



# Ancestors West

*A quarterly publication for the members of the*  
SANTA BARBARA COUNTY GENEALOGICAL SOCIETY  
*Fall 2024 Vol. 49, No. 3*

## **The Journey of Our Ancestors: Immigrant Trails and Settlements**

**The 1775  
Anza Expedition**

**Interwoven Lives –  
A Pioneer Story**

**The Tennessee of  
My Ancestors**

**My Loyalists’  
Path to Immigration**



**We Stop by Every 100 Years**



## Santa Barbara County Genealogical Society

[www.sbgen.org](http://www.sbgen.org)

E-mail: [info@sbgen.org](mailto:info@sbgen.org)

### Sahyun Genealogy Library

(SBCGS facility)

316 Castillo St., Santa Barbara 93101

Phone: (805) 884-9909

Hours: Tuesday, Thursday

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.

#### The Mission Statement of the Santa Barbara County Genealogical Society

The Santa Barbara County Genealogical Society helps people, wherever they are from, discover, document, share, and preserve their family histories.

#### Vision Statement

We are a premier genealogical resource inspiring discovery of ancestral, cultural, and ethnic roots.

*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 plus 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 2024–2025

##### OFFICERS

President: Edward “Ted” Tazer-Myers  
V.P. of Operations: Karen Ramsdell  
Past President: Vacant  
Treasurer: Rhonda McFarlane  
Membership Director: Kate Lima

##### DIRECTORS-AT-LARGE

Marilyn Compton  
Chris Klukkert  
Heather McDaniel McDevitt  
Bob Muller  
William Noack  
Patti Ottoboni  
Marie Sue Parsons  
Liz Smith  
John Woodward

##### TITLED DIRECTORS

Communications Director: Diane Sylvester  
Development Director: Mary Jacob  
Education Director: Elizabeth Swanay O’Neal  
Library Director: Laurie Hannah  
Property Director: Fred Marsh  
Technology Director: Molly Gleason

##### COMMITTEES AND CHAIRS

Ancestors West Editor: Charmien Carrier  
Book Nook Sales: Kristin Ingalls  
Book-Buy: Christine Klukkert  
Budget & Finance: Rhonda McFarlane  
Governance: Karen Ramsdell  
Investments: Mary Hall  
Library Aesthetics: Kristin Ingalls  
Marketing & Publicity: Liz Smith  
Records Preservation: Dorothy Oksner  
Social Committee: Heather McDaniel McDevitt  
Tree Tips Editor: Diane Sylvester  
Volunteer Coordinator: Kathy Cremeen  
Webmaster: Rosa Avolio

##### PAST PRESIDENTS

Art Sylvester 2022-’23  
Karen Ramsdell 2016-’21  
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 Charmien Carrier*
- 2 Researching your immigrant ancestor stories? Check out these websites...**
- 3 One Ticket... Germany to Baltimore to the Midwest** *By Sharon Summer*
- 4 We Stop by Every 100 Years** *By Winston Dutton*
- 7 SB In the News 101 Years Ago**
- 8 The 1775 Anza Expedition** *By Lynn Adams*
- 9 Surname Index**
- 10 Scotch, Irish, and Pennsylvania Dutch** *By Pamela Jameson Boehr*
- 11 Alexander Scott's Route West to Indiana** *By Mary Jacob*
- 13 Interwoven Lives – A Pioneer Story** *By Larry Basham, DDS*
- 16 The Tennessee of My Ancestors** *By Kate Lima*
- 20 My Loyalists' Path to Immigration** *By Anneliese Ullrich*
- 22 SB In the News 101 Years Ago**
- 23 Galesburg, Knox College, and My Ferris Family** *By Janet Deacon*
- 28 Election News 116 Years Ago**
- Inside Back Cover: Author Guidelines for Ancestors West**
- Back Cover: Suggested theme for AW fall issue**

### **Land Acknowledgment Statement:**

“The land on which many of us live and where our library is located is part of the ancient homeland and traditional territory of the Chumash people. We recognize and respect the Chumash Peoples past, present, and future and their continuing presence in their homeland as we join in stewarding this land which we all cherish.”



## FROM THE EDITOR

Charmien Carrier  
charmien2940@gmail.com

### The Journey of Our Ancestors: Immigrant Trails and Settlements

**T**HE HISTORY OF IMMIGRATION is a complex tapestry, reflecting the diverse experiences of those who left their homelands to pursue new beginnings.

Take, for instance, the poignant recollection from “Interwoven Lives – A Pioneer Story” by Larry Basham, which vividly paints the emotional departure of a wagon train in 1846. It’s a scene that encapsulates the essence of the pioneer spirit: a blend of courage, uncertainty, and unyielding hope for a better life.

The concept of a “through-ticket,” as used by Sharon Sumner’s ancestors in 1871, represents the evolution of migration logistics. It simplified the arduous journey from Germany to the American Midwest. It prompts one to ponder the advancements in transportation and how they have facilitated our mobility and reshaped our world.

Lynn Adams’ translated account of a Spanish ancestor on the Anza Expedition of 1775 offers a glimpse into the early collaborative efforts of settlers and the indigenous populations they encountered. Similarly, Mary Jacob’s story of her Scotch-Irish ancestor utilizing native trails underscores the shared history and the often-overlooked contributions of Native American pathways in shaping the routes of American expansion.

Winston Dutton’s three-century narrative of his family in Santa Barbara illustrates the intimate relationship between settlers and the land and how each generation leaves its indelible mark on the landscape and the community.

The tales of Pamela Jameson Boehr’s Patriot ancestor and Janet Deacon’s relative, Silvanus Ferris, remind us of the ingenuity and civic-mindedness that immigrants brought, laying the foundations for towns and even iconic inventions like the Ferris Wheel.

Anneliese Ullrich’s sharing of the Loyalists’ perspective adds a layer of complexity to the narrative of the Revolutionary War, highlighting the diversity of political thought and personal conviction among the settlers.

Kate Lima’s recounting of her ancestors’ integration with the Cherokee and the subsequent “Trail of Tears” serves as a sad reminder of the darker chapters in the history of American settlement, where the pursuit of new beginnings for some led to the tragic displacement of others.

The inclusion of Santa Barbara’s *Morning Press* historical newspaper snippets, such as the use of a Stereopticon to announce the 1908 election results, illustrates the technological advancements over time and reflects the enduring human desire to connect, communicate, and participate in the democratic process.

In exploring these immigrant trails and settlements, we appreciate the resilience and contributions of those who came before us. Let’s continue to share and preserve these stories, they are the legacy we carry into the future.

For those inspired to delve deeper into their own family’s immigration story, resources like Robin McCarthy’s list of websites can serve as valuable starting points for a journey of discovery.

## Need help researching your immigrant ancestor stories? Check out these websites...

### The Oregon Territory and Its Pioneers

<http://www.oregonpioneers.com/ortrail.htm>

### Ellis Island Passenger Search

<https://heritage.statueofliberty.org/passenger>

### NARA Passenger Records

<https://aad.archives.gov/aad/series-description.jsp?s=5218&cat=all&bc=sl>

### Pennsylvania, Philadelphia Passenger List Index Cards, 1883-1948

<https://www.familysearch.org/search/collection/1921483>

### Louisiana, New Orleans Passenger Lists, 1820-1945

<https://www.familysearch.org/search/collection/1916009>

### California, San Francisco Passenger Lists, 1893-1953

<https://www.familysearch.org/search/collection/1916078>

### New York Passenger Lists, 1820-1891

<https://www.familysearch.org/search/collection/1849782?collectionNameFilter=false&cid=bl-fsup-8014>

### New York, New York Passenger and Crew Lists, 1909, 1925-1957

<https://www.familysearch.org/search/collection/1923888?collectionNameFilter=false&cid=bl-fsup-8016>

### California Immigration Registers of Japanese, Filipinos, and Hawaiians at San Francisco, 1928-1942

<https://www.familysearch.org/search/collection/2427230>

### Ship Index Database

<https://www.shipindex.org/resources>

### Immigrant Ship Transcribers Guild

<https://immigrantships.net/>

### United States Emigration and Immigration

[https://www.familysearch.org/en/wiki/United\\_States\\_Emigration\\_and\\_Immigration](https://www.familysearch.org/en/wiki/United_States_Emigration_and_Immigration)

### Historical Naturalization and Immigration Laws from 1790 through 1952

<https://theancestorhunt.com/blog/historical-naturalization-and-immigration-laws-from-1790-through-1952/>

### Westward Expansion of the United States

<https://digital.shsmo.org/digital/collection/frontier>

Compiled by Robin McCarthy

# One Ticket...Germany to Baltimore to the Midwest

By Sharon Summer

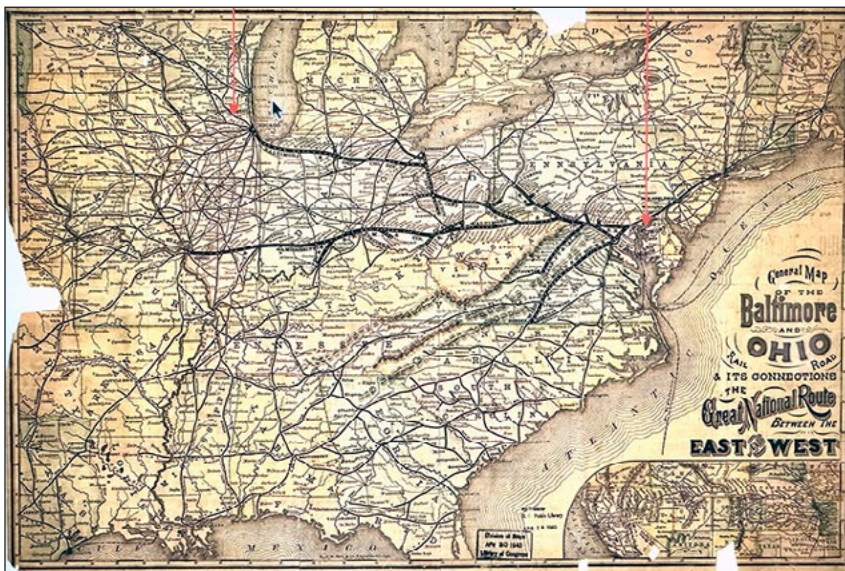
ON JANUARY 16, 1867, the B&O Railroad (Baltimore and Ohio) and the North German Lloyd Company (ships) signed an agreement which said the B&O would build an immigration pier and connect it to its rail network, and the North German Lloyd (based in Bremen, Germany) would send at least one immigrant ship per month." [www.immigrationbaltimore.org](http://www.immigrationbaltimore.org)

After this agreement was implemented, it was possible for an emigrant in Germany to purchase a through-ticket which took them from Bremen to the port of Baltimore and then by rail to Midwestern cities on the B&O's train.

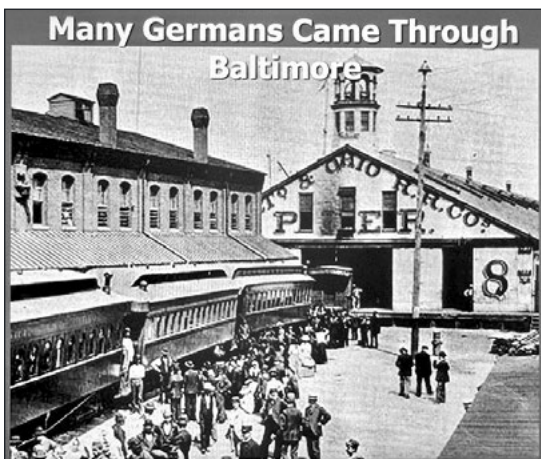
The U.S. government was looking to populate the midwest so facilitating immigration by the through-ticket worked well.

A majority of German immigrants left from Bremerhaven, the port of the city of Bremen on the Baltic Sea in northern Germany. Before 1890, Germans, followed by the Irish, were the largest immigrant group landing in Baltimore.

My Knickrehm family came following this route. I knew they immigrated in 1871 from Bremerhaven through Baltimore by finding their passenger list. My research to find out about the route my family undoubtedly took to Illinois began with Google, which led me to the site of Baltimore Immigration Museum, a treasure trove of history.



Baltimore and Ohio Railroad map 1876. Source: <https://baltimoregenealogysociety.org/>



Sharon Summer enjoys the discoveries that come from researching her family history - Knickrehm, Hillman, Lowman, Lutz, and more. Currently she is writing the stories from those discoveries to pass them along to others who might share those family lines and interests. Sharon leads the monthly Family History Writing group at our meetings, has taught the occasional class, volunteers at our Sahyun library, and serves on the Ancestors West editing committee.

# OLD SANTA BARBARA

## We Stop by Every 100 Years

### *Me and My Forebears in Santa Barbara: 1790 / 1890 / 1990*

By Winston Dutton

LITTLE DID I KNOW, when I moved here in 1989, that I was fulfilling some odd migratory pattern on my mother's side of the family. It turns out that different branches move here every century or so. My ancestors didn't stick around all that long, so I thought it might be fun to look at what we - and this city - were up to in '90 and '90 and '90.

#### 1790 - Lugo

The Lugo kids lost their mother, Juana, in March of that year. Did this woman in her mid-forties who lived a rugged life on the Spanish Frontier and bore nine children die after a prolonged illness? A letter between her husband Francisco Lugo's<sup>1</sup> military superiors<sup>2</sup> mentions that Señora Lugo was very ill a full 19 months before her death. We do know that Juana did not die suddenly. She was able to receive her last rites from Father Fermín Lasuén.<sup>3</sup>

I imagine a packed Santa Barbara Presidio Chapel for the March 24<sup>th</sup> funeral.<sup>3</sup> For one thing, the chapel is only about half as long as its later incarnation (and current reconstruction). In this small area, space must be set aside for the burial site under the chapel floor. For another, Juana's own large family would be joined by her two eldest daughters' own growing families, leaving little room for longtime friends, many of whom grew up with her in faraway Villa de Sinaloa, her birthplace.

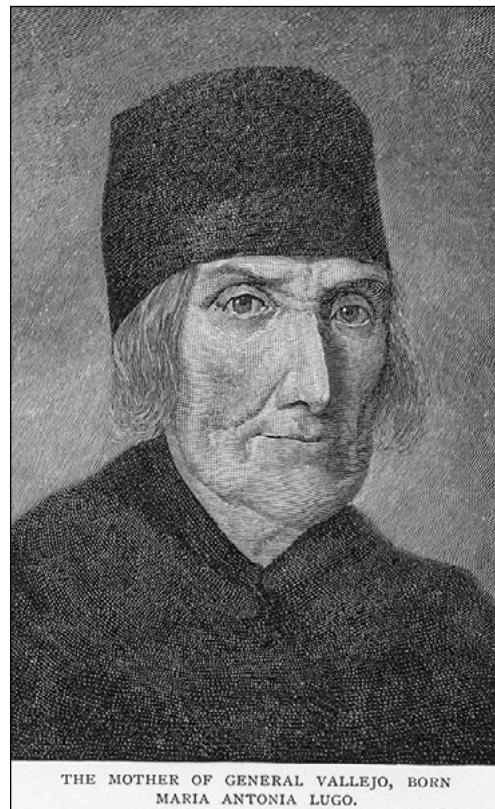
This city wasn't a city at all back then. It was an assemblage of Chumash villages (Syuxtun being the closest to the Presidio), open and cultivated spaces, the Presidio, and the even newer Mission (founded in 1786), then in an embryonic stage of construction.

