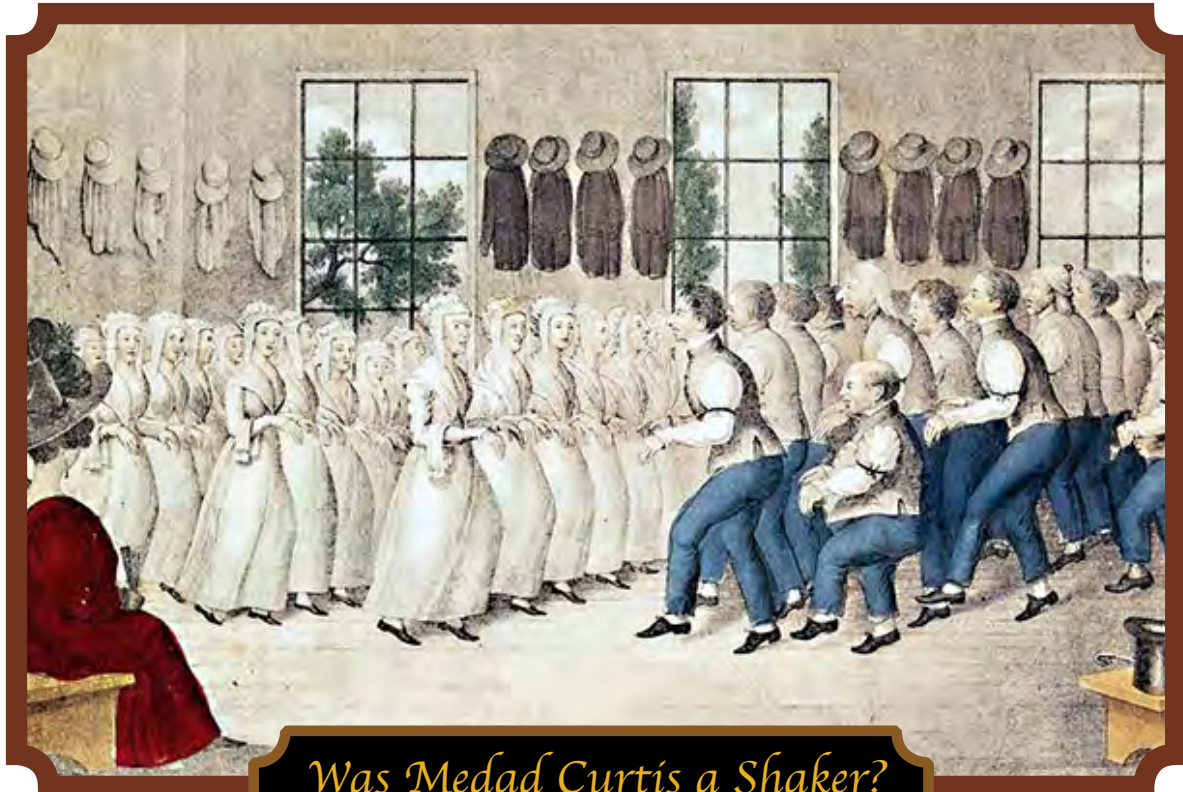




Ancestors West

A quarterly publication for the members of the
SANTA BARBARA COUNTY GENEALOGICAL SOCIETY
Summer 2021 Vol. 46, No. 2



Was Medad Curtis a Shaker?

Spinsters, Bachelors, Oldest or Earliest Known Relatives

The Discovery – My Mother Never Told Me

The Social Butterfly Spinster

The Oldest Living Relative That I Knew

The “Single” Stows



Santa Barbara County Genealogical Society

www.sbgen.org

E-mail: info@sbgen.org

Sahyun Genealogy Library

(SBCGS facility)

316 Castillo St., Santa Barbara 93101

Phone: (805) 884-9909

Hours: Tuesday, Thursday, Friday

10:00 AM – 4:00 PM

Sunday 1:00 – 4:00 PM

Third Saturday 1:00 – 4:00 PM (Except August)

Membership: Benefits include *Tree Tips* monthly newsletter and *Ancestors West* (quarterly publication).

Active (individual)–\$40; **Family** (2 same household)–\$60; **Friend**–\$50;
Donor–\$75; **Patron**–\$150; **Life**–\$1000 (one-time donation)

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, Civil War, New Member and Beginning Genealogy, and Scandinavian Roots.

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.

Ancestors West is currently published quarterly in February, May, August, November. Articles of family history or of historical nature are welcomed and used as space permits (see inside back cover for submission details). As available, current and back issues are \$6.00 each including postage. Library subscription to *Ancestors West* is \$20.00 per year. *Ancestors West* is indexed in the **PERiodical Source Index (PERSI)** published by the Allen County Public Library, Ft. Wayne, Indiana.

SBCGS Board of Directors 2020 – 2021

OFFICERS

President

Rotating Board Members

1st VP, Programs
Elizabeth O'Neal

2nd VP, Membership
Molly Gleason

Finance Officer
Bob Goeller

Secretary
Mary Jacob

President Elect
Vacant

DIRECTORS-AT-LARGE

Rosa Avolio
Marilyn Compton
Neal Graffy
Milt Hess
Bob Muller
William Noack
Marie Sue Parsons
John Woodward
Vacant
Vacant

TITLED DIRECTORS

Communications
Diane Sylvester

Education
Diane Sylvester

Fund Development
Vacant

Library
Kathie Morgan

Property
Fred Marsh

PAST PRESIDENTS

Karen Ramsdell 2016-'20
Marie Sue Parsons 2014-'16
Robert Bason 2012-'14
Mary E. Hall 2010-'12
Art Sylvester 2006-'10
Michol Colgan 2003-'06
Sheila Block 2002-'03
James Friestad 2000-'02
Emily Hills Aasted 1998-'00
Janice Gibson Cloud 1996-'98
Cheryl Fitzsimmons Jensen 1994-'96
Carol Fuller Kosai 1993-'94
Beatrice Mohr McGrath 1989-'92
Ken Mathewson 1987-'88
Janice Gibson Cloud 1985-'86
Doreen Cook Dullea 1984
Norman E. Scofield 1983
Harry Titus 1982
Emily Petty Thies 1981
Bette Gorrell Kot 1980
Harry Titus 1979
Mary Ellen Galbraith 1978
Carlton M. Smith 1977
Selma Bankhead West 1975-'76
Harry R. Glen 1974-'75
Carol Roth 1972-'73

inside this issue...

- 2 From the Editor** *By Kristin Ingalls*
- 3 Surname Index**
- 4 The Great House Detective** *By Betsy J. Green*
- 6 Was Medad Curtis a Shaker?** *By Nancy Loe*
- 9 The Discovery – My Mother Never Told Me** *By Marj Friestad*
- 11 A Wonderful Immigrant from Italy** *By Marianne Corradi*
- 14 Sara Ellen Poe – Not your typical Spinster!** *By Kate Lima*
- 16 Nils Mårtensson (1666-1755) and Sissa Nilsdotter (1675-1760)
Västerstad, Malmöhus County, Sweden** *By Judy Sahn*
- 18 488 Years in Ahsen** *By Sharon Knickrehm Summer*
- 20 Cousins Corner – William Noack has found several cousins among our Society's members**
- 21 The Social Butterfly Spinster** *By Audra Johnson*
- 23 The Oldest Living Relative That I Knew** *By Cherie Bonazzola*
- 26 The "Single" Stows** *By Kristin Ingalls*



FROM THE EDITOR

Kristin Ingalls

IT IS HARD TO BELIEVE that it has been over a year since we have been able to gather at the library, attend meetings, and visit with one another. It may sound a bit macabre, but this past year I have read a number of books and articles on plagues, pandemics, and outbreaks of dreadful diseases. I call it my Disaster Reading. There is so much to be learned! One of my favorite articles was about vaccinations, which, it turns out, have always been controversial. At the beginning of the 20th century, the first vaccine “passports” were scars from smallpox vaccinations. Some places required people to show their scars before letting them enter. No vaccine scars this time for the coronavirus, but I did notice how many people who got vaccinated at a drive-through facility left the writing on their car windows showing their vaccine time. Mine lasted at least a month – my badge of honor.

What better way to spend our “stay at home” time than reading the stories our members share about their family histories in *Ancestors West*. The only thing better, we think, is writing those stories. We hope you enjoy this issue about bachelors, spinsters, our oldest living relative or the line we could trace the farthest back in time. Sharon Summer found that one of her lines could be traced back to 1533!

Bachelors and spinsters – those two words conjure very different images of unmarried folks. Bachelors are often portrayed as unencumbered, carefree, dashing and romantic. Perhaps when he starts to gray a bit, a “silver fox.” But the spinster? Originally meaning “one who spins” for a living, the term “spinster” came to mean an old maid, someone past an acceptable age for marriage. It gets even better (or worse): after turning 26, the spinster becomes a “thornback.” Spinsters and old maids have long been portrayed in books and movies as either shy and pitiful, or shrewish and bitter, or trapped into taking care of elderly or sick relatives. But the unmarried women in this issue, described by Kate Lima, Audra Johnson, Betsy Green, and me, were none of those things! In this issue, we only have one bachelor featured.

One well-known society of the unmarried is the Shaker communities. Many previously married couples joined and became...well, un-coupled, and took on lives as single, celibate people. Nancy Loe and Marj Friestad wrote about their family members joining these communities, and what they found when researching their unique lives. What motivated them to make this

drastic change in their lives? What was their daily life like? How many stayed – how many left?

While reading *The Kentucky Shakers*, I was surprised to find that quite a few of my Banta relatives not only joined the Shakers but also gave them their land (which some of them later tried to get back...another story). The Bantas lived in Pleasant Hill and South Union communities in Kentucky. Fortunately, my direct line stayed married and procreated.

As genealogists we spend a lot of time researching past centuries. Oh, how thrilling when we are able to trace a family line back through time several hundred years, as so many of our members have. Lucky are those who can visit their distant ancestor’s villages, churches, and even homes, as Judy Sahm and Marianne Corradi did. Many of those visits may include getting together with distant cousins. These cousins may have personal stories to tell about their ancestors and their lives. Judy Sahm was able to find church records that helped her trace her distant Swedish ancestors, for some of whom she found touching and personal tombstone inscriptions.

One of the most popular genealogy myths is that our ancestors died young. Cherie Bonazzola was fortunate enough to meet her great-grandmother, who lived to 103.

Today we are fortunate to have so much information available through online sources or at great libraries like our own Sahyun Library. What is really meaningful, and makes our ancestors come alive, are personal reminiscences from those who knew them, whether through letters, shared memories, family histories, or oral traditions. While I was researching the Stow family, the most meaningful thing I found was a personal interview with one of the members of the family. Names and dates and places shape the stories, but it is the personal voices that make them come alive. That is the greatest motivator I can think of to start compiling what YOU know about your family’s personal stories.

As Nancy Loe points out, when researching one particular ancestor, we often come across lots of unknown and fascinating stories about others. After reading Kate Lima’s aside about the “H.H. Holmes Murder Castle” I HAD to research that too.

So, when you find these new stories you were not hunting for, send them along and share them and let’s get them published in *Ancestors West*.

Moving?

We don't want you to miss out on future issues of *Ancestors West*, so if you are moving, don't forget to change your contact information in the Members section of our website, sbcgen.org. Or contact Molly Gleason, VP of Membership at mgleason1965@gmail.com

Surname Index

Allens 13	Geigel 21	Nielsen 23
Andersson 16	Gleason 2	Nilsson 16
Bagge 23	Goodwin 6	Nilsson 16
Baker 14	Green 1, 4	Noack 1, 20
Banta 2	Grundtvig 25	Nordhoff 10
Baumgartner 21	Grundycart 15	Northup 5
Beckwith 9	Hansen 23	Nye 27
Bell 5	Harlow 6	Oliver 4
Billaud 13	Helvig 25	Persdotter 16
Bonazzola 1, 2, 23	Heumann 18	Petersen 23
Brainard 20	Hollister 26	Pierce 9
Brigham 6	Holmes 14	Poe 14
Christiansdatter 25	Hotchkiss 8	Potter 10
Christiansen 25	Hyde 9	Resca 11
Condon 10	Ibsine 23	Rice 5
Corradi 1, 2, 11	Ingalls 1, 2, 26,	Richmond 20
Cromwell 20	Jack 26	Russell 9
Curtis 6	Johnson 1, 21	Sahm 1, 2, 17
Dagradi 11	Jördening 19	Sears 8
Dapero 11	Kannenberg 22	Senter 26
Darrow 7	Kendall 7	Sisti 11
Dean 22	Knickereme 18	Southwick 9
Deming 8	Knickrehm 18	Spencer 6
D'Hauterive 13	Law 7	Stow 2, 26
Dulsemann 19	Lee 7, 22	Sturm 18
Duus 23	Lima 1, 14	Summer 1, 2, 18
Ealand 26	Loe 1, 2, 6	Tallcott 8
Eddy 14	MacDonald 4	Torrington 6
Eggers 18	Mårtensson 16	Tracy 6
Endicott 6	McAlester 4	Turpin 14
Foster 20	Mickelsdotter 16	Van Horne 27
Freeman 8	Mjörnmark 16	Wilson 27
Friestad 1, 2, 9	Mortensen 23	Wood 7
Gabor 8	Mullens 20	

A TOUCH OF OLD SANTA BARBARA

The Great House Detective

By Betsy J. Green

A High-Style Craftsman Bungalow

Two Single Women Stand Out Among the Homeowners



1920 Laguna Street front facade. Credit: Betsy J. Green

WITH ITS LONG, LOW SILHOUETTE, this 1913 home stands out from most other Craftsman Bungalows here which have a more vertical orientation and a steeper-pitched roof. True to the bungalow style, this home has wide eaves resting on exposed rafters and rectangular porch posts. It was probably designed by an architect but building permits in Santa Barbara in the 19-teens did not list the names of architects. The estimated construction cost was \$3,500. I was impressed to find a photo of this house in *A Field Guide to American Houses* by Virginia Savage McAlester. (This book is available in the Santa Barbara Central Library.)

