



Ancestors West

A quarterly publication for the members of the
SANTA BARBARA COUNTY GENEALOGICAL SOCIETY
May 2016 Vol. 41, No. 2

Fiesta

**Memories of a
Carreta Rider**

**Viva La Fiesta
In the Fifties**

Names

**What to Name the
Children**

**83 Villages Named
Wladyslawow**

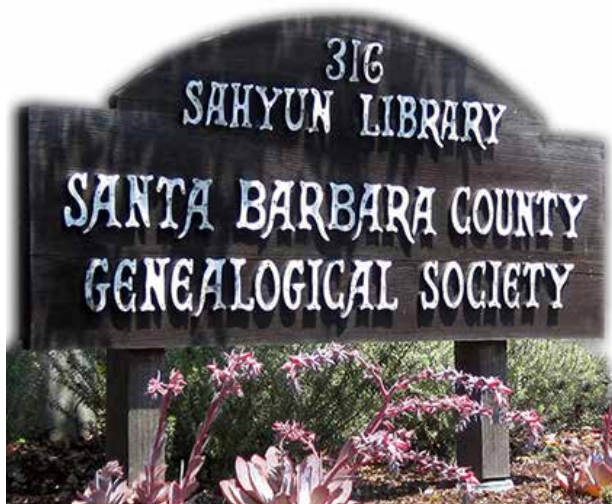
**The Clue was
Cleopatra**

**Hutchison: The
Story Behind the
Name**

**Skeleton in the
Family Tree**



**FIESTA MEMORIES
OF SAINT BARBARA**



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Meetings: Regular monthly meetings are held on the third Saturday of each month except August. Meetings begin at 10:30 a.m. at the First Presbyterian Church, 21 E. Constance Ave. at State Street in Santa Barbara. At 9:30, special interest groups (SIGs) meet that include the following: Writers, JewishGen, DNA, German Ancestry Research, Genealogy and Technology, Italian Roots, French Canadian Genealogy, and Irish Genealogy.

Established in 1972, the Santa Barbara County Genealogical Society (SBCGS) incorporated as a nonprofit 501(c) (3) organization in 1986. Its aim is to promote genealogy by providing assistance and educational opportunities for those who are interested in pursuing their family history.

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From the Editor

“They Call the Wind Mariah”*

EVERYTHING, IT SEEMS, and everyone has a name. Even the science of proper names has a name – onomatology!

Generally speaking, we do not name ourselves; yet our identity is closely tied to our name. In this issue of *Ancestors West*, Kristin Ingalls reveals the rationale for her given name, and also describes a naming system in her family that is imaginative to say the least. Michael Martin shows us a much more traditional naming pattern in Ireland, one that results in the same given names appearing generation after generation. This complicates genealogical research. Jim Wilson guides us back through generations of Sayres including three Isaacs and two Daniels, which illustrate this problem.

Given names come and go

Given names go in and out of fashion. In 1940, John, James, Robert, Mary, Linda, and Barbara topped the list. By 2015 the most popular names included Oliver, Jack, Harry, Amelia, Lily, and Emily. One huge source of given names, of course, is the *Bible*, and the names of saints. Adam, Eva, Mary, Joseph, Samuel and Joshua, for example, are several thousand years old. Names that are at least 1000 years old include Edward, Alfred, Herbert, Edith, Golda and Godiva from the Anglo-Saxons and Alan, Leonard, Roger, Alice, Margery, and Emma from Norman England.

Given names probably date to the beginning of the use of language, but surnames are a much more recent invention. In many cases they originally derive from the name of a father, a place, or an occupation. In Western civilization, the Romans were the first to use surnames, but after the fall of Rome, surnames did not catch on in Europe until the Middle Ages.

Surnames are here to stay, or are they?

Surnames evolve and diversify as individuals change a letter or two, lop off endings, or translate the meaning of the word to a new language. Immigrants sometimes modified their surnames to assimilate into American society; umlauts and other unusual letters were dropped and consonant combinations that were difficult to pronounce were simplified. Thus Truesdell becomes

Truesdale, Trusdel and Trudle, Pietrzak becomes Piet, Schmidt becomes Smith and Jähnke becomes Genke. What genealogist hasn't been bedeviled by spelling variations of a surname? Sharon Summer, for example, discovered how many ways one can spell Knickrehm.

Surnames and given names can also overlap. In patronymic societies such as Jim Friestad found in Norway, surnames change with each generation and are derived from the given name of the father. Jim's real challenge was to link his great-grandfather's surname in Norway to the surname he assumed in America! George Goodall dug deep into family history to reveal the sources of several interesting middle names. Walter Browne reports the amazing adventures and untimely death of Hutchison "Hutch" Stevens, plus the derivation of his name. The German surname Kist sounds exactly like "kissed," which Millie Brombal found caused giggles in grade school.

Place names also have a history. Why was the village name Wladyslowow so popular in Poland? Sylvia Byers managed to narrow her search from 83 towns of this name to one using many resources and the fortuitous proximity to "a place called Wanda."

Viva La Fiesta!

Why was Santa Barbara named after Saint Barbara? Because the Spanish explorer Vizcaíno happened to sail through the channel on St. Barbara's feast day, December 4, 1602. (Had he sailed through a day later, we might be in San Sabas, California!) Eventually the town and mission assumed the name Santa Barbara in the late 18th century. To celebrate and preserve the memory of their Spanish heritage, residents of Santa Barbara created a charming yet dynamic Fiesta known as "Old Spanish Days." Many members of the SBCGS



Image of Saint Barbara from a 15th Century book, *The Golden Legend*, printed by in England by William Caxton

participated in the early days of Fiesta and have shared their memories and photos of this unique and beautiful celebration. Helen Latham Cornell reveals what it was like to portray Saint Barbara! Cathy Jordan, a flower girl in many parades, shares humorous memories of parade favorites Leo Carrillo and Monte Montana. Mel Sahyun rode in the parade in an ox-drawn Carreta. He recounts the significance of this conveyance and the special wedding it commemorates.

Occupations revisited

Our theme for the previous issue of *Ancestors West* attracted so many interesting articles that we couldn't include them all. Therefore descriptions of several fascinating and unique occupations round out this issue. Sugar bakers, coopers, carpenters, a vaquero, smiths, weavers, shoemakers and tailors all played a part in the history of the country. Jean Pettitt weaves together the stories of ancestors who were circuit riders and the profound influence of these itinerant preachers on the great movements of the day, including the abolition of slavery and education for all.

The next issue

In the next issue, *Ancestors West* will venture to "the dark side." The theme will be black sheep, quirky rela-

tions and ne'er-do-wells. Most of us in our genealogical journey have discovered ancestors and/or relatives that got into trouble, lost the family fortune, disappeared for years, operated outside the law or generally behaved badly. These are the folks no one in the family would talk about.

Readers would be interested to know if you have discovered an outlier, outlaw, outcast, outlander, outrageous character or an outright reprobate lurking out on a limb of your family tree!

As always a theme is only a suggestion, not a restriction. All articles of genealogical interest are welcome.

The submission deadline for the next issue is August 1, 2016.

Thank you to all the authors who submitted articles for this issue. Thank you also to my hard-working and talented editorial committee. *Ancestors West* is the work of many hands.

Debbie Kaska
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*A very popular song from the 1950s that was written by Lerner and Loewe for their 1951 Musical "Paint your Wagon."

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A TOUCH OF OLD SANTA BARBARA



Names to Remember from the 1930s

By Margery Baragona

HAVE SOME FROM OLD SANTA BARBARA! You may recall the letters of my late mother-in-law Valeria Beletti's Hollywood years as Sam Goldwyn's secretary that were published in 2006 entitled *Adventures of a Hollywood Secretary*.

In 1931, Valeria, her husband Tony, and their year-old son, Tony Junior, moved to Santa Barbara. Frustrated as a stay-at-home mother after her glamorous years in Hollywood, she fortunately met Miss Pauline Finley who had a thriving secretarial service. Valeria worked for her both full time and part time.

In 1936 Valeria wrote of working for Mrs. Proctor of Proctor and Gamble, who in appreciation, gave Valeria tickets for the ballet (Valeria spoke of her love of going to the Lobero all dressed up and seeing the furs and jewelry of others). Also that year she noted working for Isabel Field, step-daughter of Robert Louis Stevenson, J. J. Mitchell, G. W. Gillespie, and Austin Strong.

By 1937 she was even busier, working extensively for Mrs. Bodero Macy of the department store family, Irene Rich, Lottie Lehman, Ganna Walska (later she noted that Ganna Walska bought a home in Montecito in 1941), Mrs. Robert Woods Bliss whose home is now Casa Dorinda, and Mrs. Avery Hutchinson.

These were heady times for Santa Barbara when the country's wealthiest wintered here. After her Hollywood years among the stars she was unruffled by her wealthy clients and did skilled, competent work. She did not work after 1937, citing nervous exhaustion and that her husband did not want her to work. She told a friend that she was happiest when working. The quiet years before the war she suffered from undiagnosed depression and seldom left home. Her wartime letters are for another day.



Helen Louise Latham begins her reign as Saint Barbara in Santa Barbara's Old Spanish Days Fiesta August 11, 1954.

Fiesta Memories of Saint Barbara

By Helen Latham Cornell

MY EARLIEST MEMORY OF FIESTA in Santa Barbara goes back to August 5, 1939. I was four years old and wearing a brand new ruffled dress to watch the parade with my parents, Mr. and Mrs. E. M. Latham. My 15-year-old brother, John, came riding by on his horse and stopped to pick me up. I rode in front of him for the rest of the parade. Our picture was in the *Santa Barbara News Press* the next day! That was a wonderful surprise, treat, and thrill for me!! To this day I am still grateful to my brother for making me feel so special.

In 1954, when I was 19 years old and a member of the **Reina del Mar Parlor #126**, Native Daughters of the Golden West (women born in California), I was honored to be chosen to portray Saint Barbara during old Spanish Days. In addition to local publicity, the *Los Angeles Times* and *Los Angeles Examiner* covered this event with many articles about our Fiesta on their front pages!

I was introduced at the Pre-Fiesta Tea that was hosted by the **Reina del Mar Parlor #126** at the El Paseo Restaurant. It was a perfect location for this event with many guests wearing beautiful "authentic" outfits. I also



Helen Louise Latham as Saint Barbara visits with wounded Korean War service men at the Coral Casino August 12, 1954.

attended the Presidente Party on the Sunday prior to the start of Fiesta. Thomas McDermott was El Presidente that year. In addition to the usual local dignitaries, Chief Justice Earl Warren and Governor Goodwin Knight attended both the Fiesta Pequena and the Misa del Presidente held at the Old Mission.

To say Thursday, August 12, 1954, was a busy day would be an understatement! There was the Mass, lunch at El Mirasol (now Alice Keck Park), the Parade, and a reception at the Coral Casino (Biltmore Hotel) for wounded Korean War Service Men. This was a very special event and I was proud to have been invited to join these brave Veterans.

At Noches de Ronda (the evening show at the Santa Barbara Court House) Thursday through Saturday, I not only appeared as Saint Barbara, but I was also a member of Las Fiesteras (**Reina del Mar's** dance group) and I was the leader of our singing group.

Twenty-four years later, in 1978, I was very happy and proud when my daughter, Kimberly Cornell Baumbaugh, was chosen to portray Saint Barbara. She was married and attending UCLA, but was able to attend all of the usual events before and during Fiesta.

More recently, in 2002, about two dozen former Saint Barbaras rode on a colorful "two level" float that also included our beloved Father Virgil Cordano. This was a beautiful and memorable event for all of us.

When someone in the audience called out to Father Virgil, asking what he was doing up there, he replied, "Blessed are those amongst Women!" Leave it to him to come up with the right response!

SBCGS member Helen Latham Cornell is a proud 6th generation Santa Barbaran. She attended La Cumbre Jr. High and graduated from Santa Barbara High School, class of 1952.

Her first employer was Harold Chase (brother of Pearl Chase) followed by Jim Halliburton, Real Estate Appraiser. She also worked for Santa Barbara Savings and for neurosurgeon Richard Brown, M.D. She now has the "perfect" job at Jordano's working for her old SBHS classmate Peter Jordano. Her daughter Kim is an attorney in North Carolina.



Angels and Saints! Miss Helen Latham, who portrayed Saint Barbara in the 1954 Fiesta, (right) with Gloria DiBernardi, Saint Barbara in 1956, and Mrs. Daniel James Kammeyer (Left), Saint Barbara in 1955.

THE SENSE OF THE CENSUS



The US Federal Census as a Vital Record Substitute

By Debbie Kaska

WHEN GENEALOGISTS USE the US Federal Census records to track families, it soon becomes apparent that the information obtained can be conflicting. The reason, of course, is that while the census taker recorded the responses of the person they interviewed at each dwelling, they did not verify the data. Illiteracy and faulty memories also played a role in the generation of inconsistencies. Thus, as a general rule, the census data contains many clues that can help researchers find primary sources of information, but census data is a secondary source.

However, there are interesting exceptions to this rule, situations in which census records can substitute for a vital record.

The Case of the 1880 Federal Census and Social Security.

Probably the most extensive use of the census as a vital record substitute was the case of the 1880 census and the start of Social Security in 1935.

A problem arose because persons were required to prove their age in order to be eligible for Social Security, but birth records in almost all states were not recorded prior to the early 1900s. Moreover, only those persons 65 years of age and younger were entitled to sign up for the old-age benefits. In other words, only those born after 1870 were eligible.



1880 Census Soundex card for families with children under 10 years of age

For those born in the United States, the 1880 Federal Census was crucial in their search for a birth record. The government determined that the 1880 census could be used as proof of age. Therefore, in 1935, the WPA began to create a soundex index for the 1880 census records to help individuals obtain the necessary information from the population schedules. Because the only reason for creating the 1880 soundex was to identify eligible Social Security beneficiaries, only households

with children 10 years of age or under were included in the index. Children over 10 years of age in 1880 were already over 65 in 1935 and thus not eligible for Social Security. The original hand written entries were arranged on 3 x 5 index cards at the National Archives in Washington D.C.

When dates collide: the census to the rescue.

According to her death certificate, Juanita Mojica was born February 13, 1911. According to the US Census of 1920, Juanita's age was listed as nine, which is consistent with a birth year of 1911. However, on her marriage license issued April 9, 1924, Juanita is listed as 16 years old. That would indicate she was born in 1908.

This situation reflects a common problem of inconsistent birth years on various secondary sources.

The resolution of this dilemma is found on the US Federal Census of 1910. Juanita is listed as 3 months old. Thus, she was born in 1910, not 1911 or 1908.

Fortunately Martha was born in Kansas

Another example involves the grandmother of SB-CGS member Karen Harris, Martha (or Marie) Williston, née Brown. No birth or christening record for her has been found, thus determining her date of birth required examination of other records. Marie died in 1952, and her death certificate and gravestone list her birth year as 1893. This birth date, however, is inconsistent with a US Federal Census record in 1900, which indicates she was born in 1885. The critical 1890 Federal Census no longer exists, but fortunately Martha lived in Kansas! The 1885 Kansas State Census lists Martha M. with her parents in Cowley County as a 3 month old infant. This clearly dates her birth to 1885.

At least a child named Martha M. Brown was born to her parents in 1885. Is it possible that this child died and a subsequent daughter was born in 1893 and renamed Martha or Marie? Indeed this is possible, but not probable, as the 1895 Kansas State Census lists Marie Brown as 10 years old, which confirms an 1885 birth year.

In this situation, where conflicting birth dates differ by eight years, the researcher must weigh the evidence. Evidence gathered at dates closer to her actual birth event, such as the three early census records from 1885, 1895 and 1900 agree with the 1885 birth date and thus carry more weight than the two records acquired at the time of her death in 1952. Thus the evidence best supports a birth date of 1885.

Grandfather lived in Milwaukee Ward 21, District 187

John G. Pengemann did many genealogists a favor in 1900 when he enumerated the 187th district of Milwaukee Ward 21. On all 44 pages of the district he recorded the complete date of birth of all individuals – day, month and year! I am one of the genealogists

LOCATION.				NAME of each person whose place of abode on June 1, 1900, was in this family. Enter surname first, then the given name and middle initial, if any. Exclude every person living on June 1, 1900. Omit children born since June 1, 1900.	RELATION. Relationship of each person to the head of the family.	PERSONAL DESCRIPTION.							NATIVITY.			
IN CITIES.		Number of family, in the order of visitation.	Enter race.			Sex.	DATE OF BIRTH.		Age at last birthday.	Whether single, married, widowed, or divorced.	Number of years married.	Mother of how many children.	Number of those children living.	Place of birth of each person and parents of each person of States, give the State or Territory; if of foreign birth, give the country.	Place of birth of this person.	Place of birth of FATHER of this person.
Street.	House Number.						Month.	Year.								
1	2	3	4	5	6	7	8	9	10	11	12	13	14			
51	1262	154	169	Hlopfleisch, Herman	head.	W	M	Apr 5 1865	35	M			Wisconsin	Germany		
52				Edith	wife	W	F	Mar 17 1869	32	M	1	1	Wisconsin	Germany		
53				Edward	son	W	M	Sep 15 1898	1	S			Wisconsin	Wisconsin		
54	126	154	170	Butzke August	head.	W	M	Sep 12 1866	33	M	9		Germany	Germany		
55				Lena	wife	W	F	Sep 13 1871	28	M	9	1	Wisconsin	German		
56				Gerold.	son	W	M	Sep 15 1895	4	S			Wisconsin	German		
57				Schultz Johanna	mother in law	W	F	Apr 16 1843	57	W	4	1	Germany	Germany		
58	120	155	171	Beyer Fred	head.	W	M	Jan 21 1868	34	M	5		Germany	Germany		
59				Caroline	wife	W	F	Feb 18 1877	23	M	5	4	3	Germany	German	
60				Lelara	daughter	W	F	Dec 11 1894	5	S			Wisconsin	German		
61				Arthur	son	W	M	Mar 23 1896	4	S			Wisconsin	German		
62				Emil	son.	W	M	Aug 17 1899	1	S			Wisconsin	German		

1900 US Census Schedule for the 187th district of Milwaukee Ward 21 showing full birthdates for all persons.

who is extremely grateful for this added information. My grandfather immigrated to the US in 1881, thus he just missed the 1880 census and sadly the 1890 census was destroyed in a fire. Fortunately he was living in the 187th district of Milwaukee Ward 21 with his parents and siblings in 1900 and so I obtained all their birth dates on a single document. Granted this was a secondary source, but once I located the village of my grandfather's birth in Pomerania, I was able to readily identify the birth records of his parents in the German church records available through *Familysearch.org*. The census data Mr. Pengemann collected proved to be correct.