The Presidio has been in its constant state of construction since it was founded eight years prior, partly due to the lack of manpower and especially of skilled artisans. The primary remaining task is to build up the defensive walls. That these are an afterthought says something about the relationship with the large local Chumash population at this early stage. Sources are scarce, but it appears that 1790 marks a turn for the worse after a mutually respectful "honeymoon" period. Many aspects of the local Chumash way of life had been allowed to continue to flourish and paid Chumash work crews helped build the walls.<sup>3</sup>

Francisco Lugo joined his fellow soldados de cuera and officers in helping fund Chumash labor after they were asked (but not ordered) to do so.<sup>3</sup> At least he did so until he retired from the Spanish Army two years prior. It is doubtful that he could have afforded to continue contributing on a retiree's half-pay.

Thank heavens for the 1790 Padrón del Presidio de Santa Barbara! It is, ironically, the only census of direct use for my little project since we lost the 1890 U.S. Census to firemen's hoses, and 1990 is still under wraps. The Padrón and William Marvin Mason's excellent accompanying volume, *The Census of 1790 - A Demographic History of Colonial California*, is invaluable because of the scarcity of other sources. I know of no contemporary letters, accounts, or testimonials that address everyday life at the Santa Barbara Presidio around this time - let alone on the Chumash side.

Among the 230 Presidio inhabitants, we find my 5<sup>th</sup> great-grandfather Francisco Lugo listed as a 50-year-old [farm] worker and widower, an Español<sup>3</sup> born in Sinaloa. His military career dates back to 1773 (if not earlier) when he was recruited in his hometown of Villa de Sinaloa by Fernando Rivera y Moncada for an expedition to Alta California.<sup>4</sup> He spent 25 years serving the Spanish Crown<sup>4</sup> at multiple posts up and down Alta California with his growing family. He has taken up farming in his retirement. Wheat is the primary crop



THE MOTHER OF GENERAL VALLEJO, BORN MARIA ANTONIA LUGO.

Engraving of Maria Antonia Lugo in her old age from *Sunset Magazine*

and his probable focus. In a 1786 livestock survey, he also owns 13 heads of cattle – the most of anyone at the Presidio. Little could he have suspected that his sons and sons-in-law would soon own thousands of heads!

He shares one of the one-room-plus-a-patio family adobes with six mostly adolescent children in the Presidio. The eldest daughters, Tomasa and Rosa Maria, have married Sargent Raimundo Carrillo and Lieutenant Pablo Cota,<sup>10</sup> respectively. Their husbands' ranks entitle them to larger residences within the square Presidio grounds.

Still at home is my 4<sup>th</sup> great-grandmother, 14-year-old Maria Antonia,<sup>5</sup> (she had probably recently graduated from being called "Tonita" to a more grown-up "Tonia"). Although born in San Luis Obispo, she has mostly grown up alongside the Presidio itself. She debuted in local records as a precocious 7-year-old godmother at a baptism in the Presidio Chapel,<sup>6</sup> where her mother would be buried six years later.

Preparations for the seismic event in Tonia's young life – her February 1791 marriage to 42-year-old Ignacio Vallejo<sup>6</sup> – are underway. Family lore and multiple second-hand accounts say that Tonia had been betrothed to her father's longtime army compadre at the time of her birth in San Luis Obispo. We do know that Ignacio was recruited by Rivera along with Francisco way back in '73 and that Vallejo was stationed in San Luis Obispo at the time of Tonia's birth.

If she was nervous about the upcoming event – and who could blame her? Both elder sisters had married young to older military men (although the age gap was not as wide) and could offer advice.

While the new bride, Tonia, left Santa Barbara for good and moved up north, where her husband was stationed, Francisco and some of his other children stayed.

## 1890 – Yerby

When the Yerby family moved to Santa Barbara from Oakland in 1888, they were blissfully ignorant of their predecessors, the Lugos. My great-grandfather Rees C. Yerby<sup>7</sup> would not marry Delfina Frisby<sup>8</sup> (Tonia's great-granddaughter) until 1896 – long after the Yerbys had left town. If there is any Santa Barbara tie, it is that Rees was exposed to the charms of Californio culture to a higher



Rees C. Yerby  
from author's collection

degree than up north. He would undoubtedly have met any number of Francisco and Juana's numerous descendants – Lugos, Cotas, Carrillos, and also De La Guerras (Tomasa's daughter had married Jose De La Guerra), Ruizes, Dibbles, and others – as a grocer on lower State Street. All this to say that he may have been favorably predisposed when he later fell in love with Delfina up in Napa, California.

Why did the Yerbys – Henry Clay<sup>9</sup>, his wife Eliza<sup>10</sup> (nee Thompson), son Rees, and four of his younger, unmarried siblings – move to Santa Barbara? I don't know. I have no inside sources like letters on this Yerby family, so I am grateful for their unusual, Google-friendly name. My best guess is that Henry's health was starting to fail, and Southern California was then seen as a health mecca. The earliest reference I've found linking the Yerbys to Santa Barbara is a visit here by Rees's older sister Jennie and her husband in 1887. By July 1888, Rees and his brother Frank have opened their grocery store here. Their parents and other siblings follow soon after.

A tall Virginian with striking pale blue eyes, 61-year-old paterfamilias Henry Clay Yerby had been married to the former Mary Eliza Thompson for 33 years. They had ten children, of whom seven were still alive by 1890. A Forty-Niner who had quickly pivoted to selling produce to the prospectors, he had slowly but surely prospered as a farmer, wheat broker, and banker. They also owned a grocery store in Yolo County. After spending most of their working years in Oakland, they moved to Santa Barbara.

It is a much larger American town (population: about 6,000) by now. The Mission had recently been lavishly feted for its 100<sup>th</sup> anniversary while the Presidio lies in ruins. The familiar American-style street grid had been superimposed over the existing non-rectilinear streets and alleys. Whatever was "in the way" got demolished. The birth of the Spanish Revival, with its attendant romanticizing and whitewashing, is still 15 years away. The architectural style du-jour is Victorian. On the plus side, the first sewer system and a public library appear.<sup>12</sup> Money is raised for Cottage Hospital, also a first, which opens the following year. The Arlington Hotel serves as a center of social life. Trains have been rolling into town for a few years.

Most Californios have been reduced to menial jobs. What remaining social clout they possess comes from those Californio women who have married local Americans: Dana, Thompson, Dibblee, Robinson, Foxen, and others. Meanwhile, the most prominent Californio passed away in Sonoma in January and was widely eulogized in the local press. The death of General Mariano

Vallejo, one of Tonia and Ignacio's 13 children, marks the end of an era.

Although it had opened by July 1888, the first ad for Yerby Bros. & Co. Grocery Store at 517 State Street only appeared a year later. The ad reads:

*Dealers in Staple and Fancy GROCERIES  
Canned Goods  
Cigars & Tobacco  
And Country Produce*

The "Bros." are Rees, 23, and Frank, 21, but I'm sure other family members give a hand. Neither the original building nor the street number still exist, but the store would have been adjacent to where The Red Piano is. The building is then known as the Press Building because the *Morning Press* newspaper is upstairs. A competing grocer, W.C. Show, operates two doors down at 513 State. It is unclear who was there first (Show starts advertising in January '89), but the proximity makes no sense to me! Show lives up to his name with more prominent, splashier ads.



Edith Eberle dressed for Carnival –  
Photographer I.N. Cook – Gledhill Library.



Marion Evans dressed for Carnival  
Photographer I.N. Cook – Gledhill Library.

Going to the Gledhill Library, you can find photographer I.N. Cook's wonderful and whacky series of portraits of parade participants in the Santa Barbara Carnival in April 1890. It is a fundraising effort for the soon-to-be-founded Cottage Hospital. Local businesses of all kinds sponsor marchers adorned with items related to the sponsor's business. Representing Yerby Bros. are Miss Edith Eberle, replete with candied peel, raisins, crackers, and dried fruit, and Miss Marion Evans, who wanted nothing to do with looking silly. If Yerby Bros. had two paraders, then W.C. Show had to have six elaborately costumed lovelies.

I have not found where the Yerbys might have lived. They could certainly have afforded a lovely house, as they showed when they moved down to the Los Angeles area, but maybe old Henry wasn't ready to put down roots in Santa Barbara.

Henry, Rees, and Frank sign a petition to divert Mission Creek. Henry joins the Santa Barbara County Pioneers Society. The younger Yerby boys are members of the Junior Fire Brigade and sing in the choir. Newspaper clippings offer no answer as to why the Yerbys left in 1891. Maybe they had lost the Grocer's War against W.C. Show. Maybe old Henry's health deteriorated. In any case, Rees and Frank moved to Portland while the rest moved to the Los Angeles area, where Henry passed away in 1900.



## 1990 – Dutton

Karen and I got married in 1990. My mother, Lorees Yerby, moves here. She stays for a couple of years (an even shorter stay than her grandfather, Rees!). The Painted Cave Fire hits the area hard as we return from our honeymoon. Paseo Nuevo Shopping Center opens. Toad the Wet Sprocket is about to burst out of the local music scene. Reconstruction of a section of the Santa Barbara Presidio had been completed in 1985 thanks to Pearl Chase, Jarrell Jackman and countless others.

Karen and I are still married, and we've been here about 34 years – shattering all family records for duration! Francisco Lugo and his wife Juana are my #1 and #2 ancestors on Ancestry's ThruLines app for cousins: 131 and 139 DNA matches, respectively – many of them still here in town, I'm sure.

### ENDNOTES

- 1 My 6<sup>th</sup> great-grandfather Francisco Salvador Lugo (ca. 1740 – May 16, 1805)
- 2 *Goycochea to Fages 1788* from *Richard Whitehead Papers* at Presidio Research Center
- 3 Lasuén had been named Presidente of the California Missions upon the death of his predecessor Junipero Serra in 1785
- 4 ECPP Burial Record #00018
- 5 Much information in these two paragraphs comes from Marie Christine Duggan's *The Chumash and the Presidio of Santa Barbara; Evolution of a Relationship, 1782–1823*
- 6 *ibid.* Marie Christine Duggan
- 7 Ethnic designations in the padrons were often fanciful. My research shows that Francisco was at least half-Indian through his mother Maria Josefa Espinosa, a neophyte from the Jalisco region – possibly from the Cahita tribe.
- 8 Presidio Research Center – *Richard Whitehead Papers*
- 9 I have found only one reference to a rank other than that of soldier: he is a lieutenant in the Monterey Padrón of 1775 early in his career, *FamilySearch*. Demotions were very rare – did he ask to return to his former rank?
- 10 My 5<sup>th</sup> great-grandmother Maria Antonia Isabela Lugo (01 Sept 1776 – 07 May 1855)
- 11 ECPP Baptism Record #00021 for Maria Rosalia Valenzuela. Maria Antonia's father Francisco is the godfather.
- 12 My 5<sup>th</sup> great-grandfather Ignacio Vicente Ferrer Vallejo (29 Jul 1748 – 10 May 1832)
- 13 Rees Camillus Yerby (13 Aug 1865 – 04 Apr 1915)
- 14 My great-grandmother Delfina Natalia Frisby (17 Oct 1878 – 05 Dec 1941)
- 15 My 2<sup>nd</sup> great-grandfather Henry Clay Yerby (09 Aug 1828 – 13 May 1900)
- 16 My 2<sup>nd</sup> great-grandmother Mary Jane Eliza Thompson (10 Mar 1840 – 07 Apr 1912)
- 17 Walker A. Tompkins, *The Yankee Barbareños*

Winston Dutton retired in 2019. He and Karen, his wife, have two grown sons and a grandson. He has called Santa Barbara home for 35 years. He enjoys historical, biographical and family research, music making and photography.



## SB 101 YEARS AGO

THE MORNING PRESS,  
SANTA BARBARA, CALIFORNIA,  
FRIDAY, MARCH 21, 1913.

### SANTA BARBARA ATTRACTS ATTENTION.

Santa Barbara is receiving a great deal of complimentary publicity, the reproduction in yesterday's Press from the Christian Science Monitor being but one of many instances.

The Los Angeles Times in an article telling of the progress of the south coast said:

Santa Barbara is booming, with improvements representing a cash expense of \$1,500,000 being laid out for a new street railway, a link of the highways going through the city, bridges over the streams, the state normal school, Y. M. C. A. building and Cottage hospital.

This is no exaggeration; and the list of important improvements quoted by the Times is by no means complete. Santa Barbara is gaining a reputation for progress, and it is a pleasing contrast to the repute that formerly attached, through the habit of rival communities, and, alas, of some of our own unthinking townspeople, of referring to this as a "sleepy" or "dead" town.

A city whose gain in population during the 1900-1910 decade, as given by the United States census for Santa Barbara, was 77 per cent, ranks high among the progressive American communities, although there are several Southern California places whose percentage of increase was much greater. Santa Barbara has enjoyed a gradual and healthful growth since the date of American occupation; and her people have no reason to be ashamed of the showing made. But it is with great satisfaction that the more rapid movement of today is welcomed. The friendly notice of the outside world is proof that the news of the greater awakening is widespread.

# The 1775 Anza Expedition

By Lynn Adams

*The following is a translation of the account written by my 5<sup>th</sup> great-grandfather, Corporal Jose Vicente Antonio Feliz, about his journey with his family from the Presidio of Tubac (in present-day Arizona) to Monterey in Alta, California.*

AM CORPORAL JOSE VICENTE ANTONIO FELIZ, a Spanish soldier from Alamos in Sonora, New Spain. This evening, the air at the Presidio of Tubac is electric with anticipation, anxiety, and hope. I and my family have gathered here with my fellow soldiers, with their families as well, and the people who will be the settlers in the new pueblos. My wife, Maria Ygnacia Manuela Lopez-Pinuelas, is one of those dreading this journey. Our children,<sup>1</sup> while saddened to leave their friends and cousins behind, are acting like this is a grand adventure. For me, it is my job to escort these settlers to Monterey in the new land of Alta California, like it or not.