Craftsman homes originated in Southern California and were popular from 1905 to 1930. They are meant to blend in with the landscape and were often painted in earth tones. The Gamble House in Pasadena, designed by Greene & Greene, is the most famous example. An especially interesting detail of this home is the porch railing design which is repeated in the front yard gate. The home is on the Santa Barbara Structure of Merit list.

The home's first owners

John Blair Oliver and his wife Marion MacDonald built the home. Oliver had grown up on his family's farm on the Mesa. In fact, I have an entry about his family in my book *MESApedia*. The Olivers arrived here in 1868 and bought a 100-acre farm south of today's Cliff Drive and west of La Mesa Park – about where Oliver Road runs today. They had 30 acres of olive trees, and also grew hay and corn, and raised cows, pigs, and chickens.

The Olivers lived in the Laguna home part time. John was a mining engineer who often lived outside Santa Barbara. In 1913 he was working at a gold mine in Needles, California. Earlier, he had worked in Mexico and Montana. Sometimes his wife joined him; sometimes she lived at a hotel here and rented the home. Marion won

prizes for her hooked rugs and also raised purebred cats. Their son, Reginald M. Oliver, was also a mining engineer and sometimes lived in the home with his wife.



1920 Laguna Street porch railing. Credit: Betsy J. Green



1920 Laguna Street front gate. Credit: Betsy J. Green

Carrillo Recreation Center connection

The Olivers sold the home in the mid-1920s, and a series of families owned the home until the 1930s, when it passed into the hands of Bertha Geneva Rice, a single woman. She was the director of the Carrillo Recreation Center. Rice was also involved with a number of local organizations, such as the Motor Corps during World War I. The local paper wrote, "Whenever it has been necessary to move patients to the emergency hospital... to carry food and other supplies for the sick, or any of the other services needed, Miss Bertha Rice and her corps have been on the spot." Rice was also the director of the Western Out-of-Doors Conservation League, she was one of the founders of the children's parade *El Desfile de los Niños*, and was president of the St. Cecilia Club for many years.

With her in the home was another single woman named Vesper Wallace Bell, who also worked at the Recreation Center. When Rice died in 1941, Bell inherited/bought the home. She lived here until 1975 - about 40 years. Bell, nicknamed Wally, had been an ambulance driver in France during World War I!

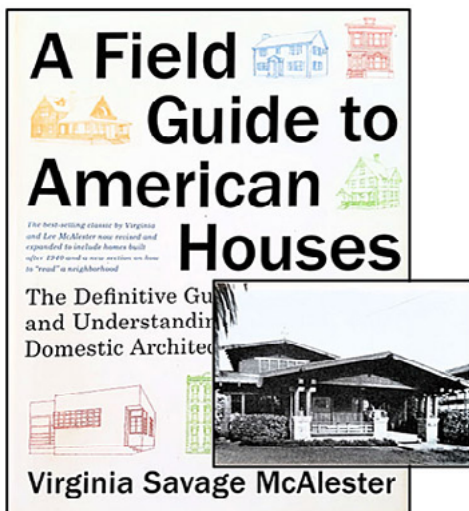
The Library of Congress website describes the work of the women ambulance drivers: "These are the noble women who did work which would tire any man, they managed, repaired and drove any kind of automobile through the streets of Paris day and night during the war. In the inky nights of Paris, they plowed through the streets at all hours, never stopping. They were highly praised for their courage by all who had to do with them." In 1975, Bell sold the home to Charles J. Mistretta and moved to Casa Dorinda, an organization which she had helped establish.

Joanne and Ed Northup bought the home in 2007. They like the home's distinctive Greene & Greene style, and also enjoy its walkable location.



The home's longest owner was an ambulance driver in France during World War I. Credit: Library of Congress

Please do not disturb the residents of 1920 Laguna Street. This article originally appeared in the *Santa Barbara Independent*.



The 1920 Laguna Street home appears in this authoritative guide to housing styles. Credit: Betsy J. Green



WHAT'S THE HISTORY OF YOUR HOUSE? Betsy is always looking for older homes (1920s or earlier) in central Santa Barbara for her **GREAT HOUSE DETECTIVE** column. Get in touch with her through the contact page of her website – betsyjgreen.com

Was Medad Curtis a Shaker?

By Nancy Loe



Shakers dancing near Lebanon, New York.

RESEARCHING MEDAD CURTIS (1740-1817) took me down some interesting new paths. Some sources said my husband's 4th-great-grandfather Medad was a Shaker. Others said he was the only non-Shaker ever buried in a Shaker cemetery, as thanks for saving the life of Shaker founder Mother Ann Lee. Was any of this true?

Along the way, I discovered a Revolutionary War turncoat, a bankrupt, and a counterfeiter, but those are stories for another day.

Finding Medad Curtis

I first discovered Medad Curtis in Rose Mary Goodwin's *A Family Named Curtis*, a privately printed family history.¹ Few sources or citations were provided, so I set out to see if Goodwin's information was correct. And it was not. Goodwin had conflated a second Medad Curtis living in the area with the Medad I was interested in.

I found Medad's baptism² in Woodbury, Litchfield, Connecticut Colony, British America, on 14 April 1740. The eighth of 11 known children of Captain Allyn Curtis and Ruth Torrington, Medad was also part of the fifth generation of Curtises in Connecticut.³

About 1760, Medad married his first wife, Welthy (Goodrich?).⁴ They were living in Canaan, Litchfield, Connecticut, when their sons Seth (1761) and Alanthus (1765) were born. About 1766, Medad married his second wife, Hannah (?), and had another son, Josiah,⁵ the following year, also in Canaan.

According to Harlow Curtis's 1938 article in *The American Genealogist*,⁶ Medad and his brother John,

together with their families, moved north to Great Barrington, Berkshire, Massachusetts, in 1776. There, in 1779, Medad married⁷ his third and final wife, Dinah Tracy, née Brigham, who in 1780 bore him a son, John, my husband's 3rd-great-grandfather.

Was Medad a Shaker?

Dinah must have been the most patient and understanding of Medad's three wives. Just four years after they married and when their son was about two years old, Medad did indeed join the United Society of Believers in Christ's Second Appearing. There is no record of Dinah Curtis joining the sect.

A Quaker English textile worker named Ann Lee founded the Shaker sect. Guided by visions and

signs from God, she and eight followers came to America in 1774 to spread her gospel.

More commonly known as the Shakers, Believers lived a celibate and communal lifestyle, valuing simple living, pacifism, and equality of the sexes, while crafting beautiful and still-prized furniture and buildings. The name Shaker evolved from the insult "Shaking Quakers," which mocked the sect's dancing as a form of worship.⁸

Shakers were often reviled for their enthusiastic worship, communal living, and refusal to pledge allegiance to any government. At their peak in the mid-19th century, the Shakers had about 6,000 followers in 19 communities.

"...that devil of a Medad"

In Clara Endicott's 1913 book, *Gleanings from Old Shaker Journals*, I found this passage:

On Monday evening, September 1 [1783], Mother [Ann] and the Elders, with a considerable number of brethren and sisters, left Jabez Spencer's to return to New Lebanon [New York]. ...

Thus they proceeded in a very joyful manner. Mother would often speak and say, 'Brethren, be comfortable. Brethren, be joyful.' [They] replied, 'We will, Mother.' ... Thus they proceeded, and at length they arrived at Isaac Harlow's in New Lebanon, eight miles from Spencer's. Here they stopped for the night and put out their horses.

After gathering into the house they again went forth in the worship of God with great zeal and powerful operations of various kinds...

Toward daylight the people retired to rest, but Mother and two young sisters (Hannah Kendall and Lucy Wood), with the Elders, went on about one mile further to George Darrow's, the place where the meeting-house in New Lebanon now stands. Scarcely had the day begun to dawn when a mob began to collect, and soon after surrounded the house where Mother was, and a terrible scene of persecution ensued.

...The Believers collected as fast as the mob did and went into the house, which was soon nearly filled up.... The mob commenced their acts of violence by attempting to force a passage into all the doors at once.

The brethren who had the charge of the house forbid their entrance, and again urged the unlawfulness of such proceedings, but in vain; their conduct was like that of ravenous wolves among harmless sheep.

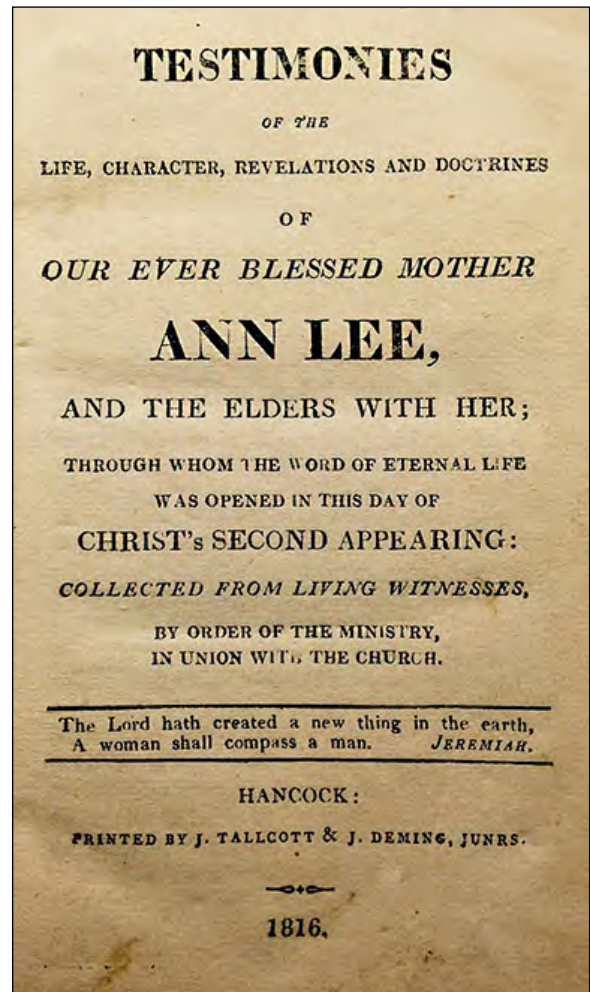
...After a considerable struggle, they succeeded in tearing down the ceiling of the room, seized Mother by her feet and dragged her in a shameful manner, through the parlor and kitchen, to the door. Elijah Harlow had made ready Mother's carriage before the action commenced and sat in it before the door, where he had a fair view of the scene. Mother was pitched headlong into her carriage.

...In this manner they proceeded about sixty rods further, when they came to a narrow bridge across a small rivulet, upon the side of a steep hill which formed a dangerous precipice.

Here the inhuman wretches attempted to upset the carriage, but were prevented by Medad Curtis, who at that instant saved the chair. But in the struggle, Thomas Law, who was the most active in the business [of attack], fell down the precipice. Law was afterwards heard to say, 'I should have finished the old woman if it had not been for that devil of a Medad.'⁹

Shaker Archives

It was time to find some primary sources about Medad. I started with the Hancock Shaker Village in



The Testimonies of the Life Character Revelations and Doctrines of Our Ever Blessed Mother Ann Lee and the Elders with Her.

Berkshire County, Mass., since I knew he had once lived in that county.

The Hancock Shaker Village historic site has a wonderful website offering a database of Believers compiled from primary and secondary sources.¹⁰ Medad was included in the database, but the entry was sparse. When I contacted the Hancock Shaker Village Museum and Library, volunteers were eager to dig into their archives and update their information about Medad.