These examples all involve birth records and are derived from the population schedules. However, as delineated in the 2016 Issue 1 of *Ancestors West* (Death Sentences: the Mortality Schedules 1850-1880), Mortality Schedules can also serve as a substitute for death records.

In genealogy, vital records are vitally important. But if your search for these documents prior to 1900 begins to falter, don't overlook the US Census Records as a possible vital record substitute.

Pettitt and Hamlet

By Jean Pettitt

WHY SO MANY "t's"?

The Pettit(t) family came to America during the Great Migration of the 17th century from England although it is assumed the name is of French origin. The name first appears in England shortly after the Norman invasion of William the Conqueror with subsequent Pettit(t)s arriving during the 17th century to escape religious persecution of the French Huguenots.

The most common spelling of the name in early American documents was "Pettit" although occasionally variations of the spelling did occur just as they did with most names during the 17th and 18th century as spelling was not considered important. By the 19th century, the family name was consistently spelled with three "t's." So why the fourth "t"? As it turns out it was

not uncommon for a son with the same name as his father to add a letter to the end of his surname to differentiate himself from the father. Perhaps that is why John Pettitt (1799-1879), son of John Pettit (1765-1846), added that extra "t."

Why the Name Hamlet?

The name Hamlet was not uncommon in our Hickox family. My 3rd great-grandfather Hamlet Hickox (1775-1828) and several of his cousins and ancestors were named Hamlet, a name I've not seen anywhere except in Shakespeare's play. As it turns out the Hickox family can trace their heritage back to the first immigrant, William Hickox (1609-1645), who was born in Stratford-Upon-Avon. William's father Thomas (1572-1611) was a contemporary of William Shakespeare, attended the same church (Holy Trinity Church) and rented his home from the Shakespeare family!

Memories of a Carreta Rider

By Melville R. V. Sahyun, Ph.D.
(sahyun@infionline.net)



The carreta as it appeared about 1926. Riders are Gertrude Ruíz, niece of María de los Angeles Ruíz, Geraldine Valde (Sahyun), and María de los Angeles Ruíz. (Photo from the collection of Geraldine Valde Sahyun).

FOR NEARLY FORTY YEARS the ox-drawn cart, or *carreta*, was a feature of the Fiesta parade, *El desfile historico*. To understand its place in the parade one must first revisit some of the history of Old Spanish Days. It is a tradition created in 1924 by Santa Barbara's business leaders both to celebrate traditions of the *rancho* days in California and to promote tourism. The *rancho* period, from about 1810 – 1860 coincided primarily with Mexican rule (1821 – 1848), so perhaps the festival should have been called Old Mexican Days! Anyway, this period was a time when transportation was primitive, and the *carreta* was one of the more practical means of hauling goods and people over a roadless landscape. It was as primitive as the infrastructure, being made of rough-hewn timbers with sections of tree trunk forming the solid wheels. The design was essentially unchanged from that used in the Roman Empire and brought to the New World by *conquistadores* fifteen centuries later. It has no springs, and, by experience, I can state that it is not comfortable to ride in. A surviving *carreta*, of Costa Rican provenance, is on static display at the Santa Barbara Presidio State Historical Park

A Wedding Remembered

A specific event that found its place in Old Spanish Days tradition was the wedding in 1836 of Anita de la Guerra, daughter of Commandante José de la Guerra, and American Alfred Robinson. The wedding was described in detail by participant Richard Henry Dana in his account of sailing around the world, *Two Years Before the Mast*, published in 1840 and still in print. This was the book that put Santa Barbara "on the map" in the United States. Inclusion of the wedding re-creation in the parade was a particular interest of María de los Angeles Ruíz (1868-1934), whose life work was dedicated to preservation of the unique culture, in song

and dance, of early California. Señora Ruíz taught the dances and organized groups to perform them; she was the prime mover behind *La Primavera*, a springtime festival of the songs and dances of early California, which was for several years a predecessor of Old Spanish Days. A one-hour snapshot of *La Primavera* can still be seen in contemporary Fiestas in the form of *Flor y Canto*, at the Santa Barbara Courthouse, thanks to the efforts of Erin Gruffy de Garcia.

When the wedding party left Mission Santa Barbara for the fiesta at Casa de la Guerra, the groom took his bride on his horse (riding in front of him, not behind), and the families of the bride and groom followed in *carretas*. Accordingly, in the parade Señora Ruíz

insisted that the *carreta* accompany the bride and groom, with the passengers representing members of the wedding party. This arrangement was followed for the next 40 years. By the 1950s, the existing *carretas* were rapidly deteriorating, and teams of oxen, which had to be hired from Hollywood movie studios, were becoming hard to find as well. One year the team ran away and charged the crowd of parade onlookers. (I remember this incident distinctly; I was in the *carreta*). Eventually the *carreta* was discontinued. One *fiestera* tells me that she remembers seeing it in the parade as late as 1962. The mounted bride and groom are still with us, however, and a replica of the *carreta* sometimes appears on a float, quite separate from the bride and groom.

María de los Angeles Ruíz wanted the occupants of the *carreta* to be either *descendientes* (descendants of the original Presidio garrison) or *del país* (native daughters or sons with a strong affinity for the traditional culture), e.g., Geraldine Valde (1905-1999), later Sahyun, who was a member of Señora Ruíz's dance group and taught Spanish at Notre Dame High School (for girls). This practice was followed for the entire time in which the *carreta* appeared in the parade, even after the passing of Señora Ruíz, less than two months after the photograph if the picture is dated correctly to 1934. By this time the group included Byron Abraham (1888-1967), Camilla and Felix Martinke, niece and nephew of Señora Ruíz, and two Trussell sisters, Lucinda Trussell de la Torre (1855-1944) and María Lorenza Trussell (1872-1966).

Mr. Abraham was well known about Santa Barbara during this part of the 20th century. He was a ticket agent for the Southern Pacific Railroad, rising to Chief Agent in Santa Barbara, and active in Señora Ruíz's dance group. From this background he became Geraldine Valde Sahyun's exhibition dance partner. During

the 40s and 50s Mr. Abraham lived with his mother, Jane, in the now newly restored “Victorian Lady” at 1721 Santa Barbara St.; it was perhaps an unwittingly fitting nod to history that when the remodelers of this property recently held an open house to show off their achievement, they decorated the bathroom with towels monogrammed with “A.”

The Trussell sisters were great-granddaughters of Peggy Stewart (1790-1871), reportedly (in Bancroft) the first non-Hispanic woman of European descent to make her permanent home in Santa Barbara (ca. 1813). Peggy Stewart was the daughter of Midshipman George Stewart of *HMS Bounty*, who was involved in the infamous mutiny. The Trussell-Winchester adobe on West Montecito St., essentially across Castillo St. from the Sahyun Library, was their family home.

The death of Señora Ruíz and relocation of Geraldine Valde Sahyun to Detroit, Michigan, following her marriage in 1935, left vacancies in the *carreta* community. There were, however, no Fiesta parades during the years of World War II. Not long after the tradition was re-established in 1946, the Sahyun family returned to Santa Barbara, and Geraldine resumed her place in the *carreta*. The *carreta* community of necessity expanded to include new members: Geraldine Hixenbaugh (Grand) (1915-1969), another member of the Ruíz clan; and yours truly.

The experience prompted me to make a pastel sketch of my experience (showing, with coaching from my mother, Geraldine, the bride and groom properly mounted), in part as a project for an art class I was taking at the Santa Barbara Museum of Art, taught by local artist Esther Hull Julian (1893-1979).



Carreta in 1934 with (l. to r.) Byron Abraham, María de los Angeles Ruíz, Lucinda Trussell de la Torre, Camilla Martinke, María Lorenza Trussell (partly obscured), Geraldine Valde (Sahyun), and Felix Martinke.

I rode in the *carreta* for about seven years, continuing through my high school years. On one occasion I had the opportunity to reprise the role of Felix Martinke in the 1934 parade, cast as the accompanying musician with guitar. (Unfortunately the guitar I was handed came with “no strings attached”). During its final years, the *carreta* tradition was maintained by riders from the earliest days of Fiesta, María Lorenza Trussell, Geraldine Valde Sahyun, and Byron Abraham, joined from time to time by Geraldine Hixenbaugh Grand and Teresa Janssens Lane. The *carreta* is now long gone, but its presence and the *carreta* community may be fondly remembered.

Acknowledgments

The author would like to thank Erin Graffy de Garcia and John Woodward, Esq., for encouragement and helpful discussion.

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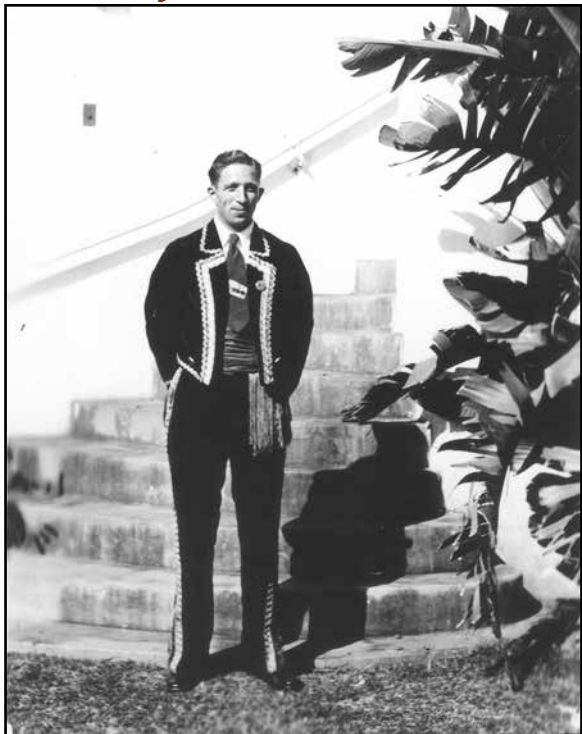
Melville R.V. (Mel) Sahyun is the son of the library donor Geraldine Valde Sahyun. He and his wife Irene are Life Members of the Society. He is currently researching his maternal grandfather’s Valde family, Thomas Parker (Irish).



Pastel sketch by Melville Sahyun (age 9 at the time) commemorating his 1949 *carreta* ride. (Collection of the artist).

Viva La Fiesta!

How I Remember It In The Fifties... *By Cathy McDuffie Jordan*



Mac McDuffie at the Santa Barbara Courthouse.

SINCE I WAS BORN and raised in Santa Barbara, Fiesta is deep in my childhood memories. However, it has certainly changed from the small town celebration that I remember.

First, I remember all the costumes. Locals always wore them. My father Murl "Mac" R. McDuffie, had to wear one to work every day during Fiesta every year. He worked at County National Bank (now Montecito Bank and Trust on the corner of State and Carrillo). The bank itself was decorated with Spanish shawls and always looked festive. Dad's costume was a modified wool tux that was unbearably hot in our August summers; he called it his "monkey suit." I remember Mom winding him up in his long sash every morning before he went off to work; she would hold one end of the sash across the room and he would turn round and round, moving slowly towards her end as the ash tightened around his trim waist, finally tucking the fringe into the tight cummerbund so it would not come loose during the day. My costume was homemade, a clever long dress created by my mother with great forethought. Every year as I grew she either lowered a ruffle or added one to the bottom. I must have worn the same dress for about 7 years! I wore it in every children's parade I walked in. Later my mother made my flower girl skirt for participation in the big parade.



Cathy Jordan as a flower girl

And our garden always supplied flowers - for my hair and for handing out as a flower girl - gardenias, dahlias, Gerbera daisies, roses, camellias, etc.

During the 1950s the sequence of events for Fiesta was different than it is today. The big parade was on Thursday. On Friday, all the horse units from Thursday randomly rode up and down a blocked-off State Street, allowing the crowds to see the animals up close, pet

them, and talk with the riders. Being "horse crazy," I loved this day best. On Saturday was the children's parade, as it is today. There was only one Mercado and it was much smaller, located in De La Guerra plaza. There were many shops and flags in El Paseo, which was just an extension of the Mercado. At night there were street dances (which I was never old enough to enjoy), dinners at the open air El Paseo restaurant featuring Spanish music and dancers, professional Spanish dancing at the Lobero, and the wonderful show at the Santa Barbara Bowl. The Bowl show was based on the history of Santa Barbara. As a finale, I remember horseback riders coming down a switchback trail on the hillside in the dark with lights (Candles? Lanterns? I don't know), riding out onto the lawn in front of the stage as if they were visiting rancheros. It is a vivid memory and far more impressive than any Bowl show since.

There were always guests visiting Santa Barbara for Fiesta, from houseguests who wanted to see the events and participate, to celebrities of the time who appeared in the big parade. I was in the children's parade with cousins and friends and have the photos to prove it. The Camarillo sisters from Rancho Camarillo always rode in the big parade in their matching red dresses on their matching white Arabians. Leo Carrillo always rode in the big parade, as did Monte Montana. I have a story about both of these men.

Monte Montana was known for his skill with a rope. He and his horse Rex were always in the horse show as well as the parade. On those Fridays when the riders went up and down State, his mischievousness came to the fore. Rex had rubber shoes, so Monte rode him right into the lobby of the County National Bank, swinging his rope. He roped a few tellers and a few customers, delighting everyone. My father took a fabulous photo of one of these escapades. On a side note, my father entered the photo into a contest at a local photography shop, Anderson's, and won Honorable Mention for this picture!

Leo Carrillo (known as "Pancho" in the early TV series "The Cisco Kid") was also prone to pulling pranks. One of them involved yours truly when I was a flower girl for the big parade. At that time, the flower girls were teenagers, older girls than they are now, and they were not clumped in a group at the front of the parade as they are now, but rather spread along the sides at intervals so they stretched the length of the parade. This particular time, my walking position was right next to Leo Carrillo. Of course, the crowd was focused on him, not me. At least not until he dug into a saddle bag, coming up with a huge handful of confetti, and dumped



Monte Montana on Rex in the lobby of the County National Bank. Photo by Mac McDuffie.

it on me! That brought the laughs, so of course he was encouraged to do it again and again! It took a long time to get all the confetti out of my hair and clothing but it is such a fun memory!

When I wasn't marching in the parades, I was able to take advantage of the chairs that the bank placed on the sidewalk for their employees and their families to see the parade. It was the sunny side of State so we all went home with sunburns but it was better than standing or sitting on the curb. Parking was allowed on State back then, so it was a big deal to block it off three days in a row for these events. The big parade started along Cabrillo as it does now and then turned to come up State. However, at that time the freeway had signals. The

parade basically had to stop for the very long light at 101 and State before proceeding; this made for a parade in groups, but the riders were able to smooth it out by riding back and forth a lot during the actual parade. The street was lined with flags on poles and everyone smiled. There was a horse show rather than a rodeo then, and the out of town horses were stabled in the early 1950s at Pershing Park (I think) and in the later 1950s at Earl Warren Showgrounds. Of course, "horse crazy" me visited every year with my parents to pet the noses of the horses and talk with the grooms.

Fiesta has changed a great deal, partially because of the growth of the city and the number of tourists who come during that time. It has become a time when more and more locals leave town rather than the time for locals to enjoy the party atmosphere too. It is a bit sad to see that change. Thank you for allowing me to share my childhood Fiesta memories.

Cathy Jordan has been a society member for seven years and is researching the family names of Feely, Walsh, Mallery, Pratt, Bayha, Eckhardt, Mitchell, Lemmon, Matthews, McDuffie, Bayne, Wilhite, Farmer, Wood, Shelton, Allen, Griffin, and others. Born and raised in Santa Barbara, she returned in 1981 to raise two sons and care for her parents. Cathy retired from the Santa Barbara County Sheriff's Department in 2008 from a career in computer programming and support to plunge headlong into genealogy after a visit to the 2009 Open House during Family History Month. She currently serves as 2nd Vice President for Membership on the SBCGS Board of Directors.



The six Camarillo sisters ride their Arabian horses in the Fiesta Parade

Cayetano German (Herman) – Head Vaquero at the Hollister Ranch

By Helen Latham Cornell

MY MATERNAL FAMILY first arrived in Santa Barbara during the founding of the Presidio on April 21, 1782. Ysidro Josef German (1755-1829) was a soldier in the Rivera y Moncada Expedition of 1781. His wife was Maria Manuela Ochoa, a Mestizo (1764-1838) who accompanied him (along with other soldiers' wives). They were from Sinaloa, Sonora, Mexico. Their names appear on a list of "Spanish Soldiers who served in California during the American Revolution" prepared by the Sons of the American Revolution.

One of their sons, Manuel Ygnacio Maria German (1792-1870) and his wife, Maria Felipa de Jesus Ruiz (1808-1860), were the parents of Cayetano German, born August 7, 1830, who was my great-grandfather. Cayetano was an excellent horseman, known as a vaquero in Spanish. He worked for W.W. Hollister and became the head vaquero on the Hollister Ranch.

The Hollister Ranch was "one of the oldest and biggest cattle ranches in the county."⁽¹⁾ A photograph in a 1974 *News Press* article about the Hollister Ranch showed Cayetano on horseback at a round-up in the late 1800s. He was identified as "Cayetano Herman*, head vaquero on the ranch for many years."

**The Hispanic pronunciation of the letter G is a soft H. According to family tradition, a teacher in the 1800s decided to change the spelling of the surname from German to Herman. Thus the name appears interchangeably on records.*

Cayetano's job history following his life at the Hollister Ranch is unknown but his ability to handle horses was apparently legendary in Santa Barbara. A 1973 feature in the *Santa Barbara New Press*, "Olden Days in Santa Barbara," compiled by Stella Haverland Rouse, cited an article from an 1898 issue of the paper. Cayetano Herman played a crucial role in saving man and beast!

"Nov. 16, 1898 – Weldon's delivery team took a dash up State Street yesterday afternoon, threatening to run over everything in sight, but the usual good luck of a State Street runaway prevailed. Cayetano Herman, the Californian who has stopped so many runaways, lassoed one horse and two other horsemen, Leonardo Cota and Nelson Leete ran along side and took both by the bits."



Cayetano Herman's son Ernest Herman and his wife Clorinda Mendez Herman on their 50th wedding anniversary April 23, 1950.



Hollister Ranch head vaquero Cayetano Herman. Photo taken by J. J. Hollister at a spring roundup in 1890 at the Santa Anita Headquarters of the Hollister Ranch located in the current Hollister Ranch by Gaviota. The Round-up Party was organized by Sherman P. Stow, owner of the Stow House and the Stow Ranch "La Patera."

Cayetano's son, Bonifacio Ernesto German (1876-1963), my grandfather, went by Ernest Herman. He was a stage coach driver in the late 1800s and had the Los Olivos to Santa Barbara Route. I believe the ride started around 8 am and ended around 4 pm. Following this interesting but obsolete occupation, he worked as a teamster with the Eastman Contracting Co. laying track for the Southern Pacific Railroad through Santa Barbara. The last years of his life, he worked as a gardener for several estates near the Old Mission.

