

As we write this on an unusually warm day, we will remember this as the January when the thermometer reached new heights instead of depths, and the Society bid farewell to two of our most dedicated workers, Steve and Floramay Miller who will be moving to Aberdeen the end of this month. We will miss their dependability and their willingness to help with all the projects and problems that we have faced since they first joined us in 1975. It is a cliché, but never more truly expressed and meant--our loss is Aberdeen's gain." Good luck Steve and Floramay!

Our January meeting will be a work session at Dawlins Library. Riverside Cemetery records will be receiving our attention. This will also be an opportunity for you to investigate our enlarged library area. Having more room has meant a better display of our materials. We now have a cabinet for microfilm storage. Some of our materials are still in boxes but we hope that an additional book shelf will solve that problem too. Meeting time is 7:30 P.M. and the meeting place is the basement of the Library on January 20.

February is election month. Since the weather has been surprising us by the unusual mildness, how about continuing the surprise by taking advantage of the nice days and turning out for these less well-attended winter meetings?

The Courthouse Project has been placed on hold while Harold Schuler takes a sunbreak. We'll be contacting you when he returns--fit, tan, and ready to roll up his shirtsleeves and get back to work.

JUST A REMINDER

January is dues paying month - \$10.00 for a single membership, \$12.00 for a family membership, and \$6.00 for Senior Citizens.

AND ONE MORE REMINDER

Although we often set up workshops on our meeting nights, this does not mean that we will not help in solving research problems. Bring your questions to any of our meetings. There will always be someone there to help you. Sharing is an important part of our organization.



NEWS FROM ABOVE THE AREA

At The South Dakota Archives

The Archives is readying the South Dakota census records of 1905 for micro-filming. Joanne Fix and Charlotte Hyde are doing the sorting and identifying (lots of identifying) and putting the misfiled cards in their proper places. The Archives hope to eventually microfilm all the census records from 1905 to 1945.

The Archives recently received veteran's records from Charles Mix County. The records cover World War II, the Korean War, and Viet Nam.

The Tri-County Area of Montana

The area covered by the Tri-County Searcher of the Broken Mountains Genealogical Society of Chester, Montana includes the counties of Liberty, Hill, and Chouteau. The Society is publishing the names of homesteaders of Hill County in their quarterly magazine along with the list of final naturalization papers from Chouteau County. The names of Liberty County homesteaders have been compiled and published as have cemetery inscriptions and church records from Wingham, Rudyard, Inverness, Whitlash, Lothair, Joplin, Gold Butte and Chester. Both volumes are available from the Broken Mountains Genealogical Society at minimal cost. Order from: Broken Mountains Genealogical Society, Box #261, Chester, MT 59522.

- Cemetery Inscriptions and Church Records, \$4.50
- Liberty County Homesteader Names, \$3.00

Searching in Minnesota

The Minnesota Historical Society has a fine historical and genealogical library covering areas other than just Minnesota. Specific questions can be answered by mail and reference librarians will assist people who come into the library, although staff time is limited. Extensive research can be done by professional researchers whose names are available from the library. The Minnesota Genealogical Society members also offer assistance. Two recent publications that may be of assistance to genealogists are TRACING YOUR ANCESTORS IN MINNESOTA, Volume 8, Southeast Minnesota which covers Dodge, Fillmore, Goodhue, Houston, Mower, Olmsted, Wabasha and Winona Counties, and MINNESOTA CEMETERIES IN PRINT, a bibliography that lists cemetery inscriptions and burial information that is available. Both cost \$8.50 and can be ordered from Minnesota Family Trees, 718 Sims Avenue, St. Paul, MN 55106



Few of the houses in New England were painted. Windows had oiled paper to admit light. In 1629 glass was ordered from Europe for windows but it was in common use only in the cities. The frontier settlements had heavy wooden shutters to cover the window opening and also for protection against Indian assaults.

Light in the first homes was provided by pine knots. This candlewood was usually burned in a corner of the fireplace on a flat stone because it gave off so much smoke and dropped pitch. Candles were costly luxuries. Tallow was hoarded as was deer suet, moose fat, and bear grease. Beeswax was used too, but the finest natural candle material was that of the bayberry. Bayberry burned better, did not smoke, and gave off an agreeable odor.

All Colonial homes shared one discomfort. They were cold. The houses were drafty. Water in wash basins froze. Ink froze sometimes as an author wrote. Even Southern homes were cold during the winter months because the houses were more open and had no cellars and fewer fireplaces. The kitchen was the only comfortable room and then only close to the fire. Bedrooms were never warmed; therefore the warming pan was a welcome invention. Dutch and German houses had sleeping alcoves with double featherticks that were warmer than the English curtained bedsteads.

Furniture of course was homemade, built from log slabs and held together with wooden pegs. Later, families had paneled chairs, chests for storage, and cupboards for their eating utensils. Stools, benches, a cradle, spinning wheel, and hand loom usually comprised the rest of the furniture. Rugs, curtains, sheets, and mirrors were seldom found in early homes.

The warmth of the kitchen made it the most pleasant room in the house. The first colonists had such huge fireplaces that logs had to be dragged in by a horse and chain. As the forests dwindled, the fireplaces shrank. The settle, with its high winged back, was a favorite fireside seat because it provided protection against drafts.

The Pennsylvania Germans were the first to use stoves in various shapes. One frequently used model had three sides in the house and the fourth, with the door, outside so that fuel was added out-of-doors. No doubt these stoves were the inspiration for the Franklin stove for heating.

The Colonial housewife did her cooking at the fireplace. Her pots and kettles were the most costly and valuable of her household possessions. The kettle of food hung on a back bar made of green wood that eventually burned, too, causing the loss of a dinner as it collapsed. A century after the first settlement the iron swinging crane was invented, a welcome replacement for the back bar. Long handled utensils, trivets, turning spits, and Dutch ovens were all improvements upon the primitive methods of cooking that were used by the first settlers.

In our next issue we will discuss some of the foods and the eating habits of the Colonial family.

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AN HISTORICAL NOTE

When Old Stanley County was opened for settlement, its territory included present day Jackson, Haakon, and Stanley Counties. Old Stanley County had 4,001 square miles of territory. After the railroad crossed the Missouri River, homesteaders flooded the area. Inland towns and post offices were established to serve these homesteaders. In 1914 the old county was divided into the three present counties, Ft. Pierre became the county seat of Stanley County, Philip of Haakon County, and Kadoka of Jackson County. In time many of the inland towns disappeared.

An Old Settlers Organization was formed at Manila which was located 30 miles northeast of Philip. The members paid a membership fee of \$1.00 and gave the date of their residence in South Dakota. The list of charter members, addresses and dates of arrival follow. Of the inland towns, Hardingrove and Leslie were also in northern Haakon County, and Sansarc was in northwestern Stanley County. Cherry Creek is a village in southern Ziebach County.

NAME	ADDRESS	DATE OF ARRIVAL
Eb Jones (born in SD, 1866)	Leslie	1895
John Robb	Cherry Creek	1877
Lemuel Elshire	Hardingrove	1886
A. E. Mattice	Manila	1884
Mrs. D. Jamison	Leslie	1887
George Philip	Fort Pierre	1892
Johnston Jeffries	Sansarc	1890
F. S. Rowe	Fort Pierre	1892
Andy C. Ricketts	Fort Pierre	1890
Fred Harrington	Leslie	1890
John Bierwagen	Hardingrove	1902
Lester Harrington	Leslie	1890
E. S. White	Hardingrove	1899
F. T. Singleton	Manila	1899
H. E. Litteer	Manila	1902
Frank N. Hopkins	Manila	1900
James Bethine	Leslie	1895
Artie Harrington	Leslie	1890
Issac N. Elshire	Hardingrove	1898
H. W. Singleton	Manila	1899
B. W. Wetherspoon	Hardingrove	1906
T. J. McGuire	Leslie	1886
C. W. Chilcote	Manila	1900
Harold Seckler	Leslie	1893
J. T. Singleton	Manila	1898

Byron White, Chairman  
H. W. Singleton, Secretary



BOOK REVIEW

Two books of particular interest to those tracing German ancestry are available at the South Dakota State Library. They are THE CZAR'S GERMANS by Fattie Plum Williams and THE TRAGEDY OF THE SOVIET GERMANS by John Phillips.

THE CZAR'S GERMANS by Dr. Fattie Plum Williams was published in 1975 by the American Historical Society of Germans from Russia to great praise. In 1916 Dr. Williams had written her doctoral dissertation as a sociological study of Russian Germans. At the same time she was working on a historical study of the same group and it is this study that was published long after Williams' death. To obtain the material used in this volume, Williams wrote to the directors of 24 state and city archives in Germany and to a Russian historian whose book, FOREIGN COLONIZATION IN THE 18TH CENTURY, was based upon material in the archives of Moscow and St. Petersburg.

Although Dr. Williams devoted her studies to the Russian Germans who came from the Volga River and settled in Nebraska, much of the information in the first chapter pertains to all the groups of German people who left their homeland for another country including the American colonies. She reviews the causes of their emigration--the poverty, the lack of strong central government and the religious persecution--that caused these people to respond to the promise of a better life in a new area.

The methods used by Russia to recruit colonists after the invitation of Catherine II in 1763 are discussed in detail along with the growing displeasure of the German princes at the departure of their people. The response of the villagers and their emigration routes are followed until Joseph II, Emperor of the Holy Roman Empire, issued an edict in 1768 stopping the flow temporarily. A more casual emigration started within a few years, especially with the encouragement of the Russian Czar Alexander I.

Later chapters tell of the hardships faced by the settlers on the Volga River. Despite their sufferings, the people persevered to become prosperous, only to find many of the promises made to them broken by the new Czar Alexander II. Then began the exodus to America. The settlement in the United States is described in the last chapter of the book, again with emphasis upon the Volga Germans although some mention is made of the Mennonites and the Black Sea Germans who settled in the Dakotas.

The second book, THE TRAGEDY OF THE SOVIET GERMANS, tells of those who stayed in Russia and their life after World War I and the Russian Revolution. The well-to-do farmer class was eliminated and farms were made into collectives. Families disappeared during the night, banished to Siberia.

During World War II, the mistreatment of the Germans increased, especially after the invasion by Hitler's forces. German villages were completely destroyed and the people sent east. After the war, many of these fugitives applied for permission to go to Canada or the United States or West Germany where they had relatives. Few have succeeded in leaving.

THE CZAR'S GERMANS by Fattie Plum Williams  
DK  
34  
.G3  
W54

THE TRAGEDY OF THE SOVIET GERMANS  
by John Phillips  
DK  
34  
.G3  
P49



THE NATIONAL ARCHIVES MICROFILM RENTAL PROGRAM

Now you can rent official microfilm rolls directly from the National Archives. To rent directly, a Start-up Kit is purchased for \$15.00 which contains copies of the six catalogs of available microfilm. Rental of the first two rolls of microfilm is free. Cost thereafter is \$3.00 each for 1-4 rolls, \$2.50 each for 5-9 rolls, and \$2.00 each for 10 or more. A 10% discount is given on the purchase of National Archives publications. Guides and order forms for ship passenger arrivals and veterans records are included in the kit. Film may be kept for the full 30 days before being returned in the mail. For a longer rental period, a charge of \$3.00 for every 30 day extension is levied. Microfilm from the National Archives may also be ordered through a library. If you are interested in the direct program, contact this address:

National Archives  
Microfilm Rental Program  
Post Office Box 2940  
Hyattsville, Maryland 20784

ACQUISITIONS

From Genny Ziegler--Bompasse, Bumpas, Bump, Pumpus and Allied Families  
From Linda Osberg--City of New Underwood 1900-1983  
From Richard Phillips--Thirty Years of Odd Fellowship in Pierre

Catalog from the Broadfoot Publishing Company who specialize in bibliographies, sources and reprints in Confederate and Southern History

CHANGE OF ADDRESS

Steve and Floramay Miller--512 North Arch, Aberdeen, SD 57401

January, 1987

J-S

PIERRE-FT. PIERRE GENEALOGICAL SOCIETY  
1115 1/2 N. ARCH  
PIERRE, S.D. 57501  
1987



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Election of officers was the main business at the February meeting. Officers re-elected for another year of service were:

Stan Cestreich--President

June Cestreich--Secretary

Laura Glum--Vice President

Richard Phillips--Treasurer

Edna Cooper joined the Executive Board.