At their request, I sent them the secondary sources I'd found and they sent me four more. I learned that most published Shaker histories are based on "the Testimonies." A WorldCat search gave me the full title¹¹ and the Shaker Museum an explanation of this resource:

"The Testimonies gathered and recorded the recollections of Believers, those 'eye and ear Witnesses' who

The Families in Hancock - Ed John Hambley

Names	No	Ages ...	Deaths
John Deming Ed	1	born April 15 th 1748 -	
John Patten	2	July 26 - 1759 -	
Josiah March	3	October 11 th 1721 - 01 Died Sept 17 th 1806 -	
Jonathan Burdick	4	April 1 st 1730 - 01 Died Sept 13 th 1806 -	
Ephraim Welch	5	April 18 - 1744 - 01 Deceased February 2 - 1818	
Medad Curtis	6	April 14 th 1741 - 01 Deceased May 20 - 1817	
Amos Hathorn	7	January 25 - 1737 - 01 Deceased July 24 - 1817	
Shadrach Hurlbert	8	May 10 - 1759 -	
Josiah Hurlings	9	Sept 24 th 1772 -	
William Deming	10	October 16 th 1779 -	
Simon Hubbert	11	September 29 - 1781 -	
Luther Cogswell	12	July 25 - 1754 -	
Justin Brewster	13	January - 1767 -	Deceased March 7 th 1815

Curtis Medad death.

had known Mother Ann and the first elders...[The published work] is filled with stories that made it possible to draw those who never had a chance to know Mother into a personal connection with her and the first leaders of the Church, as well as strengthen the memories of those who did."¹²

A volunteer confirmed that "Medad Curtis became a Shaker residing in the Second Family of the Hancock Shakers, and thus buried in the Hancock Cemetery as a Shaker." Upon further contact, the volunteer found another entry for Medad, "who saved Mother Ann's life before joining the Shakers. Res[ided with] John Deming Family, Hancock, 1803. Died at Hancock Second Family, 1817.05.20, age 76."¹³

Shaker "families" were organized with "elders and elders, deacons and deaconesses, and trustees, overseen by the Ministry.... Each family consisted of approximately one hundred Believers, and was made up of a dwelling, workshops and barns. The Hancock Shaker community included the Church, Second, East, West, North and South families. All families would gather together on Sundays at the Church family's Meetinghouse for worship."¹⁴

When I asked if there were primary sources, the volunteer said that the Testimonies are primary sources, published in book form. When I pressed a bit, they found the image seen on page 7, confirming Medad's Shaker family, death, and burial.¹⁵

Proof at last that Medad joined the Shaker community at Hancock about 1783 and was buried at the Village cemetery there at his death in 1817. Searching for Medad Curtis the Shaker is now happily resolved, but I'm still interested in other sources documenting Medad's lively life.

Grateful thanks to the women who volunteer at the Hancock Shaker Village Library and Archives for their help, to the Curtis/Curtiss Family Society, and to Dinah Brigham Tracy Curtis for having a son with Medad Curtis, before he took up a celibate religious life.



Nancy earned double master's in library science and history at Catholic University of America in Washington, DC, where she interned at the Smithsonian. In 2010 she retired as Head of Special Collections and Archives and Assistant Dean of Collections at Cal Poly. She now works as a genealogy speaker, writer, and researcher.

ENDNOTES

1. I snuck out of a conference at the Wisconsin Historical Society to find Curtis lineage books in their wonderful Library and Archives. Rose Mary Goodwin, *A Family Named Curtis: Descendants of Thomas Curtis of Wethersfield, CT, 1598-1982*, [Sunland, Calif.]: R.M. Goodwin, 1983.
2. *Ancestry.com*. Connecticut, U.S., Church Record Abstracts, 1630-1920 [database on-line]. Provo, UT, USA: 2013. <https://bit.ly/3svQITd>, accessed 18 Apr 2021.
3. Thomas Curtis and his descendants helped establish Wethersfield, the first English community in the Connecticut Colony. Medad's marriage to Dinah Brigham was also confirmed, along with the two others, via Curtis/Curtiss Family Society. Their massive surname database offers 194,000+ Curtises and their spouses, with sources and citations available Curtis Society members. Surname societies, in my experience, are seldom as well-managed as the Curtis group.
4. Yes, my husband asks me regularly why he doesn't have a Welthy wife.
5. *Ancestry.com*. Connecticut, U.S., Town Birth Records, pre-1870 (Barbour Collection) [database on-line]. Provo, UT, USA: *Ancestry.com* Operations Inc, 2006. <https://bit.ly/3mWSAxH>, accessed 18 Apr 2021.
6. Harlow D. Curtis, "Good John Curtis Who Fought on Both Sides in the Revolution," Jul 1938. *The American Genealogist*, 15 (Jul 1938): 64. "Good John," Medad's brother was the Patriot-turned-Tory, who fled for his life to Canada.
7. *Ancestry.com*. Massachusetts, U.S., Town and Vital Records, 1620-1988 [database on-line]. Provo, UT, USA: *Ancestry.com* Operations, Inc., 2011, <https://bit.ly/3gfP05k>, accessed 18 Apr 2021.
8. For more about Shakers using dance to worship, see Elizabeth Freeman, "The Rhythms of Shaker Dance Marked the Shakers as 'Other,'" *JSTOR Daily*, 21 Aug 2019, <https://daily.jstor.org/the-rhythms-of-shaker-dance-marked-the-shakers-as-other> accessed 18 Apr 2021.
9. Clara Endicott Sears, *Gleanings from Old Shaker Journals* (Boston and New York: Houghton Mifflin, 1916, pp. 133-140.
10. HSV Admin, "Searchable Hancock Database," Hancock Shaker Village, <https://hancockshakervillage.org/shakers/shakers-hancock/hancock-shaker-list>, accessed 18 Apr 2021.
11. *Shakers, The Testimonies of the Life, Character Revelations and Doctrines of Our Ever Blessed Mother Ann Lee and the Elders with Her, through Whom the Word of Eternal Life was Opened on this Day of Christ's Second Appearing: Collected from Living Witnesses, by Order of the Ministry, in Union with the Church, Hancock [Mass.]: Printed by J. Tallcott & J. Deming, Junrs., 1816.*
12. *The Testimonies of the Life, Character Revelations and Doctrines of Our Ever Blessed Mother Ann Lee. . .*, Shaker Museum webpage, <https://bit.ly/3qsRKHw>, accessed 18 Apr 2021.
13. Magda Gabor-Hotchkiss, email messages to author, 6 Nov-13 Dec 2016.
14. "Government," Hancock Shaker Village, <https://hancockshakervillage.org/shakers/shaker-government>, accessed 18 Apr 2021.
15. "The Families in Hancock -- Eld. John's Family," Hancock Shaker Village Museum and Library, undated mss. The birthdate for Medad in this record is a year later than the date found in other records.

THE DISCOVERY— My Mother Never Told Me

By Marj Friestad

MY MOTHER, Arline Southwick Pierce, had been happy to receive a relatively plain but beautiful cherry chest of drawers. She said it was an inheritance from a distant relative and pointed out the large “R” painted on the back. I was young enough not to be much interested in a chest of drawers in our dining room. Also, there was a handmade quilt in the cedar chest up in the garage, each piece carefully stitched together with different embroidery stiches and a few velvet pieces that had small flowers painted on them that Mother never saw used and thought it might have been a wedding present for her grandparents. What was the mystery behind those items?

I had never heard the name Marcus Russell until the “genealogy bug” bit me and I discovered he was my mother’s great-grandfather and my 2nd-great-grandfather. Going page by page through *The History of Walworth County* by A.S. Beckwith, I found that Marcus Russell had a sister, Emmeline, who wrote about the family history.

Marcus and Emeline Russell were born in Warrensville, Ohio, to Elijah and Lydia Hyde Russell (my 3rd-great-grandparents): Marcus in 1815, Emeline in 1819. Elijah and Lydia had moved to Ohio from Rodman, New York, where they had been members of the Baptist Church. Emeline wrote that her parents had been involved in forming a SHAKER COLONY! I had never been told of my Shaker background, so I had a lot to learn about them. I have always especially liked the Shaker hymn, *Lord of the Dance*.

At the UCSB Library I found more information that had the names of some of my family and the development of the Shaker Colony they were involved with.

How did my ancestors become a part of the communist* Shaker colony? It seems that Elijah’s brother,



Ralph Russell, was interested in the Shaker movement, and late in 1821 visited a Shaker settlement called Union Village at Lebanon, Ohio. As he neared home on his return trip, Ralph had a vision. “I saw a strong, clear ray of light proceeding from the northwest, in a perfectly straight horizontal line until it reached a spot near my log cabin. Then it arose in a strong erect column and became a beautiful tree.” When Ralph told his wife and brothers of what he had seen at Union Village, they agreed to establish a Shaker colony. They founded the North Union Shaker Village and the first meeting was held in the home of Elijah Russell in 1828.

The Shaker movement was derived from Quakerism: they pooled their belongings, practiced celibacy and pacificism, dressed plainly, shunned earthly pleasures, and worked hard. “Life was the trial and death was the victory.” They depended on agriculture, invented the flat broom, circular saw, and the clothespin. Medical advancements included skin ointments, plasters, lotions, and liniments, and the development of potassium iodide. Women Take Note: “The Shaker Hair Restorative” - a color tint for gray hair was one of their inventions. Farming accomplishments were improved livestock breeds, seeds, fruit trees, and vines. Their carpentry achievements were superior as were other crafts.¹

The Shaker worship services, where the men sat on one side of the room facing the women on the other side, consisted of actions described as singing, dancing, falling, jerking, and barking. Singing and dancing was a happy exercise sometimes causing the rise of solemn praises and exaltations. I found the following humorous description of them:

“Strange sounds resembling that of the barking of a dog would be uttered at a jerk. It got its name from an old Presbyterian preacher who had gone to the woods for private devotion and was violently seized with the jerks. Standing near a tall tree, he grasped hold of it to avoid falling as his head jerked back and forth and he uttered the strange barks. Some wag discovered him in this position and reported that he had ‘found the old preacher barking up a tree.’”²



The Mill Family House at the North Union Settlement in Ohio, source National Park Service

The Shaker's doors were open to anyone who wished to become a part of the colony and they often had what were called "Winter People" join them and then move on in the springtime. Teenagers who did not become "strong in the faith" were allowed to move out of the community if they so wished. Thus my 2nd great-grandfather, Marcus Russell and his sister Emeline, decided not to live the Shaker life and in 1838 moved to Walworth County, Wisconsin. Their parents stayed at North Union. In 1844, Marcus married Rebecca Potter. His sister Emeline married Cyrus Church in 1843.

If these two young people had not left the Shaker community, I realize - I would not be here!

The North Union Shaker Village community at its peak had 300 members and declined after the Civil War and was dissolved by 1888.

The chest of drawers my mother had was constructed by Ralph Russell, uncle of Marcus, in the carpentry shop at North Union Shaker Village and the quilt was likely a wedding gift from the Shaker community to Marcus and Rebecca (Potter) Russell.

My parents and Jim and I inherited some of the colony traits as we had a somewhat open-door policy at our homes. We never knew how many would be at dinner or whom the kids would ask us to take in for a year or so.

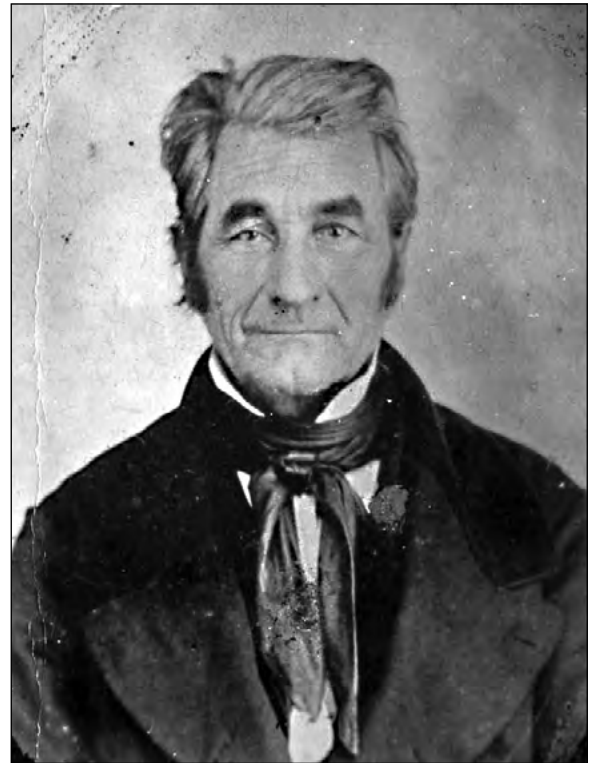
Note * At one time the term communistic was used to describe what are now referred to as Utopian communities. The original title of Charles Nordhoff's 1875 in-depth research into these various communities was *The Communistic Societies of the United States*. Due to the negative connotation the word communism took on, the title was later changed to *American Utopias*...