Since money will not be needed on this journey, Commander Anza has seen to it that the women are all provided with the following: three shirts, two petticoats, three pantaloons, linen for jackets, two pairs of Brussels stockings, two shawls, and two pair of shoes. Our food will come from the almost 1,000 head of cattle that we are herding. The mules carry sacks of corn, beans, rice, and cacao. Commander Anza says the Indians on our way are friendly and will be able to supplement these items with the vegetables and watermelons they grow.

October 23, 1775. We set out after Father Kino said the blessing and the alabado was sung. It was 11:00 A.M. At 3:30 P.M. we made camp at La Canoa. My wife's dread turned out to be prophetic. Our baby decided to come early, and the delivery was very difficult. Now, my children and I grieve the loss of my wife. But our baby lives, and we must go on. We will bury her at Mission San Xavier del Bac, the nearest Christian pueblo, a two-day ride from La Canoa.

October 26, 1775. We made camp near Tuquison (Tucson), the last Christian outpost in this direction. The children, much subdued since the death of their mother, are starting to make new friends. It is hard on Jose de Jesus as he is too young, at two years old, to understand why his mother is gone.

On October 30, at about 5:30 P.M., we camped near the Gila River. Here, the Papago natives came to meet us and showed us they had killed two Apaches the day before. They were elated at our arrival and asked if we had come to baptize them and stay with them. And so, we rested.



Portrait of Juan Bautista de Anza  
Painted by Fray Orci; 1774, Mexico City

Over the next few days, we passed through several tribal villages and were met at each one with kindness and pleasure. On November 3, though, the watering hole had bad water, and some of us were sickened. We remained camped until November 7. Some horses were still ill, so we were forced to rest for two more days at the next stop.

We continued on the trail until November 19. That evening, another one of the wives had a difficult delivery. The expedition rested until November 22, when the new mother and baby could travel, but another setback occurred when the horses scattered due to lack of forage and had to be chased down. On November 28, the Yuma chiefs greeted us and housed us in a shelter they had built. After mass on the 30<sup>th</sup>, our previous Indian guide, Carlos, returned to his home, and the Yumas then guided us across the Colorado without incident.

I will not bore you with the daily routine of the next few days, but on December 8, Anza divided us, along with all of the livestock and pack mules, into three groups. My family and I went in the first group with Commander Anza. We set out on the 9<sup>th</sup>. The trail from here became worse, with scant water for man or beast.

We arrived at a small tribal village in the foothills on December 14 and awoke to snow the following day. Here, we remained until the third party arrived on December 17. We set out again, encountering scant water and forage for the animals, and the cattle stampeded through the night of December 20. That set us back again by having to chase after them. Some were lost. Finally, on December 24, we reached a small spring. While camped here, another of the wives gave birth.

The next few days passed without incident, and we arrived at the bank of the Rio de Santa Ana at about 5:00 P.M. on December 31. The next day, we safely forded the river, and our journey continued without further problems.

Late on the morning of January 4, 1776, we finally reached our first destination, the Mission San Gabriel. Here, my family could finally rest. Alas, my rest was not to be. Our Commander Anza received news of an uprising in San Diego. It pains me to have to leave my children so soon after my wife's death, but I know they will be in good hands and will look after each other. I must head with Anza to San Diego.

Eventually, when the matter of the San Diego uprising is finished, we will return to Mission San Gabriel to resume our journey northward to Monterey. Until then, my tale is finished.



5104. MISSION SAN GABRIEL, CALIF. FROM PHOTO COPYRIGHT 1899, BY DETROIT PHOTOGRAPHIC CO.

Mission San Gabriel

#### Endnotes

1. The children of Corporal Feliz were Jose Francisco-12, Jose Doroteo-10, Maria de Loreto-8, Maria Antonia-6, Maria Manuela-4, Jose de Jesus-2. Baby Jose Antonio Capistrano, born on the trail, died the following year in July 1776 at Mission San Gabriel. (Note: Maria Manuela is the name on Father Font's list, but the name is not in any mission records.)

*Lynn Adams joined the Society three years ago. She is a long-time member of Los Californianos, currently serving as Vice President, Events Coordinator and Librarian for their Traveling Genealogy Library. She also enjoys living history reenactments with Soldados y Californios.*

## Surname Index

Adams 1, 2, 8	Carrillo 5	Espinosa 7	Jordan 15	Patterson 13	Skinner 21
Anza 8	Chambers 24	Evans 6, 10, 12	Kino 8	Pinuelas 8	Smith 15, 25
Bagley 15	Chapman 26	Feliz 8	Knickrehm 3	Raymond 22	Stoneroad 13
Basham 1, 2, 13	Chase 7	Ferris 2, 23	Lasuen 7	Reed 13	Stryker 22
Bellow 19	Clinton 21	Fisher 27	Lawrey 14	Rhoades 13	Summer 1, 2, 3
Blanchard 27	Collins 20	Font 9	Lawrie 14	Ridge 19	Thompson 5
Boehr 1, 2, 10	Colton 24	Foxen 5	Lawry 14	Riley 14	Tompkins 7
Boemer 26	Cook 6	Frisby 5	Lima 1, 2, 16	Rivera 4	Ullrich 1, 2, 20
Boone 11	Cota 5	Gale 23	Lopez 8	Roach 14	Valenzuela 7
Borden 23	Cross 26	Gatchell 26	Lugo 4	Robertson 12	Vallejo 6
Braisted 22	Dana 5	Gettemy 24	Lumpkin 19	Robinson 5	Van Name 22
Breen 14	Deacon 1, 2, 23	Hershey 23	Lynson 21	Ross 17	Walker 19
Brittain 20	De La Guerra 5	Holt 17	Mason 4, 14	Ruize 5	Waters 24
Bullock 14	Dibblee 5	Holyoke 26	Mattel 23	Sabine 22	Wayne 21
Bunce 27	Dickenson 13	Jackman 7	McCarthy 2	Sanders 23	West 24
Burnett 19	Donner 13	Jackson 17	McCreary 13	Schermerhorn 18	White 22
Butler 21	Duggan 7	Jacob 1, 2, 11	Meigs 17	Scott 11	Whitehead 7
Calkins 23	Dutton 1, 2, 4, 7	Jacobus 16	Moncada 4	Sequoyah 16	Willard 27 ; "
Campbell 10	Eberle 6	Jameson 10	Moody 20	Serra 7	Wood 12
Carleton 21	Ehle 19	Jamison 10	Moore 22	Shenstone 20	Wright 22
Carnegie 17	Ellis 10	Johnson 13	Moulton 19	Show 6	Yerby 5
Carrier 1	Eslinger 12	Jones 22	Olmstead 24	Simmons 25	Young 13

# Scotch, Irish, and Pennsylvania Dutch

By Pamela Jameson Boehr

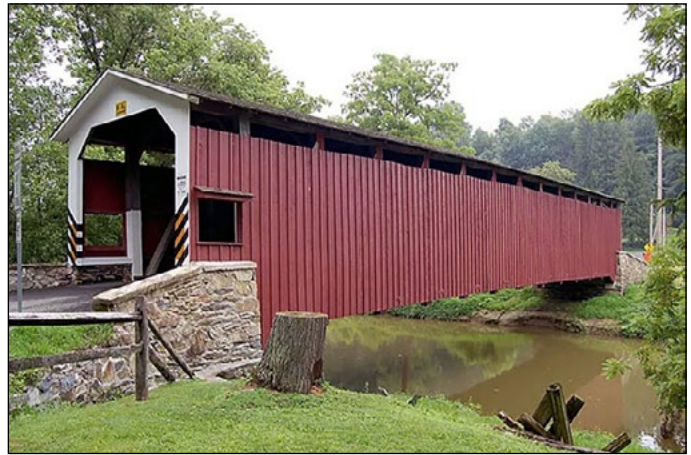
**T**HAT SUMS UP what my dad would say when any discussion arose about our paternal ancestry as I was growing up.

Even when I was well into adulthood, and my mom and I visited Great Britain in 1969, I hadn't begun to do any research. However, on that trip, something struck. We started our journey in Ayrshire, Scotland, and I remember being so excited that I couldn't sleep the first night.

When I began to get serious about research in 1987 and saw what Samuel Jamison reported in 1900, it was easy to understand why I was sleepless in Ayrshire. "The Jameson race was of Celtic origin and had its habitat in Scotland."

I was on the path to learning more when my aunt told me we had a patriot who served in the Revolutionary War. A 4<sup>th</sup> great-grandfather, James Jamison (1751-1821), had served as a private in Captain Robert Campbell's Company of Militia in Little Britain Township, Lancaster Co., Pennsylvania.

With further research, I discovered my patriot's grandfather, John Jamison, (1693-1743), came to the same area with his father as a young man. On February 7, 1738, a petition was signed by many citizens of Drumore Township, Pennsylvania, to create a new township as Drumore was getting too big. It is a matter of history that "When it was in contemplation to divide the township of Drumore, from which this was taken (Little Britain) and while one proposed one name and



White Rock Ford Covered Bridge

another offered another, with a prospect of considerable difficulty in settling the question, John Jamison, one of the oldest and most prominent citizens said to the company: 'We most of us came from Great Britain as our native place, I propose the name Little Britain, in memory of our mother country.'" The idea was favorably received, and the township, then being organized, was named accordingly.

In 2016, my husband and I attended a convention in Harrisburg, where we took the opportunity to visit Little Britain Township in southeastern Lancaster County, Pennsylvania. I remember farmland, rolling hills, and covered bridges and felt proud that five generations of my Jamison Scots-Irish and Pennsylvania Dutch family had lived here.

## References

"History of Lancaster County, Pennsylvania." Ellis, Franklin; Evans, Samuel, Philadelphia, Pennsylvania; Everts & Peck, 1883.

"Supplement to the Jamesons in America," Jamison, Samuel, Boston, 1901.

Little Britain Township web page



Little Britain Township farm

## Notes to Editor:

*Ancestry.com* lists my top ancestral percentage as Scotland: 37%

My paternal grandfather decided to change the i in our surname to e

*Pam Boehr is a long-time SBCGS member whose maternal ancestors settled in Montecito in 1900. She has served as regent of the National Society, Daughters of the American Colonists, Santa Barbara Chapter, and recording secretary of Mission Canyon Chapter, NSDAR.*



*She is a member of Colonial Dames of America, Santa Barbara Chapter, and United States Daughters of 1812, U.S.S. Constitution Chapter.*

# Alexander Scott's Route West to Indiana

By Mary Jacob

ONE OF MY FAVORITE ANCESTORS is Alexander Scott, who spied on Native Americans during the Revolution, fought at the siege of Yorktown in 1781, and after that, guarded Hessian prisoners on their march to the prison barracks in Winchester, Virginia. He was my 5<sup>th</sup> great-grandfather, who married soon after the Revolution. He started his family on land owned by his father and shared with his brothers in the South Branch Valley (of the Potomac River) near present-day Petersburg, West Virginia. The geographic arc of Alexander Scott's life from his birth in western Virginia in 1760 to his death in 1844 near Logansport in north-central Indiana mostly followed trails west that Native Americans trod in Alexander's time. His journey westward was typical of many Scotch-Irishmen who kept relocating on the frontier of settlement.



Alexander Scott's Route from Virginia to Indiana (Credit: Google Maps)

The question was how to get to the Bluegrass area. In 1784, there were two primary routes from Virginia to the Bluegrass. The Wilderness Road, blazed by Daniel Boone just nine years earlier, ran from southern Virginia through the Cumberland Gap across the rough terrain of the Appalachians to Boonesborough. The other route was via the Ohio River, where most boats embarked

westward from Pittsburgh or Wheeling. Some started the river trip on the Monongahela River, a tributary of the Ohio. No matter the starting point for Ohio River travelers, the river journey ended for all at Limestone (modern Maysville), Kentucky. From Limestone, they made their way overland some sixty to seventy miles to the vicinity of Lexington.

Alexander probably took the Ohio River route, which was geographically closer and better connected by trails and roads to his home than the Wilderness Road. He and his wife began their one-way journey west by traveling in a northerly direction up the South Branch Valley and cut over to Fort Cumberland on the Potomac River, where they picked up Braddock's Road. That road, built in 1755, ran from Cumberland, Maryland, to Pittsburgh and was the first road to cross the Appalachians. (At the turn of the nineteenth century, Congress funded the construction of the National Road that ran from Baltimore to St Louis and incorporated much of Braddock's Road. Today, U.S. Highway 40 and Interstate 70 closely follow the National Road.)

Most likely, the Scotts veered off Braddock's Road around what is now Uniontown, Pennsylvania, and headed to Redstone Old Fort (modern Brownsville, Pennsylvania), where the Monongahela River becomes navigable by boat, just ten miles south of Pittsburgh. At the time, most westbound settlers began their trip down the Ohio at Redstone Old Fort. They commissioned the construction of a boat for the journey or paid



The Original Thirteen Colonies (Credit: Library of Congress)

Alexander was a western pioneer when the "American West" lay on the east side of the Mississippi. Like many Virginians after the Revolution, Alexander pulled up stakes and sought to improve his life further west in Virginia, which extended to the Mississippi at the time. (Kentucky became a state in 1792.)

The Bluegrass area, its rich limestone soils, abundant grassland, and plentiful forests, was a magnet for settlers. Whether Alexander and others were being pushed by the challenging economic times after the war or pulled by government policies and land companies that promoted western settlement, people started "running mad for Kentucky."

for passage on someone else's ship. The boats used by settlers were flat-bottomed with sides about four feet high and equipped with an awning to shelter people and perishable goods. The boats were crudely built and meant to last the length of the journey downriver, after which they were dismantled. The lumber was used for another purpose, often to build a cabin.

Scott's trip down the Ohio River probably lasted less than two weeks, although travel time could vary widely depending primarily on winds, rainfall, and river water levels. It was perhaps the most dangerous part of their journey. At the time, the northern side of the Ohio River was the exclusive domain of Native people who attacked the settlers because they rightly believed the settlers would take away their land and way of life. Once the Scott's boat passed Wheeling, there were no white settlements until they reached Limestone.

The site of Limestone offered a safe harbor from river currents on the southern side of the Ohio. When Alexander and Sarah arrived in mid-1784, there was no settlement on the site — no tavern, cabin, or stockade on the narrow strip of land between the riverbank and the thirty-foot bluffs that rose above it, effectively cutting off Limestone from the rest of Kentucky. The Scotts' first problem was to get themselves and their possessions from the river to the top of the bluffs. The next challenge was to find their way to the Lexington area, which offered safety. Fortunately for them, the trees that year had been freshly blazed with tomahawks to mark the way. Otherwise, the Scotts might have suffered the fate of many settlers who got lost trying to find their way and were attacked by Natives.