The Herman Family occupied their home at 926 Garden Street (a block from the Santa Barbara Presidio) from around 1906 until the deaths of my uncle Ernest Jr. and my grandfather in 1963. The small house still exists but is surrounded by large two story buildings.

My early family came from Mexico to California, probably walking the distance. I am very proud to be related to such strong people especially since they ended their journey in beautiful Santa Barbara.

1) *Santa Barbara News Press* 7/21/1974

It's Great Fun to Remember Fiesta

By Margery Baragona

It is great fun to remember the Fiesta of my youth:

- Strolling organ grinders with their monkeys,
- Authentic Mexican booths at the Mercado.
- Every shopkeeper in costume, one wouldn't come into town without being in costume.
- Each year I looked forward to my costume as eagerly as if Halloween. My favorite was a long red dress trimmed with black ruffles. I wore it with my black mantilla. I loved my tortoise comb, which held it in place.
- A relic from the parade is an eight-millimeter movie (which went down State Street in those days); the film shows members of the Rotary Club, including my father, marching as Sir Francis Drake's men. Another old movie has considerable footage of Goodwin Knight, which I took knowing how "valuable" it would be when he became President.
- During the parade, we clapped and yelled at Leo Carrillo on his prancing white horse. The horses, especially the golden palominos, were always a treat. I visualize too the abundance of yellow and red dahlias on the floats; there was lots of singing and dancing.
- Fiesta in those days was truly a community affair, no police or dogs looking for suspicious activity or over indulging celebrants. The Sunken Gardens at the Courthouse, under moonlight, (as I recall Fiesta was always during a full moon) was a delight, vivid costumes, music, spirited dancing, and enthusiastic crowds. Many have fond memories of the adorable children's parade that was held on Saturday.

Fiesta is still colorful and fun, though crowded, but not like the memories of my youth.

The Mysterious Name in the Window

By Betsy J. Green



SO MUCH OF GENEALOGY research involves the "paper trail" – reading documents or staring at a computer screen, so it's a real thrill when research leads me to old houses or people. I call this the "people trail." When I lived in the Chicago area, I had a business researching old houses for homeowners who wanted to know the age of their house, what style it was, were there any old photos, etc. The history of a house is very much the history of the families who lived there, so I was basically doing genealogy research on several families.

One of my most memorable experiences was researching the history of a large 1890s house that had a woman's name scratched on the glass pane of one of the kitchen windows. Who was she, the current owners wanted to know.

I assumed that it was the name of one of the past owners. Perhaps on the day her family moved into the home, she was feeling very proud and possessive and wrote her name there. Or perhaps they were moving out and she wanted to leave a sign that she had been there, as the World War II GIs wrote "Kilroy was here." I was sure I would find her name on a deed.

So I searched through all the deeds to the property at the county office, looking carefully at the wives' names. No luck. No one had that name. Okay, so now I was back to square one.

Well, when you are looking for something, it pays to tell everyone about it. As I was doing genealogy research at the local historical society, I mentioned my puzzlement over the mysterious name in the window. No one knew who the woman was.

And then suddenly, out of the blue, the genealogy gods smiled upon me. The phone rang and one of the volunteers picked it up and chatted with the caller. The volunteer turned to me and said, "This is Ethel." (Actually, I don't remember the caller's name, but it was someone the volunteer knew.) The volunteer continued, "Her husband grew up in that house. Maybe she knows about the name." And, sure enough, she did!

She told me that when her husband and his brothers had been teenagers, the maid had gotten engaged. The brothers were in the kitchen, teasing her and saying that her diamond ring was not the genuine article. So, to prove to the boys that it was a real diamond, she took off her ring and wrote her name on the kitchen window. Mystery solved!

Betsy J. Green is the author of "Discovering the History of Your House and Your Neighborhood" (Santa Monica Press, 2002), she writes about the history of the Mesa for "The Mesa Paper," the "Way Back When" column about events in Santa Barbara 100 years ago this month for edhat.com, and she is working on a book about the history of the Mesa.

83 Villages Named Wladyslawow Found At Last After a Fifteen-Year Search!

By Sylvia Byers

MY MOTHER, OLGA JESKE BUNTER, said she was born of German parents in a town in Posen, Poland, that she pronounced, and I wrote down, as Wor-ba-sla-vo.

With this information, I began the search for the birthplace of my immigrant mother and her family. It was daunting, and required sorting through original documents, personal letters, family stories, maps, and gazetteers. It didn't take me long, though, to realize that not only did I have the wrong spelling of the town but I had the wrong province, too. The search finally yielded 83 towns — all possible candidates for the birthplace of my mother. Now I had to narrow down this large pool of possibilities to one town.

The information from original documents supplied many of the clues I used in this search.

- On Olga's preliminary form for the Declaration of Intention for Naturalization, she wrote Wladislawo, Russia, as her birthplace.
- On the ship manifest for Olga and her parents, the place of origin was listed as Wadisaw, Russia. Their last place of residence is listed as Berkholz, Germany (now Borów, Poland).
- Uncle Karl Jeske's Declaration of Intention lists Hellern, Russia (probably Helenów, Lublin, Poland) for his birth and as his last foreign address. His Petition for Naturalization also lists Hellern, Russia, as place of birth. On his citizenship papers, he listed Lublin, Russia, as his hometown and proclaimed he was a subject of Russia.
- Uncle Wilhelm Jeske's ship manifest lists Wladyslawow, Russia, as his birthplace. His petition for Naturalization lists Cholm, Russia, Poland (Chelm, Lublin Province, Poland), for place of birth, as does his Declaration of Intention, with the latter showing Krolauj, Russia, as last foreign residence.
- Aunt Bertha Jeske Herter's place of birth is listed as Wladislaw, Poland, on her husband's Declaration of Intention. Her wedding certificate and some other papers also have Wladislaw, Poland, as her hometown.
- In the exit papers issued to Tatiana "Anna" Jeske Szczurek, Olga's sister, the front of the document is written in Russian and the back is handwritten in German. The German side included this information:

Government Lublin (Gouvernement = Government)
Kreis Cholm (Kreis = District)
Wladislawow
Dorf Kamjen (Dorf = Village)



The Jeske family in Wladyslawow, Russia, about 1911. Left to right, Olga, Bertha, August Johan Jeske, Rosella, Emilie Christine, née Doberstein, with little Tatiana, and Wilhelmina. Their two older boys Wilhelm and Karl were already in America.

The word "Posen" appears near the bottom. The document is an official certification of her birth, which I now think was required as part of her "exit paper" originating in the area of her birth and later stamped as the family passed through Posen. Probably each family member had a similar paper, but apparently only Tatiana Anna's survived. Later on, Tatiana Anna wrote Wladislawo as the place of her birth.

Another important clue came from family letters, especially the one cousin Martha Jeske Ochs showed me. The letter she had in her possession was written by her grandparents to their two sons in America. It was signed E and A. Jeske. The letter is dated 29 September; the contents of the letter indicate the year was probably 1910. The dateline states Wladyslawow. This turns out to be the first document I would come across that had the name of the town spelled correctly.

And, this important family memory came from my mother. She said that her parents were born in Wanda, which didn't sound very Polish to me. When I asked her how far that was from "Worbaslavo," where she was born, she said, "I don't know. You could walk there from where we lived."

Armed with the above information, I began my search in earnest. A friend found a map in an old atlas that had the town of Wladyslawow in Province Posen. I thought this was it, and thanked her profusely for finding the place for me.

But later, I spent some time at the LDS Family History Library in Salt Lake City checking the church and civil records of my newly discovered Wladyslawow. I found the Jeske name quite a few times and even a Doberstein, my grandmother's maiden name, but could tell these were not our people. Then someone at the library told me there was a second Wladyslawow in Province Posen. So, now I had two.

Back home the search continued and soon I had found five or six Wladyslawows. Slowly that number grew. In April 1994 I found a Poland Gazetteer on microfiche at the Santa Barbara LDS Family History Library. This gazetteer listed 83 towns that could possibly be my town. There were 13 named Wladyslawowo and 70 named Wladyslawow. I thought the 19th Wladyslawow on the list was the one our Jeske's came from because:

- This village was in the province of Chelm (Uncle Wilhelm listed Cholm in some of his papers) and Aunt Anna's document mentions Kreis Cholm.
- This village is now in the Province of Lubelskie (or Lublin in German) (Uncle Karl has Lublin on his citizenship papers and Aunt Anna's document mentions Gouvernement Lublin).

On Mothers' Day in May of 1995, I thought it would be fitting to find, once and for all, my mother's birthplace on a map, and to be sure it was the correct Wladyslawow. My husband and I went out to the University of California Santa Barbara library, but the map room was closed because it was Sunday. There were quite a

few map books, gazetteers, etc. in the area just outside the map room and there we found a two-volume gazetteer entitled *Poland*, which was published in 1956 by the C.I.A. This gazetteer gave the latitude and longitude for 23 towns named Wladyslawow and five called Wladyslawowo. When I got home I marked most of these towns on a map of Poland, noting which one was closest to the city of Chelm.

Later that week I went back to UCSB while the map room was open. I showed the attendant the correct spelling of the town. He said he would be right back, and then went to the area outside the map room. I took out my photocopy of the listing of all the Wladyslawows from the C.I.A. gazetteer with the one closest to Chelm highlighted. The attendant returned with the C.I.A. Poland gazetteer I had used. When he saw my copy of the Wladyslawow listing from the same gazetteer he said, "Oh, you're one step ahead of me." He took the information showing the latitude and longitude and in a few minutes returned with a large map and pointed to Wladyslawow.

He was surprised at my response, "There's Wanda!" Sure enough, about a mile and a half away from Wladyslawow was the village of Wanda! Wanda — the name of the town my mother told me about; the town where she said her parents had been born. The town was so close to Wladyslawow "you could walk there." This had to be the right Wladyslawow!

I first became interested in genealogy in 1974 when my mother wanted me to go with her to her sister's funeral. That trip turned out to be a turning point in my life. On the way from California to Ohio we visited lots of relatives. During these visits, to better understand how we were all related, I created primitive family group sheets, and, what I later learned were called pedigree charts. The information gathered during this trip turned out to be the catalyst for a 400-page book I compiled more than 20 years later. I also taught school for a short time, then married and had four children in five years. Two of my children are teachers, one is a pilot with United Airlines, and one is a medical doctor. And I have eight grandchildren!



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Hutchison: The Story Behind a Name

By Walter Browne

ALL MY LIFE I WONDERED how my grandfather Hutchison Cooper received his unusual first name.

Now I have discovered he was named after his mother Matilda's brother, Uncle Hutch Stevens. I also discovered "Uncle Hutch" was named after his father, Joseph Hutchison Stevens, born in England in the year 1813.

While Hutchison is an uncommon given name, the surname is fairly common. Its origins are Scottish and English. Both my grandfather and his uncle preferred the nickname "Hutch."

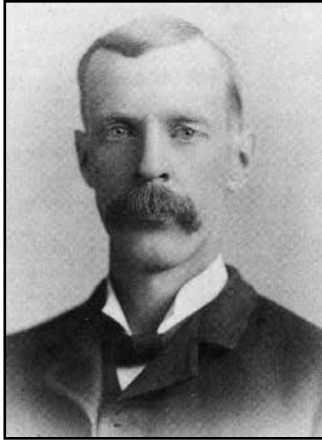
The interesting part of the story behind my grandfather's name comes from the intriguing life and philosophical outlook of "Uncle Hutch." Most of this information came from the research my mother conducted in the 1980s when she read a collection of letters written by "Uncle Hutch" to his sister Matilda. My mother, Jeanne L. Browne, published these letters in 1992 in a small book called *The Restless Longing - A Prospector's Story*.

Hutchison Stevens was an educated man and bachelor who chose to leave his family home in Pennsylvania in 1880. He left behind boxes of books containing classics by the likes of Kipling, Cervantes, Emerson, and others. His scrapbook contained many poems, some of a romantic nature, perhaps hinting of lost love.

For the next 27 years Hutch spent his days as a miner and prospector in the Dakotas, Colorado, Idaho, Washington, Utah, and Nevada. His search took him to such colorful towns as Cripple Creek, Steamboat Springs, Lead, and Lovelock. Hutch consistently wrote his sister in Milledgeville, Pennsylvania, keeping her informed of his travels and the many frustrations and disappointments he encountered. As my mother commented, "Hutch's letters reveal a man who firmly believed that those who were self-disciplined in their personal comportment and conservative with their finances were destined to grand futures."

"Uncle Hutch" was quite flattered when his sister named her youngest child after him. His letters contained comments about the little boy and his hopes the boy would grow to be successful and not suffer as he had done.

August 17, 1894, Florissant, Colorado... "I would surely feel highly complimented in having him named Hutchison,



Hutchison "Hutch" Stevens, who wrote the letters describing his adventures to his sister.

and the only doubt or fear that arises is whether there is anything in a name or not. If there be, then I hesitate in giving him that name as it has not been fortunate."

October 7, 1894, Divide, Colorado... "I feel highly honored in you naming the baby for me and hope that it will never have cause for regret; there is an uncertainty in naming a child after a relative who is still living. I feel that I have so far done mighty little to deserve praise but still I am not through trying, and will yet be up to the front, if God spares me long enough. Not too much to recommend it in my case. Human life is like the ocean billows that rise and fall and maybe his life will be on the crest, let's do hope so."

In the same October 7th letter he wrote about himself and his wandering ways. "I realize it is foolish for anyone to run around so much; time and money goes and really one is only more uncertain or dissatisfied. If you have a fairly good thing, stay with it."

Hutch Stevens commented yet again on his chosen career and lifestyle. He certainly did not recommend it to others. As he says in one of his letters, "living in one place too long makes us feel old I think and when we get away we seem to find new conditions that take our attention. Of course that does not apply to those who have comfortable homes where they expect to remain all their days; in that case contentment takes the place of the restless longing that fills the minds of those who must dig for their existence."

Unfortunately, "Uncle Hutch" never struck it big and never met his namesake. An article in late 1907 published in the *Lead Daily Call* began with this headline,



Hutch's sister Matilda, photo about 1910.

IS HUTCH DEAD? It continued, "**Hutch**" Stevens Had Many Friends in Lead Who Wait with Anxiety for News. The article quoted the recently received telegram informing them of the news, "**Hutch**" missing. **Supposed to be dead in Humboldt mountains. I will be in Lovelock Saturday. No particulars until then.**

For months Hutch's brothers, Peter and Charles searched for him in desolate American Canyon, Nevada. Charles wrote his sister Matilda, "*Many have written me to give up the search, (they mean well). But believe me I am better off when tramping through the snow than doing nothing.*"

Even when proof of his death was not established, his assumed fate was he fell victim to foul play. Charles said, "*As to why anyone would kill Hutch, that is easy to tell. There are men so bad, they kill just to see one die. Also for a few dollars, hate, spite, envy, and many other reasons.*"

His body was found in 1908 after the spring melt in a remote mining camp located in north central Nevada. The citizens of Lead, South Dakota, received the news with this headline:

Lead Daily Call, Tuesday, May 5, 1908
Mystery Cleared
Letter from Spring Valley, Nev., Tells of Finding of
Body of Hutch Stevens
HEAD MISSING FROM CORPSE
Particulars are Meagre – Discovered
Sitting up Against a Tree on Summit

A few weeks later the Salt Lake newspaper reported a slightly different version of Hutch's death:

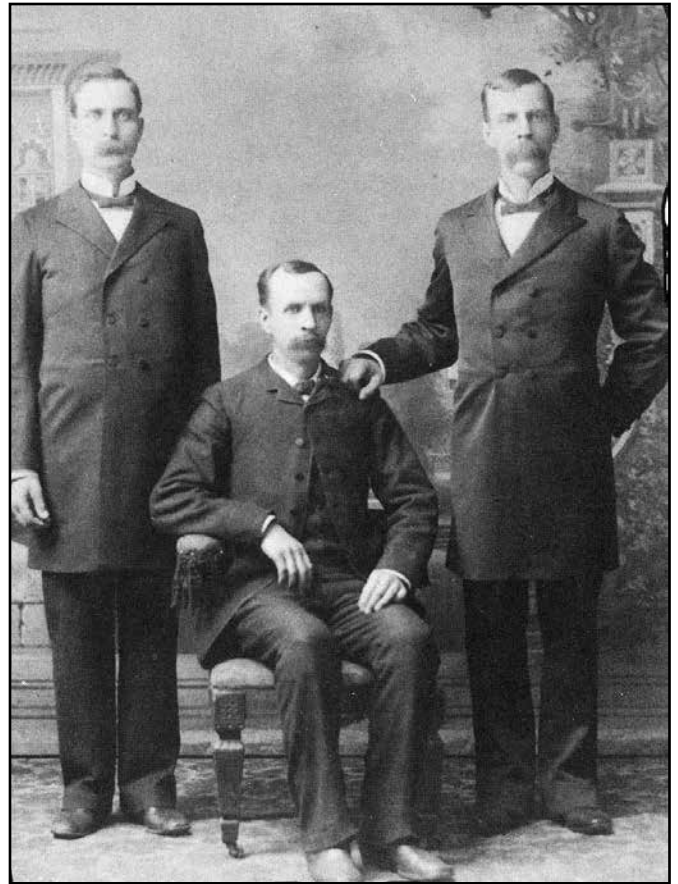
SALT LAKER'S BODY IS FOUND IN SNOW
WITH A BULLET HOLE

By finding the body of Joseph Hutchison Stevens, a well known Salt Lake City mining man, in the foothills near American Fork can[y]on a few days ago, a mystery has been solved. The body was found in the snow with a bullet wound in the head. Besides the body was a Winchester with an empty shell in the chamber. A coroner's jury was appointed and made an investigation. A conclusion was reached that Mr Stevens met death by an accidental shot.

In Hemet, California, the hometown newspaper of brother Charles added other gruesome details. **Both hands were missing and one leg gone.** More evidence of an accidental death comes from the discovery that...**His gold watch and chain were undisturbed. Money in his pocket and a large bank draft were also undisturbed.**

Hutch's restless longing concluded with financial failure and a tragic ending. Ironically, within a few years, gold was profitably mined from American Canyon.

Sometimes there is an incredible story behind a name.