1. *Cleveland: The Best Kept Secret* by George E. Condon.

2. *The Valley of God's Pleasure*, p. 181, in *Cleveland: The Best Kept Secret* by George E. Condon.



This is the type of chest my mother had.



Ralph Russell. Courtesy of the Shaker Historical Society



North Union Shaker Village site, USNPS



Marj Friestad, daughter of a teacher and head librarian in a small town in Wisconsin, followed her mother's example, teaching and loving the library, especially doing research. After retiring from teaching, she started going to Salt Lake with the SBCGS group, helping in the society library and volunteering in the local LDS library. She served as vice-president of membership and programs back when there were about 300 members and was involved with society friends getting our wonderful library equipped. She is presently involved with the group digitizing the periodicals and serves on the book angels committee.

A Wonderful Immigrant from Italy

By Marianne Corradi

MY INTEREST IN GENEALOGY had been sparked before my husband, Jim Corradi, and I came to Santa Barbara from Summit, New Jersey, in 1980. I had become curious about the various relationships that were evident in my husband's family. Jim's father, Adolpho Corradi, and mother, Elisa Sisti, were closely related before they were married; Tony Resca, who had married Jim's sister, Alice Corradi, was somehow related to the Corradi family; Jim's Aunt Esterina (who was also born a Corradi) had married Adolpho's brother, Jack Corradi; Jim's Aunt Gina Corradi had married Eligio Dagradi, and there were several Sisti and Dapero families closely involved.

Solving this particular puzzle became important to me, so I joined the Santa Barbara County Genealogical Society and took Adult Education genealogy classes. With their encouragement, I interviewed four 80-year-old Corradi female relatives who lived in our former home town of Summit. Their collective memory was incredible - they knew everyone's name, when they



Village of Zavattarello, Italy

were born and married, and how many children they had - both here and in Italy - and they all corroborated each other's information, photos and stories. That got me started.

I questioned all of the other immediate family members and checked all local sources, but I found that there was almost no documentation available to verify most of the stories and the data that I had collected here in America. Fortunately, Jim and I were able to go Italy several times to visit family and I was happy to collect some information there on the rest of the family history.

Old traditional Corradi stories say that the earliest known Corradi family came before 1600 from Switzerland to Zavattarello, which is above Genoa in Northern Italy, in the mountainous farming area of Lombardia.

The only early family history documentation that I found was in the church and municipal papers in Zavattarello. The early records of St. Rocco's Church are merely handwritten Latin entries in several ledgers. There was no way to reproduce any of them, except to hand-copy them, which I did. And I was able to receive photocopies of the individual Citizen Record Cards which were kept through many years in the Municipal Building of the town. That was all that was available after the devastating toll that World War II took on Zavattarello.

The earliest Corradi record, in a tiny church ledger written in Latin, was that of Giovanni Corradi who was born there in 1655. From Giovanni I have a direct lineage record down through the years to Felice Cesare Maria Corradi (b.1811) and then down to Felice's great-grandson, who was my husband's father, Adolpho Corradi, who was born in 1895.

It appears that Felice Cesare Maria Corradi's brother was the grandfather of Esterina Corradi, the wife of

N. del corrispondente foglio di famiglia 312 Modello B.
(per i Comuni che adottano la collocazione dei fogli secondo una numerazione progressiva, art. 5 lettera c).

SCHEDA INDIVIDUALE

Cognome *Corradi*
 Nome *Adolfo*
 Sesso: *maschile*
 figlio di *Fortunato*
 e di *Dapero Cesarina*
 nato a *Zavattarello*
 il *10* *7* *1895* (N. S. P. I. S. I.)
 stato civile *ubile*

DATA della 1 ^a iscrizione	PROVENIENZA	N. della posizione relativa all'iscrizione

Abitazioni:

1 ^a	6 ^a
2 ^a	7 ^a
3 ^a	8 ^a
4 ^a	9 ^a
5 ^a	10 ^a

* Numero, parte e serie dell'atto di nascita.

Citizen Record Card of Adolpho Corradi



Fortunato Corradi and Adelaide Cesarina Dapero

Jim's uncle, Jack Corradi. Felice Cesare Maria Corradi's grandson, Luigi Guisepppe Fortunato Corradi (b.1872) married Maria Adelaide Cesarina Dapero (b.1874), and Felice Cesare Maria Corradi's granddaughter, Carmelina Corradi (b.1880), married Cesare Dapero (b.1880). Cesare Dapero's sister, Enrichetta Dapero (b.1868), was the mother of Jim's mother, Elisa Sisti Corradi (b.1895); Tony Resca, who married Jim's sister, Alice Corra-



Adolpho's younger brother, Jack and Esther Corradi

di, had an aunt who married Giovanni Corradi, who was a brother of Jim's father, Adolpho Corradi, and Jack Corradi and Gina Corradi Dagradi were Adolpho's brother and sister.

The other amazing fact is that Cesar and Carmelina Dapero, Adolpho and Elisa Corradi, Tony and Alice Corradi Resca, Jack and Esterina Corradi-Corradi, and Gina Corradi and Eligio Dagradi all lived on Ashwood Avenue in Summit, New Jersey during the 23 years that I lived in Summit before coming to California.

Adolpho Corradi was the eldest son of Fortunato Corradi and Cesarina Dapero. He went to school through the fourth grade and then he joined his father and grandfather in the delivery business, using a horse and wagon to deliver goods between Zavattarello and Voghera, Italy. He came to America at age 18 in 1913 to live and work with his aunt Carmelina Corradi and her husband, Cesar Dapero. He was to send money back to Italy for the support of the rest of his large family, which he did for the rest of his life. After many years that included service in the Army in Italy during WW I, he returned to America in 1919 and worked with the Dapero family in their tree and landscape business. Later he started his own business (A. Corradi Landscaping) which became A. Corradi and Son, Inc. after my husband, Jim, graduated from college.



Gina Corradi Dagradi
Adolpho's sister



Dapero Family. Adolpho lived with them when he came to America and lived nearby after his marriage



Elisa Sisti and Adolpho Corradi,
my husband Jim's parents

Adolpho had proposed to his cousin, Elisa Sisti, in Italy before he came back to America. They were married in 1923 at St. Teresa's Church in Summit, New Jersey, and lived with the Dapero family until they built their own house

three doors down the street, where they

lived for the rest of their lives. They eventually had two children: Jim and his sister, Alice (Resca), and six grandchildren whom they knew and loved.

This wonderful, basically illiterate man, who spoke no English when he arrived, died at the age of 82 in 1978. He had worked so hard and was so successful, eventually admired by all as he became active in his community and as a special friend to all new immigrant Italians—especially during the Depression. He sent his two children through college and built a lovely four-bedroom house with a nice office, on a large piece of land which had garages and room for other landscape tools and materials. He owned one large plant nursery nearby and another very large one about five blocks away. Adolpho and Elisa had a home at the New Jersey Shore, went to Florida every winter for years, and made frequent trips to Italy to visit family.

Home in New Jersey
where Jim grew up



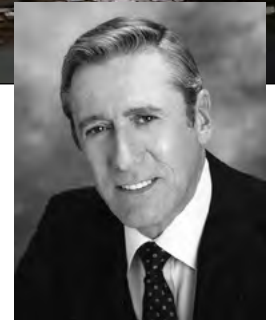
This is a wonderful loving story of a hard-working immigrant who came to America and lived to enjoy its freedoms and opportunity.

All of this information came from my book *The Corradi Family* that is in our Santa Barbara County Sahyun Library. Call Number: 929.2 CORRADI COR

Marianne's father was career Army, so the family moved frequently. After college she kept traveling as an airline stewardess. She and husband Jim had four great kids, who have produced grand and great-grand kids. She has been a volunteer/member of the Assistance League of SB for almost 40 years – and she loves Santa Barbara. She joined SBCGS in the early 1980s, took every genealogy class she could. After many years of "passionate research," her efforts resulted in three family history books which are presently in our Santa Barbara Sahyun Library. They are: The Corradi Family, The Allens of Mobile and The D'Hauterive, Billaud and Allied Families of Louisiana.



Extended family taken at Adolpho's home in New Jersey, c. 1930



Jim Corradi,
Marianne's husband

Sara Ellen Poe —

Not your typical Spinster!

By Kate Lima

THE OXFORD ENGLISH DICTIONARY states, “In modern everyday English, the term ‘spinster’ cannot be used to mean simply ‘unmarried woman’; as such, it is a derogatory term, referring or alluding to a stereotype of an older woman who is unmarried, childless, prissy, and repressed.” Oh no, that is not my Aunt Ellen!

I’ve written about my 2nd-Great-grandmother Fannie Poe a couple of times for *Ancestors West*, and today I’ll write about her second daughter, Sara Ellen Poe. Sara remained unmarried, but “spinster” couldn’t possibly be used to describe her. According to my mother, she was too busy, and she was too much fun.

Sara Ellen Turpin Poe was born in Texas in 1866, right after the Civil War ended. Sometime before 1870 Sara, her mother Fannie, father William, and sister Serena moved to Santa Clara, California. Family lore has it that at some point Fannie and the girls were threatened by someone with a knife in the middle of the night, and they fled to Oregon sans father. Fannie moved to the Siletz Indian Reservation where she served as a teacher; Sara spent her young years there and also in Portland where most of the close family lived.

Fannie married James Poe in 1878 when Sara was 12; Poe adopted both Sara and Serena, 15. They all moved



Sara Ellen Poe in 1903 from University of Idaho yearbook

If the room could talk it might tell of some interesting, as well as exciting, events which took place within its walls. Miss Sara E. Poe, who taught in the University from its opening until December, 1902, when she resigned, has done more than any other one person in helping to make the Preparatory Department of the University what it is today. Every student who knew Miss Poe, either as a friend or teacher, will always hold a place in his mind and heart for her. To know her was to love her, and it is the desire of all that we may some day welcome her among us again.

Sara E Poe Yearbook kind words 1903

taught English and was the principal of the preparatory school.

The following year, while a teacher at the university, Sara was asked to serve as the private secretary to the commissioner of the Idaho Building at the Chicago World’s Fair; she was 27 years old. She was also given charge of the Ladies Columbian Exhibit, and she stayed the entire six months of the exhibit, May 1 through October 31, 1893. (Thank goodness she didn’t stay at H.H. Holmes’ “Murder Castle!”)

While at the Chicago World’s Fair, Sara undoubtedly took in many lectures, including some given by Christian Science practitioners. In September the Fair hosted the World’s Congress of Religions which brought together Hindus, Buddhists, Jains, Jews, Protestants, Catholics, Unitarians, and adherents of the Shinto and Zoroastrian traditions for the first time in modern history. The Christian Science Movement was well-represented and the lectures well attended; it’s possible that Sara first took the religion seriously at this time. Several thousand copies of Mary Baker Eddy’s writings and other pieces of literature were exhibited prominently. The religion was growing at a rapid rate, despite the derision of mainstream church goers.

At the end of the Fair Sara returned to Moscow. I am not sure whether she continued reading about Christian Science or if it took a back seat to other pursuits. She continued to teach at the university for nine years, then returned to Lewiston and entered politics. She



Sara from ca. 1926



Group photo, Sara is second from right, standing. Probably first graduating class from University of Idaho's Preparatory School, ca. 1900.

was elected the city treasurer in the spring of 1903 and served two terms, making her the first woman to be elected to head a city department.

In 1905 she moved once more to Portland where she worked as a Christian Science educator. She regularly wrote for the *Christian Science Journal*; her articles first appeared in print in 1903. She quietly lived out her days doing just what she loved. My Mom Dorothy and Grammy Louise visited her regularly from their home in Moscow, Idaho. Mom absolutely loved her Grand-aunt Sara. She told us how Sara was "a hoot 'n' a half." They went canoeing, they stayed at cabins in the woods, and had many adventurous times.

Sara never appeared as a stereotypical spinster. Most think of solitary, prudish and dour old ladies when that word comes up. It seems like most single women, though, don't fit that description. Sara Ellen Poe was loved by many, and she loved her work passionately. Sounds pretty good to me!

Kate Lima recently retired from UCSB, leaving the university after 28 years to enjoy her grandson, writing and genealogy.