Alexander lived in Kentucky for 18 years, although I have not found evidence that he purchased land or paid land taxes there. He did pay the poll tax. In 1802, Alexander moved his family to a section of land (640 acres or one square mile) he purchased near the village of Dayton in the Northwest Territory. (Ohio became a state the following year.) From Kentucky, Alexander took his family across the Ohio River to Cincinnati, and from there, they probably journeyed north on the wagon trail that ran along the Miami River to the site of his land on the Ohio frontier.

The Scotts lived in Ohio for 17 years until the Panic of 1819, when they pulled up stakes yet again and moved with their adult sons sixty miles west to near Richmond in Wayne County, Indiana. They likely took one of the trails connecting Richmond and Dayton that ran through Eaton, Ohio, roughly following U.S. Highway 35. Their stop in Wayne County was the first step in their search for a new home on the Indiana frontier. A treaty with Native people called the New Purchase had just opened a vast area of Indiana for pioneering settlers. Alexander and his sons followed Native trails northward into that area where they appear to have squatted for several years in what was then Delaware County.

The year after the Treaty of Mississinewa (1826) was signed, Alexander's son, John — my 4<sup>th</sup> great-grandfather, visited Cass County on an inspection tour. In 1828, Alexander moved with John's family to Clay township in Cass County and was thus among the very first settlers north of the Eel River, a tributary of the Wabash River. The Scotts were yet again on the frontier and counted the Pottawatomie and Miami people among their early neighbors. The Scott cabin was built near a trail that connected a Native village to the town of Logansport.

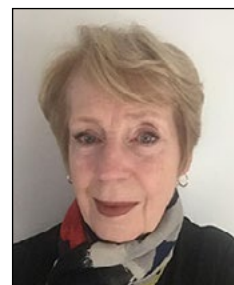
Throughout his life, Alexander Scott moved to frontier areas and walked on Native trails for most of his pioneering journey from Virginia to Indiana. Some trails eventually became roads, but many disappeared once settlers bought their land. The national land survey created a rectangular grid of land holdings and boundary roads that erased the trails of earlier times.

**Source:** For Figure 1. Robertson, H.D, and R.O. Evans and Company. Robertson's geographic-historical series illustrates the history of America and the United States from 1492 to the present time. Chicago: R.O. Evans and Co., 1898. Map. <https://www.loc.gov/item/2009582180/>.

#### ENDNOTES

1. Eslinger, Ellen, editor. *Running Mad for Kentucky: Frontier Travel Accounts*. Lexington: University of Kentucky Press, 2004.
2. About three-quarters of the people who moved west before 1800 took the Wilderness Trail. "Westward Movement: The Kentucky Microcosm," *Ancestry Magazine*, July/August, 2000, Vol 18 No.4. (<https://www.ancestry.com/learn/library/article.aspx?article=2831>)
3. Eleanor Duncan Wood, "Limestone, A Gateway of Pioneer Kentucky," Register of Kentucky State Historical Society, Vol.28 No.83 (April 1930): 151-154.

*Mary Jacob joined SBCGS in 2016. She is Development Director and volunteers for Ancestors West and projects with the Outreach Committee.*



Editors correction for AW 49.2, p.15:

"This Old House: A Sesquicentennial Nears" By Melville R. V. Sahyun, Ph.D.

#### References

1. <https://steamswarf.org>.
2. <https://www.nps.gov/articles/prefabricated-homes>.
3. Oglesby v. City of Santa Barbara, 119 Cal. 114
4. <https://santabarbaraca.gov/government/priorities-policies/historic-preservation/historic-resources-maps>.
5. [https://en.wikipedia.org/wiki/Coast\\_Line\\_\(Union\\_Pacific\\_Railroad\)](https://en.wikipedia.org/wiki/Coast_Line_(Union_Pacific_Railroad)).
6. *Southern Pacific's First Century*, San Francisco: SP Co., 1954.
7. <https://www.american-rails.com/master.html>.
8. Huxtable, N. *Daylight Reflections*, W. Vancouver, BC: Steamscapes, 2002.
9. [https://en.wikipedia.org/wiki/U.S.\\_Route\\_101](https://en.wikipedia.org/wiki/U.S._Route_101).
10. Nye, R. L. *Historic Structures Report*, prepared for SBCGS, March 7, 2008.
11. Marsh, F., personal communication.
12. <https://www.aerialarchives.com/Aerial-Maps-of-Santa-Barbara.htm>; copyrighted image.
13. Feldman, P. "Lights out on an Era." *LA Times*. November 19, 1991.
14. Klukkert, C. O. "A Happy Home for a Family Treasure." *Ancestors West*, 2024, vol. 49(1), p.40.

# Interwoven Lives— A Pioneer Story

By Larry Basham, DDS

**M**Y WIFE, JULIE, HAS ANCESTORS who were part of iconic historical events in the western migration of 1846-47. Her paternal 3<sup>rd</sup> great-grandfather, Gallant Duncan Dickenson, and his family left Independence, Missouri, in the spring of 1846, part of a wagon train which included the ill-fated Reed-Donnor families and early Mormon pioneer, Thomas Rhoades, and his family, who are credited with being the first Mormon family to travel overland to California. Rhoades had been directed by Brigham Young to go all the way to California ahead of the first Mormon pioneer company to explore possible locations to establish a community. Traveling with the Rhoades group was Jonathan Patterson, Rhoades' brother-in-law, and Julie's maternal 3<sup>rd</sup> great-grandfather.



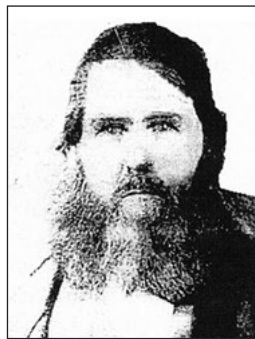
Gallant Duncan Dickenson

Gallant Dickenson was born in 1806 and reared in Virginia. He was orphaned as a child and raised by an uncle. He moved to Tennessee in 1822 at age 16 and in 1828 married Isabella McCreary and began their family there. They moved westward in 1834, settling in Independence, Jackson Co., Missouri. Gallant was not one to stay in one place for long and the call of the west and new possibilities lured him to pull up roots and with Isabella, their six children and neighbors, left for California. Their household goods and provisions were loaded into five wagons. (*California Pioneer Register and Index 1542-1848*, page 120)

The following account comes from his daughter Lucy Jane Dickenson Stoneroad, as given in an interview appearing in the *St. Louis Globe Democrat*, July 12, 1914 issue:

"It was the creative period of the West, and tales of the glorious country beyond the mountains influenced ambitious young men to seek their fortunes on the shores of the Pacific. He joined a great caravan that made Independence, Missouri its rendezvous.

"We set out on the morning of May 6, 1846, with more than forty wagons of immigrants and provisions. I recall the day so well; the tearful adieus of our friends



Jonathan Patterson

and neighbors and the sad look that my mother cast behind. It was indeed like putting out to sea in an open boat without chart or compass."

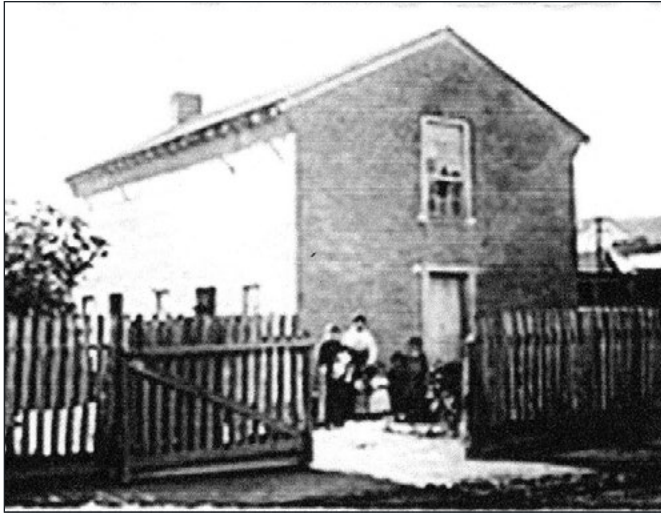
His daughter-in-law, Luella Johnson Dickenson, tells more of the story: "The party chose G.D Dickenson as Captain of the train. The Reed-Donner party were a short distance behind. On the way over they were sometimes ahead, but making a long stay in camp, the Captain Dickenson party would get in the lead ... About the fifth month, they arrived at a camping ground selected by my husband (Wm. L. Dickenson), where the town of Truckee now stands. Clouds were hanging heavily when they reached there. Captain Dickenson felt anxious, as trappers had told him of the danger of being caught in a snowstorm. He had advised the Reed and Donner party to push through at all hazard, as to strike camp meant death. The same snowstorm that overtook the Dickenson party caused the terrible suffering that has been so often told. About 11 A.M. they arrived at a beautiful lake known at present as Donner Lake, the place where the ill-fated Donner party camped. The rain was falling steadily. At any moment it might turn to snow, as the atmosphere was very cold. The emigrants ate their dinner hurriedly, the Captain having gone ahead as usual, to report the condition of the road. By the time he returned, they were ready to start for the summit. By pushing on the Dickenson party made it safely to the other side." (*The Merced Express* newspaper, issues July 13 and August 3, 1878.)

Another account by George W. Patterson (Jonathan Patterson's son) who was nine years old relates, "The Rhoades and Dickenson Party pushed on, reaching the summit before nightfall. They could see the Donner Party start up the mountain and then stop. Several men went down the mountain to help the other party, but they refused to go and went back down." George W. recalled his father carrying many people up a mountain in the snow. Jonathan was carrying a young girl when he dropped dead. "After burying him, his party spent the night at the site, building a fire on the grave so the Indians would not suspect it was a grave." (*The Family of James Patterson, 1758-1838* by Don Haulman, 1995 p23)

Lucy Jane Dickenson Stoneroad continued with her interview. "It was October 20<sup>th</sup> before we reached our promised land, and when we finally pulled up at Johnson's Ranch, at the foot of the Sierra Nevada Mountains, we had been three days without food, except what the gun brought down and what roots and food we found in the woods." (*St. Louis Globe Democrat*, July 12, 1914)

The Dickenson party intended to continue to Monterey but was warned they would be taken prisoner by the Mexican army as the war with Mexico and Californians was going on, so they camped first at the San Jose mission and then wintered at what is now Santa Clara. The women and children slept in abandoned adobe buildings and the men built a fence around the compound. Dickenson enlisted as a 2<sup>nd</sup> Lieutenant in

the U.S. Army, Santa Clara Battalion during the Mexican War. When it was safe, the Dickensons went on to Monterey in April 1847 where Gallant made a brick kiln with Amos Lawrey (Lawrie, Lawry), and they built the first fired brick house in California overlooking Monterey Bay. It still stands near the Monterey Customs House and is designated as a California Historic Building.



First Brick House 1890, Monterey, California



Dickinson Red Brick House

Luella went on to say that the Dickenson family left Monterey in 1848 to seek gold near "Mormon Island" on the south fork of the American River. Later they went to the Moukelumne Hill diggings. "The best diggings were in a ravine, afterwards called Dickenson's Gulch. Early in the spring of 1849 the Dickenson family went to Stockton. Judge Dickenson and his two sons, James and William, had secured three bags of gold dust, the greatest portion of which paid for the construction of the first hotel in Stockton, called the Dickenson House, and capable of accommodating over a hundred guests. The hotel was leased to Messrs. Roach and Mason for thirty thousand dollars a year.

During the administration of Governor Riley, G. D. Dickenson served in the capacity of Prefect." (*The Merced Express* newspaper, Issues July 13 and August 3, 1878)

(Interesting note: Patrick Breen and his family which were in the Donner Party and survived, purchased the "Brick House" in 1851 and owned it until descendants sold it in 1907.)

"In 1857 Gallant Dickinson moved to Merced County, where he died in 1870. Mrs. Dickinson died in San Jose in 1877. George W., one of the sons, apparently moved to Merced County about the same time as did his father. He opened a ferry on the San Joaquin River in July 1878 on a new road that had been opened between Merced and Los Banos. The ferry was established at a place called Cottonwood Ford, later becoming known as Dickinson's Ferry. G. D. Dickinson was elected alcalde of Stockton and served till California was admitted as a state. It was here that his daughter Margaret was married to A. G. Lawrey on October 29, 1849. She was the first American girl wedded in this city. In 1851 the family settled in Stanislaus County, where he established Dickinson's Ferry; and this continued to be their home until his death, October 25, 1870." (*History of San Joaquin County, CA*)

Thomas Rhoades thought that Brigham Young and the so named "Vanguard Company" of Mormon pioneers were coming westward soon after his party left Independence, Missouri, but they had been delayed and wintered at Council Bluffs, Iowa which became known as "Winter Quarters." The exploratory Latter-day Saint company began its trek along the Oregon Trail on April 15, 1847, with 143 men, three women and two children. Among the pioneers was Thomas Bullock, a convert who had joined the LDS Church in England and immigrated to America in 1843. (He is Julie's 3<sup>rd</sup> great-grandfather in her stepfather's line. Growing up, Julie took the "Bullock" surname.) After joining the Saints in Nauvoo, Illinois, he became the scribe for Latter-day Saint Church



Thomas Bullock



founder, Joseph Smith, until his murder in June 1844 at Carthage, Illinois. Brigham Young designated Thomas as to be the “Clerk of the Camp” and keep the official journal of the Vanguard Company’s westward trek. His published journal of the daily experiences of the camp are fascinating and tell of the daily discoveries of things they had never seen before, hardships, disagreements and faith. (*The Pioneer Camp of the Saints*, Edited by Will Bagley, 1997)

They arrived in Salt Lake Valley on July 24<sup>th</sup>, 1847. As we know, Brigham Young chose it as the site for the Latter-day Saint settlement, proclaiming, “This is the place” when he viewed it from an overlook. This was the beginning of over 1,500 Mormon pioneers to make the 1,400-mile trek during 1847 and more than 70,000 by 1869 when the Transcontinental railroad was completed. They came on foot, in wagons, and pulled handcarts to establish their Zion in the Rocky Mountains. When Thomas Rhoades heard the Saints had stopped at Salt Lake, he wrote Brigham Young and told him of the gold and riches to be found in bountiful California and they should make it their home, but Brigham Young could not be persuaded to leave the Great Salt Lake Valley, and they have prospered there. The LDS belief that families are eternal led to preserving family records and now have the most extensive genealogy library in the world and the largest shared genealogy website, [FamilySearch.org](http://FamilySearch.org).