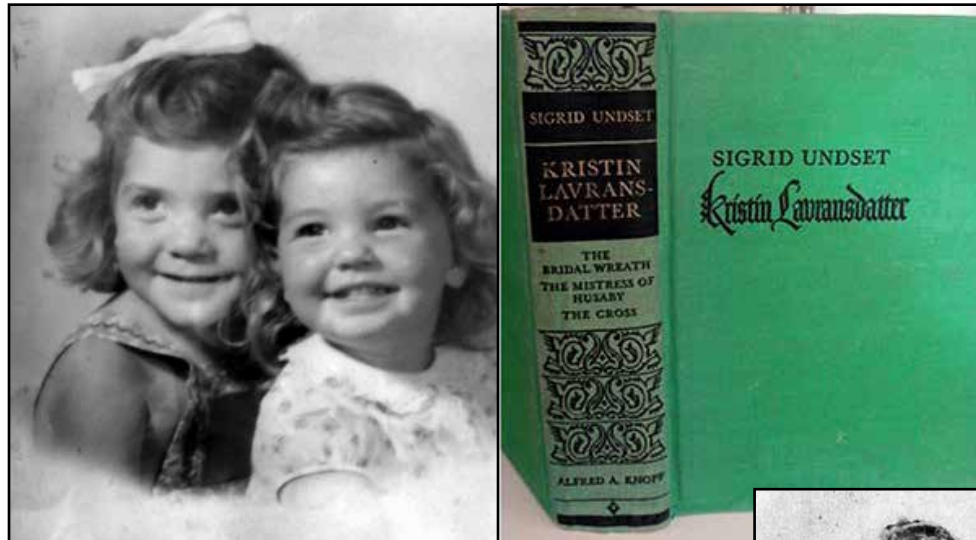
The three brothers, Left to right, Peter, Charles and Hutch. Peter and Charles searched for Hutch in Nevada after he disappeared.

Walter Browne joined the SBCGS soon after moving to Santa Barbara from Folsom, California in 2013. He has a long time interest in American History and also in genealogy; this article was inspired by his mother who did research on the family in the 1980s. His research on the Santa Barbara Veterans who died in World War 1 is now in the Sahyun library: "Santa Barbara's Sacrifice: The Story of the Men from Santa Barbara County Who Lost Their Lives in the First World War" (979.4 SANTA BARBARA M2 BRO).

What to name the children?

By Kristin Ingalls

REALLY DID NOT LIKE MY NAME when I was young. Kristin is a fairly common name now – but it was not 72 years ago unless you lived in Scandinavia. All my friends had normal names like Jane, Nancy, Carol, or Ann. Even my sister had a normal name: Sharon. And I was Kristin. I did not meet another Kristin until I was in my thirties, and then most of them spelled it wrong – Kristen. When I asked my mom why she gave



Sharon Lynne and Kristin Ingalls (I'm the chubby one on the right) and "The Book."

me such an odd name, she told me that when she was pregnant with me she was reading *Kristin Lavransdatter* by Sigrid Undset. I finally read the trilogy many years later and then asked her... "Mom, why did you name me after such a tragic heroine?" She replied that she had not finished the books when she went into labor with me and after that it was too late. I was Kristin.

I did not have the oddest name-selecting parent in my family, however. Just why my great-grandparents, Curtis Raleigh and Josephine Banta Inman named their children what they did defies explanation. They were neither acronyms nor monograms. I have no idea what they had in mind.

My great-grandfather was Curtis Raleigh Inman, whose family came from Virginia. His papa was my galvanized Civil War soldier, the one who deserted the Confederates on no fewer than three occasions and finally fought for the North.

Curtis married Josephine Banta, whose Dutch family came to New Netherland in 1659 just ahead of the debt collectors, I later discovered. The couple met and married in Centerville, Iowa about 1887 and had their four children there.

Their first child was a son, Eli Leslie Inman, born in 1888. His initials were ELI. He always used the name Leslie Inman, never Eli. Next came Abi Blanche Inman,

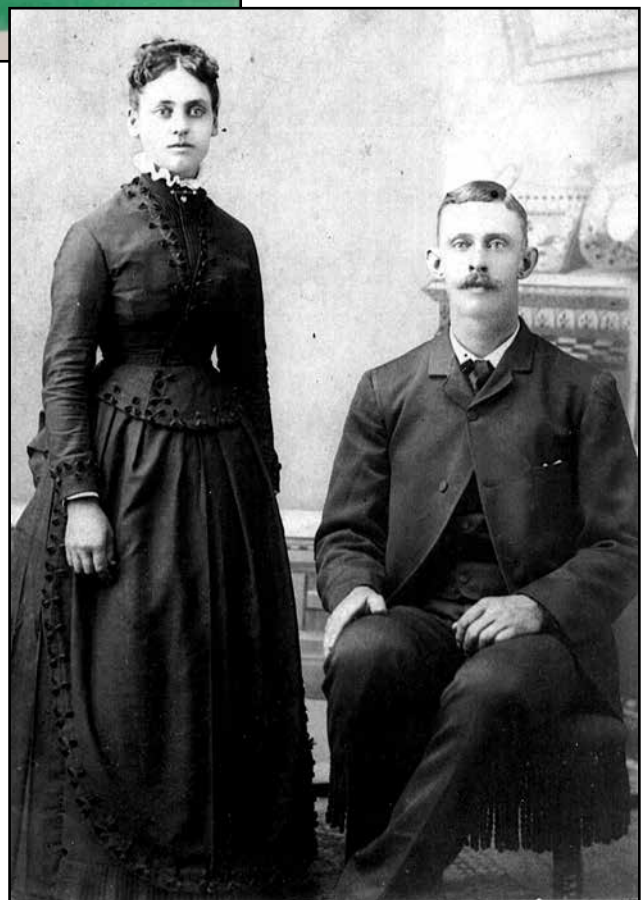
born 1890, whose initials were ABI. She was known as Abi. Sadly, this little one died just before her second birthday.

My grandmother's name was Uni Nellie Inman, born 1892. Her initials were UNI. She was always called Nellie, never Uni. Uni? The only meaning I can find for this name is a Japanese sea urchin. I somehow do not think my land-locked middle-American farmers knew about sushi. Nellie's many husbands might have found her as prickly as a sea urchin, I am sure, but what did this name mean to mom and dad?

Their last child was Reni El Nora Inman, born 1894. Her initials were RENI; and that was the name she used. It was pronounced REE-NEE. *El Nora?* Really?

It seems the names got stranger as the years progressed. One reason their first given names were so odd is that not many three or four letter names end in the letter "i." Malachi is too long, Gigi is just too foreign for Iowa at that time.

Sadly, Josephine Banta Inman died of consumption in 1895 at the age of 35, leaving Curtis to raise their oddly-named children. At the time they lost their



Josephine Banta and Curtis R. Inman c. 1887



Nellie and Reni Inman September 1910

mom, Eli was 7, Nellie was 5, and Reni just a year. Little Abi had died in 1892.

And then...and this has happened more than once in my family... the widowed Curtis Inman married Josephine's sister's daughter, Marietta. Or, put another way, he married his late wife's niece. So a year after her mother's death, my grandmother's cousin became her step-mother. It is possible that Marietta, being a single young woman, was sent by her family to stay with Curtis to help with the children and run the household, and... never left. Curtis was 13 years Marietta's senior, and although she was only 20 when they married, they never had children together. Perhaps they could not agree on what to name them.

Happily, I have come to like my name and am glad my mother was reading that book instead of naming me after the heroine in "Far From the Madding Crowd." (You look it up.)

Kristin Ingalls has been a member of SBCGS for sixteen years and currently buys the new genealogy and history books for the Book Nook. She loves the fun of volunteering at the library and all the friends she has made there. She has found a half-dozen cousins among our members!

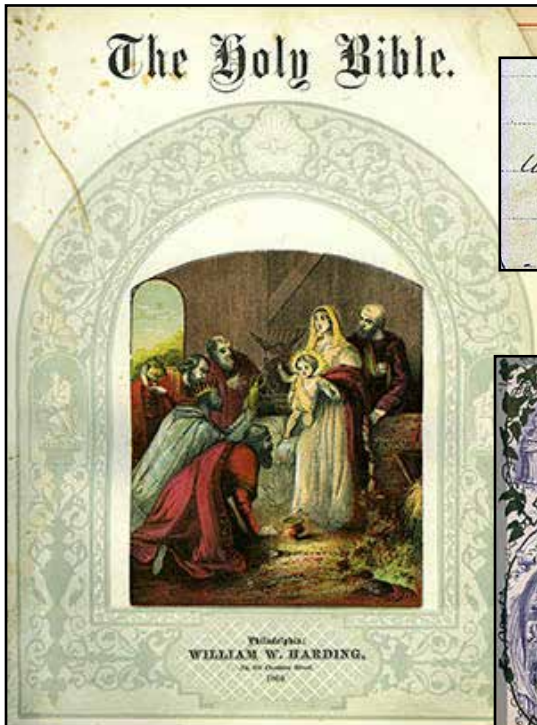


Marietta, Nellie and Reni Inman, date unknown

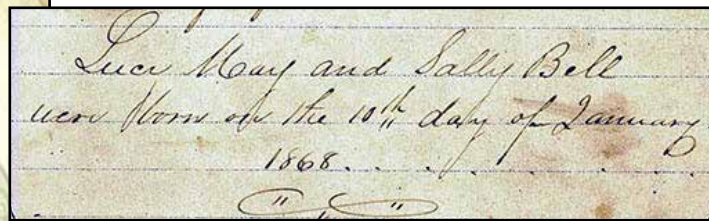
The Fletcher Bible Names Guide a Lost Treasure Home!

By Cathy Jordan

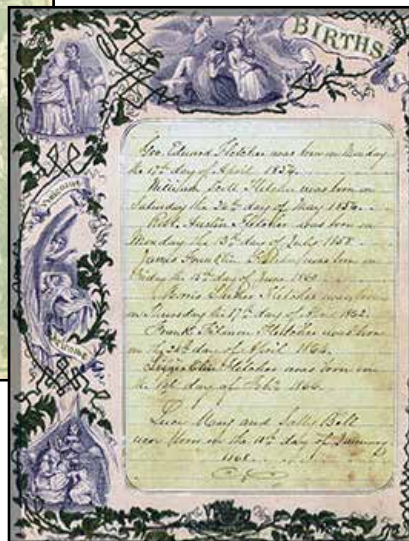
DURING A FAMILY GATHERING in about 2010, my first cousin gave me a huge thick *Bible* in a suitcase. It was dated 1869. He had found it in his parents' garage in Hemet, California, when he and his brothers were cleaning it out after the parents had passed away



The Fletcher Bible that was found in a garage in Hemet, California.



Detail of the entry for the twins Lucy May and Sally Bell born January 10, 1868.



Birth entries in the Bible from Fletchers from 1854 to 1868.

in the 1990s. The *Bible* did not belong to anyone in our family but rather had several entries for a family of Fletchers. His mother used to care for elderly people in their church so he guessed that was how it came to be in their possession. He didn't want to throw it away and since I was "the family genealogist" I was tasked with finding the family it belonged to! So I brought the *Bible* home and started in on my challenging task.

The first thing that happened was that Louise Matz scanned the pages with name entries and these were placed in the surname file at the Sahyun Library. I was hoping that someone researching the Fletchers locally would find these and contact me. But I didn't stop there.

I was currently taking Jan Cloud's class in Intermediate/Advanced Genealogy so I took it there to share. I told my story and asked for suggestions on how to find the family. I had already searched for trees on *Ancestry.com* with the people listed in the *Bible* and found none!

Diane Long suggested I try the *Ancestry.com* Message Board. So I posted an entry in about 2011 with a sampling of names from the *Bible* and the statement that I simply wanted to find the family that this *Bible* belonged to.

At first there were messages asking if other Fletchers were mentioned in the *Bible*. They were not. Some messages asked about locations but unfortunately no locations were noted. Then there were years of no communications at all.

At the beginning of 2016, I was despairing that I would ever find the family for the *Bible*. I still did not want to throw it away. I was considering shipping it to Salt Lake City. It is a very good thing I procrastinated and did not do that.

On February 19, 2016, I was notified of a posting

reply: "After a little looking at my tree. Sally and Lucy Fletcher are my 4th great aunts."

These were two names in the *Bible* – twins

in fact! I contacted this woman immediately and asked if she wanted the *Bible* shipped to her. She enthusiastically responded YES. She had nothing from the Fletcher side of her family and would be thrilled to have it. The following was her response:

This is so exciting. This was so kind of you to hold on to. Family bibles really open up information that many families do not have. Hence, DAR's library of family bibles in DC. I will make sure they get a scanned copy of it. So it will be there for all future Fletchers. And, if you do not mind? I am going to see if I can annotate it saying, "given to the Fletcher descendants by Cathy Jordan."

Many family members followed my grandparents out to LA. So, maybe one of them had the bible. I know it was not my grandparents. Cause we took care of my grandparents in our home. And, I have most of their family treasures and bibles. My grandmother would have given the family bible to me. Knowing I would take good care. ... I am so pleased. I have nothing from that side of the family. I have been just grateful to know where most are buried.

I was beyond happy to ship it off to her in Colorado. She received it March 2, 2016. It felt so good to finally give the long lost *Bible* a true home with family and when I told my cousin, he was happy too.

This is the kind of success story I would have loved to share in Jan's class so I share it now in honor of Jan. I also thank Louise and Diane for their help along the way.

KISSED

By Millie Brombal

WELL, NOT REALLY. My maiden name is Kist. When first heard, most folks believed the name to be *Kissed* so it was often an opening topic of conversation. The name was also the cause of some embarrassment. As a grammar school student, the teacher called the rolls alphabetically and my meek “here” or “present” was lost and the roll call sounded like Millie Kissed Kenneth Kludke, bringing giggles from my classmates. For some reason a boy’s name always seemed to follow mine.



Kist's Restaurant in Corvallis, Oregon in 1937.

When I moved to Santa Barbara, I was surprised to find a radio station call letters were K.I.S.T. So after an introduction, my Kist name was sometimes a topic of conversation.

The origin of the name is not known. It could be of local origin, derived from the place where the first Kist lived: i.e. “the man who came from Kist.” There is a community near Wurzburg, Germany, named Kist that is close to where my ancestors were located. Also, the Kist surname could be of occupational origin. The middle-high German word *Kistenaere* meant “box” so the initial bearer of the name may have been “one who made and sold boxes, coffers or coffins.” There are variations of the name: Kistner, Kisten and Kistler.

I researched my Kist line back to my fifth great-grandfather, Johan Jacob Kist, of Auerbach, Baden, Germany. In my line, the first Kist

to immigrate to the United States was my great-grandfather, Georg Adam Kist, who came in 1863. He settled in the area of southern Indiana and Kentucky. Georg had nine children, one of whom was my grandfather, Frederick, who was born in 1866. Frederick had just one son, my father, Benjamin Frederick, born in 1892.

Benjamin Frederick, always known as Fred, moved to South St. Paul, Minnesota, where he married my mother, Sophia Rose Zienert. They relocated to Oregon and eventually to Corvallis, Oregon. In 1935 they opened and operated a restaurant they named Kist's. As they had not heard of any other Kist in the area, they did not hesitate to capitalize on their rather different name. It was located at 122 South Second Street in the

downtown area of Corvallis. Later they moved to Portland, Oregon, where they opened an ice cream/sandwich café on East 82nd Street and again named it Kist's.

My father, Fred, had three children, all girls. We were often referred to as the “Kist girls.”

So our direct line of Kist has ended with the Kist sisters. Too bad, as I rather enjoyed being “Kissed!”

Millie Brombal is a long time genealogist, editor of five family genealogical histories, and is currently working on an interactive workbook combining timeline history and ancestors. She was encouraged to write at Allison Grosfield's class.



Photo of Sophia Kist June, 1939 in Portland, Oregon.

Naming Conventions in Ireland

By Michael Martin

WHILE RESEARCHING MY family's genealogy, I learned that virtually all my lineal ancestors emigrated from various parts of the United Kingdom in the first half of the 19th century, principally from Wales, Scotland, and Northern Ireland. Most were comparatively easy to trace, even back to their original hometowns, but we soon encountered a stumbling block – my family, especially the Irish side, was chock-a-block with repeated given names, but a sensible pattern alluded us. With the scarcity of good records (accessible from this side of the Atlantic), my cousin and I traveled to the UK to trace our families' roots "on the ground."

While visiting the genealogical library in Larne (Northern Ireland), we learned of a practice in naming offspring that was apparently common in the late 18th and early 19th centuries. (When it started and how long it hung on, I don't know; this was just the period we were researching. But I do know that my Irish cousins still reflect traditional family names, if not in the traditional sequence.) The practice goes like this:

- The first-born son is named after his father's father, the second after his mother's father, and the third after his own father.
- Similarly, the first daughter was named after her mother's mother, the second after her father's mother, and the third after her own mother.

This practice might be well known among serious, "professional" level genealogists, but it was news to us. Learning this approach eased the seemingly endless headaches trying to trace frequently fragmentary records of births, marriages, and deaths, not to mention reviewing census records or old family tombstones, while standing here in the 21st century trying to look back 200 or 250 years.



My ancestors left various parts of the United Kingdom early in the 19th century; the original emigrants (or their first-born offspring) made it to Idaho in the early 1860s. And many of them lived very long lives. As a result, I was immersed in "genealogy" from an early age -- and didn't care. Until I retired. Now in our 70s, my cousin and I have decided that if we don't document our family's history (not just genealogy), it will disappear with us. And documenting the stories, researching the places, tracing the heritage has added a whole new dimension to post-retirement. -- Mike Martin

A couple footnotes about tombstones in Northern Ireland:

1. There was a "cemetery" practice during the centuries in question of installing tall (45-60 inches above the grass) tombstones with the relevant R.I.P. information inscribed on the upper 8-10 inches. Then, upon the death of a close family member (e.g., spouse, child, sibling, even parents in some cases), that person's R.I.P. information (often including the relationship to the original occupant) would be chiseled on the same stone, taking up the next 8-10 inches. I found family tombstones dating back to the late 1600s bearing this same pattern. What a gift to the amateur genealogist!
2. The peoples of Ireland (both north and south) are into genealogy in a big way. In Northern Ireland, a group has spent decades tracking down old cemeteries and *documenting everything that is legible* on the tombstones. Copies of this information can be viewed at the various genealogical libraries around the country.

Names of Civil War wounded:

Index to Walt Whitman's *Memoranda During the Civil War*

By Cari Thomas

WALT WHITMAN WAS 42 when the American Civil War began. He was already a well-known author and poet, having published *Leaves of Grass* in 1855. Whitman had financial difficulties, however, and worked part-time in the US Army paymaster's office. When the Civil War began, he volunteered



Walt Whitman in 1887 in New York, photographed by George C. Cox.

as a nurse in the army hospitals. Whitman described his experiences in *The Great Army of the Sick*, a collection of dispatches sent to the *New York Times* and the *Brooklyn Eagle* in 1863.