Ode to the Spinster

*Where would Conservation be
If Goodall did not roam
If wifely duties filled her time
And children kept her home?*

*What if Joan of Arc the saint
When visions lit her brow
said "No, I can't, no war for me,
I must milk and feed the cow."*

*Imagine Austen, Dickinson,
Alcott, Bronte, Potter;
Behind a spinning wheel - no pen -
While nursing son and daughter:*

*Florence Nightingale, the brave,
The lady with the lamp,
Chose to help the soldiers
Rather than a husband scamp.*

*Elizabeth the monarch!
Addams, Nobel Peace Prize!
Mother Teresa, great and good,
She's now been canonized!*

*These women heard a louder call
And heeded it with passion,
They've been called lowly spinsters - Ach! -
I call them Inspiration.*

Written by Kitty Grundycart
Submitted by Kate Lima

Nils Mårtensson (1666-1755) and Sissa Nilsson (1675-1760)

Västerstad, Malmöhus County, Sweden *By Judy Sahn*

FELT A DEEP KINSHIP when I discovered Nils Mårtensson and his wife, Sissa Nilsson. I came to love and admire them as I translated their death records from Swedish to English and read about them. They are amongst my Swedish ancestors who are documented back to the 1600s. Nils and Sissa are ancestors on my mother's, Betty Oberg Sahn, Swedish grandfather's father's side. They are my 7th-great-grandparents. They grabbed my heart.

I first found their grandson Par Andersson (1744-1823) and his wife Karna Mickelsdotter (1752-1813) of Eslöv, Malmöhus, Sweden using DNA. More than 20 DNA matches have been confirmed for descendants from this couple. They reside in the United States, Canada, and Sweden. Par and Karna are my 5th-great-grandparents.

Using the church book records, I worked back to find Par's father, Anders Nilsson (1698-1752) who was my 6th-great-grandfather. Through him I found his father and mother, Nils and Sissa.

Reading through the Västerstad Parish Church book records from Malmöhus County, Sweden, I found the death records for Nils and Sissa. The records are the most descriptive and endearing death records I have found for my ancestors.

I loved that Nils was a cheerful hard-working man who lived until he was 89 years and 9 months and "lay not to bed more than a day before his death." Sissa lived to her 85th year, "a devout godly wife, lived in dignity with husband Nils for sixty years, a good progenitor." Knowing all of the hardships their descendants endured and survived, I found it remarkable for the time period in which they lived that they were married so many years and lived such long and productive lives.

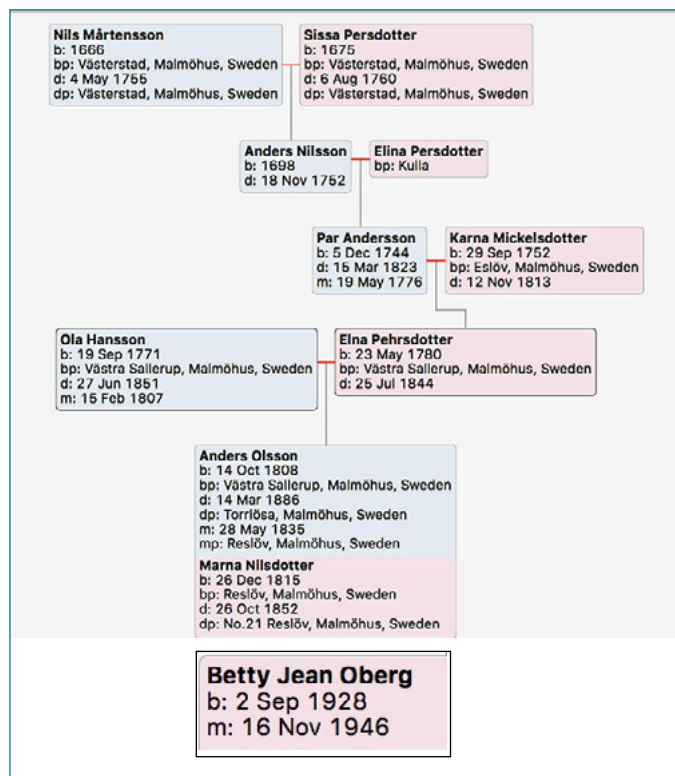
Using the death dates from Västerstad Parish records it is estimated that Nils Mårtensson was born in 1666, his wife Sissa Nilsson in 1675.

They would have been married in 1695 when he was 29 and she was 20.

It seems remarkable that they were married 60 years.



Ruins of Västerstad Parish Church copyright Ulf Mjörnmark used with permission.



Döde 1755.

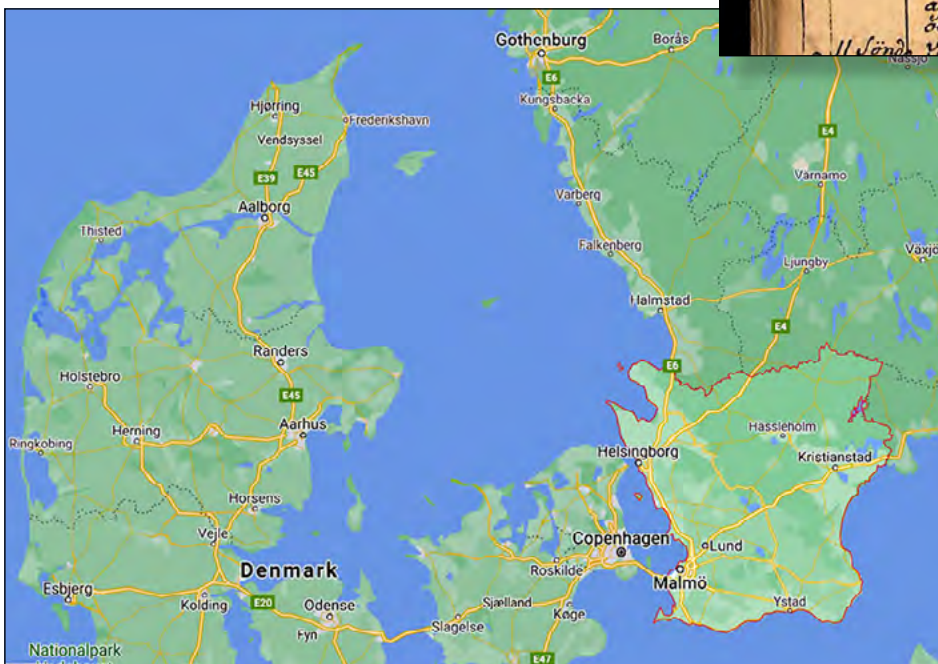
Be-grafs.	Namnet.	Byen.	Åldern.
			År. M. D.
17 Mart / Sönd. e. Påska.	Inhyses manen Måns Andersson.	Västerstad.	74 3
18 April 20. 4 Sön, dager efter	Inhyses hustru, Karna Pers dotter.	Västerstad.	71
19.	Per Anderssons barn Tuve.	Västerstad.	3 14
20. Påska.	Jons Tuvessons barn Pernilla. Gumastorp.		8 14
21. Maj.	Nils Anderssons barn Anders.	Västerstad.	5 18
22. Maj. 4. Christi Himmels färds dag.	Inhyses manen Nils Mårtens son. Låg till sängs mer än en dag för sin död, och hade aldrig varit sjuk. Hade levat ihop med sin hu- stru i 60 år. Var en flitig gudfruktig och nyttig man. Hans hustru död.	Västerstad.	89 9 -

Death Record Västerstad Parish Church Book
May 4, 1755, Christi Himmelsfärds dag, Ascension Day, hus-
band Nils Mårtensson of Västerstad 89 years 9 months "lay not
to bed more than a day before his death and had never been sick
before, had lived with his wife of 60 years He was a hard-working
godly and cheerful man."

Döde 1760.

Be-grafs.	Namnet.	Byen.	Åldern.
			År. M. D.
17 Mars.	Anders Olssons barn Per.	Väster- stad.	5
18 7. 1to Sön, dag.	Inhyses manen Lars Olsson.	Påarp.	48 1 14
19 20. 4dag, ska.	Jons Mårtenssons barn Per.	Högås.	4
20 Maj. 28. Söndag.	Olof Perssons barn Pålla.	Västerstad.	2 8
21 Jul. 16. 7 Sönd. e. Tref.	Jacob Nilssons barn Ella.	Västerstad.	1 15
22 20. e. Tref. Aug. 6. e. Tref.	Enkan Sissa Pers dott. Med sin man, Nils Mårtensson, som dödde 1755, hade hon levat i äktenskap i 60 år. Hon var en from och gudfruktig hustru, och en stammomöder för 50 Spolar, af hvilka 5 barn, 14 barnabarn, och 7 barnabarns barn nu lef- va.	Västerstad.	85

Death Record Västerstad Parish Church Book
August 6, 1760 10 Sunday e:Tref
Widow Sissa Persdotter of Västerstad 85 years, "lived
in dignity with her husband Nils Mårtensson who died
in 1755 for 60 years. She was a devout and godly wife
and a progenitor of five children, fourteen grandchil-
dren and seven great grandchildren."



Skåne County, formerly Malmöhus County, outlines the southern tip of Sweden
Nils and Sissa lived about a half an hour drive Northwest Lund.



Judy Sahl joined SBCGS in 2003. She is retired from a career in horticulture. Well equipped with a sense of curiosity, her family history has been a source of interest since childhood. In the 1990s, her genealogy research began in earnest with assistance from a family member. She published several family genealogy books and has made visits to the homes of ancestors in the US and Europe with her family. Her research continues, enhanced by using DNA matches with her Swedish, Swiss-German, French and English ancestors.

488 Years in Ahnsen

By Sharon Knickrehm Summer



IN THE YEAR 1533, my earliest known Knickrehm ancestor, Hans Knickereme, lived in the village of Ahnsen, Schaumburg-Lippe in northwestern Germany.

Originally settled by the Saxons in 650 AD, Ahnsen was mentioned in records for the first time in 1256 in a “deed of donation,” which apparently was a way to transfer property within an owner’s lifetime without any monetary consideration. In December of 2018, the village of Ahnsen had a population of 1,028 people in an area of 2.1 square miles. It has water, fertile mineral-rich soil, and plenty of flat terrain for growing crops. Though small, Ahnsen is charming, clean, with beautiful views, and is near the town of Bückeberg.

My earliest known ancestor Hans Knickereme (Knickrehm was spelled various ways before spelling was standardized) lived in house number 11 in Ahnsen from 1533 until 1581. Hans and two other very early Knickrehms are listed in a 2006 book called *Chronik des Dorfes Ahnsen* by Hermann Eggers, which indicates the home ownership of the oldest Ahnsen residences. The author wrote that the book details the history of “farm ownership in Ahnsen to provide genealogists with an aid that enables them to go beyond the church records.” I found his book posted on a website for the village of Ahnsen, district of Schaumburg, Lower Saxony, Germany. I find it impressive that documentation could be found for our family and others from such a long time ago.

The book also lists a Johann Knickereme who lived in house number 9 in Ahnsen from 1547 to 1599, when the house was taken over by Cordt Knickerieme who remained there until 1638. Then, in house number 13, my direct line of Knickrehms is listed from 1727 to 1924. The three homes mentioned sit along the same road, backed by the fields of the village.

My brother, my son, and I were privileged to visit the area in August 2019 and January 2020. While there, after we learned the modern address for each home, we drove along that road, stopping to get out of the car to absorb the view of these homes’ locations. Beautiful brick homes sit there now. It was quietly exciting

Burials Church records Meerbeck

Mar. 14, 1734	Tönnies Knickreime, Niedernwöhren, 82 ½ years old
Jan. 01, 1737	Maria Knickreime, widow Köster, Niedernwöhren, 65 years old
Jun. 20, 1745	Engel Elisabeth Knickreime, Johann Henrich Sparkuhles wife, Niedernwöhren, 56 years old
Feb. 10, 1760	Harm Tönnies Knickreime, Niedernwöhren, 69 years old
Apr. 10, 1768	Ilse Marie Knickreime, Hans Henr. Sennes wife, Nordsehl, 64 years old
Apr. 19, 1782	Christine, widow Knickreim, Kuckshagen, 81 years old
Oct. 07, 1787	Margretha Elisabeth Knickreim, Joh. Heinrich Frickes wife, Niedernwöhren, 66 years old

“Burial record to Tönnies Knickreiem”

to stand outside house number 13 where my 2nd-Great-grandfather, Carl Heinrich Christian Knickrehm, was born.

In early times, small villages such as Ahnsen used the custom of numbering all buildings in the village sequentially, according to their date of construction and independent of the street they were on. However, this scheme was phased out in the 1920s because it made it hard to find a building by its address.

I find it quite astounding to understand that those three houses were lived in by successive generations of our family for nearly 400 years! Our family lived in Ahnsen at the time of the coronation of Ferdinand II in Frankfurt am Main as the Holy Roman Emperor in 1619. We were peasants then who survived the disastrous Thirty Years War which lasted until 1648. Then in the 1840s, my 2nd-Great-grandfather, Carl Knickrehm, moved not far from his childhood home in house number 13 to live on three large farms in succession making shoes. He and his family finally emigrated to America in 1871.