This is the last issue of the newsletter you will receive unless you have paid your dues for 1987. If your name does not appear on the list below, send your dues to Box 925, Pierre or bring them to the March meeting.

Linda Csberg  
 Genny Ziegler  
 Cheryl Stoesser  
 Laura Glum  
 Alice Smith  
 Edna Cooper  
 June Cestreich

Richard Phillips  
 Marlynrae Mathews  
 Christine Diercks  
 Joanne Fix  
 Maggie Dafoe  
 Stan Cestreich  
 Starlene Mitchell

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COMING UP

The March 17 meeting will be held at Rawlins Library at 7:30 P.M. Work will continue on cemetery records. Mark your calendars now for the April 21 meeting, too.

Work has resumed on the inventory of the Hughes County Courthouse. The Commissioners have purchased shelving for the records so that they will be easily accessible to researchers. Genealogists are needed to help with the decisions regarding the preservation and placement of materials.

Work sessions for the remainder of March will be at the following times:

March 23, 24, 25 1:00 P.M. to 3:30 P.M.

March 26 Night--7:00 P.M. to 9:00 P.M.

March 30, 31 1:00 P.M. to 3:30 P.M.

Try to attend one of these sessions. Your help is needed!



\*\*\* FROM THE NEWSLETTER EXCHANGE \*\*\*

The South Dakota Genealogical Society Quarterly in their third issue of Volume Five has a listing of the burials in Hanson Cemetery, Independence Township, Day County. There is no file on this cemetery in the Day County Register of Deed's office. Individuals buried in this cemetery are of Norwegian ancestry.

THE PIONEER PATHFINDER, published by the Sioux Valley Genealogical Society in Sioux Falls, reports that the St. Olaf College Library in Northfield, Minnesota has a collection of obituaries clipped from various Norwegian language newspapers. The Rowberg file, as it is known, holds obituaries from 1914 through the 1960's and is indexed and includes individuals from many states. The same issue of the PATHFINDER lists the fees in effect since 01 March 1986 for birth and death records in each of the United States.

The third issue of Volume II of HISTORY NOTES, the newsletter of the South Dakota State Historical Society has an informative article by Linda Sommer, State Archivist, on the South Dakota State Archives. The division of the Archives is explained and the holdings of each division are described. The duties of the Archivist concerning government records and conservation of collections are also covered.

The fall issue of the WYMONDAK MESSENGER from Belle Fourche, South Dakota has a reprint of the newspaper account of the placing of Snoma Cemetery on the National Register of Historic Places. Snoma Cemetery is all that remains of the Finnish community of Snoma. Because the Cemetery is part of the history of Finnish people in South Dakota, it has been considered eligible for the National Register.

BLACK HILLS NUGGETS, the quarterly magazine published by the Rapid City Society for Genealogical Research, has begun listing the names of The Daughters of the King, the French women who came to Canada to become wives of the early settlers. They were called Daughters of the King because Louis XIV acted as their father when he provided the dowry, the trousseau, and the transportation for them. Many of the Daughters' descendants live in the United States, especially in the New England states. Not all of the descendants have French surnames but lineage connections lead back to the Daughters. The list begins in the November 1986 issue. In the February 1987 issue will be found the last of the marriages performed by the Rev. Carrol Erskine, a Presbyterian minister of Sturgis. Publication of the marriages began in 1981. The time period covered is from 1907 to 1956.



## COLONIAL LIFE IN AMERICA

### Colonial Foods and Dining Customs

When the colonists arrived in the new country, they found a land of plenty. Every game bird known to Englishmen was found in the colonies. Vast flocks of pigeons covered all the colonies and sold for a penny a pound in Boston. Boys imitated the pigeon's call to lure them into gun range. The forests were full of wild turkeys which were lured to pens by trails of corn kernels.

The forests were full of deer, too. The Indians offered venison to the new arrivals and venison became a staple of their diet. Deer hides were used for clothing as well as being exported to Europe.

Squirrels and wild hares were so numerous that they became pests. Many towns paid bounties for the heads of squirrels. Drives were held to destroy them. Sometimes shooting matches were held in which every wild creature was hunted and prizes went to the hunter with the most birds' heads and animals' tails.

In the forests, too, were found honey trees, the honey especially being prized because sugar was so scarce. There, too, were the sugar trees, the maples that had already been tapped by the Indians. The colonists set up sugar camps in late winter and devoted much time to boiling down the sap, sometimes making it into a party with nearby settlers coming out to taste the sugar and make candy by dripping the syrup in the snow.

The waters of the New World abounded in fish, yet the newcomers arrived unprepared to fish, even though the Puritans in requesting permission to emigrate had told the King they would fish to support themselves. Over 200 kinds of fish were found in New England waters. Squanto showed the Pilgrims ways to fish. Later fishing became a New England industry. The settlers farther south in Virginia expected to find gold and furs to make themselves rich but were grateful for the banks of oysters that kept them from starving as were the New Englanders for the clams that they dug and the lobsters that were often all they had to serve newcomers--with apologies.

The Indians had cultivated fields of corn. Soon the settlers realized that they must do the same, learning from the Indians to plant the corn and prepare it. The Indians steeped the corn for 12 hours, then pounded it, shook it through a sieve-like bucket, and pounded it again until the grains were so fine that they passed through the sieve. Each settler had a mortar in which to pound the corn. The pounding rang from all the clearings, sometimes serving as a means of communication.



Pumpkins and squash were native foods as were potatoes but the Colonists didn't care much for potatoes even though they tried to find a suitable way of preparing them. One recipe called for them to be served with butter, sugar, and grape juice. In the Carolinas, the sweet potato became popular. Beans were plentiful. The Indians baked them in clay pots, much as they are prepared today.

The settlers planted peas, parsnips, turnips, and carrots which grew well. So did apple trees. Twenty years after planting, orchards were flourishing. Apples were a diet staple, whether fresh, dried, made into applesauce or apple butter. Other foods were preserved by pickling, salting, and candying.

No European was used to drinking water. The early colonists apologized for having nothing but water to serve guests. Yet many found their health improved when they were forced to drink only water. The Dutch quickly set up breweries at New York and Albany. The New Englanders took up cider drinking instead of beer. Various other light drinks were brewed from native plants. For many years the Colonists had no tea, coffee or chocolate to drink for those beverages had not come into use when America was settled. When those exotic drinks did arrive in the Colonies, dispensers of them had to buy a license to sell them. Even then, the Colonists were often ignorant of the proper use and sometimes ate the tea leaves and coffee beans while pouring off the liquid.

One of the most popular alcoholic drinks was rum, often called 'Kill Devil.' The vicious cycle that developed with rum was started with the New England sea captains using it to purchase blacks in Africa to be transported to the West Indies where they were sold. The profits from the sale were used to purchase molasses which was taken to New England to be distilled into rum and shipped to Africa for more blacks. Since farms were small in New England, blacks were never in demand as laborers, but the New Englanders were as busy in the slave trade as their Southern brothers.

The Colonial family gathered for meals at a table board, a long narrow board supported by trestles that resembled sawhorses. This board was smoothed and later covered by a board cloth. Napkins were plentiful and greatly needed as the Colonists had no forks. The first fork belonged to Governor John Winthrop of Boston who received it in 1633. Forks are mentioned in Virginia in 1677.

Eating utensils consisted of cups, spoons, and knives and trenchers. Trenchers were hollowed-out blocks of wood. The rest of the utensils were made of wood until pewter became common. A garnish of pewter, which was a full set of pewter plates, dishes, and platters, was a prized possession of a housewife. Worn-out pewter could be melted down and spoons were made of it. Families as they prospered had silver spoons, cups, and salt cellars or standing salt which was set in the



center of the table. Guests were seated above or below the salt, depending upon their social standing.

Glass was rare. Glass bottles were prized and often mentioned in wills. The earliest glass for tableware was greenish in color and of poor quality. The Colonists drank from the same glass or cup, passing it around the table. Cups were made of leather, horn, and gourds. Jugs of stoneware were used for drinking and all shared in drinking from the 'overflowing punch bowl' which was passed around the table.

Diners sat on long narrow backless benches called forms. Children were often not allowed to sit on these benches but had to stand behind the diners who handed food to them. In some houses the children filled their trenchers at the great table but then stood at a side table to eat. In all houses it seemed that the children were to be silent, eat quickly, and leave as soon as they had finished. Meanwhile the adults often shared a trencher or sometimes ate out of the common serving bowl. After dinner a basket was passed around the table. Into it went the trenchers, napkins, and crumbs. The meal was over.

Proper dining etiquette was discussed in the book, THE SCHOOL OF MANNERS, which was published in England in 1701. Rules included:

Bite not thy bread, but break it, but not with slovenly fingers, nor with the same where with thou taketh up thy meat.

Dip not thy meat in the sauce.

Take not salt with a greasy knife.

Spit not, cough not, nor blow thy nose at table is it may be avoided; but if there be necessity, do it aside, and without much noise.

Lean not thy elbow on the table or on the back of thy chair.

Stuff not thy mouth so as to fill thy cheeks; be content with smaller mouthfuls.

Blow not thy meat, but with patience wait till it be cool.

Sup not broth at the table but eat it with a spoon.

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In our next issue we will discuss Colonial dress and fashions.



RECENT GENEALOGICAL PUBLICATIONS

MC CALL AND RELATED FAMILIES is a study of the family of Edwin R. McCall. The author, Mary Gene (McCall) Middleton has previously won a contest sponsored by the American Society of Genealogists for her carefully researched work on the LACKOR family. The MC CALL family finds its roots in the Isle of Mull, Argleshire, Scotland. The book can be ordered from the author.

Cost: \$23.00 Order from:  
+1.60, postage & handling Mary Gene (Mc Call) Middleton  
47 Cottage Street  
South Orange, NJ 07075

Eastern Nebraska Genealogical Society has several books of interest for sale. A reprint of HISTORY OF CZECHS IN NEBRASKA by Rose Rosicy has a 5000 every-name index added to the new edition. County atlases of Dodge, Saunders, Cuming, and Colfax Counties have been combine in one volume. The atlases date from the early 1900's.