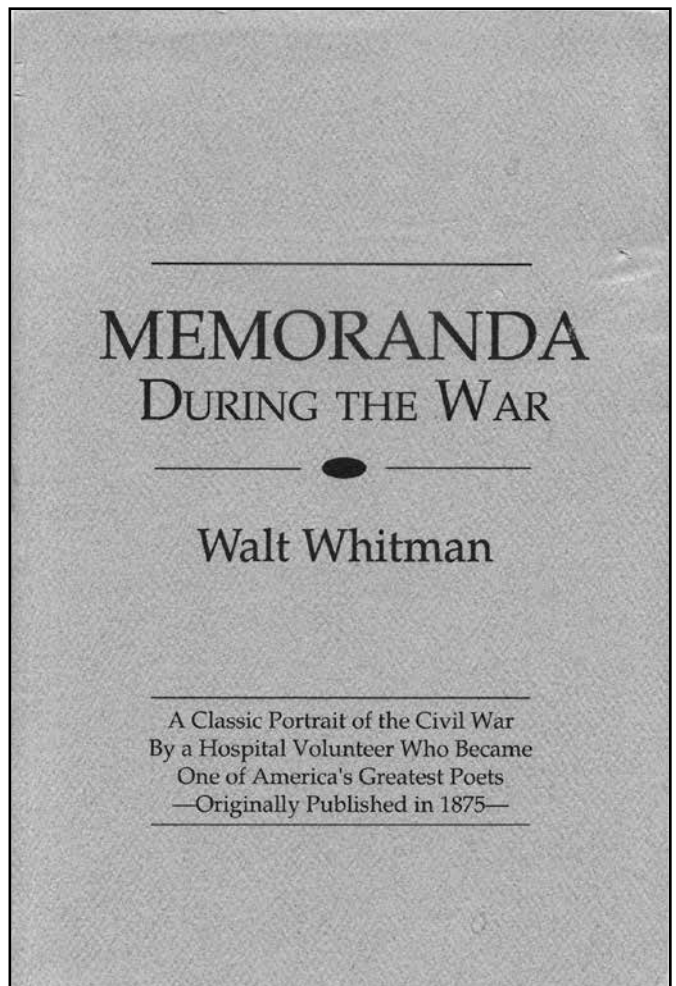
Twelve years later, in 1875, he published a book called *Memoranda During the War*. This book is composed of a series of journal entries that began December 21, 1862; the final entry is December 10, 1865. In each entry Whitman delineates the events of the day, including the battles, the number of wounded, the conditions and the individual soldiers he met at the hospitals. He also reveals his thoughts on the significance of the war to the nation, the meaning of heroism, and the tragedy of Lincoln's death. During those three years he visited hundreds of field hospitals and encountered as many as 100,000 wounded and dying men, both Union and Confederate. He lamented the losses of "our young

men, once so handsome, and so joyous, taken from us," and especially those whose names and place of death were unknown.

The book concludes with these words, "on these graves of the dead of the War, as on an altar – to the memory of these, or North or South, I close and dedicate my book."

Santa Barbara County Genealogy Society member Cari Thomas has researched *Memoranda During the War*, and has provided a very valuable supplement that was lacking in the original – an index to the wounded soldiers and historical figures specifically mentioned by Whitman. The names are listed in alphabetical order with their State, Unit and brief remarks as well as the page in the book on which the individual was cited.

This index is a significant contribution to Civil War History and of special importance to descendants seeking information about Civil War Veterans.



Names in “Memoranda During The War” by Walt Whitman

Originally published by the author in 1875.

Applewood Books, Boston, 1990

Distributed by The Globe Pequot Press,
138 West Main Street, Chester, CT 06412

ISBN: 1-55700-132-3

Further information on these soldiers, accessed by cjmt 18 Nov 2015, found at:

<http://www.classroomelectric.org/volume2/price/memoranda/annotations/>

Page	Surname	Given names	State	Unit	Remarks/origins
39			TN	Union Reg.	15 yr-old; from East Tennessee
53			VA	2nd,	from Racine OH; middle-aged
25	?	?	WI	?	Lieutenant - Chancellorsville
12	B	H. D.	CT	27th, Co B	CT, Northford -near New Haven
16	Berry	“Brave”			
33	Carroll	Charles	MA		born in/near Lynn; 3 brothers
32	Cone	William	ME	1st ME Cavalry	Skowhegan
9	de F	M.	CT	17th, Co H	CT, New Canaan
17	E	W. H.	NJ	2nd,	elderly, widower w/children
59	Farwell	Reuben	MI		“(little ‘Mitch’;)”
17	G	J.	PA	7th, Co B	
37	G	D. S.	NJ	28th	
37	G	J. H.			from New England?
12	Gant		OH	104th,	
32	Glover	Stewart C	WI	5th, Co E	“John Glover” Batavia, Genesee, NY
16	Haley	Thomas	NY	4th, Co M, Cavalry	native of Ireland
45	Harlowe	Calvin H	MA	29th, Co C	Plymouth Co, MA
32	Irving?	Irving?	LA	8th Louisiana	“suffering rebel”
50	Irwin	Frank H, Corp	PA	93rd, Co E	1 May 1865
17	L	J. T.	NH	9th, Co F	
37	L	C. H.	PA	145th	
12	L.	J.	NY	51st,	NY, Brooklyn
18	Lindley	Thomas	PA	1st PA Cavkl	
37	Mahey	John	NY	101st, Co A	Orphan. Sullivan Co?
59	McReady	Fred., Lt	NY	51st	
8	Miller	Charles	PA	53rd, Co D	
38	Millis	Wm H	DE		Wilderness. From Bridgeville.
18	Moore	Aver	US	2nd US Artillery	Mother-Quaker
59	Pooley	Sam, Capt	NY	51st	
53	Prentice	W. S.	MD	2nd, (South)	Baltimore; brother of C. K. Prentice
53	Prentice	Clifton K, Col.	MD	6th Infantry (Union)	Brother of W. S. Prentice; both wounded Petersburg; both died,
21	R	S	?	?	Brooklyn - Chancellorsville
7, 8	Russell	D. F.	NY	60th, Co E	NY, Franklin, Malone

59	Simms	Capt	NY	51st	killed at Petersburg
17	Small	Marcus	ME	7th, Co K	ME, East Livermore
59	Smith	Bethuel			
59	Stansberry	William			
33-34	Stansbury	Michael	US?	Capt of U. S. light ship Long Shoal	Long Shoal Point - Pamlico Sound; wife/children in Newbern
59	Whitman	Geo. W,	NY	51st	Brother of Walt Whitman
21	Wilber	Oscar F	NY	154th, Co G	Mrs Sally D Wilber, Cattaraugus Co
53	Williams	James H	VA	3rd, Cavalry	Father: John Williams, Millensport, OH
59	Wilson	Benton H	NY	185th	color bearer
59	Winterstein	Manville	OH		

Historical Figures, not patients.

Page	Name/titles	Remarks
48	Booth	
13, 14, 15	Hooker, Gen. Joe	Chancellorsville
13,14	Jackson, Stonewall	
20, 49	Lee	
22-24, 42-43, 46-49*, 62-6	Lincoln, Abraham	*Assassination
24	Lincoln, Mrs	
24	McClelland	
20	Meade	
35	Moseby's guerillas	
14	Sedgewick	6th Corps
52	Sheridan, Gen	And his Cavalry
51, 53-54, 62	Sherman's men	
23	Stanton, Mr.	

Other Figures, not patients.

Page	Surname	Name/title	State	Unit	
41			NC	"Escapees" from Southern army	Six brothers in service; two escaped from same Southern unit.
52			?		Grand Review in D.C. 23 May 1865
39	Billings	Miss/Mrs	?		Nurse; died; military funeral
29	Eldridge	clerk	?	?	Paymaster's clerk
37	G	Mrs	?		Nurse, in Ward F (perhaps at Armory Square)
29	H	Major	?	2nd Div 1st Corps	Paymaster
42	Wormly	John	AL	9th,	Raised in West Tennessee
17	Wright	Mrs.	?	?	"A perfect nurse"; perhaps VA?
40	Wright	Mrs H. J.	?		Nurse; Mansion House Hosp, Alexandria

Cari Thomas has researched her families' paper trails and been a member of the SBCGS since 1995. Her main locales are Pennsylvania and Indiana in this country, and Germany, Alsace, and Ireland in the old. She taught a course in Begin-

ning Germanic Genealogy at Wake Center for nine years and currently chairs the German SIG every month. She's been a very active member, and has shared her how-to knowledge of family history research through these 21 years.

Fun With Ancestors' Names

By George Goodall

ONE OF THE FUN PARTS of genealogical research is learning about the names, naming practices, nicknames, and traditions of your ancestors. Let me start with my grandmother's full name - Susan Amanda Jane Carpenter Smith Adams Goodall. I first learned this when I was a little kid when she made a game out of our memorizing it. That was quite a mouthful for little kids to say. Can you believe, I can still remember it nearly 90 years later?

As I worked at my genealogy, I began to piece together the sources and traditions that were the reasons for their name choices. My grandmother told us that she had been named in honor of a famous aunt and uncle of her father's, Rev. Samuel McKee Adams. The brother was Rev. Dr. Thomas Albert Smith Adams, born in Noxubee County, Mississippi, in 1839, who went by the nickname "Smith." He had been named in honor of his father's commanding General in the War of 1812. His wife was Amanda Jane Carpenter Smith, who was named for an aunt in Virginia. There is a lot of history about this couple, but suffice it to say, he was a famous Southern Methodist minister, an inspirational speaker, a college professor and founder, a poet, and author in northern Mississippi.

My grandmother used the briefer Sue Smith Adams, and in the family her nickname was "Sudi." She was born in Noxubee County, Mississippi, in 1866, of Scotch-Irish ancestry, and came to California as a one-year old in 1868 when her family sailed on a ship to the Panama Isthmus, crossed by donkey train, sailed to San Francisco, and then rode a stage coach to Los Angeles. She grew up in Los Angeles, El Monte, Carpinteria, and Downey, where the family lived as her father, Rev. Samuel Adams, had Methodist ministry assignments throughout southern California. She was one of seven beautiful daughters of the Adams family, all of whom had interesting nicknames. She married Frank Goodall in Downey, California, in 1887. He was left an orphan in St Joseph, Missouri, in 1856, but the family that took care of him knew nothing about his name. My study and guess is that Goodall is English, originating in Yorkshire.

In the Adams family, the tradition of names and nicknames came mainly from Rev. Sam's wife and



Susan Amanda Jane Carpenter Smith Adams age 6



Susan A.J.C.S. Adams Goodall in her 70s about 1940

Sue's mother, Jane Meek Williams Adams, whose nickname and the only one she used all her life was - "Meekie." Learning more about "Meekie" led me on a new search. Rev. Sam Adams had met and married "Meekie" when he was the young minister at Eutaw, Green County, Alabama. Her parents, Ben and Edna Hitt Williams, were cotton farmers nearby, and were descended from the Meek and Hitt families, who had migrated from South Carolina and Virginia and originally from England and Germany, respectively, but those are other stories. But at least I learned where "Meekie" Williams Adams name came from - my great-grandmother was named for her grandmother, Jane Meek.

Another mystery name was Abercrombie. Why was my grandmother's next younger sister, Mary Abercrombie Adams, given the middle name Abercrombie? After I tested my DNA and became acquainted with one of my newly found cousins, I learned of the Abercrombie lead. A Mary Caroline Abercrombie, born in 1774, married Ben Williams, Sr. in Laurens, South Carolina, in 1797.

She was a descendant of Sir James Abercrombie, who had brought his family from Scotland, landing in Charleston, South Carolina, in 1720. When I traced them back to Scotland, I found a long line of noblemen of the Abercrombie, Gordon, and Irvine clans. In fact, I traced a direct lineage to Sir Adam Gordon, who came to Scotland in about 1050 from Normandy, France, to aid the Scots in fighting the hated British. For his bravery he was knighted, awarded land, and settled.

These searches for those with little understood names, have led me to find many new lines, and added a thousand years to my known ancestors. You never know where your genealogical research will lead you, for there is a story behind every name. I could go on with other naming patterns or more unusual nicknames, but I felt these were the most interesting. Have fun name hunting!

George Goodall has been a member of the Society for 27 years. He is a fourth generation southern Californian with degrees from UCLA and Univ. of Wisconsin. He is the retired Univ. of California Farm Advisor and County Director in Santa Barbara County. He is currently actively researching Adams, Brunko, Goodall, Mangin, and Pansky.

My Barbers Were Carpenters

By Jean Barber Foster



Franklin Barber born in 1857 in Kendall County, Illinois.

HAVE FOUR generations of carpenters that worked with hammers, nails and saws to build homes, businesses and furniture.

The earliest generation was my 2nd great-grandfather, Myron Hawley Barber, who was born May 24, 1819, in Onondaga County, New York. The 1850 census indicates his occupation was a cooper or barrel maker. In 1853 he moved to Annawan, Henry County, Illinois, and

county histories state he was a founder and builder of the town. He married Emeline Richmond in May 1855, and they had 10 children. The census records show his occupation as carpenter and farmer. In 1885 he moved to Utica, Seward County, Nebraska, and died there on March 10, 1899. Emeline died June 30 of the same year.

Their oldest son, my great-grandfather, Franklin Gay Barber, was born on June 8, 1857, in Kendall County, Illinois, and was raised there. He was in Riley County, Kansas, in 1881 where he married Martha Graham. Their oldest daughter was born at Fort Riley in 1883, but there is no record of Franklin's military service, I believe he worked there when the Fort was being built. They moved to Annawan, Illinois, by 1885 where their sons William and my grandfather Frank Eugene were born. After Martha's death, Franklin moved to Utica, Nebraska, where his occupation is shown as a carpenter in census and county histories. He married again in 1902 and then built a home in Utica. He made a secretary-type desk for his step-granddaughter, Georgianna Hoover Weinhold, in about 1915 and she passed the desk down to me. It is in my office.

My grandfather, Frank Eugene Barber, born August 30, 1888, was the next generation of carpenters. I remember his toolbox had tools with the initials of his father as well as his own. Frank was married to Etta Thams and they lived in Utica and Gresham, Nebraska, where he built homes and worked on the grain elevators. Frank came to Carpinteria, California, with his two oldest children in 1937 to look for work, and Etta with the other five children, joined him in August 1939. He worked on many homes and also on the Carpinteria Community Church, which has been our family church. He helped his sons build houses in Carpinteria, several of which are still occupied today by family. A family friend always remarked that he could build the rafters on the ground and they fit perfectly when raised to the roof. I have doll furniture that he made for me, a crib and child's table and also a small chest that my grandmother used as a nightstand. Frank died in Carpinteria, California, on January 21, 1953.

My father, Norman Edward (Bud) Barber, was born September 11, 1914, in Utica, Nebraska, and followed in his ancestors' footsteps as a carpenter. My Dad married, Eunice Holloway in York, Nebraska, and moved to Carpinteria, California, in August 1939. When he returned from the Army after serving in the WWII occupation forces, Dad designed and built my parents' home, the house that I now live in. I have many pieces of furniture that he made: the kitchen table we used when first moving to Carpinteria, a small chest where we kept the radio, a chest of drawers, and my mother's cedar chest. As a small child he made me a wood ironing board that folded like a real one and doll high chair. Dad died 9 July 2002 in Carpinteria, California.

Well, the next two generations were girls. My two daughters, Patricia Foster Morris Bray and Kathleen Foster Banaszkiwicz, and I, although we are handy with a hammer when needed, have not followed in our ancestor's footsteps. My grandson, Timothy Morris, decided he wanted to draw houses and told me



Norman Barber during WWII.

he wanted to build the first skyscraper in Carpinteria! Good luck! There is nothing taller than 2 stories. He went to Tulane University in New Orleans, Louisiana, for a Master's Degree in Architecture and was starting his third year when Katrina did her damage to the city. He decided that might be a good place for architects! He stayed after graduation and has worked on many renovation projects. Maybe being a carpenter is in the genes!

Jean Foster's family moved to Carpinteria, California, from Nebraska when she was nine months old and attended Carpinteria Schools. After her marriage she moved to Vandenberg Air Force Base and then to Texas, The Netherlands and Kansas, before returning to Carpinteria in 1974. She worked in banking and retired as a branch manager. She has two daughters and 9 grandchildren, 3 living in New Orleans and the others close by. Jean keeps busy with computer and genealogy classes at the SBCC Center for Lifelong Learning and with her family research. She started researching her family in about 1978 after a friend was talking about her research and Jean asked how she found this information. Well, you know what happens after you ask that question! Jean was totally involved then. She joined the Genealogy Society in 1985, dropped out for a few years and joined again about 3 years ago.

Discovering “Dit” Names in French Canadian Genealogy

“The Colonists of Nouvelle France added “dit” names as distinguishers.”*

IF YOU HAVE ANY French Canadians in your family tree, you’re likely to find some “dit” names as I have found in my family tree beginning with my surname Carrier. My first clue came from the *Dictionnaire Genealogique des Familles Canadiennes des origines à 1730* by L’Abbe Cyprien Tanguay, which lists family names in New France. Following one of the entries for Carrier, it said “Voy (see) Jamme.” When I looked up Jamme, there was an entry for Pierre Jamme dit Carrière. Could this be my ancestor? And what does “dit” mean? I soon learned that in French Canada, a “dit name” is an alias given to a family name.

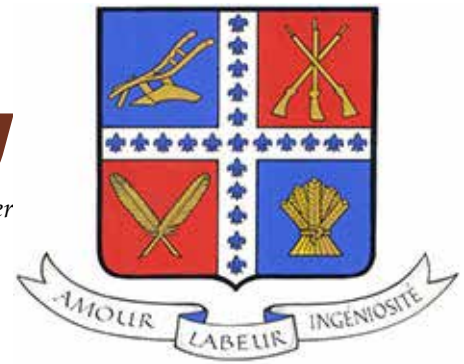
Searching for more information on my surname, I went to an online collection of genealogical resources called Cyndi’s List (<http://www.cyndislist.com>) and discovered a website hosted by the Carriere Family Association of North America (Association des Familles Carrière d’Amerique du Nord, www.andre-carriere.qc.ca/genealogie/afcan.htm) located in Quebec, Canada. I signed up as a member so that I could access the database. The website’s menu included a “Stories” link,

By Charmien Carrier

which is where I found the story of Pierre Jamme, son of plowman, Jean Jamme and his wife, Charlotte Husse, in Normandy, France. Pierre enlisted as a soldier in the “Troops Franches de la Marine” in the company de Cruzel and sailed to New France in 1687. According to the story, because Pierre talked about making his career in the military, he was given the nickname Jamme “dit” Carriere. In this website’s database of family trees, I found the connection between Luc Carriere, my great-grandfather, and his ancestors who had descended from Pierre Jamme. In 1869, Luc Carriere married my great-grandmother Harriet Brothers (Brodeur dit LaVigne) in Malone, New York. His name was Americanized to Luke Carrier, as her family had done—from Brodeur to Brothers.