In addition to the Knickrehms listed in *Chronik des Dorfes Ahnsen*, our oldest direct-line ancestor for which we have multiple original documents was Tönnies Knickreim, 1651-1734. He lived to age 82 1/2, according to a document found by archivist Margarete Sturm-Heumann. His farm was not far from Ahnsen, in the village of Niedernwöhren in Schaumburg-Lippe.

In 1681, Tönnies was a Brinksitzer, meaning he and his family lived in a small cottage that he did not own but could pass down to an oldest son or only child. The

cottage had a garden for growing vegetables to feed his family. He had to spend a portion of his time working on the farm of the manor lord along with tending his own small farm. The arrows on the 1750 map of Niedernwöhren show number 30, where we were told that Tönnies Knickrehm had his home and farm.

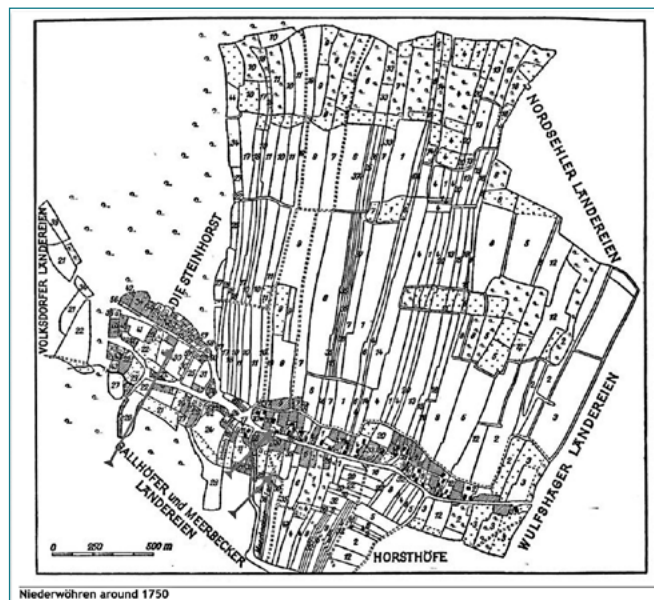
Tönnies married Anna Maria Jördening of house number 20 in Niedernwöhren, on June 23, 1681, posting his marriage banns in the neighboring village of Meerbeck. Tönnies and Anna Maria raised seven children between 1684 and 1704.

I descend from their fifth son, Hans Heinrich Knickrehm, who was born December 15, 1698. Hans Heinrich

Tönnies Knickreim von Niedernwöhren Nr. 7		? [14. März 1734, 82 1/2 J.	
oo 23. Jun. 1681 in Meerbeck			
Anna Maria Jördening, Niedernwöhren Nr. 20			
Kinder:			
-15. Aug. 1684	Sophia Elisabeth		
-14. Nov. 1686	Anna Maria	konf. 1698	
-06. Feb. 1689	Engel Elisabeth	konf. 1700	oo1718 Sparkuhle
1			
-23. März 1691	Herman Tonnies	?konf. 1705?	[10. Feb. 1760, 69 J.
-14. Dez. 1694	Hans Jürgen	konf. 1708	oo1726 Auhagen, Wwe Jördening, Stadth.
-15. Dez. 1698	Hans Heinrich	konf. 1711	oo1727 Dulsman, Ahnsen
-30. Mai 1704	Anna Margrete	?konf. 1717?	

"Children of Tönnies and Anna Knickrehm"

was not their oldest son and thus did not inherit Tönnies' farm. Instead, upon Hans' marriage to Anna Catharina Dulsemann on January 12, 1727, the newlyweds moved from Niedernwöhren to house number 13 in Ahnsen, a small home promised to Anna by her parents as she was their only child. Thus began our Knickrehm family's 197 years in house number 13. Even today, in 2021, members of our extended family of Knickrehms still live nearby, less than four miles from our old house. So, from 1533 to 2021 our Knickrehms have lived in Ahnsen or close by. That is 488 years. Our roots in Schaumburg go deep.



Map of Niedernwöhren in 1750 showing the site of the former home and farm of Tönnies Knickrehm at number 30"



"Tönnies Knickrehm's house in 2020"



"House Number 13 in 2019"

Cousins Corner

William Noack has found several cousins among our Society's members

JEAN FOSTER AND I are 9th cousins. Our common immigrant ancestor was John Richmond, who was in the English Civil War in the 1640s, and his brother was on the other side – one on the King's side and the other on Cromwell's – so our 10th great-grandfather's home was plundered by both sides. John Richmond, after accidentally killing his brother, left England, engaged in commercial trading between Ireland and Massachusetts Colony, and eventually became a founder of Taunton, Massachusetts.

Sharon Summer and I are 8th cousins. Our common immigrant ancestor was Daniel Brainard, born in Braintree, Essex Co., England in 1641 and brought to Hartford, Connecticut Colony when he was eight years old. When he was 22, he went into the wilderness, trees were felled, and he built his home in what would become Haddam. He is the ancestor of a large group of Brainard/Brainerd descendants all over the United States.

In addition, since I'm also descended from four or five people who came over on the Mayflower, including John Alden and Priscilla Mullens, it is likely that I am 10th-12th cousins with several other SBCGS members.

If you too are a Mayflower descendant, let William know!

Everyone is welcome to share their cousin discoveries.

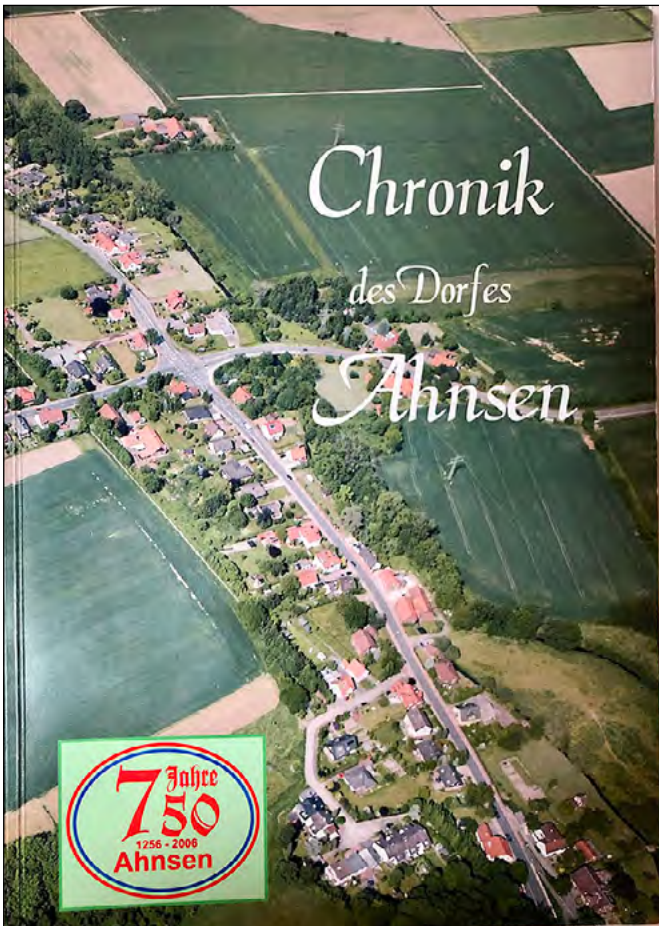
Send them along to me: antkap@cox.net



William and his master, Pan.

William Noack has been researching genealogy since 1964 when he was 12. He's a fifth-generation Californian, went to college in Germany and earned a BA in ancient history at Ambassador in Pasadena. He's a book collector, owned a bookstore for five years, and still has a personal collection of about 45,000 books. He has been an avid contra dancer for over 30 years, and has been president of the Santa Barbara group for the last eight years. For the last four years he has been president of Channel Islands Mensa, the chapter for Santa Barbara, S.L.O., and Ventura counties. He is currently Library Facilities Manager and is now leading the German Breakout Room.

Editors Note: He also adores cats!



Margarete Sturm-Heumann, *Die Eheverordnungen des Amtes Stadthagen*, 2007, # 3570 on page 142, #2172, marriage contract for Tönnies Knickreim.

Chronik des Dorfes des Ahnsen by : <https://www.ahnsen-schaumburg.de/content/ahnsen-gestern-und-heute/>



Sharon Knickrehm Summer is a member of the Santa Barbara Genealogical Society and greatly enjoys researching her family history. She has found a wealth of information about her father's, the Knickrehm side of the family. She continues to be excited at discovering more about her ancestors and sharing it with others.

The Social Butterfly Spinster

By Audra Johnson

THE TERM SPINSTER conjures images of the lonely “cat lady,” an “old maid” or the strict “schoolmarm.” My Great-grand-aunt Lena was the classic “schoolmarm” as we called her. She was unmarried, had no children, was a teacher for 40 years and lived with her parents until she was 54 years old. As a child, I spent part of my summers visiting my grandparents and every week we would call on Lena at the nursing home. She always seemed happy to see us, but within minutes she would ask when we’d be leaving. Our visits often felt like an intrusion. After researching Lena, I realized my perception of her was tainted by the family’s judgements and lore instead of the facts. It turns out Lena lived a life too busy for cats or perhaps a partner.



Lena Anna Geigel

Lena Geigel was born 29 April 1889, in Renwick, Iowa, to Henry and Sibilla Geigel. Henry and Sibilla were both children of immigrant Swiss farmers. An unmarried childless woman in the late 1800s, was not the norm; she was often considered persnickety, strict, stuffy and maybe a little mean. For genealogists, documenting the life of women with no marriage license or children is often fruitless.

Lena was the third child of four. Her only brother, Willie, was born in 1886 and died at about eight years of scarlet fever. Her big sister Dorothea, or Dora as she was called, was born in 1887. Dora married at nineteen and had seven children. Lena’s little sister, Alma, was born in 1897. She also married at 19 and died at age 39 with no children. Lena’s family lived on a farm in the northwest corner of Humboldt County, Iowa, where many Swiss farmers had settled. Close family members lived nearby. Lena’s uncle, Frank Geigel, and her maternal grandparents, the Baumgartners all owned farms down the road. The family was remarkably close. Almost weekly the newspaper noted that the family was celebrating a holiday, throwing a dinner party, or attending a church event. Having a family farm with the only son deceased and two daughters married off at 19, Lena may have felt an obligation to her parents to remain with them, even with all that extended family around.

Lena was thin and of average height. She had dark brown hair always worn in an updo, either a bun or pinned in waves around her face. Her clothes were modest and simple. About the only new thing that changed about her over the years was the addition of glasses. Perhaps these simple choices in her appearance allowed her the freedom for her many activities.

Lena graduated from the Teacher’s College at Cedar Falls, now known as the University of Northern Iowa. She was the only one in her family to attend college. It is possible that Lena never wanted to marry, choosing education and a career over matrimony. In 1910, at the age of 20, Lena was teaching English for the fifth and sixth grades in Vernon, Iowa. She would continue to teach junior high school in the surrounding communities for the next 40 years.

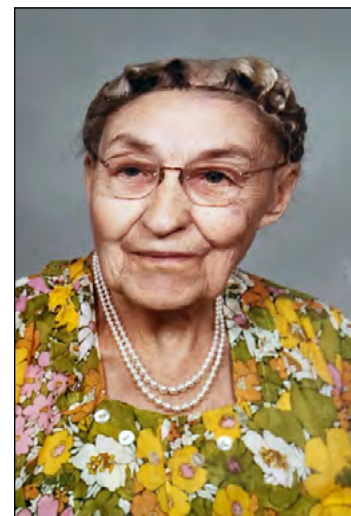
Around the same time Lena began teaching she entered a contest in the local paper to win an automobile. Lena was listed as a participant in “The Independent’s Big Popular Prize,” run by the *Humboldt Independent* newspaper. It was a month-long women’s only contest, single or married, to see who could sell or renew the most subscriptions of the paper. The grand prize was a \$650 Maxwell automobile. Winning an auto and being able to drive from the farm into town for work would have been quite the luxury, I’m sure. Lena did not make it to the last round. I would like to think she realized working for free for the newspaper wasn’t her style. Interestingly, my mother, Lena’s niece, remembers Lena never owned or drove a car. She walked everywhere or her friends drove her. But you can’t deny her gumption of wanting to be a single woman with her own car in 1910.

When not teaching, Lena's life centered around her church and various clubs. Beginning in 1931 Lena appeared in the local papers numerous times a year for the next 40 years; in 1958 alone an astonishing 127 times. Lena and her parents were active in the Evangelical United Brethren Church. Lena was the organist and sang in the choir. The family hosted visiting reverends and attended church conventions. They had so many reverends as friends that four of them presided over Henry's funeral. Lena led many church meetings and was the assistant superintendent for the youth groups and presented Bible lessons. Lena and her mother were members of the Flower Club and grew petunias and dwarf marigolds, often winning blue ribbons. Lena hosted or attended more dinner parties than I could count. She was a member of the Women's Club for almost 50 years, the Birthday Club, Bridge Club and of all things the Neighborhood Club.