Cost of HISTORY OF CZECHS IN NEBRASKA is \$30.00 + \$2.00 handling.  
Cost of the compiled atlas is \$30.00 + \$1.05 Nebraska sales tax.  
Order from:

E.N.G.S.  
Mrs. Rudie Sobotka, Treas..  
11014 Military  
Omaha, NE 68164

Edwards and Rose, Genealogical Heritage of Irvine, Kentucky have published several books that will be useful for those searching Kentucky. MARRIAGE RECORDS OF ESTILL COUNTY, KENTUCKY, 1808-1900 is available in 5 volumes at \$29.99 each + \$2.99 postage and handling. ESTILL COUNTY KENTUCKY CENSUS from 1810 to 1850 is available in 3 volumes at prices ranging from \$16.99 to \$24.99 with additional small amounts for postage. A reprint of the HISTORY OF THE EIGHTH KENTUCKY REGIMENT with the permission of the Library of Congress can be purchased for \$24.99. More information about these books can be obtained from:

Edwards & Rose Gen. Heritage  
P.O. Box 217  
Irvine, KY 40336

Robert P. Swierenga, professor of History at Kent State University, has compiled information on Dutch immigration into 3 sources. DUTCH HOUSEHOLDS IN U.S. POPULATION CENSUSES, 1850, 1860, 1870; DUTCH EMIGRANTS TO THE UNITED STATES, SOUTH AFRICA, SOUTH AMERICA, AND SOUTHEAST ASIA, 1835-1880; and DUTCH IMMIGRANTS IN U.S. SHIP PASSENGER MANIFESTS, 1820-1880. These are massive works. Swierenga has compiled the information from census schedules, emigration records at the Dutch National Archives in The Hague and provincial state archives, and United States passenger manifests in the National Archives. The books are expensive but will be a valuable research aid for genealogists, historians, and sociologists.



IN THE MAILBAG

The National Genealogical Society's 1987 Conference will be held in North Carolina. Sessions begin on May 13 at Raleigh. The North Carolina State Archives, the Genealogical Services Branch of the North Carolina State Library, and the Secretary of State Land Grant Office will be open during the week of the Conference with extended hours. There will also be bus tours to the Southern Historical Collection and the North Carolina Collection at Chapel Hill and the William R. Perkins Library at Duke University in Durham. Many of the topics to be discussed will address research problems in North Carolina, Virginia, and Tennessee. Conference registration costs are \$75.00 with additional fees for the bus tours.

GLENN GLEANINGS, a quarterly publication, covering all branches of the GLENN surname and allied lineages is available for \$12.00 yearly. Free queries are accepted. Order from Bette Brengle-Poole at 2203 Aquilas Delight, Tallston, MD 21047.

On September 26, 1987 the John LIBBY Family Association and the LIBBY Homestead Corporation will hold their 83rd Annual Family Reunion of LIBBYs, LIBBEYs, LIBBELs and other spellings in the John Libby Memorial Hall of the Black Point Congregational Church, Route 207, in Scarborough, Maine. This reunion will celebrate the 350th anniversary of the arrival in America of the immigrant, John Libby, who settled in Scarborough. Volume II of the LIBBY FAMILY IN AMERICA 1881-1982 will be presented. This new family history contains information about nearly 6,000 descendants of the LIBBY family which is an addition to the original LIBBY FAMILY IN AMERICA 1602-1881 which was published in 1882. For more information contact Prescott Libbey Brown at 67 Old Kent Road North, Tolland, CT 06084.

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DID YOU KNOW?

In 1986 Sweden celebrated the anniversary of the 300 year old State Lutheran church law instituted by King Charles XI that required each clergyman to keep a record of births, baptisms, marriages, deaths, and burials in his parish. Although church law has been modified through the years, this ruling continues to be rigorously observed giving Sweden some of the best-kept records in the world. Since Finland was a part of Sweden 300 years ago, the Finnish Lutheran churches followed the same rule. Today they have equally excellent records.

In England, individuals who study local history, archaeology, biography, and genealogy are called antiquarians, a highly respected term. In the United States this term usually refers to an amateur local historian, a dabbler in history.



DO'S AND DON'TS OF PHOTOGRAPH PRESERVATION

DO label all photographs.

DO write the identification on the back, only, of the photograph.

DO write the subject's full name--first, last, and middle initial for identification.

DO use art pencils for marking prints--Faber Castell 6B for those made before the 1960's and Stabilo All for those on resin coated paper after the 1960's.

DO label slides on the slide mounts and movie film on the box, using the Stabilo All pencil.

DO use copies, rather than the original family photographs, if you wish to display them.

DO use a copying machine for photos of large groups and write the identifications on the copy.

DO use photo corners for mounting.

DO use albums with acid free paper.

DO use black and white film occasionally, remembering that color prints and slides may fade.

DO take old photos to family gatherings. It will help in identification and spark an interest in helping you with your family history.

DON'T assume that years later everyone will know it was you and your child.

DON'T use ink. It will smear and bleed through.

DON'T forget to write down the occasion of the photograph and the date of the event.

DON'T use your art pencils for anything other than photo identification. They are expensive but they will last a long time with proper use.

DON'T store originals in the basement or the attic. Excessive light, heat, or humidity will damage any photograph.

DON'T send originals through the mail.

DON'T pull glued photos from old albums. They may tear and you may lose the continuity in which they were assembled.

DON'T use rubber cement or glue.

DON'T use vinyl plastic sleeves. Polyester based plastic is safer.

DON'T store negatives in areas of great humidity or temperature change.

DON'T wait to label those photographs. Do it NOW!



CAVEAT EMPTOR

The January 1987 issue of FAMILY RECORDS TODAY presents an excellent article on the unscrupulous traders in the genealogical field. All are aware of Beatrice Bayley who was taken to court and ordered to stop her deceptive advertising. The article lists others who have not proved to be trustworthy.

As I write this, I recall the time when I wrote to Halbert's for a family crest as I was curious about the information I would receive about the FIX family name. I received the crest, as promised, along with an account of the fine old FIX family who lived in England. Since my FIX family had originated in Alsace, I found this account quite amusing.

Another of the questionable agencies is that of R. G. Wilhelmina who regularly advertises in THE GENEALOGICAL HELPER and promises to find your ancestor on a passenger list or return your money. My ancestor was not found nor was my money returned. The publishers of THE GENEALOGICAL HELPER remove themselves from contention by maintaining that they do not guarantee any of the advertisers in their magazine.

Let the buyer beware!!

Those interested in tracing their genealogy should join a genealogical society where they can learn how to do the necessary research. Those who do not wish to do the research or are unable to do so should contact a professional genealogist. A list of certified genealogists can be obtained by sending \$2.00 and a SASE with 39¢ postage to the Board of Certification of Genealogists, P.O. Box 19165, Washington D.C. 20036.

Historical and genealogical societies often have names of reputable genealogists who are willing to assist those seeking information from their part of the country for a small fee. As with anything in life, you don't get something for nothing but you can prevent getting nothing for something.

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NEW MEMBERS

Chris Diercks--814 North Monroe, Pierre, SD 57501  
Cheryl Stoesser--Box 187, Ft. Pierre, SD 57532

MEMBERSHIP RENEWAL

Edna Cooper--Box 234, Pierre, SD 57501

March 1987 JS

MEMBER BOARD OVERSIGHT BOARD  
100 BOX 187  
GENEALOGICAL SOCIETY  
PIERRE-FT. PIERRE  
SOUTH DAKOTA



Meeting dates for the next two months are May 19 and June 16. Mark them on your calendar now so that they don't slip by unnoticed in the busy end-of-the-school year and beginning-of-vacation season. Meetings will be at Rawlins Library at 7:30 P.M. Supplies will be available for those who are planning genealogical trips.

#### COMING UP

Here are some of the genealogical meetings that summer travelers may want to consider when they plan their itineraries.

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The St. Louis Genealogical Society will be celebrating their 20th birthday with a Genealogical Society Fair on June 20. Featured speakers will be Brent Howard Holcomb, authority on North and South Carolina, and Larry Jensen who specializes in German research.

Registration is limited. Write to the St. Louis Genealogical Society, 1695 So. Brentwood Blvd., Suite 210, St. Louis, MO 63144.

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The seventh annual AFRA conference will be held in Independence, Missouri on July 24 and 25. Emphasis this year will be on the Migration of Church Groups to the Midwest.

Request a brochure from AFRA, 311 East 12th St., Kansas City, MO 64106.

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A Santa Fe Trail Tour will set out from Ft. Osage, Missouri to Santa Fe, New Mexico August 7. Participants will travel more comfortably than earlier trekkers in an air-conditioned bus with first class overnight accommodations.

For more information write Heritage Tours, P.O. Box 1, Woodston, KS 67675.

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The 17th annual convention of the Germans from Russia Heritage Society will be hosted by the James Valley Chapter of Jamestown, North Dakota at the Jamestown Civic Center July 9 to 12. Workshops, traditional food, and lots of good fellowship are on the agenda.

Inquiries concerning the convention may be sent to the James Valley Chapter, 705 S.E. 14th, Jamestown, ND 58401. The address of the Germans from Russia Heritage Society is 1008 E. Central Ave., Dismarck, ND 58501.

HAPPY TRAVELING !!



FROM THE NEWSLETTER EXCHANGE

The February 1987 issue of THE TREECLIMBER, the Aberdeen Area Genealogy Society's newsletter, has a list of the major state archives in Germany and the address of each. The April issue has a comprehensive listing of North Dakota record depositories and their holdings.

The 1891 Canadian census is now available at the LDS Genealogical Library in Salt Lake City and its branch libraries. The 1841-1881 census records have been available for some time. The 1891 census is not indexed but is arranged alphabetically by province and census district. More information can be found in the March-April 1987 issue of the GENEALOGICAL HELPER. Those who are seeking more information about research in Canada should consult THE CANADIAN GENEALOGICAL HANDBOOK by Eric Jonasson which is in our collection at Rawlins Library.

The April 1987 issue of the PIONEER PATHFINDER, the Sioux Valley Genealogical Society's quarterly magazine, has reprinted an article on the value of a family health tree. Important genetic diseases are listed in the article. The same issue has addresses of national major church archives in the United States.

From the Tuolumne County Genealogical Society comes this information about Washington Vital Records. A toll-free line can be used for information about copies of vital records and for requests of certified copies. The number to call is 1-800-551-0562.

The first issue of the 1987 PARKE SOCIETY NEWSLETTER tells of John Wesson PARK, a pioneer in Dakota Territory, who moved his family 100 years ago by covered wagon from Shell Rock near Albert Lea, Minnesota to Dogden Butte (Park Coulee) 85 miles north of Bismarck, North Dakota, near Velva. John W. Park's great grandson Harold Christenson has written the account of Park's life and includes a lineage chart of Park and his children.

Canadian records of individuals who crossed the border into the United States have recently been accessioned by the National Archives. The first immigration stations along the Canadian-US border were established after 1891. Until then no arrival records were kept for persons who entered the United States by land from Canada. Low fares on Canadian steamship and railroad lines encouraged many immigrants to the United States to travel through Canada. The March-April issue of the NATIONAL GENEALOGICAL SOCIETY's newsletter has a detailed account of these records and the information found in them.



## COLONIAL LIFE IN AMERICA

### Colonial Dress

When the first settlers came to America, they wore the clothes of their native country. Rich dress was worn by the people of wealth in Europe, but the Puritans disdained the fine apparel. They discouraged extravagance in dress and cut off the flowing lovelocks that the Cavaliers had preferred. The earliest laws forbade garments with gold, silver, silk, or thread lace, more than one slash in a sleeve, gold or silver belts, ruffs, broad shoulder bands, double ruffles and capes. Beaver hats and shoes with silk rosettes were also forbidden. Over-size sleeves and breeches were frowned upon, too.

In more liberal Virginia laws were passed only against the wearing of imported silk because they wished to encourage silk-making, an industry that was pursued by the settlers of Georgia where it was noted that the necessary mulberry trees grew in abundance. Unfortunately, the trees were the black mulberry rather than the white which nurtured the silkworms and the silk industry never flourished. Where white mulberry trees were planted, they were grown to a hedge height so that children could pick the leaves. Care of silkworms was considered a suitable work for children. It was believed that a ten year old child could easily gather 75 pounds of mulberry leaves daily, thereby making good wages.