*SOURCE: “Dit” Names by Rita Elise Plourde, <http://www.afgs.org/termphra.html>

Charmien Carrier is researching the surnames, Carrier, Strehlau, Krueger, Henning and Rudenick.



Coat of Arms created for the Carriere Family Association of North America

The Clue was Cleopatra!

By Carol Roth

AFTER PROVING THAT MY 2nd great-grandfather, William Vernon Huxley, was not the son of William Thomas Huxley and Lady Carolyn Vernon as my great aunt had said, I began my search for who his parents really were. The name Vernon had been passed down in every generation, and I finally found a Thomas Huxley who married Cleopatra Vernon on September 2, 1816, in Staffordshire, England. I could trace the family in England and so I knew that my William Vernon Huxley, who was born in 1826 in Staffordshire, was their son. Thomas and Cleopatra also had other children including a daughter named Cleopatra and a son Charles, who also named his daughter Cleopatra.

William V. Huxley married Eliza Bentley in 1850 in New York and I next found them in Guthrie Center, Iowa, in 1857 with William’s brother Charles. But where were Thomas and Cleopatra Huxley in 1850? They were not in the US Census, nor on any boat coming into New York. I looked at so many Huxleys. They were

not in England either. Finally, one day in a moment of desperation, I just put the name Cleopatra by itself into *Ancestry.com*. Not many people named their daughters Cleopatra.

I found Thomas “Hucksley” with wife Cleopatra and daughter Cleopatra living in Guernsey County, Ohio, in the 1850 census, with son Charles and his wife Ann living down the street. I also found Thomas “Hurley” with his wife Cleopatra and five children, including my William Vernon, sister Cleopatra, and brother Charles with his wife Ann, arriving in New York October 12, 1844, on the ship *Isabella*.

I realize this may not be the recommended way to approach genealogy, but it worked! That is why we keep track of sibling’s names. You never know when they will be just the clue to unlock a mystery.

Carol Roth is one of the founders of the SBCGS and was the first president! She has been tracing her family since then.

41 Ways to Spell a Surname

By Sharon Knickrehm Summer

RESearching KNICKREHM, my family's surname, I have seen forty-one spelling variations so far among censuses, indexes, and various historical record-keeping. After a while I decided to keep a list of these spellings for my amusement.

As a new genealogy researcher I would enter "Knickrehm" into search fields. I looked for only that one spelling. But so often I came up with nothing: no matches, no listings, no results, no family records. Much of my evening could be whiled away coming up empty. Finally I learned to look for and pursue variations in spellings when they showed up on lists.

The very first day I clicked on one of those "misspellings" I had success! The ancestor was mine, with the correct date of birth, spouse, country of origin, and any number of bits of information that fit with what I had already found or knew from family lore. Lesson learned: Explore alternative spellings of names!

Why would a name be spelled so many ways?

Names were written by hand on church records, census records, land ownership records, and other documents. Not surprisingly, census takers who were not familiar with the name often spelled it in ways other than how the family spelled it. Spelling was simply not as important or not as consistent back then as it is today. I found one census where Knickrehm was spelled correctly on the census but the indexer recorded my name spelled a way I never would have thought of. Another census had an ink blot on two letters of "Knickrehm," perhaps the reason for the incorrect indexing. Maybe the enumerator had never heard the name or seen it spelled and so simply wrote down what he or she heard. Or the person recording the name may have had illegible handwriting.

Knickrehm is pronounced "Nik-rum." Looking at that list of 41 ways to spell Knickrehm, only three alternate spellings approximate the sound of the first syllable: Nickrens, Nickrant, Nickrand. Why then were there only three misspellings that began with the letter N? All the others started with K. My husband noted that a German-speaking recorder might have written down the name the way a German speaker might spell it. A surname could be misspelled in many ways but still be spoken approximately the same way in another language.

For example, in German, Knick means to bend or a sharp bend like in a river, ditch, or road, or a corner of a house. Since many German immigrants were farmers they may have associated Knick with a bend and so simply wrote it that way with a varying second syllable. Or the recorder may have known "knick" by another of its German meanings, a hedge, underbrush, typical of pasture and field landscape in Germany. Still other meanings of Knick are belt, enclosure, strap. Maybe the many variations in spelling make sense viewed in the language of origin of the family.

Great-grandmother Knickrehm's maiden name was Vater. The word "vater" means "father" in German

and is pronounced "fah-ter." Her brother was teased about the name as a boy, school

children calling him Father, so he convinced his Texas family to change the spelling to "Fater" to sound less like "father" to English speakers. It took me a while to realize all those Faters might also be my family!

As you can see, looking up surnames can be a challenging undertaking. Yet, alternate spellings can lead to surprising discoveries.

Spellings for Knickrehm found in genealogical records for my direct line of family members:

Knichrehue	Kerickrehm	Knickrelom
Krukruhm	Knickrams	Knikrehm
Knieckriem	Knickrehne	Nickrant
Knickriem	Knickrihm	Nickrand
Knickrieme	Knickerum	Knickeheu
Knickrbon	Knickrehn	Knickreher
Knickreim	Knickrehen	Knickreheu
Knickriam	Knickrehne	Knickrelhan
Knickriems	Knicherehem	Khickrehm
Nickrens	Knickerum	Knickerehn
Kniekrehm	Knichrelm	Knieriem
Kinkrehen	Kneckrehm	Knickrehne
Knickerham	Knickrelim	Knickreher
Kuickrehm	Knickrelim	

Explore alternative spellings of names!

COOPERING: THE ART AND CRAFT OF BARREL MAKING

By Melinda Crawford

WHILE WORKING a recent Sahyun Library volunteer shift, I had an opportunity to search *Newspapers.com* for any articles related to my former husband's maternal 2nd great-grandfather, David Ports (1806-1893). Based on research that I had conducted on him in the past, I knew of his occupation as a cooper (aka barrel maker) while he was still living in Boonsboro, Washington County, Maryland, and prior to moving to near Polo in Ogle County, Illinois. My online search that day resulted in a terrific find: A local newspaper article written in 1964 that shared in its opening two paragraphs a letter sent to David Ports by his father, Jacob Ports (1786-1846).

"Freeport Journal-Standard (Freeport, Illinois), 5 March 1964: Ogle County Postal History is Recalled from Old Letters

POLO - The letter of Jacob Ports mailed from Elkhorn Grove to his son, David, back in Washington County, Maryland., advised: 'Come on out. You can make 25 cents for every barrel you make and you will be sure of your pay. You must not think we live in a wilderness.'

The message mailed in 1842 before the advent of postage stamps, rural mail delivery and the disappearance of the crossroads post office is one of a collection of about 50 old covers that Russell Poole, a member of the Illinois Postal History Society, has gathered."

In addition to Jacob Ports' letter written in 1842, there are also letters that had once belonged to his son, David Ports, that were written from Ogle and Carroll counties between 1838 and 1857. The letters were written to David, a cooper and a resident at that time of Boonsboro, Washington County, Maryland. One such letter was dated 16 April 1839 and was written by James H. and Sarah A. Smith. Below are a few excerpts from this letter:

Letter from James and Sarah Smith.

(Postmarked) ELKHORN GROVE, ILL., April 16,-39. (Postage) 25c.

MR. DAVID PORTS,

Boonsborough, Washington County, Maryland.

"My claim lies adjoining Elkhorn city which may become a place of considerable business as the central railroad passes within 1 or 2 miles of us. We are still all well and perfectly satisfied with our situation and prospects.

Inform me when if ever desire coming to our country. I think you could do well here for the cooper here charges 62 1/2c for flour and 2 dol for pork barrals, and all other work in proportion. If I knew when you could get here I could have a house for you; however, you shall not be houseless; bring



Coopering tools

nothing but your bed and clothes as for furnature we have no kneed of any..."

(Signed) J.H. SMITH.

"As soon as you get this letter answer it for I have been troubled for a month back with dreams of your death."

(Signed) SARAH A. SMITH.

(Source: <http://lincoln.lib.niu.edu/islandora/object/niu-lincoln%3A35090>)

Letter from James and Sarah Smith.

(Postmarked) BUFFALO GROVE, ILL., January 28th, 1840. (Postage) 25c.

MR. DAVID PORTS,

Boonsborough, Washington Co., Maryland.

"Coopering is in great demand, flour barrels are 50 cts. a peace and tight barrels with only one head are \$2 if you come to this country you will not worst yourself nor ever have reason to regret your journey."

History of Coopering

Coopering, the art of making wooden containers out of staves and hoops, is an ancient trade that attained a high degree of perfection very early in its history. By the first century A.D., barrels (staved containers with a bulge) were in wide use throughout the Roman Empire. Straight-sided containers such as buckets and tubs had been in use for at least 3000 years before that.

The techniques and tools of coopering, basically unchanged for centuries, were trade secrets passed down from master to apprentice.

By the 12th century, wooden barrels were the standard means of transporting liquid and dry products throughout the world, and the cooper had become one of the most indispensable of all craftsmen.

Coopering in America

The first cooper known to immigrate to America was John Lewes, who arrived in Jamestown, Virginia in 1608. A famous early cooper was John Alden, who came aboard the *Mayflower* in 1620, and who is immortalized in Longfellow's poem *The Courtship of Miles Standish*.

Coopers and their products were in great demand from the days of the earliest settlements. Many coopers came from England as indentured servants, especially to the South, and were free to practice their trade after a few years of "bound" coopering for a planter. In New England, thousands of staved containers were made for local use and for export to the West Indies.

By 1800, the products of cooperage were fifth in overall exports, and more than a third of all other exports were shipped in containers made by the cooper.

The last quarter of the 19th century saw the end of the village cooper. Good wood (especially oak) became scarce, and barrel-making machinery (introduced around 1850) had been perfected.

Types of Coopers

The Wet Cooper: The highly skilled wet cooper made barrels to hold liquid products such as beer, wine, whiskey, molasses, pitch, tar, vinegar, etc. Also known as a "tight" cooper, his barrels had to be leakproof and durable. Wet barrels were always made of oak.



Coopering tools

The Dry Cooper: Using less exacting techniques (because his barrels did not have to be watertight), the dry cooper made barrels to hold dry products such as china, non-liquid foods, chemicals, and hardware.

The White Cooper: All kinds of straight-sided vessels such as pails, tubs, buckets, churns, and vats were made by the white cooper for home use and industry. White coopering is the oldest branch of coopering.

Source: Mercer Museum Display, Cooper, Exhibit Room 22, October 30, 2011. Transcriptions from photos courtesy of Melinda Crawford.

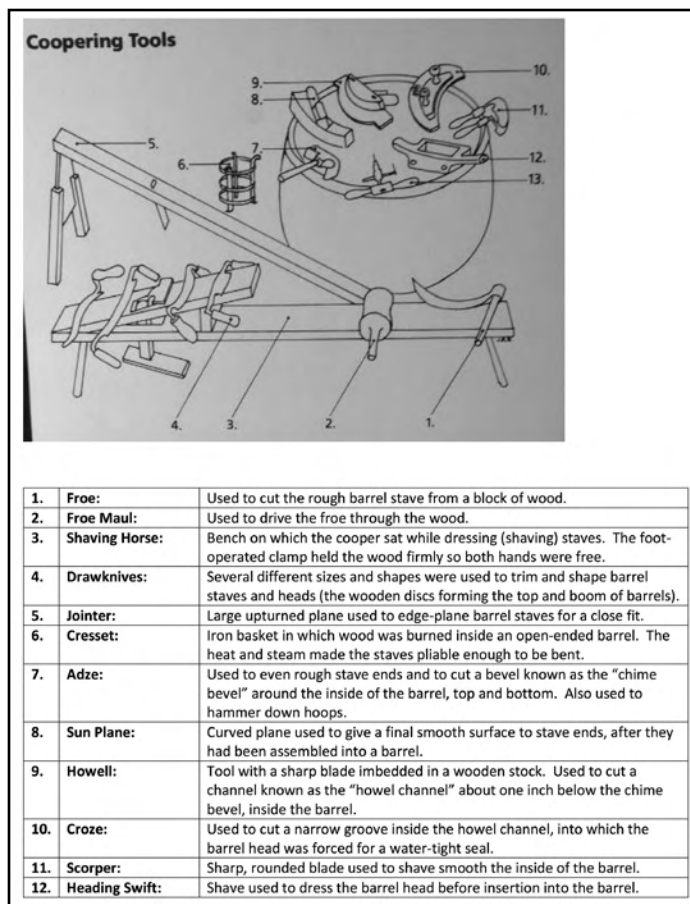


Diagram and identification of coopering tools in Photos 1 and 2.

Melinda Yamane Crawford is a Southern California native and a UCSB employee for the last 15 years. Technically, she is Sansei (3rd generation) based on both sets of her grandparents having been Japanese immigrants and her parents having been born in the United States. However, her two paternal great-grandfathers preceded their families' arrivals in Hawaii, with the earliest arrival having been in 1899. Melinda has been conducting family history research since 2002. SBCGS classes and general membership meetings have played an important role in developing and supporting her passion for genealogy research since 2005 and also served as an inspiration for her latest venture as one of the co-founders of the Nikkei Genealogical Society (www.facebook.com/nikkeigen).

More than a spoonful of sugar!

By Norma Johnson

ANDREAS GUMBEL, my 2nd great-grandfather, was born February, 1778, in Zennern, Germany. His father was a farmer and cartwright by trade. Andreas, with his brother Johann Henrich and two cousins, emigrated from Germany to England about 1796. In the 1800s people left home for adventure, better opportunities in a new land, to escape religious or political persecution, or to avoid the military. A gentleman descended from the two cousins informed me that a December 18, 1800, newspaper in Hamburg, Germany, listed a warrant for the cousins arrest by the police, perhaps for avoiding service in the military.

Other branches of our extended family had contact with Gumbles, people whose families also came from Zennern and had moved to England years long ago. Johan Herman Harbusch had a sugar refinery in the county of Middlesex. The four young men from our family apparently found employment with Harbusch and learned the trade of sugar baker before they emigrated from England to America. Some owners of sugar refineries would provide lodging for single migrant workers. I'm sure that neither the living accommodations nor the working conditions in the refineries were all that great. Yet Andreas and his brother Johann Henrich, as well as their cousin Jacob, earned enough money for their passage to North America.

We do not know when or on what ship the men arrived in America. The only clue comes from a copy of a letter dated March 16th, 1865, written by Andreas's son, Jacob H. Gumbel. According to the letter, his father, Andrew Gumbel, went to New Orleans, Louisiana, and stayed there a few years. There he married a widow lady with one child, a girl. After marrying he came to New York City where he worked at his trade of making sugar.

The first time I found Andrew Gumble in the New York City Directories was the 1808-09 edition. He was listed as a sugar baker. What type of work does a sugar baker do? I'm sure he did not own a sugar refinery. The best answer I was able to find is that a sugar baker refines sugar. The origin is probably from the Dutch, where most often entrepreneurs would be described as sugar refiners, the leading workmen would be called sugar boilers, sometime master boilers, and most of the others working in the refineries processing sugar would be called sugar bakers.

Andrew Gumble died at the age of 40 in October 1818. His wife Elizabeth Francis Gumble died in January 1822. Before her death she made sure each of her sons were trained for some type of trade. However, my great-grandfather ended up a farmer and died in Kansas. One other sibling stayed in the New York City area



At one time this busy little cul-de-sac in London used to reek with the sweet smelling essence of the sugarbaker's craft.

and one brother lived in New Jersey. None of the sons ended up a sugar baker. Andrew's brother stopped being a sugar baker after he married. He became a farmer and lived out his life in New Jersey.

While living in Los Angeles, Norma Johnson enjoyed visiting her dad's cousin in Glendale. On one of those visits her cousin pulled out two journals. One had newspaper obituary clippings and it looked as if her great aunt Nora wrote an obituary for those that didn't have one. The other journal book was her style of family group sheets for Norma's Overman line. In one of the journals the great aunt wrote that she hoped a family member would continue keeping it up after she was gone.

Many years later after one son was in Jr. high, the other in high school Norma had some time to take evening classes. Mary Lee Johnston was teaching a Genealogy night class at the Library about 1985. Not long after that Norma met Jan Cloud, who talked her into joining the Society. In those days, Norma was known as the raffle lady, because she sold tickets for a free bus trip to the Los Angeles Family History Library at all the monthly meetings. Although Norma dropped out of the Society for a few years, all together she has been a member for 20 years or more. She also belongs to the Los Padres Watercolor Society, but has to admit, she doesn't have much time for painting, as genealogy researching seem to win most of the time.

ITINERANT PREACHERS and CIRCUIT RIDERS: OUR FAMILY'S HERITAGE

By Jean Pettitt

AT THE DAWN OF THE 19TH CENTURY, during the infancy of our new nation, Americans began to leave their old lives behind and move westward into newly acquired lands in the wilderness. It was on this western frontier that a new style of religious belief was born. These beliefs involved a doctrinal shift away from the predominantly Puritan/Calvinistic views held by their parents and grandparents who believed in the sinful nature of man and his inability to personally find salvation, because salvation was purely in the hands of God. Unlike their parents, these new converts or evangelists believed that salvation was not predestined but open to all as long as one repents one's sins and surrenders to God. In other words, man had the free will to choose between good and evil.

The spread of evangelism

This new evangelism spread throughout the frontier through the efforts of itinerant preachers and circuit riders who traveled the backcountry in search of converts. While many of these preachers had specific denominational affiliations, they considered themselves part of a larger spiritual movement that shared common beliefs and employed similar strategies for converting the sinful. The core of this evangelism was a conversion characterized by a profound emotional experience of repentance, surrender to God and dedication to God's work. This dedication to God's work meant that converts were not only responsible for their own salvation but were expected to take an active role in the conversion of family, friends, and even strangers who remained unconverted. While conversion was an intensely personal experience it typically occurred during a highly social event. Preachers would ride into newly settled frontier regions and conduct revival meetings or camps that would often last for days. Hundreds, sometimes thousands, would gather for fellowship and worship. These revivals were deliberately planned events that deployed a variety of spiritual practices that aroused the participants through dancing, shouting, singing and public discourse. When the converts returned home, they often joined or formed small local churches that were served by the itinerant preachers. Frontier churches were often small and remote so several denominations that served the frontier would assign circuit riders to travel to every church in their region to hold services, pray and administer to the congregants.

This period of frontier evangelism that was spread by the unique American innovation of the itinerant preachers and circuit riders had a profound influence on American society and human rights. It was out of this movement that church membership soared as millions enrolled in existing denominations while others

formed new denominations. Among the new denominations that are still prevalent today are The Church of Jesus Christ of Latter-Day Saints, Seventh-day Adventists, Churches of Christ, and Disciples of Christ.