Bullock returned to Winter Quarters and brought his family back to Salt Lake City in 1848. He helped lay out the plat of the city, became the secretary to Brigham Young and clerk to the House of Representatives of the Utah Territory. He became a U.S. citizen in 1853 and

was appointed Secretary of the Nauvoo Legion (military) and by 1855 was a Lt. Colonel. In 1858 he served as a missionary to England and when he returned to Utah, he worked in the Church Historians Office until 1862. While working in the Historians Office he wrote 2000 pages of the 2407 page “Manuscript History” of the Church of Jesus Christ of Latter-day Saints which later became the seven volume *History of the Church*. He died at his home in Coalville, Utah in 1885. (*The Pioneer Camp of the Saints*, Edited by Will Bagley 1997)

It’s uncanny how the lives of these ancestors are interwoven as they all sought better lives in the West. It’s a story of exploration, bravery, hardship, strength, tragedy and faith. Julie’s lines go back pre-Revolutionary War and capture by Native Americans but that is a story for another time.



*Dr. Larry Basham joined SBCGS in 2022 and is currently the Outreach Speaker Coordinator. He began his dental practice in Santa Barbara in 1974 and retired in 2015. He has been married to his wife, Julie, for 52 years, and they have five children and five grandchildren. Since his retirement, he has served on staff and is currently Director of the Santa Barbara LDS*

*FamilySearch Center, teaching on a variety of genealogy topics. He is a member of the Sons of the American Revolution and an independent member of Evalogue. Life Professional Writers Network is helping people save their family stories through its business, ForeverYoursLifeStories.com.*

---

---

## HAVE YOU EVER SEEN ONE OF THESE?

IN THE DAYS BEFORE liquid dish soap, or powdered dish soap, this was an essential tool for washing dishes. Women placed those worn-down dabs of bath soap that were too small to use for bathing into the basket that opened and MAGIC! If you swished it around in warm water, you would have enough suds to wash dishes! The earliest dishwasher!

~ Cathy Jordan





McMinn County, formerly Cherokee Nation before 1819

# The Tennessee of My Ancestors

By Kate Lima

*"We had hoped that the white men would not be willing to travel beyond the mountains. Now that hope is gone. They have passed the mountains, and have settled upon Cherokee land. They wish to have that usurpation sanctioned by treaty. When that is gained, the same encroaching spirit will lead them upon other lands of the Cherokees. New cessions will be asked. Finally, the whole country, which the Cherokees and their fathers have so long occupied, will be demanded, and the remnant of Ani-Yunwiya, the Real People, once so great and formidable, will be compelled to seek refuge in some distant wilderness."*<sup>1</sup>

*Cherokee War Chief Dragging Canoe, 1775  
Dragging Canoe*



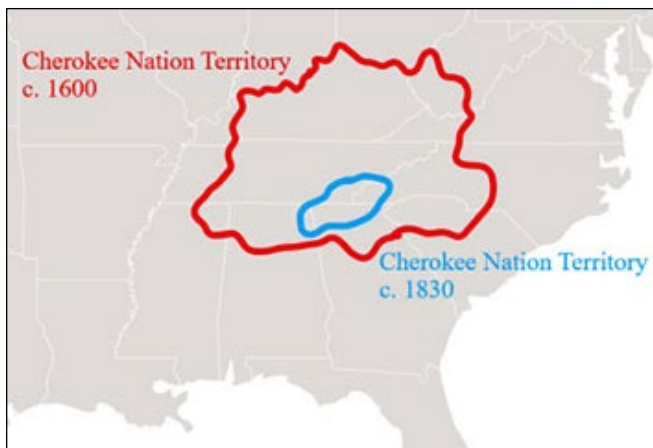
Illustration by Dann Jacobus, courtesy of Valley River Press

FIFTY-FIVE YEARS AFTER DRAGGING CANOE spoke these words, this proclamation came to pass with the Trail of Tears. Other tribal nations were displaced earlier; this "trail" was specific to the "Five Civilized Tribes": Cherokee, Chickasaw, Choctaw, Creek/Muscogee, and Seminole. Between 1830 and 1850, approximately 60,000 Native Americans were forcibly displaced from their tribal lands in the South. Between 13,000-17,000 lives were lost. The apex of this ethnic

cleansing by the federal government was the forced removal in 1838 of the Cherokees. Most Americans agree that it is one of the darkest stains in American history. This is a story of the events leading up to the Trail of Tears and my ancestors' involvement.

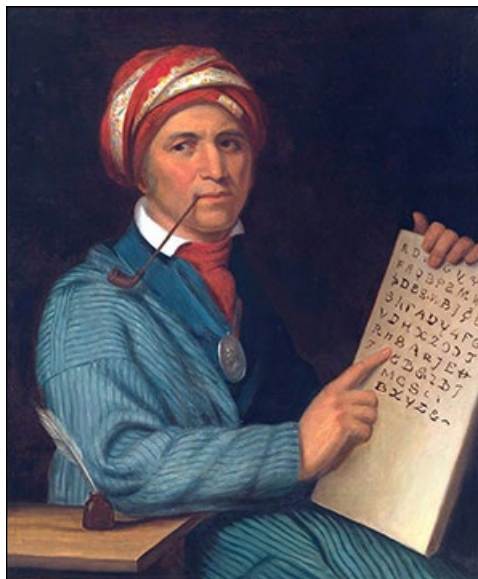
## Cherokee

The early 1800s saw a steady stream of white settlers (many were squatters) entering into the "Territory of the United States, South of the River Ohio," commonly called the Southwest Territory. This wilderness stretched from the Appalachian Mountains to the Mississippi River and included all of present-day Tennessee, where my ancestors lived. Between Post-Revolution and 1835, 20 different treaties were drawn up and signed by both parties.



Cherokee land was 1600 in red; in 1830, it was blue. (For color, see the online digital version of *Ancestors West*). Map from *Study.com*

The Cherokee in this area mainly adapted to the Euro-American way of life. They adopted many American cultural practices: agricultural, religious, education, and government, to name a few. At this time, Sequoyah created a syllabary that increased Cherokee literacy. They learned about printing, and their first newspaper, the *Cherokee Phoenix*, arrived in 1828. The Cherokee aimed to maintain their land while integrating with their new white neighbors.



Sequoyah. Hi-Story/Alamy Stock Photo, *National Geographic Magazine*

## Holt Family

Robert Holt, a Revolutionary War veteran from Halifax, Virginia, and my 5<sup>th</sup> great-grandfather moved to Knox County, Tennessee, in 1806 with his wife Mildred and six children. This land was ceded from the Cherokee: five treaties between 1798 and 1806 “gave” the government this land for white settlements through sale or land grants. The Holts enjoyed life on a large plantation that swept along the green rolling hills “at the mouth of the Sweetwater.” Just south of their property was still Cherokee land, and the Indian Agency, run by the federal government, was located nearby.



Author, Kate Lima, with Mildred and Robert Holt's graves in Knox County, Tennessee

## Holt and Cherokee Integration

In 1807, shortly after the Holts' arrival, my 4<sup>th</sup> great-grandaunt Elizabeth Holt married Timothy Meigs, son of the well-known and respected Indian agent Colonel Return Jonathan Meigs (R.J.). They lived at the Indian Agency, and Timothy was R.J.'s personal secretary. Elizabeth served as a hostess at the Agency, seeing to the needs of both whites and Cherokees who came to do business, bring news, and conduct trade. R.J. was a widower and needed Elizabeth's help.

After Timothy's early death in 1815, Elizabeth remained at the Agency, continuing her work, bringing tea and comfort to all who came. Her five children lived in this multicultural environment and were comfortable with both groups. Two of her children even married into the Cherokee tribe: Elizabeth's daughter Emily Meigs, my 1<sup>st</sup> cousin five times removed, married John Walker Jr. (JWJ); John Meigs, my cousin, married Jane Ross, Principal Chief John Ross's daughter. JWJ and

John Ross played a significant role when, as the years moved forward, the Cherokee split into two factions.

Elizabeth's younger sister Fannie, another of my great aunts, met John Ross's brother, Lewis, and I imagine a love story emerged, easily seen in their encounters. Lewis was a well-educated, wealthy businessman, handsome and well-spoken. He was one-eighth Cherokee; his father was Scottish, and his mother was one-quarter Cherokee of the Bird clan. Lewis and Fannie married in 1817, and eight children arrived within ten years.

## White and Cherokee Tensions, Good and Bad Players

Throughout these years, tensions remained between the whites and Cherokees. Lewis's brother John had stepped into the political arena early while aiding Colonel Andrew Jackson in the Creek War (1813-14) and the Battle of New Orleans (1815). In 1828, he assumed the role of principal chief and went to Washington several times, maintaining solid relationships, negotiating treaties, and fighting for the rights of the Cherokees. His letters to the U.S. significant players are masterful, intelligent, and flowery.

Lewis took his place next to John. Though John was the true politician, Lewis did his part. He served on the National Council, with a long stint as its president. He also served as treasurer for the Cherokee Nation before, during, and after the removal. They had fully integrated into the white man's world while still identifying as Cherokee.



Andrew Jackson, Andrew W. Carnegie collection

Within a year of his election, he wrote and signed into law the Indian Removal Act. He was attempting to remove all the Indians, even though he had called upon the Cherokee for help during the Creek War and in the Battle of New Orleans. Jackson had promised them land in return for their strength and support. Jackson won these wars because of the Cherokee's help, and when the U.S. was victorious in the Creek War, they captured 23 million acres of Creek land. Jackson reneged on his promise, though;



Lewis Ross, from FindAGrave.com  
No picture of Fannie can be found.

he did not give the Cherokee any of the Creek lands, and to add insult to injury, he took the “buffer” lands between the Creek and Cherokee nations – 1.3 million acres – which after the war belonged to the Cherokee. He wrote this into the Treaty of Fort Jackson in 1814.<sup>2</sup> This is quite a show of his character and his disregard for the native people.

### Gold discoveries in Georgia, Cherokee land, 1829

Also, in 1829, gold was discovered on Cherokee land in Georgia. What had been a steady influx of settlers quickly became a mob scene. Georgia bypassed all laws and held a “land lottery,” selling off Cherokee land to white settlers. This went against the many treaties between the two nations. Also, at this time, the Supreme Court, in a 5-1 decision, declared that “the Cherokee Nation is a distinct community occupying its territory... the laws of Georgia can have no force, and the citizens of Georgia have no right to enter.”<sup>3</sup> The land lotteries were illegal! However, without batting an eye, Georgia ignored the ruling. So, John Ross appealed to the President, but Jackson audaciously turned a deaf ear. Jackson allowed the whites to take over the Cherokee land despite treaties and the Supreme Court ruling. He did nothing to protect the native people.



John Ross and Major Ridge

National Portrait Gallery, Smithsonian Institution; Library of Congress

The Cherokee, under constant harassment and threats, began to split into two factions: those who wished to stay and those who wanted to leave. The National “Ross” Party, led by John Ross, held the majority and wanted to fight – through legal means – to remain on their land. The Treaty “Ridge” Party, led by Major Ridge, wanted to relocate across the Mississippi River and be compensated by the federal government. As Ridge said in a letter to the people, “We cannot remain here in safety and comfort. I know we love the graves of our fathers. We can never forget these homes, but an unbending, iron necessity tells us we must leave them.”<sup>4</sup>

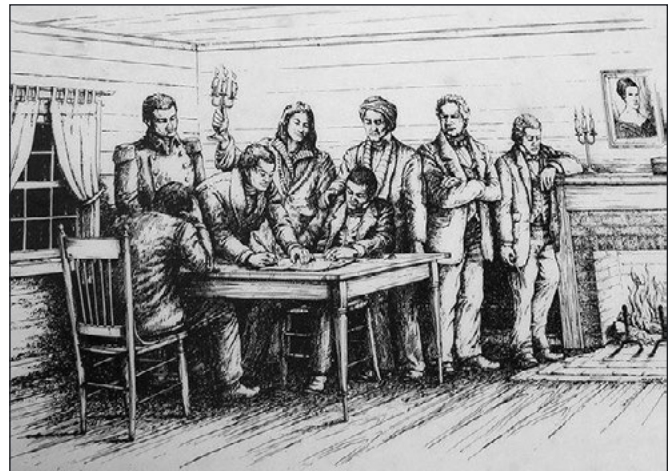
The more minor Treaty party worried their fate would be similar to the Creeks’. If they stayed, the U.S. would start a war, seize their lands, and force them to move, which would mean death to hundreds if not thousands of them and no compensation for their land. Their fears were compounded when in 1835, President Jackson wrote a letter to the Cherokee. In it, he stated, “Circumstances that cannot be controlled render it impossible that you can flourish in the midst of a civilized community... Every year will increase your difficulties.

Look at the condition of the Creeks.”<sup>5</sup> This was their fear, clearly spelled out to them.

Then the unthinkable happened. In October 1835, Ross and the General Council organized another delegation to Washington. This was to include members of both the Treaty (Ridge) party and the National (Ross) party to show unification. In early December when the time drew near to leave, the Ridge Party begged off; they remained in Tennessee. Both John and Lewis Ross, along with a few other delegates, traveled to Washington, planning to meet with the president and secretary of war. In the meantime, Indian Affairs Commissioner John F. Schermerhorn sent private dispatches of a “confidential nature” to these two men. It is not known what they contained, but it must have been part of the surreptitious deal about to take place. In December 1835, when the Ross Party left for Washington, the Ridge Party met with Commissioner Schermerhorn behind Ross’s back. Roughly 300 Cherokees met in New Echota, Georgia, to discuss the treaty proposed by the federal government. The Cherokee people did not elect these men; also, they were assembling in Georgia, which was unlawful and, therefore, obviously secretive. (In *Worcester v Georgia*, the Supreme Court wrote that the Cherokee were not legally allowed to hold meetings in Georgia.)<sup>6</sup>

Also, at this time, in a strategic move, President Jackson sent a note to the Cherokee Nation stating that if a leader did not attend this meeting in Georgia, it would be the same as voting in favor of the treaty. Ross was blindsided, and the Cherokee people didn’t stand a chance. Ridge and others signed the Treaty of New Echota.

Ross then argued long and hard that this treaty was not negotiated with the General Council. In one of his masterful and moving letters, he wrote, “We are overwhelmed! Our hearts are sickened when we reflect on the condition in which we are placed by the audacious practices of unprincipled men.... We are not parties to its covenants; it has not received the sanction of our people.”<sup>7</sup> Nearly 16,000 Cherokees signed a petition to this effect but to no avail. In May 1836 the Senate passed the treaty measure by one vote. One single vote.