During the first hard years of settlement, the Colonists wore serviceable clothing of homespun. As soon as the Colonists had cleared their fields, they planted flax. When the flax plants were 3 or 4 inches high, the children and young women weeded them, working barefoot so as not to damage tender young plants and facing the wind so that if any plants were stepped upon, the wind would help to raise them up.

The flax was ripe by late June or early July when it was pulled up by the roots and laid to dry. Then began the tedious work of preparing it for spinning--breaking it--removing the seeds for next year's planting--soaking--separating the fibers for spinning by removing the tow or short fibers from the line or long fibers which made the finer fabrics.

Spinning the flax into skeins of thread was the next step followed by bleaching before weaving the linen into a brown fabric that was bleached repeatedly until considered light enough in color to be used for board cloths, sheets, pillowcases, under garments, and aprons. Sometimes the linen was considered too fine for everyday wear so the coarse thread made from the tow was woven into the fabric for shirts, smocks, and summer trousers.

The wool industry was an early success in the Massachusetts Bay Colony because many of the settlers had been "clothiers" or cloth workers in England or came from wool-raising areas in England. Raising of sheep was encouraged in New England where they were allowed to



graze on village commons. It was forbidden to send sheep from the colony or to kill a sheep under 2 years of age. A dog that killed a sheep was to be hanged while its owner paid double the cost of the sheep.

Virginia, too, encouraged the wool industry by paying 6 pounds of tobacco to anyone who brought a yard of homespun wool made entirely by his family to the county courthouse. Twelve pounds of tobacco was paid to anyone who knitted 12 pairs of woolen hose.

In Pennsylvania William Penn instituted trade fairs to encourage domestic manufactures. Benjamin Franklin continued to encourage home industry. Stocking weavers were among the early tradesmen along with dyers, spinners, and weavers.

Spinning was an honorable art. The word spinster, describing an unmarried woman, was derived from the occupation of spinning. Each family was to have one spinner. Spinning schools were established and prizes were given. Peddlers carried spinning wheels around the countryside, selling them to the settlers. The arrival of 100 Irish families in New Hampshire in 1719 brought further impetus as they spun and wove with more skill than the English settlers.

In every village could be heard the thump of the loom. Every house of size had its loom installed in a loom room, usually an ell of the house but sometimes an attic or shed loft. Weaving was not considered women's work like spinning but a trade with professional weavers who took in yarn and thread to weave on their looms at home, trained apprentices, and also went out to work, sometimes carrying their looms with them as they traveled.

Cloth that came from the weaving was not ready to wear until it had been "fulled" or beaten while wet after the knots and fuzzes had been picked out. Then it was washed well and "teazled" or scratched to raise a nap. Dyeing followed this step in preparation. The Scotch-Irish linen weavers in New Hampshire made a striped frocking of white and indigo which was made into a loose, long jacket called a long-short which was worn by boys in Connecticut and Massachusetts. The coarse tow cloth was stitched into shirts and trousers that pricked the wearer until many washings made it softer. Other coarse cloths in common use were fustian and crocus. Checked linen with bars of red or blue was used for towels, aprons, pillow cases, and bedticks.

Great quantities of homespun were produced to clothe the army when the Continental Congress called for 13,000 warm coats in the summer of 1775. New England town record books hold the names of the coat-makers who sewed the name of the town and the maker inside the coat. Each soldier volunteering for 8 months service was given one of these coats which were called Bounty Coats. The volunteer's name was recorded on the Coat Roll. The English sneered at the homespun army but bowed in defeat to them.



As life became easier, especially in the cities, interest in the fashionable clothing of Europe increased. Dolls called puppets, dressed in the latest styles, were sent from one country to another to display the fine clothing. The Colonial governments continued to frown at an ostentatious display of rich fashions. Even women Quakers in Pennsylvania were warned against wearing hoop petticoats, scarlet shoes, and puffed hair, but both men and women dressed in damask, silk, and velvet.

Social classes were indicated by dress. Lawyers wore black velvet, judges wore red robes, and ministers wore broadcloth. Men and boys on the frontier wore leather breeches and jackets. Fur-lined leather coats and coonskin caps were needed for warmth in the winter. In the South the slaves wore homespun in the winter but in the summer the men who worked in the fields often wore only breechcloths and the children were nothing at all.

Wealthy gentlemen carried muffs and wore "spatter-dashes" to protect their elegant breeches from mud and rain. Women wore clogs or a raised shoe called a patten when in the streets as their shoes had paper soles. "Safe-guards" were long over-petticoats worn to protect their skirts when riding. Both sexes wrapped themselves in large cloaks when out-of-doors.

Very little jewelry was worn except for rings called mourning rings which were given to the chief mourners at funerals. Another funeral gift was gloves and the more important the deceased, the more generous the donor was with the gloves.

The wearing of wigs was common fashion by 1675. Ministers preached against this vanity to no avail. Even children wore them. The wigs were made of human hair, horsehair, goat's hair, calves and cow's tails, thread, silk, and mohair. They were tied up and braided with ribbons, puffed at the sides one year, at the top in another year, and called by many nicknames such as giddy feather-top. They were heavy and hot and very expensive. After the fashion died, hair was powdered and tied in a queue in the back.

Children wore the same style clothing as adults did and dressed their hair in the same fashion. Girls wore masks to protect their complexions from the sun's rays and forced themselves into the heavy stays, hoop petticoats, and high-heeled shoes that pleased the older females. Little boys, as soon as they could walk, wore clothing made exactly like their father's. Infant's clothing was made of linen or homespun on the frontier. The finer fabric was trimmed with lace or embroidered but the garments were shapeless. Tiny shawls were wrapped around the child's shoulders with more shawls added for warmth.

In our next issue we will learn more about a child's life in Colonial America.

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Elaine Franklin Giddens  
P.O. Box 211  
El Campo, Texas 77427



QUERIES

Can you help me find descendants of Kristoffer Pederson and his wife Carrie (Kari) of the Howard, South Dakota area?

Kristoffer Pederson was born on the island Gaso here in Norway on 29 August 1857 and his wife was also born in the same area 13 June 1854. This summer will all the descendants of Kristoffer Pederson's father have a great family meeting on the island Gaso, and we hope that some of the grandchildren or great grandchildren of Kristoffer Pederson would like to join us in that family party which will take place 26, 27 and 28 June 1987.

Research showed that Kristoffer Pederson and his wife Carrie (Kari) Pederson both died in Howard in 1927, on 31 August and 22 January respectively. Together they had two children: Peder or Peter Pederson born November 1895 and Ruth Pederson born January 1897. The obituaries found in The Miner County Pioneer tell us that Peder O. Pederson was living in Howard when his parents died and his sister Ruth was then married to Leo Fjellestad and lived in Henden Township. If Peder (Peter) and Ruth still are living they will perhaps be too old to go to Norway? But I'm sure they have children or grandchildren who want to come and see us here in Norway. Hope you find them!

Yours sincerely,

Harald H. Myhren

Karolinervn 7C

7000 Trondheim, Norway

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Elaine Franklin Giddens would like to correspond with anyone researching the following family names:

1. FRANKLIN, William Plumer (b. 1822, Louisiana), son of Henry Franklin (b. N.C. or S.C. 1786) and Sarah "Sallie" McGuire. William died in Texas.
2. WATERS, Lovina (b. ca 1825, Mississippi), wife of William Plumer Franklin (b. 1822, Louisiana). Daughter of Dawson Waters? Lovina died in Texas.
3. COBB, Elizabeth (b. ca 1829, Mississippi), wife of Nathan R. Renfro (b. 1827, Mississippi)
4. PARNELL, Edward (b. ? ). Married to Savannah Isabelle Marler, Trinity County, Texas.
5. MARLER/MARLOW, Mat (b. ? ). Married Savannah Isabelle Roark - where?
6. ROARK, Savannah Isabelle (died 24 December 1888), Trinity County, Texas. Wife of Mat Marler/Marlow.

Anyone interested in the above family names should write--

Elaine Franklin Giddens  
Rt. 2, Box 212  
El Campo, Texas 77437



TWELVE WAYS TO GET MORE  
GENEALOGY FROM PUBLIC OFFICIALS

Correspondence with public officials requires a special approach. Clerks are besieged with genealogy requests and they will eventually get to your letter. Some agencies have a 6-8 month waiting period because their staff is small and the demand is great. They select those letters for reply which can be easily answered within the time they have to spend and those which contain payment for their services; others are set aside for a more appropriate time - a time which may not come.

1. Keep your letters brief and to the point. Clerks are not interested in your family tree nor the stories that enhance it.

2. Use correct addresses. Consult Where to Write for Vital Records: Births, Deaths, Marriages, and Divorces (U.S. Government Printing Office, Washington, DC 20402. Current edition \$3.95). Names and Numbers (New York: John Wiley and Sons, 1978 and later editions) includes county and state record officials and is available in most public libraries.

3. Address officials by their correct title. The Handbook for Genealogical Correspondence, revised edition (Logan, UT: Everton Publishers, 1974) includes the most used titles for church and civil officials and for military personnel. Check a copy at your nearest genealogical library or order a copy from Everton's (Box 468, Logan, UT 84321) for your personal library.

4. Leave blanks between the questions you pose so the clerk can write in the answers. Even when you request a birth certificate, the clerk may write comments directly on your letter--it saves time and taxpayers' money.

5. Always include a SASE (self addressed, stamped envelope) with each request for information. This gives you a better chance of an early reply even when there is no information on file.

6. Include your return address ON YOUR LETTER. Clerks do not have time to double-check for return addresses or to write them on the body of your letter.

7. If your first letter does not bring a reply, send a COURTEOUS reminder. Refer to the letter you sent, give the check number and date (if you enclosed money), briefly restate your request, and send another SASE in case your first letter went astray.

8. If the clerk says there is no entry, wait a couple of months and try again. It may take more than one request to get the information you want.

9. Be sure you ask for the right document. If you ask for a probate packet, the clerk will look for an entry in the probate index. If your ancestor's property did not go through probate, there will be no entry. Property can also be transferred by deed or quit-claim when a person dies.

10. Request a photocopy of the original record, not a certified extract. The cost is usually the same but you get all the information the record contains, not just what will fit on the abstract form.

11. Calculate search dates carefully. If you lack a complete date, request a five year search. Clerks vary in their search policy--some search for 12 months, some search only the date you specify, some search for a five or ten year period. If you request a search for a common surname, also supply age, specific year, volume and page number if you can. Many clerks will not look for Smith or Jones unless you supply these details.

12. Be considerate of a clerk's time and express appreciation for their help. If you are sent a form to fill out, fill in the blanks with your information and return it. When clerks go out of their way to help you, send a thank you.



-- RECENT GENEALOGICAL PUBLICATIONS --

The RUCKER family newsletter is available for \$15.00 yearly subscription price. The newsletter, described as a conglomerate of information on the RUCKER family and related families, publishes ancestor charts, census records, and general information including a newspaper account of a RUCKER family cookbook. The newsletter is printed four times yearly and can be ordered from:

RUCKER RUCKUS  
c/o Mary Rucker Snyder  
1516 Elliot Drive  
Jeffersonville, IN 47130

A revised edition of THE GENEALOGY OF THE FRENCH FAMILIES OF THE DETROIT RIVER REGION 1701-1936 is now available from the Detroit Society for Genealogical Research and the Burton Historical Collection of the Detroit Public Library. The families are traced from France to Quebec and on to the Detroit River Region. Parish registers were searched at the turn of the century for the first book. This revised edition contains corrections and additions and traces the family lines to 1936. Pre-publication price for 2 volumes before September 1, 1987, is \$60.00. Order from:

The Detroit Society for Genealogical Research, Inc.  
c/o The Burton Historical Collection  
The Detroit Public Library  
5201 Woodward Avenue  
Detroit, MI 48202

Finding genealogical records is important but so is reading them correctly. Handwritten records of early years are often difficult to interpret and a mis-read letter can send the genealogist searching in the wrong area and for the wrong individuals. Harriet Stryker-Rodda has used her years of experience in searching Colonial records as a basis for a helpful book she has written on this problem. In UNDERSTANDING COLONIAL HANDWRITING she presents examples of letters, shows the changes in letter forms, and compares English and American handwriting. The book is available in paperback for \$3.50 plus \$1.25 for postage and handling.