In 1947, three years after her mother's death, Lena purchased her first home at the age of 54. Her 1914 teacher's salary for the year was listed as \$391.50. My mother visited this home as a child every Saturday after her piano lessons. It was a dark gray two-story home filled with what we would consider antiques today, but just seemed old fashioned to a young girl. Newspapers covered the furniture in an effort to keep it clean. The rules were: pick up the paper, place it in your lap and when you leave place the paper back on the chair. Of particular note, Lena had a birthday card filing system. She kept a box of index cards sorted by each month. During the first week of January, she would purchase a year's worth of birthday cards and fill up the box. This was clearly a Birthday Club organizational skill. My mother's visits as a child were short; "Lena was always off to the next thing," my mother said.

Luckily, Lena's "second act" as a local newspaper reporter and her extremely active social life in a small town left a heavily documented life, the antithesis of the mythical spinster. In the 1950s and 60s Lena began writing articles for three local newspapers: *The Humboldt Republic*, the *Eagle Grove Eagle* and the *Renwick Times*. She primarily covered events like weddings, the annual Flower Club Competition, church news, and Women's Club meetings. Her articles were clear, concise and stated just the facts. Kind of like Lena herself. Her coverage of a 140-guest wedding that she covered in 1950 was so meticulous that she included the names of the cake cutter, the guest book attendant and who was on dish duty. I was not surprised to read how each bouquet, corsage and centerpiece was written about in detail. Her description of the bride was beautiful: "the bride...wore a white satin hoop-skirted gown, fashioned with a cathedral train. The gown featured a Chantilly lace yoke, trimmed with imported beading, and long matching lace sleeves pointed at the wrists. Her only jewelry was a strand of pearls, a gift from the bridegroom. She carried a bouquet of white roses centered with an orchid and with satin streamers in which daisies were tied."

In August of 1955 Lena wrote about the weekly events in Renwick, and one blurb warmed my heart: "Lena Geigel accompanied Mrs. Dora Dean and Mr. and Mrs. Donald Dean and Donald Lee to Humboldt Sunday where the family of Mrs. Dora Dean met for a get-together at the Carl Kannenberg home." The Deans were my mother's family; her parents, brother and grandmother. Apparently the only person not present at the dinner was my mother, as she was not mentioned. When I asked her why she said, "Maybe I was at a slumber party, or the county fair with a friend or at church camp." She is a fellow social butterfly.



In 1976, Lena took ill and spent a few weeks at the Humboldt County Memorial Hospital before being moved to the Kanawha Community Nursing home where her sister Dora was already residing. The sisters spent the next seven years living down the hall from each other. These are the years I remember visiting Lena. Lena's room was neat and tidy, and she always seemed happy to see us, but she was still asking, "When are you leaving?" In hindsight, I now think Lena's inquiry into our departure time was not because she wanted us to leave, but rather that she wanted to know how much time she had with us because, after all, she was the ultimate social butterfly.

The word spinster is taken as a negative, but that does not apply here. Lena lived a busy, full life among family and friends. She was a teacher, a writer, active in church and the community. She loved to throw parties and perform musically at church and club meetings. She was clearly an independent extrovert and I'm honored to have uncovered her story. Lena passed away in 1988 when she was 99. A clipping of her obituary read like a monthly social calendar except for one glaring flaw. The heading read "Lena M. Geigel." Her middle name was Anna. I'm a little surprised Lena didn't write the obituary herself.



Audra Johnson is a new member to SBCGS. She started her genealogy journey five years ago while searching for her mother's biological parents through DNA. She successfully reunited her mother with two of her living brothers. Since then she's completed her Certificate in Genealogical Research at Boston University 2018, ProGen 45 and GenProof 59. She is also a member of NCGS and NAGC.

The Oldest Living Relative That I Knew

By Cherie Bonazzola

MET MY GREAT-BEDSTEMOR Ibsine (Danish for great-grandmother) in the summer of 1956 when I was nine years old. My mother, Elvira Hansen Duus Bonazzola, my Bedstemor (grandmother) Rebecca Petersen Duus Nielsen, my two sisters, Verna and Margie, and I took a road trip from Santa Barbara to Tyler, Minnesota. Great-bedstemor Ibsine was 86 years old at the time. My second visit to Tyler was in 1969, when she was 99 years young. I have fond memories of my visits to Tyler and getting to know my Duus great-grand-aunts and uncles, sibs of Ibsine, and many cousins... and there were a lot. When we gathered in homes, my sisters, cousins and I would sit beside great-bedstemor and listen to her stories. We learned how to bring the cows home, to pick and eat sweet corn in the fields, to play baseball with cow patties as bases, and to head to the southwest corner of the basement during a tornado warning. When the astronauts landed on the moon she said, "The moon won't be the same anymore."

Great-bedstemor also said that she didn't want to live to be very old. She passed on July 13, 1973, just eight days before turning 103. She was very spry, keeping everyone on their toes. I treasure the few crocheted pieces that she made for our family.



Kresten and Ibsine Duus with my grandfather Thorvald (6 mos), April 1892.

Great-bedstemor Ibsine was born July 21, 1870, in Fort Howard, Wisconsin. She was baptized Mette Kathrine Kristensa Ibsine Peterline Bagge, but was known by Ibsine. Her father was Jens Bagge, born on April 3, 1839, in Oustrup MK, Vejle, Denmark, and died in January 1928 in Askov, Minnesota. Her mother was Ane Kirstine Mortensen, born on January 19, 1841, in Margaard, Odense, Denmark, and died on June 30, 1879, in Ft. Howard, Wisconsin. Jens and Ane married on May 29, 1863, in Dal Dover, Denmark; they emigrated to America later that year. The couple settled in Neenah, Wisconsin, where Jens worked in a steel foundry. This work affected his health, so the family moved to Ft. Howard (now West Green Bay) where he worked in the lumber mills. Together they had eight children with five surviving into adulthood; Ibsine was in the middle. Her mother, Ane, died when Ibsine was nine years old, and a year later Ane's sister Marie came from Denmark to help with the children. Marie later married Jens; they had no children together.

At the age of 16, Ibsine became engaged to Kresten H. Duus, a second cousin. Kresten was born September 29, 1863, in Lindeballe, Denmark, and emigrated to America in 1881, settling first in New York, then Michigan, and finally in Neenah, Wisconsin. He worked as a farmer and a stonecutter. On June 16,



The family group: back row—Thorvald, Katherine, Ejner, Marie, Hjarne, Margaret middle row—Folke, Kresten (great grandfather), Jens Bagge (great-great grandfather) Ibsine (great-grandmother), Thyra; front row—Arnold, Vagn
No date on photo but it has to be after 1913 when daughter Jutte passed and 1918 when my grandfather Thorvald passed.



My Mom, Elvira Hansen Duus Bonazzola, and Great Bedstemor, July 1968 at 98 years.

1890, in Clinton, Iowa, they married. Over the course of their life together they settled in several states including Iowa and Wisconsin before landing in Tyler, Minnesota. Kresten and Ibsine had 11 children: Thorvald, Marie, Kathrine, Ejner, Margrette, Jutte, Hjarne, Folke, Vagn, Arnold, Thyra. Ibsine outlived 4 of her children. The oldest, Thorvaldt, was my grandfather. Thorvaldt was born on October 18, 1891, in Racine, Wisconsin and passed in Flaxton, North Dakota, December 5, 1918, at 27 years old. He and his younger daughter (six months old) died during the 1918 flu epidemic. Two other children, my mother and her brother, survived the flu.

I am fortunate that Great-bedstemor Ibsene wrote her memories in two narratives to the family. The following are excerpts:

"My parents and a little boy came to America in 1863 and settled in Neenah, Wisconsin. There they built a log cabin surrounded by tall trees. A little girl was born but lived only one day. The little boy died of croup at age two years. My sister, Thea was born in 1865. It must have been so lonely for them. They did not attend Church as there was no Danish Lutheran Church. They didn't go to the Norwegian church as the Norwegians didn't want Father in the congregation as he was a Grundtoigian [a Danish Lutheran movement], and therefore not a good Christian. [A Danish Church was founded a later.]

"Mother (Ane) was always busy. She had to spin wool into stocking yarn, and she sewed everything that we wore by hand. She worked by candlelight, using candles she made herself. While she worked she would sometimes talk to us about God. The sisters would play with toys built from logs that their father made, and draw on slates with slate pencils. They had simple chores to do, but at times they got to playing and the chores didn't get done. Father would come home from a long day of work as a lumberjack and be angry when they hadn't been obedient. It wasn't easy for him with five children and a sick wife, and it was hard for us too.

"Mother was diagnosed with having gastric fever and was quite sickly as a result. One day while milking a cow, she was knocked over and she hit her head. I don't know

whether these two incidences were connected, but she died a year later. Before she passed, Father took us in to see her and said, 'Mother can't see you or talk to you, but take her hands and say Good Morning.' Father said each of our names when we took her hand, and we could feel her fingers moving. When Mother had been dead a year, her sister Marie Mortensen came over from Denmark to help care for us. It was great fun to watch her unpack her huge square box filled with many things.

"It wasn't long before Father and Marie were married. We children discussed amongst ourselves that we could not call her mother as she was our aunt. We didn't think we should call her stepmother because she was too good to be called that. We had heard how terrible stepmothers could be, so we called her "Anden Mor" (Other Mother). She had been a teacher in Denmark."

Marie taught the children in Danish, reading, writing and arithmetic. Her father did not want them to go to a public school because they were supposedly "places of the devil."

In 1882, several members of the household came down with typhus.

"I had to learn how to walk again and I had lost all my hair. On my twelfth birthday, I decided to walk downstairs by myself. Fortunately, Father was close by to catch me as I fell. The authorities came and examined the house. They discovered that there were dead cats and dogs lying under the house. A neighbor would shoot animals that came into his yard and throw them under our house."

In the eulogy for his mother, Vagn, one of the youngest sons, wrote:

"In and around the year 1885, two young men came to Neenah, one being Kresten Duus. They brought excitement to this little family in the Wisconsin woods. The home was filled with a great deal of laughter and fun. All of the Bagge daughters were infatuated with Kresten."
Continuing in Ibsine's words:

"Kresten and I became engaged in March [1886] when I was sixteen. I did not realize what was happening [behind closed doors], when I was called into the room. [Her



Great Bedstemor with Santa, December 1972 at 102 1/2. Seven months before her passing.



Some of the crochet work done by her.

Father and Kresten decided that Kresten and Ibsine would marry, without consulting her.] At the time Father was not well so he was happy that I would be in a safe harbor. Kresten would become my boss. I was only 16, and had never done anything without asking my Father. I never learned to stand on my own feet."

From her written stories I learned that before they married Kresten went to Tyler, Minnesota, and bought 180 acres of farmland as the Danish colony was being established there. In 1886, Danebod College was built there, and Ibsine was one of the first group of girls to attend. She later worked as a maid for Pastor Helvig. Kresten and Ibsine were married in Clinton, Iowa, in June 1890 by Pastor F. L. Grundtvig. They lived in Racine, Wisconsin, then Askov, Minnesota, before moving permanently back to Tyler in 1909. They had 11 children; there was 21-year difference between the oldest and the youngest. Kresten continued as a farmer and stonemason. He carved the baptismal font located in the Danish Lutheran Church there. Later in life, Kresten became an insurance salesman, which left Ibsine home alone with the children. She was terribly afraid of thunderstorms, hailstorms and tornados when alone with the children. This is where her narratives end. They were married 37 years before his passing on June 20, 1927.

Granduncle Vagn had these words to say about his mother:

"Mother's influence in raising the family has been great. Although she wasn't able to influence and help the children with knowledge because she felt herself to be inadequate, her influence was of a different nature. Hers was of a gentle and loving kind. Whenever we had problems and we brought them to her, she was always ready with a store of wisdom ready and able to help. I can still see her sitting on the edge of our beds while praying our evening prayer. I never remember her using angry words upon us. A look from mother and the expression of her eyes and face was enough indication that she was not pleased with us. We were always surrounded by her love."

Ibsine died on July 13, 1973, in Tyler, Minnesota. I find it curious that she did not write about the deaths of her four children and her husband all who predeceased her.

AW editor Kristin's original topic was "Who's your oldest ancestor that you have traced?" I have cousins on the Duus side that have taken the line back to Christian Christiansen born in 1690 in Skorby, Denmark. He died June 16, 1730. Church records added Duus in the death records. He met Karen Christiansdatter (b. 1695 in Balle; d. December 1, 1778) and they married on January 7, 1715. A son, Christian Christiansen was born July 17, 1715.