The Signing of New Echota  
*CherokeePhoenix.org*

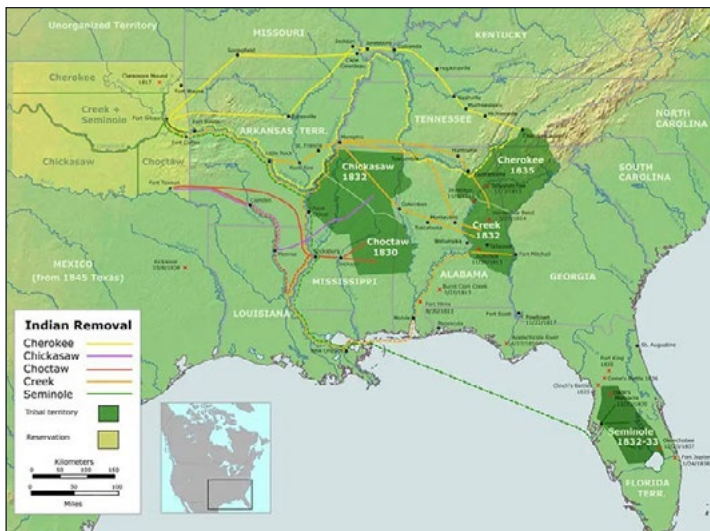
## 1838 and beyond

The Cherokee were given two years to gather their things and move. Ross and others took this time to forcefully and passionately plead their case, but to no avail. Many had left earlier, but most hoped Ross and the General Council could turn things around. In May 1838, the federal forces, many who fought alongside the Cherokee at the Battle of New Orleans and the battles against the Creek, forcibly removed them – at bayonet point - from their homes. The people didn't have time to collect their things; they were rounded up and put into stockades until they could leave en masse.<sup>8</sup>

During these difficult times, my great aunt Fannie and her children moved to Philadelphia while Lewis stayed in Tennessee to help organize the removal. Lewis and Fannie's home served as a center of operations for the tribal government during this time.<sup>9</sup> They were spared the forced removal because of the family's early departure and Lewis's work helping the Cherokee during this terrible time. Lewis, Fannie, and their family moved to Tahlequah in Cherokee Nation West (now Oklahoma) in 1840.

My cousin Emily Meigs, who married John Walker Jr (JWJ), remained with her children in Tennessee. JWJ was part of the Ridge party and had audaciously tried to set the removal in motion even earlier than the Ridge party wanted. In 1831, he went to Washington alone, saying he was an envoy for the Cherokee, but was dismissed. In 1834, after years of attempting to bring about removal, he was assassinated by Cherokees from the Ross party. Emily lived with her children, sister, and other relatives for the remainder of her life.

My cousin John Meigs, having been raised in the Indian agency, loved the Cherokee people and chose to leave with John Ross and his family in 1838 during the forced removal. He married Ross's daughter Jane while on the trail. (He died en route to California's Gold Rush in 1850.)



Cherokee Trail of Tears map, [nps.org](https://www.nps.gov)

## Conclusion

The war between the two parties extended to the new Cherokee Nation and lasted another 30 years. John and Lewis continued to be leaders in politics and astute businessmen. Fannie died right before the American Civil War began; they spent more than 40 years together, through many good times and bad. Lewis did not remarry.

We are all aware of how the indigenous people were treated throughout the centuries by the Euro-American population; I've read about more atrocities and injustices during my research for this story than I care to relate. I admire and deeply respect those cousins, aunts, and uncles who embraced the Cherokee culture and what they endured.

In a 1957 essay, Saul Bellow wrote of the Native Americans: "They have left their bones, their flints and pots, their place names and tribal names and little besides except a stain, seldom vivid, on the consciousness of their white successors." To me, though, this story is not at an end. The end is when our descendants no longer remember the struggle.



Cherokee on the Trail, Oklahoma History Center.

## END NOTES

1. *Cherokee Leaders speak of Land Cessions*: A brochure on the Rutherford Trace published by the North Carolina Department of Cultural Resources <https://www.ncpedia.org/printpdf/13537>
2. Ehle, John. *Trail of Tears: The Rise and Fall of the Cherokee Nation* (p. 165-66). Knopf Doubleday Publishing Group. Kindle Edition.
3. Worcester v. Georgia, Supreme Court Decision, Oyez.org <https://www.oyez.org/cases/1789-1850/31us515>
4. Ridge, John, excerpt from "Letter, 1833 Sept. 22, Cassville, Georgia, [to] Wilson Lumpkin, Governor of Georgia," Digital Public Library of America, <https://dp.la/item/9f73098a989b29ba3cfe3142f5ca4dcb>
5. TeachUSHistory.org, <https://www.teachushistory.org/indian-removal/resources/cherokee-tribe-indians-jackson>.
6. Worcester v. Georgia states: "After the 1st day of February 1831, it shall not be lawful for any person or persons, under color or pretense of authority from said Cherokee tribe, or as headmen, chiefs or warriors of said tribe, to cause or procure by any means the assembling of any council or other pretended legislative body of the said Indians or others living among them, for legislating (or for any other purpose whatever)." Oyez.org <https://www.oyez.org/cases/1789-1850/31us515>
7. John Ross, *The Papers of Chief John Ross*, vol 1, 1807-1839, Norman OK Gary E. Moulton, ed. University of Oklahoma Press, 1985, p. 458-461.
8. History.com, <https://www.history.com/topics/native-american-history/trail-of-tears>. Also, Private John G. Burnett's first-hand account, <https://www.intimeandplace.org/cherokee/images/trail/burnettstory.html>
9. <https://firstlandscapes.matrix.msu.edu/placeSingle.php?id=119&type=L>

# My Loyalists' Path to Immigration

By Anneliese Ullrich

**I**MAGINE SITTING DOWN at this dinner table in the colony of Pennsylvania in 1776:

At the ends of the table sit William Brittain, Sr. and his wife, Marry Collins Brittain. He is a staunch Loyalist, and she supports the Patriots. Joining them on one side of the long table are their three oldest sons, Nathaniel, Zeboeth, and Samuel, who all joined Patriot militias in Pennsylvania. On the other side are their three youngest sons, James, Joseph, and William, Jr. (my 5<sup>th</sup> great-grandfather), who joined the Loyalist New Jersey Volunteers. The sisters, Elizabeth, Mary, Rachel, and Sarah, are placed strategically in the remaining seats.

Are politics and the war discussed? Is there shouting? Are any punches thrown? Is anyone able to finish their meal? Does anyone need the equivalent of some Tums afterward?

As Americans, we've all been taught how our brave Patriot ancestors defeated the most powerful army in the world and won their independence from England. The Revolutionary War, often called America's first civil war, divided not just the colonies but also villages, neighbors, and families. One of those divided families, the Brittain family, are my ancestors.

Historians now estimate that about 40% of American men favored independence from Great Britain, and about 20% were loyal to their king, George III. The remainder either remained neutral, were apolitical, or they simply kept their heads down until it was all over. Through my research, I've learned much about the time and the people, and now I better understand why some of the brothers chose the Loyalist side.

Did the three brothers choose to remain loyal to the British Empire for religious reasons? I don't think so because they were not members of the Church of England, nor were they pacifist Quakers or Mennonites. Did they remain loyal because of family ties? Obviously not. Did their businesses rely on trade with Great Britain? No, they were farmers. They didn't see a threat to their liberty as Englishmen, as did many Patriots. As far as they were concerned, armed rebellion was treason.

I think they may have taken the view that the colonies and Great Britain were all part of the same family. Families sometimes quarreled, but after everyone calmed down, they could talk things out and move on. Many colonists had this view and were simply waiting for cooler heads to prevail so a peaceful resolution could be found. As we all know, that never happened.

What was life like for Loyalists in revolutionary America? For those who kept quiet and stayed out of trouble, life wasn't any more difficult for them than it was for all living in a country at war with itself. They



Lt. James Moody, 1st New Jersey Volunteers,  
(1744-1809), Nova Scotia.

Picture from: Shenstone, Susan Burgess. *So Obstinate Loyal*.  
McGill-Queen's University Press, Montreal, 2000.

remained in America after the war and became American citizens. But for those who spoke out against independence and became known to the local Committee of Safety, it was a different story.

Known Loyalists, like my Brittain ancestors who did not keep quiet, were subjected to public humiliation, harassment, and beatings by angry mobs, vandalized property, and imprisonment. Members of the Committee of Safety, a local group of prominent citizens chosen to govern and enforce laws before 1776, tried to force them to take an oath of allegiance to the patriot cause or to join the American militia. When they refused, their lives were threatened. Fearing for their safety and their wives and children, the men went into exile. Women and children were left behind to tend the farm, but they were harassed as well with midnight visits and more threats. Many families fled to the safety of New York City, headquarters of the British Army. Patriots confiscated Tory land and often sold it to rebel sympathizers.

My ancestors, James, Joseph, and William, and their brother-in-law, James Moody, were known Loyalists who did not keep their mouths shut! James Brittain wanted nothing to do with the war until 30 rebels visited him. He had "become obnoxious" (Sabine), so they surrounded his house, robbed him, and beat him. He was forced to escape to the woods, where he hid for a month. Rebels stormed brother-in-law James Moody's 500-acre farm and tried to arrest him because he wouldn't take the oath. Shots were fired, but Moody was unharmed and escaped. He, too, was forced to

leave. The three brothers and their brother-in-law went to nearby New York City, where they joined the New Jersey Volunteers, one of many provincial military regiments manned by loyal British citizens willing to fight the rebels.

The New Jersey Volunteers were created by Adjutant General Cortlandt Skinner and had several nicknames, including Skinner's Corps and Skinner's Greens, due to their green uniform coats. The Jersey Volunteers supported the British Army in New York by repelling attacks by rebel forces. There was constant skirmishing between Tory and Patriot militias in the no man's land between the two armies that surrounded New York City. They raided rebel farms and carried off whatever supplies they could find to help support the Loyalists in New York. They captured enemy prisoners, destroyed enemy stockpiles, and generally did whatever they could to harass their foes.

They also returned to their homes, now in enemy rebel territory, to recruit more Loyalists to the cause. When James Moody, the Brittain's brother-in-law, joined, he brought 72 neighbors. I'm unsure if the Brittain brothers joined him now, but they could have. They were family, after all. Moody and his compatriots recruited hundreds of British supporters. They went on dangerous missions to kidnap rebel leaders, rescued militia members who were imprisoned, and conducted prisoner exchanges. Moody even managed to intercept riders three times who carried Patriot intelligence, once the correspondence between General Washington and the Continental Congress.

This was dangerous work. Capture, imprisonment, and death were constant threats for these men. At one point, all three Brittain brothers were captured, tried, and sentenced to hang. They managed to escape the night before their scheduled executions. Moody was captured by General Anthony Wayne, passed from one prison to another, and scheduled for trial and a certain death sentence. He, too, escaped and made it back to New York. His younger brother was not so fortunate. He was captured and hanged as a spy. Moody's wife, Elizabeth, died after being thrown from a horse. His health suffered greatly after years of living on the run, and he was advised that he needed a change of climate and rest. British General Sir Henry Clinton invited him to England, and Moody sailed with him in 1782. There he wrote a narrative that still survives about his experiences in the War. He returned to North America but not to the new United States of America.

In 1783, the American Revolution officially ended with the signing of the Treaty of Paris, and Tories like the Brittain and James Moody were no longer welcome. About 20,000 people, primarily those from the southern colonies, chose to go either to England or to South Florida or the Caribbean, where they could enjoy the plantation lifestyle they had formerly lived. Regular British soldiers, Loyalist militia corps and their families, and any Loyalists who wished to emigrate

north to British territory were called to New York. Their immigration trail took them north to Canada. Sir Guy Carleton was tasked with evacuating about 50,000 people from New York City to Nova Scotia, Canada, where land had been set aside for them to start new lives as proud Britons.

Several fleets of packed ships sailed back and forth on two to four-week journeys between Nova Scotia and New York beginning in the spring of 1783. Civilians went in the spring and summer. The last to evacuate were the provincial militias, including the New Jersey Volunteers. Moody was still in England, but the Brittain brothers and their families boarded the ship *Duke of Richmond* that fall and sailed to Canada. Loyalists could choose to stay in the Maritimes of Canada around Halifax, but many others chose to settle along the St. John River in what soon became the province of New Brunswick. The Brittain brothers chose lots in St. John, which had begun as a sleepy little British supply post called Fort Howe.

Great Britain guaranteed each immigrant male 100 acres of land with an additional 50 acres for each family member. Members of the military were given still more land depending on their rank. The British government also agreed to supply several years of food rations, clothing, fabric, lumber, and other supplies the new settlers needed to build homes and farm their land.

But supplying 50,000 people was no easy task! Vast land had to be surveyed and lots drawn for each family. There were supply shortages and theft. Human nature being what it is, there were complaints and accusations about unfair land and supply distribution, people tried to jockey into positions of power, and those in charge of all this were ill-prepared and did not have the necessary experience to deal with the influx, especially on such short notice.

Those who arrived in the spring had more time to build shelters and prepare for the winter, but many militia families who arrived in the fall spent their first Canadian winter in tents covered with pine boughs to try to stay warm. There was overcrowding in the fledgling towns that had sprung up overnight, and supplies were scarce. Many people faced starvation. It was a rough winter! But these new Canadians went on to build prosperous farms, towns, and governments in what are today the Canadian provinces of Ontario, New Brunswick, and Nova Scotia.

What became of my ancestors? James Moody chose to settle in Sissiboo, Nova Scotia. He received his lieutenant's half-pay pension, raised his three children with his second wife, Jane Lynson, became a shipbuilder, and participated in the local government. He served in the Royal Nova Scotia Regiment and was a colonel in the local militia. He died in 1809 at the age of 65.

James Brittain left the war as a lieutenant and received half-pay. He was granted a city lot in St. John and was a colonel in the New Brunswick militia. He and his wife, Eleanor Butler, raised a large family. When

he died in 1838 at 87, he was the oldest magistrate of King's County. He was survived by his wife and ten children.

Joseph Brittain and his wife Elizabeth White were also granted a city lot in St. John. He received half-pay for his service as an ensign and died in 1830 at 72. I'm still working on his life and family in Canada!

My 5<sup>th</sup> great-grandfather, William Brittain, was granted a city lot in St. John adjacent to his brothers. He and his wife, Christianna Moody, had eight children. William and Christianna died within a few hours of each other in March 1813. They were buried together.

I've often wondered if they ever saw their American family members again. Were their family ties close enough to bring them back together? Or did they never see each other again like many immigrants and their families?

#### Sources:

Todd Braisted. The On-Line Institute for Advanced Loyalist Studies. <https://www.royalprovincial.com/index.htm>. 2024.

Jones, Alfred E. *The Loyalists of New Jersey, Their Memorials, Petitions, Claims, Etc. from English Records*. Heritage Books, Westminster, Maryland, 2008.

Moody, James. Lieut. James Moody's narrative of his exertions and sufferings in the cause of government since 1776: authenticated by proper certificates. Richardson and Urquhart, London, 1783.

