 7PU.

Suffolk: Gatacre Road, Ipswich, IP1 2LQ.

Surrey: Castle Arch, Guilford, GU1 3SX.

Sussex, West: County Hall, Chichester, PO19 1RN.

Sussex, East: The Maltings, Castle Precincts, Lewes, BN7 1YT.

Warwickshire: Priory Park, Cape Road, Warwick, CV34 4JS.

Westmorland: County Offices, Kendal, LA9 4RQ.

Wiltshire: County Hall, Trowbridge, BA14 8JG.

Worcestershire: County Hall, Worcester, WR5 2NA.

Yorkshire, East Riding: County Hall, Beverley, HU17 9BA.

Yorkshire, West Riding: Registry of Deeds, Newstead Road,
Wakefield, WF1 2DE.

Yorkshire, North Riding: County Hall, Northallerton, DL7 8AF.

WALES

Anglesey: Shire Hall, Llangefni, LL77 7TW.

Brecon: County Hall, Llandrindod Wells, LD1 5LG.

Cardigan: Swyddfa'r Sir, Marine Terrace, Aberystwyth, SY23 2DE.

Caernarvon: County Offices, Caernarvon, LL55 1SH.

Carmarthen: County Hall, Carmarthen, SA31 1JP.

Flintshire: The Old Rectory, Hawarden, CH5 3NR.

Glamorgan: County Hall, King Edward VII Avenue, Cathays Park,
Cardiff, CF1 3NE.

Merioneth: Cae Penarlag, Dolgellau, LL40 2YB.

Monmouthshire: County Hall, Cwmbran, NP44 2XH.

Pembroke: The Castle, Haverfordwest, SA61 2EF.

Radnor: County Hall, Llandrindod Wells, LD1 5LG.

XII Libraries

Catholic Central Library, Lancing Street, London, NW1 1ND.

Downside Abbey, Stratton-on-the-Fosse, Bath, BA3 4RH.

Gradwell Library, St Joseph's College, Upholland, Skelmersdale,
Lancashire, WN8 0PZ.

St Cuthbert's College, Ushaw, Durham, DH7 9RH.

Stonyhurst College, Clitheroe, Lancashire, BB7 9PZ.

Talbot Library, St Walburge's, Weston Street, Preston, Lancashire, PR2 2QE.

The Society of Genealogists, 14, Charterhouse Buildings, Goswell Road,
London, EC1M 7BA.

XIII Societies

Catholic Archives Society, Innyns House, Hatfield Park, Hatfield,
AL9 5PL.

Catholic Family History Society, 45, Gates Green Road, West Wickham,
Kent, BR4 9DE.

Catholic Record Society, 12, Melbourne Place, Wolsingham, Co. Durham,
DL13 3EH.

The Federation of Family History Societies, Benson Room, Birmingham
and Midland Institute, Margaret Street, Birmingham, B3 3BS.

English Catholic History Group, 4, Lower Chilton, Chilton Cantello,
Yeovil, BA22 8BD.

Irish Family History Society, P.O. Box 36, Naas, County Kildare, Ireland.

Kent Recusant Society, 83, Roper Road, Canterbury, CT2 7RS.

North East Catholic History Society, 47, Langley Terrace, Jarrow,
NE32 5DX.

North West Catholic History Society, 10, Ellesmere Road, Pemberton,
Wigan, WN5 9LA.

Scottish Catholic Historical Association, 34, Nith Street, Glasgow, G33 2AF.

The Society of Genealogists, 14, Charterhouse Buildings, Goswell Road,
London, EC1M 7BA.

South Western Catholic History Society, Downside Abbey, Stratton-on-the-
Fosse, Bath, BA3 4RH.

Staffordshire Catholic History Society, 55, Stafford Road, Stone, ST15 0HE.

Worcestershire Catholic History, More House, Haywood Drive, Tettenhall,
Wolverhampton, WV6 8RF.

XIV Journals

Catholic Ancestor.

Catholic Archives.

Essex Recusant (no longer published).

Family History News and Digest.

Genealogists' Magazine.

Innes Review.

Kent Recusant.

London Recusant.

Manchester Genealogist.

Midland Catholic History.

Northern Catholic History.

North West Catholic History.

Recusant History.

Staffordshire Catholic History (no longer published).

South West Catholic History.

Worcester Recusant (no longer published).

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XVI *Writing a Family History*

(Contributed by J. A. Hilton)

Once a family's history has been discovered, it should be written and published. Just as good local history is of general interest, because local and general history can illuminate each other, so family history can be of more general interest. The work of the microhistorians, pre-eminently Ginzburg, demonstrate the relationship between the particular and the general.

Scholarly history uses notes to cite its evidence. Although different publishers and journals have their own house-styles, there are certain general conventions. For books and articles, the author, the title, the date of publications, and the relevant page numbers should be given. For original manuscripts, the name and location of the repository and the names or reference numbers of the documents should be given. The *MHRA Style Book* covers these and other matters.

Family history needs to be placed in the local and socio-economic contexts. Cobb's work demonstrates how to write about the lives of obscure individuals. Family history also needs to address some of the topics of social history, such questions as the age of marriage, family size, and social and geographical mobility.

Catholic family history should concentrate on the functions of religion in providing an element of protest, legitimating improvement, and ameliorating anomie. It can also use the concepts of anthropology in examining the role of the family, including not only biological parents but also social parents, in transmitting religion.

Faced with the horror of the blank page, some students find the actual writing a problem. Having decided the main points of the argument, state each one clearly at the beginning of a paragraph and back it up with facts. There are many books offering advice on writing, including Gower's classic. It is always helpful to have someone else to read and to correct the draft version of any writing.

Catholic family history is ready to make the kind of scholarly breakthrough that Catholic local history has already made. A Houghton family history points the way.

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Dr. Allan Mitchinson, a member of a Catholic family which has been established in Wigan since the eighteenth century, is well known in Lancashire as a lecturer on Catholic family history. He is the editor of the *Return of the Papists for the Diocese of Chester, 1705* and co-editor of *Bishop Leyburn's Confirmation Register of 1685*.

In this *Handbook*, Dr Mitchinson directs family historians to the sources for Catholic family history and provides other aids, such as a chronology, a glossary and samples of scripts.

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