Order from:

Genealogical Publishing Company  
1001 N. Calvert Street  
Baltimore, MD 21202

German records present another deciphering problem because of the style of handwriting. Edna M. Bentz has written a book called IF I CAN, YOU CAN, DECIPHER GERMANIC RECORDS. She gives examples of German and Danish alphabets and follows this with a dictionary of German type and script words used in genealogical records. Cost of the paperback book is \$12.00 with \$2.00 for shipping charges.

Order from:

Heritage Books Inc.  
3602 Maureen Lane  
Suite 109  
Bowie, MD 20715



### MEMORIAL DAY THOUGHTS

On May 25 South Dakota will be observing Memorial Day with the rest of the nation. It will be the first time that May 30, the day designated as Memorial Day in 1868, will not be officially recognized in this state. It was General John Logan, the Commander-in-Chief of the Grand Army of the Republic, who selected the day of remembrance for Union veterans of the Civil War. A few years earlier during the War, Southern women had chosen May 30 as the day on which they decorated the graves of both Confederate and Union soldiers. For many years after General Logan's proclamation, the members of the GAR held the observances. After the first World War, the American Legion took over their duties. Flags are placed at the graves of veterans and their names are read aloud. Military exercises are performed at the national cemeteries.

Persons who served honorably in the Armed Forces and their spouses can be buried in the national cemeteries. Authority to establish the cemeteries was given to President Abraham Lincoln in 1862. It was at the dedication of the Gettysburg National Cemetery in 1863 that he spoke the short, moving speech that has been memorized by school children ever since. There are now 131 national cemeteries. Twenty-eight of them have no room for more burials.

In 1947 President Harry S. Truman issued an order that separate areas for enlisted men and officers could not exist in national cemeteries. Some of the older cemeteries had had separate areas for 'colored' servicemen but Truman's order removed all distinctions. Stark white stones mark all the graves.

National cemeteries in the area include Ft. Snelling in Minnesota, Black Hills National Cemetery at Sturgis, South Dakota, and Custer Battlefield National Monument in Montana which was established in 1879. Ft. Snelling National Cemetery was opened in 1939. There are presently 90,000 burials in this cemetery with 22,000 of them being from the Old Ft. Snelling Post Cemetery. Seven hundred are Unknowns, most of them from the Indian Wars.

Black Hills National Cemetery was dedicated in 1948. There were 7 burials in that year. Today there are 5,000.

Once again on Memorial Day people will walk along the Avenue of Flags and kneel to place flowers as a proof that they have not forgotten those who defended their country in a time of need.



THE PIERRE-FT. PIERRE GENEALOGICAL SOCIETY

Box 925, Pierre, SD 57501

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Summertime means a drop in attendance at our meetings. Guests, vacation travels, recreational activities all seem to use up leisure moments. However, genealogical searching does continue-- and so do the monthly meetings of the Pierre-Ft. Pierre Genealogical Society. Sometimes the meeting is just a gathering of friends discussing genealogical problems or sharing a recent discovery. It is also an opportunity to look over our Collection. New materials are always being added. For good reading, choose another Society's publication. We try to keep you informed about articles of general interest but we don't know all the items that may hold clues to help you in a particular area. The Society can provide guidelines for you, but the nitty-gritty work has to be done on an individual basis.

Our Collection has been arranged by states, countries, and topics. Sometimes we are hampered in the arrangement by lack of room. Recent purchase of more shelves will help to solve this problem.

A filing cabinet holds our collection of microfilm. We have newspapers, a few census records, a county atlas, and the proceedings of the first county commission of Hughes County. In one of the drawers of that cabinet is a collection of the genealogical columns from the Tri-State Trader covering a wide variety of genealogical topics.

Have you looked at the Society's surname index for the ancestor charts we keep on file? You might find a club cousin--someone searching the same surname as you are. We also have surname indexes from other South Dakota genealogical societies. Speaking of club cousins, read SHAKING THE BRANCHES on page 8. You never know where you will find the next clue to help solve a stubborn genealogical puzzle.

#### COMING UP

Our next two meeting nights for the summer will be July 21 and August 18. Regardless of how sizzling hot the day might be, we can guarantee a cool meeting place in the Rawlins Library basement. Meeting time is 7:30 P.M.

#### NEW MEMBERS

Roger D. and Ardis L. Ruark -- 117 Pasque Drive, Pierre



RECENT ACQUISITIONS TO OUR COLLECTION

South Dakota State Historical Society--DIRECTORY OF HISTORICAL SOCIETIES AND OTHER HISTORY-RELATED GROUPS IN SOUTH DAKOTA

Detroit Society for Genealogical Research--Magazine, January 1939 and January 1940.

Martin/Barnett Genealogical Company--GENEALOGICAL COMPENDIUM OF BOOKS AND ARTICLES IN PRINT. A new periodical, published twice a year. Subscription rates are \$20.00 annually.

Browder, N.C.--THE CHEROKEES AND THOSE WHO CAME AFTER. The author insists that he is not publishing a genealogical work but what genealogist could resist the census records, military rosters, account books, and lists of family names that he has published from Cherokee County, North Carolina?

Bayles, W.H.--FINER THAN FINE GOLD. THE FAITH AND FELLOWSHIP OF SOUTH DAKOTA BAPTISTS. This is a topsy-turvy edition in that part of the volume was bound upside down; however, none of the information about the Baptist Church in South Dakota is missing.

Diehl, Orval W.--WESTWARD BOUND. The compiler of this work describes it as some stories about descendants of the John Wagner (b.1760) families and the John Diehl (b.1771) families and related persons as they progressed westward from areas of the Rhine River, Europe throughout the United States of America. The Benjamin Wagner family came to Tyndall, South Dakota and the town of Wagner is believed to be named after Ben's son, Walter.

Erickson, Karen and Kemnitz, Leanne--ANDREW JOHNSON FAMILY 1845-1980 This Johnson family lived in the Platte, South Dakota area. Of special interest is the account of a visit from 141 Swedish and 60 Canadian relatives in 1980. Photographs of the family in Sweden and the United States are included. The book suffers from a lack of an index.

Jones, Jeanette Teegarten--TEN GENERATIONS OF TEEGARDENS. A variety of spellings of TEEGARDEN are included in this edition.

Zacher, George--THE LIFE HISTORY OF JOHANNES AND JOHANNA ZACHER. The Zachers are a German Russian family who settled in North and South Dakota. Johanna Zacher was born UNSER so the author has included information tracing that family line as well as the ZACHER line.

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RAPID CITY SEMINAR IS COMING IN SEPTEMBER

The theme of the seminar sponsored by the Rapid City Society for Genealogical Research this year will be LOCATING ANCESTORS THROUGH AMERICAN CHURCH RECORDS. The seminar will be held September 19 at First Congregational Church located at 1200 Clark. Pre-registration fee is \$8.00. At the door the cost will be \$10.00. This includes noon lunch. The Friday night pot luck dinner at the Senior Citizens Center located at 2900 Canyon Lake Drive is open to all who plan to attend the Seminar the next day. A talk on Immigrants and Ethnic Groups in South Dakota will be presented by Dr. Gerald DeJong, the guest speaker for the Seminar, after the pot luck dinner.

DID YOUR ANCESTORS COME FROM VÄRMLAND, SWEDEN??

In 1970 a great many Swedish-American parish records were micro-filmed by the Emigrant Institute in Växjö. The Emigrant Register in Karlstad has used these records to identify those who came from Värmland and settled in Minnesota, Illinois, Pennsylvania, Wisconsin, Iowa, Ohio, North Dakota, South Dakota, Indiana, and New York - some 6,389 individuals.

Each state has been divided into two main groups and a number of indexes have been made for them. The first group lists those who are emigrated from Varmland, the second group those born in Värmland. Sub-indexes for each group were set up with emphasis on the immigrant's birthdate, parish of emigration or parish of birth and year of arrival in the United States. Altogether there are eight indexes that can be searched. Some names will appear more than once as they have been entered each time they appeared in a parish register.

The oldest Swedish-American parish records are the best because the clergyman or church secretary who entered the information was often born in Sweden and was familiar with the Swedish place names. In later years the birth or exit parish in Sweden was often registered as just that--Sweden. In some denominations the birth record was not entered.

The indexes are available at the Emigrant Register in Karlstad and the Emigrant Institute in Växjö. Searchers should remember that affiliation with a church in the United States was not mandatory nor did the immigrants necessarily attend a Swedish-American church.

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IN THE MAILBAG

THIS ADVERTISEMENT FOR A VOLUME OF CEMETERY LISTINGS FROM KANSAS CITY, MISSOURI, CONTAINED SO MUCH INFORMATION ABOUT EARLY KANSAS CITY BURIALS THAT WE DECIDED TO INCLUDE THE ENTIRE ADVERTISEMENT-----

ELMWOOD CEMETERY, Kansas City, MO, 1872-1985

The Heart of America Genealogical Society and Library, Inc., is pleased to announce the forthcoming publication of a new hard bound volume of approximately 1,000 pages with a complete listing of graves and tombstone inscriptions from one of the oldest and most beautiful burial grounds in Kansas City, Missouri.

Elmwood, Kansas City's first "rural cemetery", was consecrated on Sept. 9, 1872. Located on fifty acres of rolling, tree-studded land, it was then well outside of the city limits of the City of Kansas. Surrounded on all sides by heavy city traffic, it now has upwards of 32,000 graves with an array of monuments, markers and mausolea of every style dating from the mid 1830's forward.

Final resting place of many Kansas City pioneer families, Elmwood has graves of many who died many years before its establishment. One such family was that of James H. McGee (1786-1840) who came from Shelby County, Kentucky in 1827. The old McGee burying ground on the family farm at what is now 20th Street and Broadway, was vacated in 1881 and 39 graves were moved to Elmwood, together with the tall slender shaft that marked them. As the city expanded, many other family cemeteries were vacated and their dead moved to Elmwood, among them the Bales, Collins, Holloways, Holmes, Knochs and Steeles, to name but a few.

As early as 1872 at least 37 graves were moved from the Old Jewish Cemetery which operated at 18th and Lydia from 1866 to 1872. Other graves were moved from the old "city cemetery" which was the city's only public burial ground from 1847 to 1857 when a city ordinance prohibited further burials there, and much later, from sections of the Union Cemetery, established in 1857, then vacated to make room for streets and highways.

Still active as a burial ground, Elmwood was privately owned and operated until 1896 when it was purchased by the Elmwood Cemetery Association to be preserved and perpetuated under a 999 year Missouri state charter running through A.D. 2895.