Cherie Bonazzola is researching her paternal Italian lineage and maternal Danish lineage. She joined the SBCGS in 2014. She is on the Outreach Committee and has worked on the Italian Immigrants exhibit, and the African American virtual exhibit. She retired in 2012 from the Santa Barbara County Public Health Dept. She worked as a pediatric physical therapist for California Children's Services. She lives in Solvang, California.



The “Single” Stows

By Kristin Ingalls

NESTLED NEAR THE FOOTHILLS of Goleta is one of our area’s treasures – Rancho La Patera and Stow House. Now an historic site, this beautiful piece of property was purchased by William Whitney Stow in 1871 from Rafaela Hill Senter. William was a successful attorney and a California State Assembly member living in San Francisco. He was also a San



The Stows, 1908, Rancho La Patera, Ann, Sherman, Kate, Sam, Edgar and Peggy

Francisco Parks Commissioner and was instrumental in developing Golden Gate Park. William sent his oldest son, Sherman Patterson Stow, then just 20 years old, to Goleta to establish a farm. It is hard to imagine a 20-year-old taking on that much responsibility and doing such a wonderful job of it. The letters from his father during this time are priceless. Another story awaits telling!

This story concerns two of the Stow descendants: Sherman Hubbard Stow and Maria Ealand.

Living to the west of the Stow property was rancher William Hollister, who had originally told William Stow about the farming opportunities in Goleta. It was there that young Sherman P. met Hollister’s niece, Ida Hollister. The couple fell in love, married in 1873, moved into the newly-built Stow house and raised their six children there: Ann (1874-1949); Sherman Hubbard (1876-1915); Katherine (1878-1940); Sam (1880-1924); Edgar (1885-1949); and Margaret, aka Peggy, (1887-1879).

Sherman Patterson Stow died in 1907, and being the oldest son, Sherman Hubbard Stow took over the running of the ranch. At that time, Rancho La Patera was one of the largest and most successful ranches in the county.

Sherman Hubbard Stow, known as Shermey or Sherman, Jr., had been educated by private tutors, attended

Stanford University, and studied mining at Columbia University in New York, graduating in 1904. He was gaining experience in mining in Colorado when his father died. *Note: Some accounts say he attended the University of California, but he is listed as an alumnus of Stanford University.*

This very handsome, eligible bachelor never married. There is little information I could find about his personal life. In the archives at Stow House are two letters Sherman wrote. The first, written June 1883, is a charming note from a seven-year-old to his mother, Ida, who was away (place unknown). He tells of news on the farm, his studies, that he is now proudly writing with pen and ink, and reminds mom to bring him home a hat. He sends love to mom and his dear little sister, Kate. Finally, he signs the letter “from Your little son, Sherman Stow.”

In June 1897, a newspaper article finds Sherman H. at a seaside resort in Santa Cruz with his aunt, Nellie Stow, who was then 33. The following year, 1898, Sherman is mining in Forbestown, Butte County, California. On the California Voter Register for that year, Sherman Hubbard Stow is listed as a 22-year-old miner, 5’10 ½” tall, has a fair completion, gray eyes, and brown hair.

Found in the archives at California State University in San Luis Obispo is a letter dated May of 1899, in which Sherman H. writes his uncle R.E. Jack of San Luis Obispo. The return address is 1013 Pine Street

in San Francisco, the home of his grandparents, William and Ann Eliza Stow. He may have been staying with them while attending Stanford. The letter is in regard to ore samples his uncle had sent him. Sherman closes his letter by saying, “I expect to go Columbia University this fall. My father and aunt think they will be able to send me there to take the mining courses.” This proves true as indicated by the second letter found at Stow house, written in February 1902. In it Sherman writes his sister, Katherine, from Columbia University. He had been ill, first with measles, and later with a cold which kept him away from classes and exams. He assures Kate that in spite of that, “they can’t throw me out of college and I will be square with the ‘sheep skin’ department before they year is over.” He wishes her well in her upcoming marriage to Charles Ealand. Sherman did get his “sheep skin” from Columbia University in 1904.

The little I could find about Sherman H. was in newspaper articles. In 1909, Sherman H. Stow is mentioned, along with other ranch owners, who were studying a way to get roads built from Carpinteria through Santa Barbara to the small town of Las Cruces. As secretary and treasurer of the Johnson Fruit Company in Santa Barbara, Sherman H. was always involved with farming, ranching and agricultural matters. He ran, unsuccessfully, for the local Assembly seat for Santa



Ida Stow and Maria Ealand, 1909, on their trip to the Orient.

Barbara in 1912. In 1913, he served as a juror on the trial of a man accused of murdering his brother in Orcutt. In April 1914, pledges of support came in all over the country offering cavalry units to President Wilson. Sherman pledged "a fully equipped regiment of cavalry, organized by ranchmen, polo players and other horsemen." I just cannot get the image out of my mind of polo players as cavalry men! Later that year, Sherman was the president of a group of ranchers who were against a proposed eight-hour workday "proposed by the Socialists of the State." A few months later, he was among those urging local citizens to vote for bonds to increase the size of the University of California. In 1915, he appears to be a Director of a local bank.

The last articles concerning Sherman are about his untimely death at age 39. "His death was due to a light injury sustained while out riding which created a form of appendicitis. He was well on the road to recovery, when suddenly his condition grew worse and he passed away." Many attended his funeral at Trinity Episcopal Church. In 1917, his aunt Nellie Stow, presented an American flag in his memory to the Federated Church of Goleta.

This ends the too-short life of this handsome young man.

The most personal look at Sherman was provided by his niece Maria Ealand in an interview she did at Stow House in 1996 with historian Ron Nye. Maria said Sherman was a very attractive, charming man,

"who I adored," While recalling some of the fun times the family had before he died, she noted that his death was a great tragedy to the family because he was "the star" at that time.

By contrast, Sherman's niece, Maria Katherine Ealand, was much in the news and had been since her early childhood. Although single, she certainly did not fit the stereotyped mold of spinster.

Katherine Stow was the third child born to Sherman Patterson Stow and his wife Ida Stow. She married Charles Ealand in 1902. The couple moved to Sonora, Mexico, where the Ealand family had a cattle business. Katherine lost a baby there, and when expecting daughter Maria, she moved back to her parent's home at Stow Ranch, where Maria was born on October 6, 1904.

The couple separated and had what seemed to be an unpleasant divorce in 1909. In November of that month, the *San Francisco Call* reports that Charles Ealand had petitioned for divorce and an order stopping Katherine from taking their daughter, Maria, on a year-long tour of the Orient with her [Katherine's] mother Ida and sister Margaret. He was not successful in preventing the planned trip and the tour turned out to be two years. In the 1996 interview, Maria shared details of the trip. After touring the Orient, the family decided to tour Europe. Little Maria celebrated her sixth birthday in snowy Switzerland, had her tonsils out in Munich, Germany, spent a happy time in a convent in Paris, took long train rides which were not exciting, and finally arrived back home. By way of education during the trip, Maria had a French governess.

Once home, Maria recalled memories of living in San Francisco, seeing the World's Fair there in 1915, and then returning to Goleta. Maria is named among young guests at a number of birthday parties in and around Santa Barbara.

Her mother Katherine remarried to Loren Van Horne in 1917, and the couple moved to Merced, California. Katherine and Loren had a son, Garrett, in 1918 and a daughter, Peggy, in 1921. After her mother's remarriage, Maria never lived in Stow House again, except for occasional vacations. Maria boarded at the Santa Barbara Girls School where she recalls that she had to



Maria Ealand wrote on back of photo: "1947- Car to California after losing my job in D.C."

work very hard to prepare for college as she “didn’t have much education” before that, in spite of the French governess.

In September 1923 Maria entered Vassar College in New York. In 1925, she spent her summer traveling throughout Europe with Vassar friends and later with her Aunt Margaret. In 1926 she again toured Europe. Her many travels throughout the years are reported in San Francisco, Virginia and Washington DC newspapers.

After graduating from Vassar, Maria returned to Santa Barbara and entered the School of Art and Design in 1927. The U.S. Census of 1930 shows her living with her mother and half-siblings in Carpinteria, California, and teaching at a private home. She is listed on this census as Margaret Ealand. Her mother was working as a housekeeper at a private school. Loren was living in Beverly Hills with his own mother. At some point Loren and Katherine were divorced and Katherine became House Manager at Cate School until she retired and died in 1940.

It seems teaching did not appeal to Maria for long. By 1934 she had relocated to the East Coast where she would spend many years as a successful career woman. Life was not all work, however. On her 31st birthday a large newspaper banner announces that she was the guest of honor at a party in Washington, D.C. She also partied at the Spinster’s Ball in Staunton, Virginia. A number of newspaper clippings detailed her many travels and visits.

In 1942, Maria hosted three family weddings at her Washington D.C. home. The first was for her half-sister



Maria Katherine Ealand at the La Patera Ranch.

Peggy Van Horne, and shortly thereafter, for her father when he remarried. Half-brother Garrett Van Horne then married just ahead of reporting for duty for WWII.

The Biographic Register of the Department of State contains information on her government career which began in 1934. She started as an administrative assistant in the Public Buildings Administration, used her art education working for the American Red Cross, and by 1943 she was an information specialist for the Department of State and the Office of War Information. It appears her last job was with the U.S. Intelligence Agency in October 1960, and her pay scale was a GS-14. She would be making over \$100,000 in today’s world. Her career moves were also reported in the newspapers of the day as she traveled around the country.

A puzzling personal photo she kept was found in her files at Stow House. It shows her in front of her home in Arlington, Virginia, standing by an automobile with a caption on the back: “1947- Car to Calif after losing my job in D.C.” Whatever job she lost, she was back to work quickly.

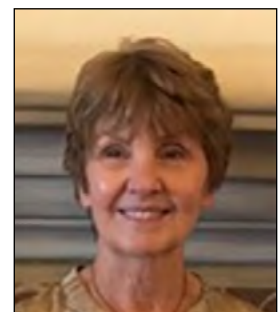
It may be that she permanently retired in 1960 and remained in Washington. At some point she returned to Santa Barbara where she lived near her brother Garrett Van Horne and his family in the hills to the north of the La Patera Ranch.

Once back in Goleta, Marie became very active in the preservation of the ranch and was a tremendous fundraiser. She took special interest in restoring the gardens and yards, and her touch is still felt today. She died in June 2000 at 96 years of age. Maria Katherine Ealand was a very successful and inspiring spinster!

I am sure there are other stories and documents about these two tucked away somewhere and hope anyone interested can fill in any details I was not able to uncover.



Maria Katherine Ealand 1996 interview with historian Ron Nye



Kristin Ingalls

Author Guidelines - *Ancestors West*

Updated May 2021

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.

Ancestors West reserves the right to edit and revise submissions as necessary for clarity, substance, conciseness, style, and length prior to publication.

Images

Any piece is enhanced by images. Please provide images if you can to support your piece. The images in general must be over 1 MB, and preferably over 2 MB, 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 and not included within a word file.

Author information

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

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 Kristin Ingalls, antkap@cox.net

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.

Copyright

Ancestors West reserves copyright to authors of signed articles. Permission to reprint a signed article should be obtained directly from the author and *Ancestors West* should be acknowledged in the reprint. Unsigned material may be reprinted without permission provided *Ancestors West* is given credit. Responsibility for accuracy of material submitted lies with the author.

Editorial Team

Editor: Kristin Ingalls

Editorial Committee: Chris Gallery, Mary Jacob, Cathy Jordan, Debbie Kaska, Kate Lima, Marsha Martin, Dorothy Oksner, Bonnie Raskin, Helen Rydell, Sharon Summer, and Diane Sylvester

Design and Layout: Charmien Carrier

Mailing: Helen Rydell, Dorothy Oksner, and Rosa Avolio



Santa Barbara County
Genealogical Society
316 Castillo St.
Santa Barbara, CA 93101

ADDRESS SERVICE REQUESTED

Non-Profit Org
U.S. Postage
PAID
Santa Barbara, CA
Permit No. 682

ANCESTORS WEST • SUMMER 2021 • VOL. 46, NO. 2

Ancestors West Next Issue: Family Heirlooms



ONE OF THE MOST POPULAR ISSUES we did in the past was stories about **family heirlooms, letters, diaries, memorabilia and treasures** that you, or your selfish sibling, now have. Because we have so many new members there might be more stories to tell. Or perhaps you have a great story but did not submit it last time.

There are so many memories attached to these treasures we have of our ancestor's pasts. And there will be even more memories when we pass them along to the next generation.

Treasureless? Got left out of the will? Your brother beat you to all the loot? Well, fear not...all good stories are welcome.

We eagerly await your submissions. **The deadline is August 1, 2021.** Stories should be between 250 - 2,500 words, submitted in a Word format. Photos always add so much to articles, so submit those separately with good quality resolution (300 dpi) along with captions. Send them to Kristin Ingalls at antkap@cox.net.

Thank you all for your continued support of our treasured publication, *Ancestors West*.