Moore, Christopher. *The Loyalists: Revolution, Exile, Settlement*. McClelland and Stewart Inc., Toronto, Ontario, 1994.

Raymond, W.O. "The Loyalists and Their First New Brunswick Winter." Provincial Archives of New Brunswick, <https://archives.gnb.ca/Archives/?culture=en-CA>. 2024.

Sabine, Lorenzo. *The American Loyalists or Biographical Sketches of Adherents to the British Crown in the War of the Revolution*. Charles C. Little and James Brown, Boston, 1847.

Stryker, William S. *The New Jersey volunteers (loyalists) in the Revolutionary War*. Naar, Day, and Naar, Trenton, New Jersey, 1887.

Van Name, Elmer G. Britton Genealogy, *Early Generations from Somersetshire, England to Staten Island, New York*. Gloucester County Historical Society Publication, Woodbury, New Jersey, 1970.

Ullrich, Anneliese. Ullrich/Baird Family Tree. <https://www.ancestry.com/family-tree/tree/22199413/family?cfpid=1298024326>, 2024.

Wright, Esther Clark. *The Loyalists of New Brunswick*. Lancelot Press, Hantsport, Nova Scotia, 1981.

*Anneliese Ullrich got into genealogy about 15 years ago. She is a 5th-grade teacher in Oxnard, California, who loves to study and teach American history. What better excuse to travel than history and genealogy?!*



## SB 101 YEARS AGO

**THE MORNING PRESS,  
SANTA BARBARA, CALIFORNIA,  
FRIDAY, MARCH 21, 1913.**

### **THE KELP BEDS AN ASSET AS A BREAKWATER.**

The proposed utilization of the kelp beds off the Southern California coast for chemical and fertilizing purposes may give rise to the need for restrictive legislation in such places as Santa Barbara, where these growth form a material barrier against storms from the open sea. Santa Barbara has no breakwater, and it will be many years, perhaps, before congress in its wisdom and generosity admits the need of such an improvement. Meanwhile, the kelp beds break the force of the southeast storms, afford some protection to shipping and tend to reduce the strain upon the boulevard bulkhead. Were the waves permitted to flow upon the beach unchecked, their size and power would be much greater.

Control of the kelp beds within the three mile limit will rest, presumably, with the state. There may be no immediate danger here from inroads upon this natural protection to the harbor, but the situation may develop at any time, it is well enough to be legally prepared to meet it.



# Galesburg, Knox College, and My Ferris Family

By Janet Deacon

**B**ORN WITH THE SURNAME “Sanders,” I knew I was also a “Ferris.” Ferris is not my mother’s maiden name; the last name belongs to my great grandparents. I identified with “Ferris” almost as much as with “Sanders.”



Eric, Janet, and Edward Sanders are getting sandy!  
Photo credit: Barbara (Borden) Sanders

This is not surprising. After all, I find it memorable to be related to the Ferris who created the Ferris Wheel! (Nonetheless, Ferris wheels terrify me.) My ancestor, Nathan Ferris, was also memorable because he brought the first popcorn to the Queen of England and received a beautiful doll for his daughter in return! (And I wanted that doll!)

Additionally, I found it memorable that my maternal grandfather, Ferris Borden, had been given his mother’s surname as a first name. I did not understand then that he had been given his first name to keep the Ferris name in circulation after a generation of only Ferris females. So, the Ferris name lived on.

Beyond those relatives, I was unaware of any other Ferris family history. Admittedly, my mother would sometimes drone on about the Ferris family founding some town or college. Still, these were decidedly not memorable topics to me as a child, and frankly, I often wished I had been related to Hershey or Mattel instead!

About a decade later, however, my mother suggested I apply to a Midwest college I had never heard of... Knox College. Rumor was I could attend for free due to my being a Ferris. It turns out my 5<sup>th</sup> great-grandfather, Silvanus Ferris, had helped establish Knox College and founded the town of Galesburg, Illinois, where the school was located!



Sketch of my 5<sup>th</sup> Great Grandfather, Silvanus Ferris (who also went by Sylvanus). Sketch artist unknown; photograph by Williams.

Galesburg, I soon learned, had been named in honor of Reverend George Washington Gale, a Presbyterian minister from New York. Born in Separate, New York, on December 3, 1789, Gale was orphaned early and raised by his eight sisters. He traded off living on their farms, doing farm work, and attending school, but he struggled with his health, particularly with indigestion. One day, discouraged by his physical condition, Gale haphazardly opened his *Bible*, and his eyes fell upon the 118<sup>th</sup> Psalm, 17<sup>th</sup> verse: “I shall not die, but live, and declare the works of the Lord.” Gale interpreted this as a divine message and began the process of becoming a minister. According to Earnest Elmo Calkins in *They Broke the Prairie*, Gale was “narrow and intolerant in religion, but gracious in social intercourse...gifted with powers of persuasion that won converts...and raised substantial sums.”<sup>1</sup>

Gale became inspired to create a school to train men to save souls. He began with a small-scale experiment in which he bought a farm and invited seven men to till it in return for instruction in theology. Satisfied with the project’s results, he used his “powers of persuasion” a year later to raise money and create the Oneida Institute, a larger version of his previous experiment. This endeavor likewise pleased Gale, but after seven years at the school, he resigned in 1834. He had conceived of an even bigger idea to establish something similar “out west,” where the government was selling land in the states of Illinois and Indiana and the territory of Michigan. Selecting Knoxville County, Illinois, due to

its fertile and easily cultivated prairie lands, Gale soon convinced others to join his dream of founding a new religious college and town. Ultimately, approximately 230 New Englanders subscribed to Gale's venture, bought plots of land in Illinois, and about 1836 migrated to Galesburg.

At 17, I could not help but notice that while Gale was the visionary guiding the venture, my ancestor, Silvanus Ferris, was the money behind it. Ferris' standing with the bank enabled the enterprise to procure a loan. Ferris' wallet finished the last payments of the loan, covered expenses when cash funds were unavailable, and paid for the balance between the loan and actual expenditures. Furthermore, Ferris significantly donated to the college (as did his sons) and managed the college's real estate income. Calkins explains it was Ferris' "business ability and credit that saved the enterprise in its hour of defeat and set the infant colony on its feet."<sup>2</sup>

As well as being financially crucial to the endeavor, my ancestor, Silvanus Ferris, also provided the pivotal driving force behind it. "Once he put himself behind the movement...the outlook took on a different complexion," writes Calkins.<sup>3</sup> Ferris seems to have been on every important board and at every critical meeting and was involved in every critical moment. As part of the Purchasing Committee of four men, 63-year-old Ferris traveled to Illinois across treacherous paths, helped choose the lands to purchase, and navigated the risks of land title confusion ever present in the "wild" west. Additionally, Calkins said, "The company needed such a man...he was the link between zealots like Gale, Waters, and West, and the business getters who came later, the Coltons, Chambers, and Willards, who gave the community a commercial basis as necessary as its religious foundation."<sup>4</sup>

Neither Knox College nor Galesburg would have materialized without the extensive support and personality of my 5<sup>th</sup> great-grandfather, Silvanus Ferris. While it is undoubtedly appropriate to name Galesburg after Reverend Gale, to my 17-year-old mind, it could also have been appropriate to name the town after Ferris.

The founders initially called the college in Galesburg "Prairie College" but before they even opened the doors in 1843, they renamed it "Knox Manual Labor College." The "Manual Labor" part of the name had initially indicated that students in this college earned their tuition by performing manual labor jobs. This system of labor-for-education meant poor people could attend college.

My relative, George Candee Gale, the great-great-grandson of Silvanus Ferris and also the great-grandson of Reverend Gale, claims:

*"Contrary to general belief, Knox was not named for either General Knox or the Scotch Presbyterian Knox, according to my father. He said his grandfather (Selden Gale) had told him how some founders used to chuckle about the name. Some wanted the college named for one Knox, some for the other, so they compromised on Knox [i.e., without a first name associated*

*with it]. Certainly, most of them were pious enough to want the churchman and fighters enough to want the soldier as well."<sup>5</sup>*

To my liking, Knox College was among the first to allow Blacks and women to attend. Galesburg had been crucial in the Underground Railroad, famous for its abolitionist sentiment and the site of the 5<sup>th</sup> Lincoln-Douglas debate. And my direct ancestor had helped set all that in motion!

My 17-year-old me was happy to be descended from Silvanus Ferris, and I fancied the idea of attending a college where so many relatives had gone before me. In fact, according to Calkins, Ferris is "the patriarch of a dynasty which sent more students to Knox College than the descendants of any other immigrant."<sup>6</sup> And I, Janet Sanders, could be one of the latest! Nevertheless, I still resisted applying. After all, we were talking about Illinois! I grew up in Santa Barbara, California. Once you know Santa Barbara, how can you live in Galesburg?! So, the beach won out over the prairie, and I stayed in California.

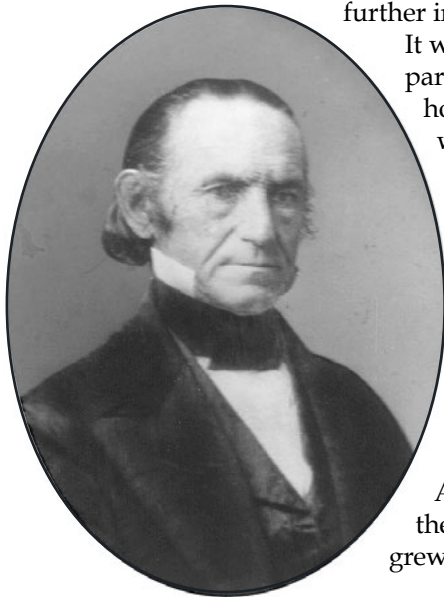
Fast forward three and a half decades and my nephew was getting married in St. Louis, Missouri. My brother asked if I would like to spend the day after the wedding going up to visit Galesburg. First, I wanted to learn more about Galesburg, Knox College, and my Ferris family. Thankfully, this proved to be an accessible branch to research from the comfort of my recliner. There exist many books on this topic, two of which I own: *They Broke the Prairie*, written by Earnest Elmo Calkins in 1937, and *A Memoir of Silvanus Ferris (1773-1861)*, written by my relative, Charles Ferris Gettemy, in 1935. Because the histories of Galesburg and Knox College necessarily include the Ferris family, quite a bit has been written about them that can be found online.

Silvanus Ferris, born in Greenwich, Connecticut, on March 5, 1773, moved with his family to Westchester, New York, in 1782. There, he lived another 16 years until he married Sarah (Sally) Olmstead, on March 15, 1798, the daughter of a Revolutionary War soldier, and relocated to Norway, New York, the following fall. Once there, Ferris found the soil too thin and rocky to farm productively, so he raised cows, made cheese, and "gave northern New York state its early reputation for good cheddar."<sup>7</sup> Moderately successful, he purchased farms for all of his sons.

In the civic realm, Ferris served as Supervisor and Town Clerk for three years and Justice of the Peace for over 12. In the latter role, Ferris often officiated at weddings, and in an anecdote printed in *The Norway Tidings*, perhaps we see something of his personality. The article recounts an episode in which Ferris had agreed to a pair of cartwheels (wheels for a cart) in return for performing a wedding. However, on the big day, Ferris forgot to bring along his marriage script and, not having it memorized, consequently messed up the words as he began the ceremony. "Provoked over his mistakes [Ferris] stopped short a moment, and then in

vehement desperation cried out, 'Go together and stay together – the cartwheels are mine!'"<sup>8</sup>

It remains a mystery, however, why Ferris gave up his farms in New York to migrate to Galesburg, Illinois. After all, my 5<sup>th</sup> great-grandfather was 64 by the time he moved, hardly the age to start new ventures of this sort. He left behind siblings, nieces, nephews, and even a son at a time when moving a thousand miles away meant most likely never again seeing those who remained. Ferris's connection with Gale undoubtedly influenced his decision, as evidenced by naming his youngest son after Gale. Still, even this friendship could not inspire such a move without further incentive.



Sketch of my relative, George Washington Gale (1<sup>st</sup> cousin of my 5<sup>th</sup> great-grandmother). Photo credit: public domain/Wikipedia.

It was during this part of my research, however, that I was surprised. I discovered that Gale is the first cousin of Sally Olmstead, my 5<sup>th</sup> great-grandmother. In other words, besides being a Sanders and a Ferris, I am also a Gale! And just like that, the name Galesburg grew on me.

And yet, even this familial connection seems like there needs to be more motivation for Ferris to give up everything he had built and move to an empty prairie to create a town called Galesburg. But move he had! Not only that, but twenty-five members of the Ferris family moved with him, including six of his seven surviving adult children!

Although we do not know all the details of how the Ferrises relocated, we know several paths the settlers took to reach Knox County, Illinois. With no established roads, few bridges or inns, and railroads having yet to cross the prairie, every route had its challenges, however. One route involved traveling to Buffalo (either over land or via the newly opened Erie Canal), crossing Lake Erie to Detroit on a steamship, and using horses the remainder of the way. The Purchasing Committee (which consisted of Ferris, Gale, West, and Simmons) took this route and experienced a harrowing journey over Lake Erie!

A letter from West reveals a second route he and Ferris used to return home after purchasing the lands. Taking steamboat *Warrior* down the Mississippi to St.

Louis, Missouri, and then up the Ohio River to Wheeling, West Virginia, they used stagecoaches and trains to pass over the Allegheny mountains to Baltimore, Maryland. From there, they traveled by ship to New York City and, after some business in the city, caught the last boat of the season, which carried them up the Hudson River to Albany, New York, where they took stagecoaches to their respective homes.

One group of migrants moved almost the entire way by boat. Under the leadership of John C. Smith, they floated their way through the Erie Canal, Lake Erie, the old Ohio Canal, the Ohio River, the Mississippi, and the Illinois River. A difficult journey, Gettemy writes that "they arrived after many vicissitudes and numerous accidents, all of them ill, three of them fatally so."<sup>9</sup>

Many settlers elected to go overland the entire way to Galesburg, employing horse and wagon to travel to Buffalo, perhaps along the Mohawk River Valley, and then move across northern Ohio, Indiana, and Illinois. Traveling by land came with risks such as attacks from Indians or rogues, running out of food and supplies, and the dangers of sleeping in the open each night. The men usually slept with the wagons but attempted to find beds for the women and children at the farmhouses they passed along the way.

Once the settlers arrived in Galesburg, the difficulties did not end, for settling a new community required hard work. One of Silvanus Ferris' sons, Henry Ferris, chose to stay in Knox County after the Purchasing Committee left. He chopped down trees there for the community's use once they arrived. The settlers built crude log cabins with their logs while constructing their more permanent homes and cultivating their future farms. This became known as "Log City."



The four possible routes (give or take a river) traveled by the settlers.