For more than two years, volunteers from the Heart of America Genealogical Society carefully copied the original cemetery sexton's records, then walked the graveyard carefully checking that information against existing markers or monuments and often making further checks in official records and newspapers to verify questionable information. The graves are recorded section by section, plot by plot, just as they lie in the cemetery, to preserve all family groupings and other possible connections. The individual files were entered into the computer and proof read twice to insure correctness before compiling a full name index of some 31,294 individuals. Quite frankly, we believe that this is one of the finest jobs of cemetery recording that we have ever seen. We recommend it highly to every genealogist who had ancestors who lived in or passed through Kansas City between the early days of the Missouri Territory right up through July 1985, the cut-off date for burials included in "Elmwood Cemetery, Kansas City, Missouri -- 1872-1985."

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Make all checks payable to H.A.G.S., mail to Heart of America Genealogical Society, c/o Kansas City Public Library, 311 East 12th St., Kansas City, Missouri 64106. The price is \$37.50.



## COLONIAL LIFE IN AMERICA

### Children and Education

The first years of a child's life in Colonial days were full of struggle and life was often short. Within a few days of birth, the infant was carried to the meeting house to be christened. If it was winter, the meeting house was icy cold and the water in the christening bowl might be frozen. A name of deep meaning was chosen after which the parents and guests had cake and wine to celebrate the birth. The child was probably one of many born to them but as many were born so did many die. Putrid fevers, epidemic influenza, smallpox were some of the contagious diseases that claimed lives. Many died while teething in spite of the charms made of wolf or deer teeth that hung around the child's neck.

Colonial babies slept in cradles, wrapped in homespun blankets or pressed quilts. When they had progressed to standing, they were placed in go-carts or standing stools which were crude wooden frames with a ledge for toys.

Children were soon aware of the laws of courtesy. They were enjoined to stand up when spoken to and refrain from saying that they had heard it before or questioning the truth of a statement. They were not to run in the streets, throw dirt or stones, or jeer at others and to always bow to their superiors and follow them respectfully. The sight of adults in stocks for petty offenses such as name-calling should have developed a healthy respect for the rules of common courtesy set forth for children. While they behaved in the presence of their elders, by themselves the children stole fruit from orchards, played ball in the streets, frightened horses, threw rocks, and generally acted like children of any time period.

Education for children was greatly desired especially in New England where precocious children who could recite long Biblical passages were greatly admired. In all the colonies with the exception of Rhode Island schools were built as soon as there were a sufficient number of students and families to support them. The Southern colonies were slower to build schools because homes were scattered but even there the neighbors combined to hire a teacher for a "field school" which was often located in an exhausted tobacco field. The Quakers disapproved of extended schooling beyond the 3 R's as they thought extreme learning encouraged pride and idleness. So thought the Germans, too, but all encouraged basic education for their children.

School furnishings were meagre. Children sat at desks constructed of boards laid on stumps. Papers greased with lard let in light through holes cut in log walls. Lead pencils were scarce as was paper so that birchbark often served in its place. Slates were not used until about the time of the Revolution.



Girls and small boys attended dame schools taught by women who received a small salary for their work. They taught the children in their own homes while attending to household tasks such as spinning and knitting. Children were punished in these schools by "thimellie" which was a rapping on the head with a heavy thimble.

Discipline in English schools was severe. Whipping was the common form of punishment but other ingenious methods from dunce caps and signs bearing descriptive names of the student's misbehavior to wooden gags called whispering sticks were used. Mischief-makers were sometimes yoked together in a device like an ox yoke. Discipline in Dutch schools was more lenient, so much so that the school masters sometimes complained that they were unable to properly control the students in their care.

The first book most children learned their letters from was the hornbook which consisted of a sheet of paper placed over a thin piece of wood and covered by a thin sheet of yellowish horn. The letters of the alphabet were printed on the paper along with simple syllables and the Lord's Prayer. After the child had learned his letters from the hornbook, he moved on to the New England Primer where little rhymes such as "In Adam's fall, We sinned all" for the letter A illustrated each letter of the alphabet. Morning and evening prayers and grace before meals were also contained in this book.

When a scholar had learned the material in the hornbook and the New England Primer, he moved on to the study of grammar in Latin. No child could advance to another book until he had memorized the Latin grammar. Then he could begin "parsing" which was a form of sentence diagrams in which the scholar analyzed a sentence, pointing out the parts of speech and their relationship to each other.

Spelling of words varied until Noah Webster gave order to it with his Spelling Book and Dictionary. To teach spelling, the schoolmaster gave out a word which was spelled in syllables aloud by the entire class. The schoolmaster, who was able to detect errors in the chorus of voices, called out the scholar who made the mistake. The sound of the students' voices was heard by all and sometimes was considered a nuisance by town dwellers as all lessons were studied aloud.

Arithmetic was taught without textbooks. The schoolmaster gave rules and problems that were copied by the students, often without explanation. Rhymes were learned in all subjects as memory aids.

Geography was considered to be more of an accomplishment than a necessary subject and was not taught in elementary schools. A textbook of geography was not written until after the Revolution and Colonial children knew little of the world outside their own small living area.



Education of girls was thought to be less important than training in household duties. Elegant carriage was a desirable feminine characteristic. To obtain the proper bearing, growing girls were strapped to backboards, sat in stocks, and wore coats stiffened by stays of metal, wood, or whalebone. The result of these restraints was a thin-chested erect appearance.

Home duties kept both boys and girls busy. Girls assisted with all household tasks which included milking and cheese making, soap making, carding, spinning, dyeing, and candle making in addition to the usual cooking, cleaning, sewing, and washing up. Another duty was the picking of domestic geese. It was common for families to keep a flock of geese for their feathers. Three or four times a year feathers were picked from the live birds whose heads were covered to prevent their biting. The feathers were used for beds and the quills were used for writing pens.

Boys were expected to make themselves useful, too. Keeping the woodbox filled was one of their unending assignments. Helping care for the livestock was another chore. Most boys had jack knives that they used to whittle tools. The farm boy earned spending money by making birch splinter brooms. Gathering nuts and berries were also tasks that earned spending money by the sale of the collected items.

A more pleasant occupation for Colonial boys was perambulating or beating the bounds which was called processioning in Virginia. Once a year the Colonists walked around the boundary lines, renewing landmarks or planting new marking trees and deciding upon disputed boundaries. The surveyors in charge were called "perambulators" or "boundsgoers." A little gift was given to the boys who accompanied them with the hope that the boys would remember the boundaries in later years as the land surveys were often imperfect and witnesses were needed to testify as to the location of the boundaries.

Children still found time to play and their games were much the same as those of later generations. Hopscotch called "Scotch-hoppers" is one game that has survived along with tag. Cats-cradle with its intricate design is another old game that is played today. Marbles, hide and seek, blindman's buff, various forms of ball games and singing games such as "Here we go 'round the mulberry bush" are being played two hundred years later.

More information on forms of recreation in Colonial days will be found in our next issue.

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SHAKING THE BRANCHES

MARLYNRAE MATHEWS says that sometimes clues to help solve seemingly impossible problems turn up in unexpected places. After searching for several years for a cemetery called West Farms in the New York area, she heard the location on a television program. Linda Sommer, South Dakota State Archivist, provided the addresses of individuals who could help Marlynrae gain information about the Bronx area of New York City where West Farms Cemetery is located.

LAURA GLUM in her position at the South Dakota Archives is always doing genealogical searching for other people, but one day the tables were turned when she heard a patron, Elsie Baye of Philip, mention the surname COGGESHALL. Since Coggeshall is found in Laura's ancestral line, she inquired about the name. Comparison of ancestor charts showed that Laura and Elsie's husband shared a common ancestor in the Coggeshall family of Rhode Island. Both Laura and Elsie have been able to add to their family records.

GENNY ZIEGLER shares with us this incident involving her sister-in-law, Ruth Anna Caldwell Pulfrey, of Punta Gorda, Florida. While attending a convention of parliamentarians in Miami, Ruth Anna was approached by a woman who remarked that she looked like a PARK. Ruth Anna, who has done extensive genealogical research, knew that she did have the Park family in her ancestral line. While visiting Genny in Pierre, Ruth Anna came across the PARK FAMILY NEWSLETTER in our Collection. There she found the account of the life of great grandfather Park who was the founder of the City of Marion, Pennsylvania which is now a suburb of Philadelphia.

FROM THE NEWSLETTER EXCHANGE

The fall and winter quarterly of the Tuolumne County Genealogical Society is crammed with good reading. Several of the Society's members have submitted family histories that are as interesting as any published work of fiction.

The Missing Persons Locator Service of the Salvation Army is described in the May-June 1987 issue of THE GENEALOGICAL HELPER. This service covers 86 countries. In the same issue a new source book, THE NEBRASKA LOCAL HISTORY AND GENEALOGY REFERENCE GUIDE, A BIBLIOGRAPHY OF COUNTY RESEARCH MATERIALS IN SELECTED REPOSITORIES is reviewed with the recommendation that anyone searching in Nebraska should obtain this volume.

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LOST IN THE SEVENTEEN HUNDREDS??

The first legal authority on the North American continent was Spanish law which in 1511 established a high court at Santa Domingo. In 1680 a code of colonial regulations called the Laws of the Indies was devised. Spanish colonies included Florida and Louisiana.

French colonies were under the authority of a governor general in Quebec, but they actually received their orders directly from the Ministry of Marine in France. In 1714 a Superior Council was set up to serve as criminal and civil court of appeals but there was difficulty in filling the posts of those who were to serve on the council and its decisions were not definite.

Proving a line back beyond the middle 1700's in the English colonies is difficult. Part of the difficulty is caused by the change in jurisdiction after the Revolutionary War. Colonial authority was limited in power. The houses of Assembly could pass no laws and the courts could render no decisions on cases for which there was no precedent. Cases without precedent were sent to England to the court of record for a final decision. The title and location of the court of records for the Colonies was frequently changed.

Georgia, the last English colony to be established, has more colonial records available than any other English colony. Many of the records held in England were copied after the Revolution.

More information and a bibliography of materials on Colonial law can be found in the GENEALOGICAL COMPENDIUM OF BOOKS AND ARTICLES IN PRINT, a new publication which is now in our collection at Rawlins Library.

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Closing thought:

HE THAT HAS NO FOOLS OR BEGGARS IN HIS FAMILY WAS  
BEGOT BY A FLASH OF LIGHTNING!

July 1987

JS



There is a touch of fall in the air reminding us that summer will soon be over. The time to settle into a routine of scheduled activities has arrived. In the coming months we have booked programs that we think will revive lagging genealogical interests and will encourage newcomers to set out with confidence in their beginning research endeavors. This edition of the newsletter is being sent early so that all will have time to make plans to attend at least one of the coming genealogical events.

September 13 is the date of the Heritage Quest Road Show which will be held in Pierre. Leland Meitzler, one of the founders of Heritage Quest, will be the speaker. His topics include Use of Census Records, Organization of Genealogical Material, and Armchair Genealogy. Many genealogical aids such as books, tapes, forms, and software will be available for inspection and purchase. More information on the Road Show will be found on pp. 3 and 4.

Our regular meeting night of September 15 will be a follow-up workshop at Rawlins Library to help newcomers begin their research. We would like our more experienced members to attend this workshop so that we can work on a one to one basis with beginners. Our own supplies will be available for purchase at the workshop.

October 20 is the date of our next regular meeting. William Srstka, a member of the South Dakota Centennial Commission, will speak about the plans for the Centennial Celebration in 1989. Preceding this talk, there will be a workshop at Murdo on September 12 to provide project ideas for the Centennial Celebration. Topics will include grant applications, historical preservation, publications, and publicity.

September 19 is another date to remember. Rapid City Society for Genealogical Research is hosting their biennial seminar. "Locating Ancestors Through Church Records" is the topic being emphasized with mini-workshops for the beginner, intermediate, and advanced level of research problems. The South Dakota Genealogical Society is holding their fall meeting at the same time so that members can attend the seminar.