Perhaps the greatest contributions to future generations were the evangelists' leadership and dedication to education for all and for social reform movements. It was not enough to obtain personal salvation by

repenting one's own sins. One must also work for the moral perfection of society as a whole by striving to improve the condition of every person because all human beings are worthy of God's salvation. As such, the evangelical converts became leaders in the Abolitionist Movement. They gave assistance to the Underground Railroad. They started churches for both slaves and freed slaves. They supported the Temperance Movement. They formed Missionary Societies that advocated for prison reform, gave assistance to the handicapped and those with mental illness, and formed institutions to help the poor and orphans. They organized Christian Societies led primarily by women who would go on to lead the Women's Suffrage Movement. They established small colleges in western New York and throughout the newly settled mid-west to provide a Christian education for the working man as well as for women and African Americans. In fact their influence was so great that their beliefs and actions would have a major impact on the events and politics of the second half of the 19th century and throughout the 20th century.

The occupations of itinerant preacher and circuit rider existed for less than a century but their influence was enormous. America would have been a profoundly different place without them.

Our Family's Heritage: Two Itinerant Preachers

Daniel Shepherd Dean (1812-1892):

Jean Pettitt's 2nd great-grandfather

John Pettitt (1799-1879):

Dave Pettitt's 2nd great-grandfather

Daniel Shepherd Dean was born in 1812 in a log cabin on the New York frontier southwest of Syracuse. Daniel's parents, David and Polly Millett Dean, came



Daniel Shepherd Dean (1812-1892) an Evangelical Preacher for 55 years. He began preaching in New York and then traveled as an itinerant preacher throughout Indiana, Illinois, Minnesota and Nebraska.

from old Puritan families who settled first in Maine and then Connecticut and Vermont before moving to New York after the Revolutionary War. The family was poor and had a very hard time getting ahead. When Daniel's brothers left home, Daniel was expected to stay home and work for his father. But Daniel had other plans. His dream was to get an education and become a preacher. So when Daniel was 18 he borrowed \$300 (almost \$8,000 today), paid his father to release him and left home. We know from family records that Daniel subsequently obtained the "best classical education" of his day and became an ordained Baptist Minister six years after he left home. We also know that Daniel became an evangelical convert during his early years. What we don't know, but can only guess, is what events in Daniel's young life motivated him to become a preacher and where he would have gone to obtain an education.

Just as Daniel was entering the impressionable teenage years his family moved to St. Lawrence County, south of the Canadian border, at a time when Charles Finney, "the Father of American Revivalism," was traversing the area giving sermons and holding revival meetings. Finney's message of personal salvation and his ability to engage, empower, and motivate people to convert and "turn away from sinful behavior and embrace moral action" had a major impact on virtually the entire population of the region. In fact, Finney would later call the area of northern and western New York the "Burned-Over District," as he felt the area had been so heavily evangelized as to have no "fuel" left to convert.

While we don't know how Daniel became evangelized we do know from the writings of Daniel's future wife, Mary Holmes (1818-1905) the impact of Charles Finney's ministry on the Holmes Family. Mary and her family lived in Oswego County, New York, not far from Lake Ontario. Mary's grandfather Jezeniah Holmes (1763-1840), her father Horace (1792-1861) and other family members attended Finney Revivals and became converts.

According to Mary, "Grandfather, who was already a wonderful Christian man, and notwithstanding {that} all such work was new to him, entered into it heart and soul with true evangelistic zeal and great revival."

Referring to her father's experience Mary wrote that *"up to this time my father was not a Christian though he was a strictly moral man, and understood the Bible. But he believed that if he was one of the elect God would save him; if not, he could do nothing. One Sabbath morning he said he wanted to go to Richland {New York} where so many were being converted. Maybe he would catch some of the fire. He came home all broken down. I had given my heart to the Savior a year before; but my father had thought it only a childish notion which I would soon forget. Next morning I handed him the Bible for family prayers. He handed it back and asked me to read and pray. From that time we never failed to have morning and evening prayers. My father and I were baptized at the same time and joined the Church at Colosse {New York}. I was fourteen years of age."*

We know from family writings that Daniel received a "classical education" but not where. One possibility was the Rensselaer Oswego Academy where his wife,

Mary, attended school. But perhaps the most likely was the Oneida Institute of Whitesboro, New York, founded by George Washington Gale who was Charles Finney's old teacher. For years these two men debated the old Calvinist theology held by Gale with the new ideas of evangelism advocated by Finney. Finally Gale agreed to attend one of Finney's revivals where he would experience for himself God's salvation. To honor his conversion to evangelism, Gale founded the Oneida Institute in 1827 as a manual labor school where young men without financial means could work to support their education. In the spirit of Finney's evangelical teachings the school supported many reform efforts with an emphasis on abolition. They admitted African-Americans beginning in 1833. The Oneida Institute would become a model for small Christian colleges established by Evangelicals throughout the newly settled areas of the midwest. Gale would eventually move west into Illinois where he founded another manual labor school, Knox College in Galesburg. Two of Daniel and Mary's daughters, Helen and Sara 1847-1927 (Jean's great-grandmother) would attend Knox College.

Daniel begins his work as a preacher.

Daniel married Mary Holmes on April 9, 1838, in Albion, Oswego County, New York, two years after his ordination in nearby Hastings. He would spend the next 55 years as an Evangelical Preacher. Mary was not only his wife but also a partner in his ministry and would have been considered a preacher in her own right if not a woman. Daniel considered Mary his "life-long companion and helper, and from whose spiritual life he ever gathered inspiration and power."

For the first 14 years as a Preacher, Daniel preached extensively all over New York, typically in newly-formed congregations established by recently evangelized converts. He was often the first minister to serve a particular church. In 1852 Daniel felt a calling from God to go west where he traveled as an itinerant preacher throughout Indiana, Illinois, Minnesota and Nebraska. Mary would often accompany him.

While Daniel and Mary were committed to Daniel's evangelical work, their five children often felt bitter and abandoned. Many times they were left with extended family for months at a time while their parents were off preaching. Sometimes they were left with strangers. Our great-grandmother Sara spent a year with a family in Minneapolis who wanted to adopt her. They were also desperately poor as Daniel didn't believe in taking money at his services.

Daniel and Mary returned to New York in 1873 where he served a second pastorate in Williamsville and Darien. He retired to Rochester in 1881, the city most associated with the revivals of Charles Finney. He joined and became active in the Park Avenue Baptist church where he was lovingly called "Father Dean." He spent his final 10 years evangelizing in Rochester and writing for the *Chicago Standard*, a paper that was widely read in Baptist circles. Shortly before his death he received numerous honors and recognition for his work as a preacher, none more rewarding than the

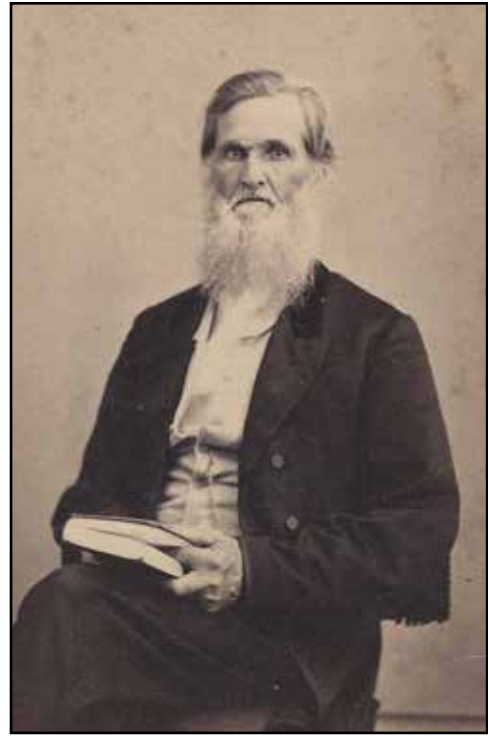
knowledge that through his hands he baptized more than three thousand souls.

John Pettitt (1799-1879) was also an Evangelical Preacher on the frontier but his path to this profession was much different. There were no sudden epiphanies or revival meetings that influenced John's theology and future calling as a preacher. His beliefs came more from personal observation, study and family history. Like Daniel Dean, John was born shortly after the Revolutionary War and held similar evangelical beliefs. But unlike Daniel, John came from a long line of religious advocates who held strong convictions and lived and acted upon those convictions. For generations before John, the Pettitt family had rebelled against the religious and political establishment of their time in search of freedom to live the kind of life that would support their personal and moral convictions.

John's 5th great-grandfather Henri Pettit fled religious persecution in France during the 16th century and settled in England at a time when Queen Elizabeth welcomed French Huguenots and allowed them to practice their religion without much interference. The family would subsequently join the Puritan Church. By the time Henri's son Thomas (1609-1688) came of age, England was no longer tolerant of religious views that were outside the established Church of England. So Thomas left everything behind to join the "Great Migration" to the New World in search of religious and political freedom.

Thomas and his wife Christian arrived in Boston in 1633 and suffered through the first few years there just trying to survive. But just as life was getting easier, Thomas became embroiled in a religious controversy that would shake the very foundation of Puritan New England and send Thomas and his family, once again, into the wilderness to escape persecution. Thomas was one of almost 200 followers of Ann Hutchinson (10th great-grandmother of Jean) who believed in "Free Grace," a belief that salvation was personal and did not depend on church doctrine or the clergy. These ideas were considered a threat, not only to the orthodox doctrines of the established churches but to the very political survival of the Colony. In November of 1637 Thomas along with all of Hutchinson's followers was charged with disturbing the peace, slandering ministers, sedition and stubbornness (refusing to recant). Since Thomas was not about to compromise his beliefs he was banished from the Colony. Thomas moved north into what would become New Hampshire and settled in the town of Exeter. The family remained in Exeter for 20 years, but then left Puritan New England and settled on Long Island where the Dutch were seeking English settlers by offering land free of rent for 10 years and the freedom to practice their religion without interference.

Not long after the Pettitt family arrived on Long Island, adherents to a new evangelical movement known as the Religious Society of Friends began to show up. Much like the revival meetings that would take place 150 years later, church services would involve singing,



John Pettitt (1799-1879) the grandson of a Revolutionary War Patriot, who left Pennsylvania to serve as a Circuit Rider in Northern Ohio and ultimately founded a new church in the wilderness of Northern Michigan.

making strange noises and dancing in a quaking manner. It was these behaviors that led people to refer to the followers of this new sect as Quakers. Thomas's son Nathaniel (1646-1718) would be profoundly influenced by this new movement, join their church and subsequently move with his family to the frontier colony of West Jersey where Quakers, under the administration of William Penn, were settling.

Pettitts in the Revolutionary War

The family would remain in the Colony of New Jersey until after the Revolutionary War becoming involved with different religious denominations and the politics of freedom and independence. John's grandfather, Nathaniel (1740-1795) would join the Patriots and fight for Independence. In fact he was instrumental in General George Washington's victory at the Battle of Trenton. Nathaniel, being familiar with the territory around Trenton, helped Washington design the plan of attack. He was also put in charge of procuring the boats to transport the army across the Delaware River. During the battle on that Christmas Eve of 1776 Nathaniel crossed the Delaware leaving his 12 year old son John (1765-1846) on the shores of the river in charge of his men's horses. Young John stood by those horses in freezing rain, hail and snow not knowing if his father would ever return.

The family took great pride in the part they played in risking their lives to secure victory that stormy night, winning independence, and building a new nation. They left New Jersey after the war and moved to south-central Pennsylvania where that 12 year old boy, now grown, would have a son he would name John. It was

this son who would grow up to dedicate himself to the evangelical ideas of his time and become an Itinerant Preacher on the newly opened frontier of Ohio.

John (1799-1879) was born in Greencastle, Pennsylvania in 1799. He had an interest in religion from an early age and would seek formal religious instruction from a Mr. Jewett of McConnellsburg, Pennsylvania, after the family moved to a nearby farm. When John was a young man he traveled to Baltimore where he studied under and was ordained by Rev. John M. Duncan of Baltimore and Rev. Charles McClean of Gettysburg, both trained as Presbyterian ministers. It is unclear what denomination he was ordained in as both Rev. Duncan and Rev. McClean had removed themselves from the jurisdiction of the Presbyterian Church.

After John was ordained in 1830 he traveled west to the Ohio frontier to preach and serve the small towns and communities of Northern Ohio. His ministry was mostly associated with the Independent Congregational Church. As a Congregationalist, John would have believed that every church and community he ministered was free to make their own decisions around doctrine and practice. They believed in the spiritual equality of all believers and trusted its members to interpret the *Bible* and practice their religion as best they understood it.

As Rev. John traveled around Northern Ohio there were times when he stayed a few years in one community to establish a church but much of his time was spent as a circuit rider. While the Congregational Church had no authority regarding doctrine they did have an organizational structure that assigned its preachers to specific areas called "preaching circuits." Rev. John was assigned the North Central Ohio Circuit and would have been expected to preach every day, often in people's cabins, open fields, meeting houses or church buildings. He would have traveled by horseback carrying only what he could fit in his saddlebag.

Rev. John arrived in Ohio in 1833, the same year that Oberlin College was established as a manual-labor school modeled after the Oneida Institute in New York. It was the first institution in America to admit both African Americans and women. The Evangelist Charles Finney, who was so important to the conversion of Daniel and Mary Holmes Dean, was brought to Oberlin that first year as a professor to teach his theology and to promote his social reforms. Finney would later serve as its second president from 1851-1866 during which time the faculty and students would become activists for abolition and universal education.

As it turns out, Oberlin College was located right in the middle of Rev. John's Circuit. It is not known how closely Rev. John worked with Charles Finney but it can be surmised that the two were friends and close colleagues. Oberlin would often sponsor non-denominational conferences, many like Finney's earlier revival meetings that would last two to three days. Several times Finney invited Rev. John to give an invocation or a short sermon.

In 1841 Rev. John went to Bucyrus, Ohio, where his father, brothers and sisters had settled. It was there that

he founded the Congregational Church of Bucyrus. As an advocate of Evangelism and Charles Finney's social reforms, John promoted universal education and abolition. He was instrumental in lobbying the State of Ohio to pass an act requiring communities to set up public graded or union schools that would serve all students. He would serve on the first Board of Education of the Bucyrus Union Schools. Rev. John was also an ardent supporter of abolition and is believed to have provided a stop on the Underground Railroad for runaway slaves.

John's decision to go to Michigan

During the decade before the Civil War, just as slavery was dividing a nation, support for abolition divided the little church in Bucyrus. Not all of John's parishioners, including some members of his own family, believed the church should become embroiled in the controversy. But John remained firm in his conviction and felt it was his moral duty to preach that all men should be free of bondage. By the time of the Civil War there were few parishioners left in the church. So it was decided that the little church would disband and sell the church building. The congregation gave Rev. John \$1,000 from the proceeds to take with him to support a new church far to the north in the wilderness of Northern Michigan near the shores of Lake Michigan west of Traverse City.

Rev. John left Bucyrus shortly after the end of the Civil War with his wife and 4 children and headed north to Benzonia, Michigan, to join fellow Ohio ministers who were establishing a Christian Colony and college modeled after Oberlin College. He would be instrumental in building a new Congregational Church, teaching at the college and advocating for Finney's social reforms through the newly formed Northern Michigan Missionary Society. He would continue his work as a circuit rider preaching in nearby communities. Then on a beautiful Sunday evening in May of 1875, Rev. John returned home from a day of preaching exhausted and feeling ill. He retired to his bed and would die peacefully within the hour.

Rev. John's legacy, like so many of the itinerant preachers and circuit riders of his time, would have an impact not only on his own family's heritage but on the future generations of an entire nation.

Jean Pettitt first became interested in genealogy after she rescued from the trash (not her mother's interest) the family history files that were compiled by her grandmother. She joined the SBCGS when she moved to Santa Barbara in the late 90s. Her primary interest is in the historical context of the times and places in which her people lived. Those places include the British Isles, New England, the Mid-Atlantic States and the Midwest.

Shoemakers, Smiths, a Weaver and a Tailor

By Judy Sahn

ALL OF THESE OCCUPATIONS and more are part of my heritage. Their origins were Swiss, Swedish, German, Irish and English, and they arrived in America in the 17th, 18th, and 19th centuries. The shoemaker, smith and weaver settled in Pennsylvania, the Swedish shoemaker's apprentice settled in Wisconsin, while the tailor joined the colony of Plymouth in Massachusetts.

The shoemaker

My 2nd great-grandfather, Isaac Musser Bowman, was born in New Holland in Lancaster County, Pennsylvania, in 1836. He descended from Mennonites who had fled from Switzerland to Germany because of religious persecution. Eventually Isaac's grandfather came to America.

As a young man Isaac learned the shoemaker trade and worked in the village of Camargo, Pennsylvania. Everyone needs shoes! Isaac was so successful he was able to eventually buy land and build "one of the most comfortable and attractive residences in the village."⁽¹⁾ Together with his wife, Charlotte Alexander, he had seven children, five sons and two daughters, but none of the sons carried on his occupation. One daughter died in childhood, but the second daughter, Abbie Ann, was my great-grandmother. Isaac remained a Mennonite until his death in 1910, and is buried in New Providence in Lancaster County, Pennsylvania.

The shoemaker's apprentice

Anders Olsson was born 15 April 1853 at Öllsjö #8, Skepparslöv Parish, Kristianstad, Skåne, Sweden. His father Ola Andersson was a tenant farmer in Öllsjö and his mother was Boel Hansdotter.

Anders received schooling in Önnestad, Kristianstad, Skåne, Sweden. Swedish household records show that for almost two years, from age 13 to 15, he lived at #14 Önnestad from 16 January 1866 until 6 November 1868 training as a shoemaker's apprentice, (Skom Läril = Skomakare Lärilng in Swedish). He then moved back with his family in Öllsjö. In 1884 at the age of 31 he came to America as Andrew Oberg. He first went to Minnesota and then eventually settled in Wisconsin.

Apparently he preferred farming to shoemaking after he got to America, because he farmed in Maiden Rock, Pierce County, Wisconsin. Andrew Oberg is my Swedish 2nd great-grandfather on my mother's father's side.

The smith

Three generations of Sahms, Johann Georg Sahn, Sr. (1736-1810), Georg Sahn, Jr. (1767-1828), and Heinrich (Henry) Sahn (1802-1836) had blacksmith buildings on their farms. In fact most farms in the late 1700s and



Shoemaker Isaac Musser Bowman, seated, and two of his sons, Freeland and Edward around 1900.