However, several struggles punctuated Galesburg's history even after the settlers settled in. For instance, significant infighting occurred within their community over whether the Presbyterians or the Congregationalists would have control of Knox College. This rivalry ultimately resulted in Gale's forced resignation from the college board he had founded.

Additionally, bouts of excessive religious fervor plagued the settlement, frustrating many residents, including the younger generation of Ferrises, and causing tensions between residents. An anecdote of the schoolyard perhaps encapsulates the resonance of the town:

“The first teacher of the village school was a pious young ascetic named Van Meter. He persuaded his little charges, not without threats of future fire and brimstone, to devote their noon hours to prayer meetings. For some weeks, all the time not occupied with gulping down their lunches, those boys spent on their knees confessing their sins. The teacher convinced them that indulgence in play or sport was unchristian. The Gospel-scared little prigs stood around at recess in conscious virtue with their hands in their pockets to keep them out of mischief until, one day, the sight of a haystack in Deacon Holyoke’s yard next door was too much for them. One rushed and turned a somersault; others followed, and soon, the haystack was demolished, and the spell was broken. There were no more school prayer meetings and immolations.”<sup>10</sup>

However, Galesburg’s two most noteworthy struggles were with the neighboring prairie town of Knoxville. Over five miles away from the little “hamlet” of Galesburg, Knoxville was the largest town in Knox



Four Ferris descendants (Edward Sanders, Janet (Sanders) Deacon, Julia (Deacon) Boemer, and James Deacon) stand where Ferris’ house used to be. Notice Knox County Courthouse still stands in the background.” Photo credit: Fabian Boemer/Sheryl (Gatchell) Sanders.



Silvanus Ferris’ house on the corner of Cherry and Tompkins streets. Notice Knox County Courthouse in the background. Source: The Galesburg Public Library (original Upper Mississippi Valley Digital Image Archive database, <http://www.umvphotoarchive.org>)

County. The residents of the two municipalities were friendly when the settlers first arrived, but this soon changed due to the tale of two railroads...both the underground and aboveground varieties.

Settled by abolitionists, Galesburg became the most important station of the Underground Railroad in Illinois, with its residents regularly offering aid and comfort to escaping slaves. In fact, according to Chas. C. Chapman in *History of Knox County, Illinois*, “a runaway slave was considered free from capture within [Galesburg’s] limits as if in Canada.”<sup>11</sup> Galesburg’s Old First Church hid slaves in its galleries, and individuals provided sanctuaries. For example, Silvanus Ferris’ home was built on the corner of Cherry and Tompkins streets in Galesburg, and “it is from that home that it has long been said that Silvanus hid runaway slaves on their way north.”<sup>12</sup>

Knoxville, on the other hand, favored slavery, as did the rest of the state of Illinois. As a consequence, they put effort into capturing escaped slaves in their state, returning them to their owners, and punishing those who helped the slaves. Unfortunately for Knoxville, however, the residents of Galesburg frequently undermined Knoxville’s efforts by hiding escaped slaves, giving them helpful warnings, transporting them to safer destinations, breaking them out of jail, providing them jobs, and including them in their churches and town life. Galesburg residents helped other abolitionists, when possible, too. For instance, around 1843, a Presbyterian minister named John Cross, then living in Elba, Knox County, was arrested for housing escaped slaves. Through a series of clever choices, however, Cross managed to move his trial to Galesburg, where the judge and jury acquitted him...much to the anger of the Knoxvilleians.

This animosity between Galesburg and Knoxville played a significant role in their ensuing battle for the above-ground train, a conflict that heated up around 1850. Illinois is fortunate to have navigable rivers along its borders and one of the Great Lakes in its corner, but the state's interior could not benefit from them. Given that a boat was the primary form of long-distance transportation at this time in history, the inhabitants of interior towns like Galesburg struggled to transport their goods out of town, thus limiting economic possibilities. Consequently, Illinois hoped to build a transportation means connecting this interior to the waterways along the peripheries.

Most other states had similar issues, of course, and so, to solve the problem, two new modes of transportation made their debut around 1830: canals and railroads. Illinois decided to put its eggs in the canal basket because the recently built Erie Canal had been highly successful, and the railroad attempts on the Atlantic Seaboard had been highly problematic. However, this choice wasted their time and money, and eventually, they turned to railroads instead. Unfortunately, their first attempt to build rail lines was too ambitious and became such a disaster that it delayed the state's progress in this domain for years afterward.

However, the desire to bring trains to Illinois persisted, and by the 1850s, this desire had intensified. Towns competed to get charters from the state to build rail lines through their lands, and Galesburg was no exception. By 1850, three possible railroad lines might have been persuaded to head toward Knoxville and Galesburg, and ultimately, this catalyzed an intense competition between the two prairie towns. As was typical, the proposed train lines ran out of money (and thus track) before reaching either city, so the contest between Knoxville and Galesburg was to see which could arrange for the track to meet those lines the fastest.

As a consequence of their old rivalries, however, Knoxville put little effort into procuring the rail line for herself and instead concentrated on blocking Galesburg from getting it. Calkins explains that Knoxville "influenced with the legislators at Springfield, while Galesburg was still a Whig abolitionist pariah among the prairie towns of Illinois...the contest was bitter... [Knoxville] would almost rather have no railroad than have Galesburg share it."<sup>13</sup> Ultimately, Knoxville manipulated legislation such that the charter for the train line heading their way was not permitted to go east of Knoxville, thereby preventing it from even trying to connect with Galesburg.

Despite Knoxville's efforts to prevent the train line from running through Galesburg, however, "she underestimated the resourcefulness of those Yankees," writes Calkins. "The Galesburg men were spurred to an action that determined the territory and route of one of the country's great railroad systems."<sup>14</sup> Significant among the men "spurred to action" were Silvanus Ferris and three of his sons (Nathan Ferris, my direct ancestor),

William Ferris, and Henry Ferris) and his son-in-law (James Bunce) as well as Reverend Gale, Jonathan Blanchard (the president of Knox College), and Chauncey Colton and Silas Willard (the town's two leading merchants, who let go of their rivalries long enough to join forces). "Such were the men who were about to engage in what has become a major operation of high finance, railroad promotion," writes Calkins (1937).<sup>15</sup> These men decided to ignore the previously proposed train lines and instead build their train line in the direction of Chicago. Money was raised, arrangements with other towns occurred, farmers along the proposed line opened their homes to engineers, and tracks were built such that, in December of 1854, the first train pulled into Galesburg by the name of "Reindeer."<sup>16</sup>

With the train running through their town, Galesburg could now provide new employment opportunities to residents and enable new forms of industry dependent on easy transportation (such as exports, tourism, etc.). Galesburg grew and thrived, whereas Knoxville did not. Today, Knoxville, once the "big" town in comparison to "little" Galesburg, is described as "part of the Galesburg Micropolitan Statistical Area."<sup>17</sup>

Content with the results of my deep dive into the Ferris story, I looked up places of historical significance to the Ferris family in Galesburg, printed out photos and maps, and packed my bags for the wedding. As promised, the day after my nephew's wedding, six of us piled into two cars and drove to Galesburg. And aside from a brief antiquing moment (I blame my daughter...I was following her!), our little group of Ferris descendants walked all over the town and ultimately found Ferris' house (or instead where it had been), Ferris Street, Ferris Lounge inside Knox College, and countless relatives in Hope Cemetery. In the end, despite the eight hours of driving, it was a great and memorable day!<sup>18</sup>

My brother, Edward Sanders, points out the Ferris Street sign while the photographer plays with perspective. Photo credit: James Deacon



#### ENDNOTES

1. Earnest Elmo Calkins, *They Broke the Prairie*: Being some account of the settlement of the Upper Mississippi Valley by religious and educational pioneers, told in terms of one city, Galesburg, and of one college, Knox (Galesburg: Knox College, 1937, 1989), 37.
2. Talbot Fisher, "Ferris Family Left its Mark on the World," *The Register-Mail*, July 25, 2019, <https://www.galesburg.com/story/news/columns/2019/07/25/ferris-family-left-its-mark/4614977007/>.

## Read All About It! →→

### 1908 ELECTION IN THE NEWS

Continued from page 27...

3. Calkins, *They Broke the Prairie*, 56.
4. *Ibid*, 57.
5. *Ibid*, 109.
6. Fisher, "Ferris Family," *The Register-Mail*.
7. Calkins, *They Broke the Prairie*, 56-57.
8. Charles Ferris Gettemy, *A Memoir of Silvanus Ferris 1773-1861*: Together with some account of his Ancestry and Descent from Jeffrey Ferris, born in Leicestershire, England, about 1610, who came to America in 1634; and a *Genealogy of His Descendants* (Boston, Massachusetts: n.p., 1935), 52 (in original document)/ 96 (in digital file).
9. *Ibid*, 99 (document)/ 147 (file).
10. Calkins, *They Broke the Prairie*, 166-167.
11. Chas. C. Chapman & Co., "Underground Railroad," in *History of Knox County Illinois* (Chicago: Blakely, Brown & March, Printers, 1878), 209.
12. Fisher, "Ferris Family," *Register-Mail*.
13. Calkins, *They Broke the Prairie*, 203-204.
14. *Ibid*, 206.
15. *Ibid*, 207.
16. The "Reindeer" was part of the Chicago and Aurora Railroad, a direct predecessor of the Chicago, Burlington and Quincy Railroad (a.k.a. CB&Q, Burlington Route, Burlington, or even the Q).
17. "Knoxville, Illinois," *Wikipedia*: [https://en.wikipedia.org/wiki/Knoxville,\\_Illinois](https://en.wikipedia.org/wiki/Knoxville,_Illinois); italics mine
18. That said, I would still like to be related to Hershey!

Janet Deacon is an irregular genealogist, and by irregular she does not mean that she's odd (although perhaps she is), but rather that she indulges in genealogical research irregularly. See, most of the time, Janet completely ignores her ancestors, finding them painfully out of date (not to mention dead), but occasionally she discovers a family mystery to be solved, and starts binge-googling sites like Ancestry and Newspapers.com. This essay, however, is proof that those genealogical-binge sessions do indeed occur...irregularly.



## Press Bulletins Give Returns First to People of the City

### STEREOPTICON AND TELEPHONE GIVE THE NEWS

#### Special Telegraph Wire Brings Full Associated Press Election Returns From All Over Country, While Elaborate System of Staff Assistance Over the County of Santa Barbara Gives Results on Local Issues.

The Morning Press gave the full returns to the people last night by stereopticon, which flashed the facts and figures on a big screen on the north side of West Ortega street, immediately opposite The Press office, and by telephone, the returns were kept moving hot off the telegraph wire from all over the country to the big crowd that filled Ortega street until the words on the canvas were out of eye reach.

A swift auto was employed by the Press office in gathering up the returns in the city. Rapid service was given in picking up partial returns, and when the final returns came to hand they were brought into the Press office with a rush.

The bulletin board at the Arlington maintained by an esteemed contemporary proved to be a big and rather bald practical joke on the few stragglers who were misled into hanging around the hotel flower beds in the hope of gaining information. Items of local news, cartoons, and an occasional belated bulletin taken from The Press board formed the tantalizing fare set before the handful of unfortunates.

It was an orderly crowd that assembled to get the news from The Press last night but it was full of suppressed excitement. It, too, was a sober crowd, eager to learn what the people of the United States had done in the making of their future.

The cosmopolitan make-up of the population of this city was evident from the demonstration of the crowd outside and from the tenor of the inquiries over the telephone for news from other states and cities. The situation in New York state was as deeply interesting to a great proportion of the people as was the presidential election and there was an eager desire for figures to show Hughes' predominance in the returns.

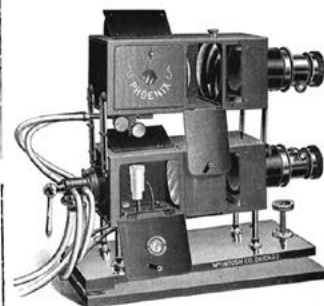
The popularity of the general result—the election of William H. Taft—was apparent whenever the returns seemed to clinch his seat in the presidential chair and to make his plurality swell to larger and larger proportions. Early in the evening the flashing of the bulletin from the New York Times, claiming

Taft's election was greeted with cheers while a rousing shout greeted the display of the bulletin from the New York World (Democratic) conceding Taft's election.

The Press had installed a special telegraph wire to exclusively handle the election returns. Over it came the full report and the news was complete in every detail. The bulletins came so fast from all parts of the country that the members of the staff handling the bulletin service were kept on the jump until nearly midnight before the rush eased off.

The stereopticon service given by The Press, last night, was undoubtedly the best ever given in Santa Barbara and it was lauded by the crowd which easily kept itself amused while the news was flying thick and fast, concerning here for their benefit.

The members of the Republican county central committee had their headquarters at The Press office and received their reports from all over the county in addition to those garnered by The Press staff and its assistants. The result of the plan made by The Press was the finest service ever evolved here, and was seemingly greatly appreciated.



STEREOPTICON

# Author Guidelines - *Ancestors West*

Updated May 2024

**A**RTICLES 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 Charmien Carrier, [charmien2940@gmail.com](mailto:charmien2940@gmail.com)

## 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](http://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.

We ask you to respect the copyright status of our publication. If you post a digital copy on your member website or library computers, we would appreciate it if you include the following copyright notice:

Copyright Santa Barbara County Genealogical Society (SBCGS). Digital copies of *Ancestors West* are provided on exchange to members of your society, organization, or library. Permission is not granted for further distribution in digital or printed format. Copyright of the entire journal remains with SBCGS.

## Editorial Team

**Editor:** Charmien Carrier

**Editorial Committee:** Mary Jacob, Cathy Jordan, Marsha Martin, Bonnie Raskin, Helen Rydell, Sharon Summer, and Diane Sylvester

**Design and Layout:** Charmien Carrier

**Mailing:** Helen Rydell, and Dorothy Oksner



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

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

ADDRESS SERVICE REQUESTED

ANCESTORS WEST • FALL 2024 • VOL. 49, NO. 3

---

Ancestors West  
*Celebrating*  
**50**  
*Years*  
**1974 – 2024**

*Theme for the Next Issue of Ancestors West*

**CELEBRATIONS**

*Article Deadline is October 15, 2024*

**I**N DECEMBER, we will be celebrating Ancestors West's 50<sup>th</sup> anniversary of publication. What else can we write about related to Celebrations?

A memorable milestone in our family's history, a notable ancestor's anniversary, birthday, or wedding? How about **FESTIVALS** like the one we celebrate in Santa Barbara, where stories of the early days of Fiesta are shared? **HOLIDAYS** celebrated by ancestors who came from other countries – what were their traditions? Do you recall tales told by an ancestor being part of such events? Please tell us about it.