Minnesota Genealogical Society is presenting a workshop on the same date of September 19. Dr. George Schweitzer, well-known for his entertaining presentation of Civil War research, will be the guest speaker at Edina.

If all these dates have left you muddled, never fear. We have a calendar on the back page that you can post next to your calendar for easy reference. Make your selections and mark your calendar. It's time to get involved!



FROM THE NEWSLETTER EXCHANGE

The July issue of PIONEER PATHFINDER, the quarterly magazine published by the Sioux Valley Genealogical Society, reports that the 1840 federal census of Minnesota is found in the 1840 federal census of Clayton County, Iowa. Similarly, the 1860 federal census of Montana is found in the Nebraska federal census of that year under "Unorganized Territory" which also includes Northeastern Colorado. Other useful information on searching for Confederate soldiers, Scottish and English research, and the discovery of lost passenger lists of western United States seaports are found in the same issue.

The Brookings Area Genealogical Society has been publishing several lists of interest in their newsletter FRONTIER DAYS. The names and military records of Brookings County residents who were killed in World War I, the names and military records of Sinai servicemen from the same war, obituaries published in the WHITE LEADER from 1891 to 1980, burials in Fountain Cemetery near Aurora, and the registration list of pioneers who attended the fiftieth anniversary of the city and county of Brookings have all been published in the 1987 issues of the newsletter.

The WYMONDAK MESSENGER, newsletter of the Tri-State Genealogical Society of Belle Fourche reminds us that despite our hot weather, winter is never far away with its reporting of severe blizzards that occurred in our state. The names of the victims of 1888 are listed by county.

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Can you solve this puzzle?

Hint: X equals E

VZX QXJXCOSVXB FXGXSJNFEUV, VEOXB NM

NIO KSGR MSKEJR VOXXU, COSGQZXB NIV.

Solution?

Find it next month.



# Heritage Quest Road Show

Dear Genealogy Society Members and Friends,

This cover letter and enclosed brochure is to inform you that your Pierre - Ft. Pierre Genealogy Society, along with Heritage Quest, *The International Genealogy Forum*, are sponsoring the **HERITAGE QUEST ROAD SHOW** in your area very soon. (Please see the date, location and time at the end of this letter.)

The *Heritage Quest* **ROAD SHOW** is a mobile genealogy education program created specifically for genealogy societies all over the United States. One of *Heritage Quest's* co-founders, Leland Meitzler, is the **ROAD SHOW** manager. Mr. Meitzler is a colorful, gregarious genealogist who speaks engagingly on such subjects as: *The availability and utilization of the various census records, Genealogy Research from your Home (Armchair Genealogy), Nineteen Little-Known Tips about the U.S. Federal Census Records, Organizing your Genealogy Data, Genealogy Numbering Systems*, and others.

In addition to Mr. Meitzler's lecture program, the *Heritage Quest* **ROAD SHOW** is a travelling genealogy supermarket. Accompanying Leland will be hundreds of genealogy books, audio and video tapes, maps, charts, indexes, computer software programs, cards, stationary, forms, genealogy paraphernalia and other research aides. This program is provided as a service to you by *Heritage Quest*. As far as we know, there is nothing else like this anywhere.

The *Heritage Quest* **ROAD SHOW** has been contoured to fit precisely into a pre-designed format and time frame as a stand-alone entity. The evening's activities will begin at 6:30 P.M. and last until 10:00 P.M. The **ROAD SHOW** is designed to further your genealogical education and help you access the valuable reference and research aides you need to solve some of those tough research problems.

In accordance with our existing membership program policy, any of the **ROAD SHOW** attendees who are either already members of *Heritage Quest* or become *HQ* members at the **ROAD SHOW** receive a ten (10) percent discount on all products and services offered for sale at the **ROAD SHOW**.

Looking forward to seeing you at the **ROAD SHOW**,

The Heritage Quest **ROAD SHOW** Staff

**ROADSHOW DATE: SEPTEMBER 13, 1987**

**LOCATION: L.D.S. CHURCH,  
506 N. JEFFERSON, PIERRE, SD**

**TIME: 6:30 P.M.      ENTRY FEE: NONE**

RETURN TO  
PIERRE-FT. PIERRE  
GENEALOGICAL SOCIETY  
P.O. BOX 925  
PIERRE, SOUTH DAKOTA 57501

P.O. Box 40, Orting, WA 98360-0040 (206) 893-2029



INTRODUCING:

## Leland K. Meitzler

Co-Founder of HERITAGE QUEST, *The International Genealogy Forum*

Managing Editor of *Heritage Quest Magazine*

In 1981, Leland Meitzler enrolled in a community college family history course because he needed an elective to complete his college academic requirements. What he discovered in that class changed the entire course of his professional life. For within a very short time, Mr. Meitzler became "hooked" on the science of genealogy. And as Leland shared his newly-discovered interest in ancestor hunting with his brother Stephen, (who happened to be a very proficient printer in his own right), an idea was born which would soon benefit the entire genealogical world: **Heritage Quest**, *The International Genealogy Forum* and *Heritage Quest Magazine*.

**Heritage Quest** and *Heritage Quest Magazine* have now become internationally recognized names in the field of genealogy. In the process of promoting the Heritage Quest member organization and magazine, Leland has quietly emerged as a sought-after genealogist, researcher and lecturer throughout the United States. Broad experience in all

phases of genealogy has helped to develop this colorful, gregarious genealogist into an engaging speaker. He delights audiences everywhere with the story of **Heritage Quest**, a vibrant new entity in international genealogy.

Mr. Meitzler has also found the time to become an excellent lecturer in the area of census research. His lectures encompass federal, state, territorial, mortality, agricultural and industrial schedules and feature such topics as: *History; Availability; Location of copies of the censuses; What one can expect to find in the schedules; Indexes and how to use them; and How to analyze and utilize data found in the various types of census schedules.*

In addition to being a practicing professional genealogist, a well-respected genealogy researcher, editor and publisher, Mr. Meitzler has now taken on the duties of Executive Director of the **Heritage Quest Road Show**. The HQ Road Show is a travelling genealogy supermarket. Along with Leland's lectures, the Road Show offers attendees the opportunity of adding valuable research aides to their collections. Such items as genealogy technique books and manuals, audio and video tapes, maps, charts, indexes, computers and computer software programs, cards, stationary, forms, and genealogy paraphernalia will be included in the HQ Road Show display.

Whatever you have to do to arrange your schedule, be sure to take advantage of this exciting opportunity to become personally acquainted with one of this country's top professional genealogists, Leland K. Meitzler. Mr. Meitzler and the **Heritage Quest Road Show** is one of the most important genealogy events in your area this year!



Leland K. Meitzler



## COLONIAL LIFE IN AMERICA

### Recreation and Travel

In the new land a colonist turned to his neighbors for help, whether for friendly advice or for comfort in illness and death. Co-operation was needed in much of the back-breaking labor that went into settling the country. A house-raising became a social occasion when the neighbors came together to help a new-comer. A housewife might pick up her spinning wheel and walk over to her nearest neighbor's where they could visit as they worked. This neighborly visiting was called change work when the women agreed to make soap or sew carpets or make apple butter at one house one day and then at the other a few days later.

Unfortunately, this neighborliness became exclusive in New England when a group of settlers became a town. Newcomers were subject to a suspicious scrutiny and were "warned out" by the sheriff that if they were incapable of supporting themselves they would be returned to wherever they came from. In some towns land could not be purchased by a newcomer until he had survived a three year probation and had the approval of the rest of the town.

The inhabitants of the Southern Colonies were more hospitable. Homes were far apart so that the sharing of work was not practical but travelers were welcome at all homes. Planters were eager for news and lavished attention upon their guests.

The earliest Colonists found travel to be easiest by boat. They used canoes, pinnaces, and dugouts made from pine logs. In traveling by water they kept close to shore. When the weather was bad, they walked following Indian trails. New paths were marked by blazed trees whose white wood stood out in the shadowy forest, forming guideposts.

Nearly a century after the settlement of the Colonies wagons began to be used for transportation. Until then horseback riding was the main form of land transportation. Women and children rode seated on a pillion behind a man. Sometimes four persons would use the "ride and tie" system in which two would go ahead on foot while two rode about a mile, dismounted, tied the horse and walked on. When the two who were walking reached the horse, they would mount and ride for a mile, passing the other couple. Then they would dismount, tie the horse, and continue on for the next mile. A pleasant custom was for friends to ride a mile or so with departing guests to wish them Godspeed. Stones set out every mile on the main roads measured distance. Horse blocks stood in front of nearly every house.



Other forms of conveyance in use in the Colonies were sedan chairs and sleighs. A sedan chair was a covered chair fastened on two bars with handles like a litter which was carried by four people. Benjamin Franklin used one in Philadelphia. Sleighs were common in New York before they were used in New England and the New Yorkers liked to race in them.

In 1766 the first stagecoach made a trip between Philadelphia and New York. It was called a flying-machine because it made the trip in two days in good weather. In bad weather travelers had to get out and help the coachman lift the coach out of a muddy rut. Sometimes the driver had to arrange loose planks on a bridge or order his passengers to lean to one side or the other when in a deeply rutted road.

Travelers stayed overnight at inns. An inn could be called an ordinary, a victualling, a cook-shop, or a tavern. Every inn had a name which was painted on its signboard. Old English names were used until the Revolution as readers of Rip Van Winkle may recall. Then George Washington and the United States eagle replaced the Redcoat and lion.

Men in the neighborhood came to the inns to hear the news, drink, gamble, or discuss politics. In New England the inn keepers were not allowed to have the playing of dice, cards, tables, quoits, bowls, or ninepins on their premises. Women travelers preferred to eat in their rooms and used separate parlors.

In New York the Dutch settlers had many games. Bowling was a favorite as was tick-tack, a complicated form of backgammon, trock which was played on a table resembling a billiard table, and kolf which was similar to golf. Pulling the goose was a rather cruel sport in which a live goose was greased and hung from a rope above the water. The contestant, usually a young man, stood on a plank at the stern of the boat which was rowed under the fowl. If the contestant missed catching the bird the plank tipped and he fell in the water. Another form of the same sport was played on land by riding at full speed to catch the goose.

Ice skating was a popular winter sport. All the Dutch children skated as did many in New England where many Dutch customs were learned from those who were neighbors to the Dutch. The Pilgrims' stay in Holland before coming to America acquainted them with many of the customs. The Colonists from Essex and Suffolk had knowledge of them, too, because of the inter-marrying with the Dutch in those English locales.

Coasting on sleds was great fun in New York. At one time constables in Albany were ordered to break the sleds into small pieces to stop the coasting. The sleds were low with a rope in front. A sharp stick was used to start and guide them. Coasting at first meant loafing along the shore, then general idleness, and finally sliding downhill for fun in New England.



The people of New England frowned upon many forms of entertainment. Card playing was prohibited. Christmas was not celebrated because it was a feast day of the Church of England. Although Thanksgiving originated in Plymouth in 1621, many years passed before it was recognized as a holiday. Once a month competitions were held on the village green for prizes in shooting, wrestling, fighting, and running. By the 1700's restrictions against card playing and dancing were relaxed. Billiards became popular.

Virginia, too, had laws against card-playing, Sabbath-breaking, and drunkenness but as life became easier, the laws were relaxed. Horse racing, cock fighting, and fox hunting were forms of entertainment with the placing of bets on the side at the taverns. Plantation parties that lasted several days were common because guests had to travel long distances.