1800s in the Penryn area of Lancaster County had their own blacksmith buildings. Blacksmiths made horse-shoes, but also built wagons, implements, tools, household utensils and other practical items. Tax records of Warwick Township in Lancaster County in 1770 list Georg Sahn as a "smith." An inventory of the goods of George Sahn, Sr. at the time of his death in 1810 lists "smith tools and old irons." His stone farmhouse house still stands today and bears a plaque in German that reads, "Der Bauer von Georg Sahn und Catharina Sahn im Jahr 1797." (The farm of George Sahn and Catherina Sahn in the year 1797).

The US Direct Tax Lists for 1798 lists George Sahn, Jr. as the owner of a smithshop of logs. George Sahn, Jr. and his wife Elizabeth had 9 children. Henry, a son of George Sahn, Jr., died rather young in 1836 at the age of 34. Records of the Mennonite Historical Society from 1836 list his widow Mary and their blacksmith shop in Elizabeth Township, Pennsylvania. I descend from Henry's son.

The weaver

The Mastersons in Bruse Hill, County Cavan, Ireland were flax growers and linen weavers. Hearth Tax records in 1796 show that six Mastersons received spinning wheels for growing the necessary amount of acreage of flax. In the 1790s, Thomas Masterson left Bruse Hill and the weaving trade behind. He came to America and settled in Elizabethtown at the age of 20 and became a businessman. He established the town of Mastersonville, in Lancaster County, Pennsylvania.



Plaque on the stone farmhouse of Georg Sahn Sr. (1736-1810) in Lancaster County, Pennsylvania.

Thomas Masterson was the great-grandfather of Lizzie Masterson Shelly, who is my great-grandmother.

The tailor

Finally there is the tailor, Samuel Eddy, who was born in Cranbrook, Kent, England in 1608. He learned the tailoring trade in England, and then sailed to America in 1630 on the *Handmaid* where he settled in Plymouth, Massachusetts. His occupation is noted on page 614 of *The Great Migration* by Robert Charles Anderson. "On 26 June 1678 the town of Plymouth allowed five shillings to 'Goodman Edey viz: Samuel Edey for work done by him in time of war in making clothes for soldiers.'" This refers to soldiers fighting in King Philip's War.

Samuel Eddy and his wife Elizabeth Savory Eddy were members of Plymouth Church. The church records state that Samuel Eddy died November 12, 1687, at Swansea, Bristol, Massachusetts. Genetic evidence indicates that my DNA matches others who descend from Samuel Eddy.

(1) *Biographical Annals of Lancaster Co. Pa.*, Published by J.H. Beers and Co., 1903. page 1443.

Judy Sahn is a retired horticulturist, a docent at Arroyo Hondo Preserve in Gaviota, California, and a volunteer at the Santa Barbara County Genealogical Society. She began researching at the Sahyun Library in 2003 and is now a lifetime member of SBCGS. She has taken trips abroad to familial locations and cruised by boat down the Rhine River past the castles her Sahn ancestors might have seen in the 1700s on their journey to Pennsylvania. She has visited many of her ancestor's towns, farms and graveyards in the US. Her current research includes southern Sweden; Olsson, Oberg, England/Wales/southern Lancaster County, Pennsylvania; Edwards, Rhineer, and Alsace/Rhineland, Germany/Lancaster County, Pennsylvania.; Sahn and Miller or Muller.

Patronymic Names: The Search for Søren Berg

By Jim Friestad

I HAD SEARCHED FOR my maternal great grandfather's birth records in Norway for many years with no results. I felt fairly certain that I knew the birthdates and first names of both Søren and his wife, Sarah, but I wondered about the last name, Berg. So when I was at the Family History Library in Salt Lake City one year I decided, since I knew he lived in Stavanger in 1875, that I would search that census looking for the two first names and their birthdates. On the fourth reel I found them, but their last name was not Berg but Korneliusen! His wife's given name was Sevrine.

I went up to the help desk to ask if this was possible. The person on duty said, "Yes, because if you look up here in the corner of the page it says he was born in Rakneberg in the state of Sogn og Fjordane." He suggested that I research baptism records in that area.

I found that Søren Korneliusson was baptized in the parish in Yttre Holmedal now know as Fjaler in the state of Sogn og Fjordane and that he was born on 20 September 1844. (LDS Film # 1282840-2 - Baptism Record). From this data I found 3 more generations!

Norwegians use patronymic names, thus Søren Korneliusson was the son of Kornelius Andersson and Kornelius was the son Anders Nielson.

On my father's side of the family I have a similar situation with my grandfather's ancestors, who are as follows:

Johannes Ellingson great-grandfather
Elling Johannesson 2nd great-grandfather
Johannes Ellingsson 3rd great-grandfather

Jim Friestad has been doing genealogy for over 25 years. His father came from Norway and his mother's parents came from Norway. So that is where the majority of his research is done. Jim and his wife Marj have visited Norway many times and have been able to meet with aunts, uncles and cousins there. "They continually tell us we know more about them than they know about one another!" Jim served as President of SBCGS for two years (2000-2002) and has been on the Board since the move to Castillo Street. He is currently the Chairman of the IT Committee and responsible for maintaining the internal structure of the building. Jim and Marj have led the group to Salt Lake City for close to 20 years.

He is retired Delco/General Motors having worked there for over 40 years.

Skeleton in the Family Tree

By Jim Wilson

MILLIE BROMBAL'S ARTICLE, *BEWARE!* (in *Ancestors West* Volume 41, Number 1, page 21) resonated with me, as I have found a similar skeleton in my family tree. My 8th great-grandfather, Daniel Sayre, was also a slaveholder.

Some lines of the family tree are long and branching. My father, Charlie Wilson (1895-1964), was born in Duarte, California. He became a farmer in Oceanside and Carlsbad, California. Charlie's father, Roswell Henry Wilson, 1858-1938, was born in New Providence, New Jersey. He came to Los Angeles in 1874 and was a nurseryman first in the Duarte-Monrovia area in Los Angeles County, then in Oceanside-Carlsbad in San Diego County.

Roswell Wilson's father, Joseph Wilson, 1832-1911, was born in Manchester, England. He came to America with his parents in 1837. They lived in New York City and in Newark, New Jersey. It is at this point in time that the family tree branches into the Sayres. Joseph married Elizabeth Bonnell Sayre on April 10, 1854, in New Providence, New Jersey. They came to Los Angeles in 1872-1874 where he had a farm at the site of today's Union Railroad Station.

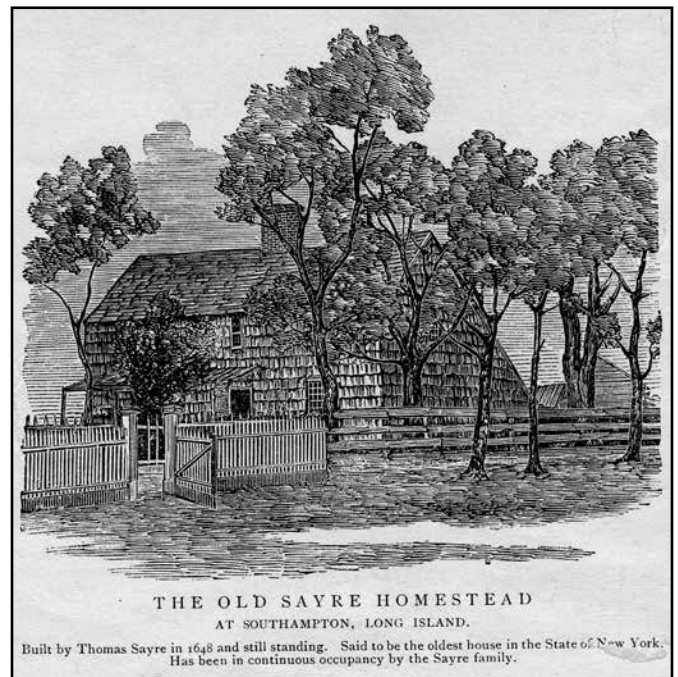
Elizabeth's father was William Sayre, 1809-1864, born in New Providence, New Jersey, where he was a farmer. William's father was John Sayre, 1774-1835, who was also born in New Providence, New Jersey. He was a farmer at Long Hill, Morris County, New Jersey. John's father was Issac(1) Sayre, 1752-1828. Issac lived in Summit, New Jersey, where he was a tavern keeper. Issac's father, 1722 to 1805, was also named Issac. This Issac(2) was born in Southampton, New York and later relocated to Elizabethtown, New Jersey. "He kept a tavern near Summit during the Revolution, in which it is stated General Washington was on more than one occasion entertained."¹

Issac's father was also named Issac(3) Sayre. His birth date is not recorded, but he died in 1726. Both birth and death probably occurred in Southampton, New York. The father of Issac(3) was Daniel(1) Sayre, 1666-1748, born in Southampton, New York. He was Sheriff of Suffolk County.

[And herein lies one of the difficulties in this branch of the family tree: there are three Issacs, three Daniels, and seven Williams!]

Daniel's father was also Daniel(2) Sayre, and here we come to the "skeleton." He was probably born in Bedfordshire, England, and was listed as an inhabitant of Southampton, New York, in 1657. He also lived in Bridgehampton where he was a weaver. He died in 1708. Theodore Banta¹ cites his will, dated August 21, 1707, which reads in part:

1st Imprimis I give & freely bequeath unto Joseph Sayre Daniell Sayre Hannah Topping the wife of Mr Joseph



The old Sayre Homestead at Southampton, Long Island. Built in 1648, it was said to be the oldest house in the State of New York. The house was condemned as a fire hazard and torn down in 1912.

Topping and my son Samuel Though deced yet his children come in for his equall part with his Brethren with my son David Sayre to these I give my Tow negro Slaves called by the names of Gordg and Moll. These to be sold by my son-in-law Josiah Toppin and my son Daniel Sayre and the money that they fetch is to be equally divided amongst my children before named and Samuells children are to divid his fift part equally between them ... and I do hereby utterly Disallow, Revoak and Disannull all & every other former Testaments, Wills Leaggecies and Bequeasts & Exrs By me in any ways before named Willed & Bequeathed Ratifying & Constituting this & no other to be my last will & Testament In Witness wearof I have hereunto sett My hand and seale the day and year above written.

DAN'L SAYRE (L.S.)

Signed Sealed published pronounced & declared by the sd Daniell Sayre as his last Will & Testament in the presence of us the Subscribers.

JOHN FOSTER
JOSHUA HOLSEY
THOMAS SAYRE

It is likewise my desire that my negro woman may have Liberty to chuse her master when she is sold & she may have all her cloathes and her box and all her things with her.

Probated April 13, 1708. Recorded in N. Y., Liber 7, folio 480

There is faint saving grace in his added instruction.

¹ *Sayre Family: Lineage of Thomas Sayre a Founder of Southampton* by Theodore Banta, published in 1901, Sahyun Library call Number 929.2 Sayre Ban

Jim Wilson has been compiling his family history since 1991, and a SBCGS member since 2005. He is currently a Director-at-Large and Chair of the Investment Committee.



LINEAGE LINKS

Sons of the American Revolution, Santa Barbara Chapter

OUR LOCAL CHAPTER of the Sons of the American Revolution (SAR) comprises 30 Santa Barbara County men. Part of a nation-wide brotherhood of more than 32,000 active (dues-paying) members, the SAR is a lineage organization of men who can trace their ancestry to one or more patriots of the American Revolution. Like our much larger sister organization, the Daughters of the American Revolution (DAR), the SAR honors the achievements and sacrifices of our nation's founders and serves as a living reminder of the principles for which they fought.

The SAR and DAR national organizations maintain a common database and genealogy library to verify the patriot status of individuals who lived during the Revolutionary War era. Qualified patriot ancestors were men and women who may have been Continental Army or militia foot-soldiers or officers, political leaders, clergy, or others who provided material support to the Revolution. They may have been riflemen or nurses, tax collectors or financiers, purveyors of ordnance or foodstuffs.

SAR and DAR resources also facilitate applicants for membership who are seeking to trace their ancestry back to that period of American history. State and local chapters designate registrars who assist potential members in the application process.

Our Santa Barbara Chapter of the SAR serves the entirety of Santa Barbara County. Current Chapter membership includes men ranging from college age to well into their 90s from the South Coast, Santa Ynez Valley, and Santa Maria. Meetings are held monthly September through June, typically over lunch on a Saturday, and alternate between South Coast and Santa Ynez Valley locations. Each meeting features a speaker or program relating to the Revolutionary War period or of general interest to the membership. For example, the April meeting highlighted a presentation by Dr. Roger McGrath, retired professor of American History at UCLA, CSU Northridge, and Pepperdine, on "The First American Sniper, Timothy Murphy," a hero of Saratoga.

Local chapter SAR men trace their Revolutionary roots to patriots from nearly all of the original 13 colonies. These patriots came from many walks of life and served the rebellion against King George III in different ways. For example, chapter member James Rosenberg, a recent graduate of Laguna Blanca School, is the seventh-great grandson of Patrick Henry, a leading member of the Virginia House of Burgesses whose impassioned oration in Richmond ending "Give me liberty, or give me death!" helped galvanize widespread discontent with British rule into outright revolution. Chapter vice-president Jeff Weinbender, teacher of



"Washington Crossing the Delaware", 1851 painting
by Emanuel Gottlieb Leutze

American History at Goleta Valley Junior High School, is the fifth-great grandson of William Coan of Massachusetts, who served in the Continental Army from 1776 to 1783; was engaged in the battles of Princeton, Saratoga, and Monmouth; and spent the winter of 1777-1778 at Valley Forge.

Our Chapter sponsors a number of activities that further the recognition of the defense of American freedoms and the Constitution. In January 2016 we sponsored the Remembering Our Fallen memorial to Californians who have been killed in defense of the nation since 9/11. Our Continental Army color guard is a popular marching unit of the Independence Day and Veterans Day parades in Santa Barbara. We annually recognize an outstanding ROTC cadet at UCSB with a scholarship award. We provide financial support to local organizations who share our interests, such as the Santa Barbara County Genealogical Society and the Spirit of 1776 Foundation. Some of our members serve as counselors for the Boy Scout American Heritage and Genealogy merit badges.

Many men who can trace their American ancestry back into the 1800s have even deeper roots back to the Revolutionary era. We can help you with that research. If you think you may qualify for SAR membership, please contact our Chapter Registrar, Don Loper, at FLoper@silcom.com for more information.

Article submitted by Robert D. Niehaus, Chapter Secretary-Treasurer, and fourth-great grandson of Arthur Johnson, a farm boy from Brunswick County, Virginia, who served in the Continental Army from 1775 through 1781; fought at Brandywine, Paoli, and Germantown; was encamped at Valley Forge in 1777-1778; and fought in the Southern Campaign in 1780-1781 through the siege of Yorktown.

Author Guidelines - *Ancestors West*

Updated July 2015

ARTICLES FOR *ANCESTORS WEST* focus on useful genealogy or research sources, helpful research strategies, compelling historical accounts, and interesting case studies. The items represent the mutual interests of the Santa Barbara County Genealogical Society membership. Each issue follows one or more themes that are meant to draw together a selection of content within the journal; submissions are not limited to the themes, however.

Manuscripts

Suggested length is from 250 to 2500 words. Longer pieces or serial pieces are also published. Submit your document in Word format if possible. If not, please submit in text format. Endnotes are recommended, especially for books, articles and websites. Please follow the *Chicago Manual of Style* and the *Merriam-Webster Dictionary* for usage.

Images

Any piece is enhanced by images. Please provide images if you can to support your piece. The images in general must be over 1MB, and preferably over 2MB, with good quality resolution (300 dpi) – clear and sharp to the naked eye when printed at a reasonable size (e.g., 3" x 4" - plus). Please include a caption for each picture, a photo credit or source, and insert the caption in the location in the document where it should appear. The images must be sent as separate files.

Author information

Provide one or two sentences about the author(s).

Deadlines

Submissions with images are due the 1st of the month in February, May, and August, and October 15 for the November Issue. Address submissions to the editor, Deborah Kaska, at kaska@lifesci.ucsb.edu

Contributor copies

Authors and other special contributors receive a printed copy of the issue by mail. This is in addition to the copy you receive as a member of the Society. In addition, *Ancestors West* encourages contributors (and other interested readers) to share articles online via social media, email, etc. The entire back catalog of *Ancestors West*, all the way up through the current version, is available online, and text inside the journals can be located in Google searches that originate outside the sbgen.org website.

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BOOK REVIEW

Forgetting Fathers: Untold Stories from an Orphaned Past *Reviewed by Kristin Ingalls*

JUST HOW DID A RUSSIAN JEWISH family come by the surname Marshall? David Marshall sets out to find a forgotten father – his great-grandfather. The search begins with a *Bible* presented to his grandfather and namesake, David Marshall, by the Hebrew Orphan Asylum in 1906.

Like many of us, his family either did not know the answers or did not want to delve into the past. Some family secrets are best buried with the dead.

It is sometimes impossible to find out how and when name changes took place. The myth of names being changed at Ellis Island persists. I would recommend The New York Public Library website <http://www.nypl.org/blog/2013/07/02/name-changes-ellis-island> which explains why this did not happen.

Forgetting Fathers began as a search for the original family name, and quickly became one mystery after another, putting a puzzle together with incomplete pieces. Complicating the matter was another naming problem facing genealogy researchers. Not only did Mr. Marshall have to find the REAL surname of his ancestor, the given names in the families changed from record to record. So Irving was also Isador and Harry was Harold, and Dora was Daisy, Millie was Mildred, and David was Dick...Oy vay !!

I must, at the beginning, take exception with Mr. Marshall saying this is not a genealogical study. Never have I seen this extent of creative, exhaustive research. Mr. Marshall – you are the quintessential genealogist! And like most genealogists, he was sidetracked by the hows and whys of his ancestors' lives. After we find their names on a census, we learn all manner of personal information. Occupation will take us on a side route and

soon we are researching the history of that particular livelihood, which may take us down another little route to...well, this is why we are still happily researching after 10, 20, 30 years.

Any college student could do worse than using Mr. Marshall's extensive and well-sourced research into the New York life in the late 19th and early 20th century: living conditions of early immigrants, occupations, labor conditions and labor unions, the orphanage system, Jewish funeral practices and burial societies, the US Selective Service, and even charges of anti-Semitism at West Point. Mr. Marshall has extensively studied and mapped out where the extended families lived throughout the years, the poignancy of their lives shown in photos of the dwellings of period. He even researched the life of the census enumerator who took the information for the census!

One surprise after another unfolds until we come to the most probable answer of why the family's original name was changed, why no one spoke of the past, and the heartbreaking revelations Mr. Marshall finds. I shall be no spoiler – the secret lies within the book.

This study raises other questions as well. Does changing your name change your perception of who you are? Will others view you differently? Can you really “blend in” with the dominant society, or forever try to become something you are not? By obscuring your ethnicity, do you lose what has been your family identity, your cultural identity, your religious identity? And what do you replace that with?