As soon as women had leisure time, they turned to memories of their homeland. A garden in which grew the flowers of her home was a woman's delight. Many of the flowers of England flourished in the New World. Gardening was recognized as an art in Pennsylvania where the Quakers and Mennonites cultivated gardens. Men of wealth in the Southern Colonies had beautiful gardens. Today the garden plans of Thomas Jefferson are being studied and re-created.

Needlework was another leisure-time occupation. Young women embroidered coats of arms or painted them on glass. Feathers were fashioned into flowered headdresses or bonnet trim. Mottoes and Biblical texts were embroidered on articles of clothing.

Religious pieces and mourning pieces were popular. Mourning pieces consisted of embroidered weeping willows, tombs and urns with names and dates of death, and figures of mourning people. The pieces may have been worked ahead of time, leaving empty spaces for the name and death date. The Tree of Life was a popular religious figure.

Most common of all was the sampler, needlework done by every little girl in a proper upbringing. Samplers exhibited learning by the alphabet, a moral verse, the name of the seamstress, and the date of the creation.

Theatre was developed in New York and Philadelphia and quickly became popular. Professional actors from England presented Shakespeare and other plays. The New Englanders disapproved of this form of entertainment for religious reasons.

In our next issue we will tell you more about the religions of the Colonists and the effect upon their lives of their religious practices.



IN THE MAILBAG

The Sioux Valley Genealogical Society has its 1988 historical calendars ready for sale. The calendar includes historical pictures of Minnehaha and Lincoln Counties and descriptions of events that occurred in 1888. The cost of the calendar is \$4.00. Preceding calendars to 1984 are available for \$1.00 each. Postage costs of 40¢ for each calendar should accompany orders. Catalogs may be ordered from:

Sioux Valley Genealogical Society  
P.O. Box 655  
Sioux Falls, SD 57101

Ancestral Photography of Britain has prints and postcards of past and present England. They also have lists available of record searchers in Britain. They ask that you specify area requirements. Their mailing address is:

Ancestral Photography of Britain  
The Studio Flat, Bix Field  
Henley-on-Thames, Oxfordshire, RG9 6BW  
England

An upcoming publication, THE TATE AND ALLIED FAMILIES OF ROBERTSON COUNTY, TENNESSEE will be ready for delivery in December, 1987. The book contains the descendants of John Tate and describes the Tate migration from England to Virginia, North Carolina, Tennessee, Arkansas, Illinois, and Missouri. Pre-publication price is \$30.00. After publication, the price will be \$40.00. Order from:

Mrs. Evelyn Yates Carpenter  
P.O. Box 1356  
Bowling Green, KY 42102-1356

Revised edition of the TOWNSHIP ATLAS OF ARKANSAS is available from the Arkansas Genealogical Society. Russell P. Baker, Archivist and Deputy Director of the Arkansas History Commission, researched and compiled this edition. The publication includes historical information up to 1930 and the 1930 maps. It has been printed on acid-free paper and is softbound. The cost is \$12.00. Membership in the Arkansas Society is also \$12.00 annually and includes the quarterly magazine, THE ARKANSAS FAMILY HISTORIAN. Mailing address of the Society for membership and purchases is:

Arkansas Genealogical Society, Inc.  
P.O. Box 908  
Hot Springs, Arkansas 71902-0908



CALENDAR OF EVENTS

- September 12 Centennial Regional Planning Workshop  
Murdo High School, 304 Jackson Avenue, Murdo  
Registration begins at 8:30 A.M., Sessions at 9:30  
Small registration fee for lunch and materials
- September 13 Heritage Quest Road Show  
L.D.S. Church, 506 N. Jefferson, Pierre  
6:30 P.M.  
Free
- September 15 Genealogy Workshop  
Rawlins Library, 1000 E. Church, Pierre  
Free  
7:30 P.M.
- September 18 Dinner and Pre-Seminar Talk  
Senior Citizen Center, 2900 Canyon Lake Drive,  
Rapid City  
6:30 P.M.
- September 19 Rapid City Seminar  
First Congregational Church, 1200 Clark, Rapid City  
Registration and Beginning Genealogy Workshop at  
8:15 A.M. Sessions begin at 9:20.  
Pre-Registration is \$8.00, \$10.00 at the door.  
South Dakota Genealogical Society business meeting  
after the seminar.
- September 19 Dr. George Schweitzer on Civil War Genealogy  
Edina Community Center, 5701 Normandale Blvd.,  
Edina, Minnesota  
For registration information, send a SASE to:  
Minnesota Genealogical Society  
P.O. Box 16069  
St. Paul, MN 55116-0069
- October 20 Regular Meeting, Pierre-Ft. Pierre Genealogical Soc.  
William Srstka on South Dakota Centennial Plans  
Rawlins Library, 1000 East Church, Pierre  
7:30 P.M.
-



Centennial projects were the topic at the October meeting of our Society. William Srstka, representing the State Centennial Commission, discussed some of the projects underway and urged increased efforts by historical and genealogical groups to preserve the state's heritage. Our efforts at cemetery preservation met with approval as a worthwhile Centennial project. We have set up a Saturday workshop at Rawlins Library on November 14 at 1:00 to work on the Riverside Cemetery listing. This will give us a full afternoon to concentrate on the Cemetery work. The more volunteers we have, the more quickly we can finish the work. Come for the whole afternoon or come for a few hours if that is all you can spare, but come and join in the effort. This will be our last opportunity to work before the holidays. We would like to close the books on this part of the cemetery project.

The regular meeting for November is November 17, at 7:30 P.M. at Rawlins Library. A slide show on pioneer women of South Dakota entitled "Her Indomitable Courage" will be shown.

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CHANGE OF ADDRESS

Joanne Fix--105 $\frac{1}{2}$  East Capitol, Apt. C, Pierre, S.D. 57501

Platte Valley Books, Gifts and Genealogical Supplies--#9 Avalon Lane,  
Kingswood Plaza, P.O. Box 271, Hastings, NE 68901

Jane Bramwell--111 Browne St., Apt. 2, Brookline, MA 02146

Jane, former Rawlins librarian and enthusiastic genealogist, has returned from Washington, DC and is working at Goodspeed's Bookstore in Boston.



ANCESTOR REQUIREMENTS FOR MEMBERSHIP  
IN VARIOUS SOCIETIES

Note: "Eligibility requirements of applicants for these various Societies are listed according to the most recent information received at National Headquarters."

Many organizations have been formed to perpetuate the memory of a particular event, location, period or racial group. Following is a list of such Societies with current membership requirements and mailing addresses for more information.

DAUGHTERS OF THE AMERICAN REVOLUTION, NATIONAL SOCIETY.--Members must descend from "a man or woman who, with unflinching loyalty to the cause of American Independence, served as a sailor, or as a soldier, or civil officer in one of the several Colonies or States, or in the United Colonies or States, or as a recognized patriot, or rendered material aid thereto". For details, see REQUIREMENTS FOR AND PREPARATION OF APPLICATION PAPERS. Address: Corresponding Secretary General, 1776 D Street, N.W., Washington, D.C. 20006.

CHILDREN OF THE AMERICAN REVOLUTION, NATIONAL SOCIETY.--Same ancestral requirements as those listed above for Daughters of the American Revolution. Address: Executive Secretary, 1776 D Street, N.W., Washington D.C. 20006

COLONIAL DAMES OF AMERICA, NATIONAL SOCIETY OF.--Members must descend from an ancestor in America prior to 1750 who rendered service in the Colonial period in founding a commonwealth, an institution which has survived and developed into importance, or held an important position in a Colonial Government, or by distinguished service contributed to the founding of the nation; such service must be before July 5, 1776 but shall include all signers of the Declaration of Independence. Address: Secretary, Dumbarton House, 2715 Que Street, N.W., Washington, D.C. 20007

COLONIAL DAMES OF AMERICA.--Members must descend from an ancestor who came to reside in America prior to 1776, and who was efficient in the service of the country by holding an important position in the Colonial Government, or who as a statesman or officer contributed to the achievement of American independence. Address: Executive Secretary, 421 E. 61st Street, New York, N.Y. 10021

COLONIAL DAMES OF THE SEVENTEENTH CENTURY.--Members must descend ~~linearly from an ancestor who was an historic founder or rendered certain designated~~ civil or military service in the American Colonies prior to 1701. Address: National Headquarters, 2009 N. St., N.W., Washington, D.C.

COLONIAL DAUGHTERS OF THE SEVENTEENTH CENTURY.--Members must descend from an ancestor who rendered service in the English Colonies in America between May 1607 and 1700.

DAUGHTERS OF COLONIAL WARS.--Members must descend from an ancestor who rendered military service or was a member of a war declaring body in one of the American Colonies prior to 1774.

DAUGHTERS OF THE AMERICAN COLONISTS, NATIONAL SOCIETY.--Members must descend linearly from a man or woman who rendered civil or military service in any of the Colonies prior to July 4, 1776. Address: National Headquarters, 2205 Mass. Ave., N.W., Washington, D.C. 20008



DAUGHTERS OF FOUNDERS AND PATRIOTS OF AMERICA, NATIONAL SOCIETY.--Members must descend in an unbroken paternal line of either father or mother from an ancestor who settled in any of the Colonies now included in the United States of America between May 13, 1607 and May 13, 1687, provided that in this unbroken line is an intermediate ancestor who in a civil or military capacity or by other acts proving loyalty assisted in establishing American independence during the Revolutionary period. Address: Hearst Hall, Wisconsin Avenue and Woodley Road N.W., Washington, D.C. 20016

SOCIETY OF THE CININNATI.--"The Society of the Cincinnati is composed of thirteen state Societies, one in each of the Continental States, and a Society in France. Generally, an applicant is expected to join the Society in the State from which his progenitor served as an officer in the American Revolution....Only one descendent may represent an Original Member or an officer eligible under the (Society's) Rule of 1854. The prior right to a membership is given to the eldest son in a direct line of descent from an officer, and if there are no sons, the right may come down through a maternal line. If to all knowledge the direct line of descent is extinguished, the collateral line, that is, descent from a brother or sister of an officer, is considered." Address: Secretary General, 2118 Massachusetts Ave., N.W., Washington, D.C.

DAUGHTERS OF THE CININNATI.--Members must descend from "an officer of the line who joined the Society of the Cincinnati in his own right, or from an officer of the line who died prior to the adjournment of the first meeting of the Society of the Cincinnati held in Philadelphia in 1784. Or in default of any direct issue from an original member, with the consent of the Society, the Board may accept to membership the descendant of an officer who was eligible according to the Institution of the Cincinnati who did not join, but whose claim has been acknowledged by one of the State Societies."

DAUGHTERS OF UNION VETERANS OF THE CIVIL WAR 1861-1865, Inc.--Eligibility is based upon the Grand Army of the Republic which is "Soldiers and Sailors of the U.S. Army, Navy or Marine Corps and Revenue Cutter Service who served between April 12, 1861 and April 9, 1865, in the War for the Suppression of the Rebellion and of such State Regiments as were called into active service and subject to the orders of the United States General Officers between the dates mentioned and have been honorably discharged." All women descendants of honorably discharged, killed or missing in action Union soldiers, sailors, and marines, whether or not members of the Grand Army of the Republic, who have attained the age of eight years are eligible for membership. Eligibility is through lineal descent only, and not through adoption. The eligibility can never be changed. You must furnish a complete war record of your ancestor. For more information write: National Headquarters, 502 S. Walnut, Springfield, IL 62704

DESCENDANTS OF THE COLONIAL CLERGY, SOCIETY OF THE.--Members must descend from "an ancestor who was a clergyman regularly ordained, installed or settled over any Christian church within the limits of the thirteen colonies prior to July 4, 1776."

DESCENDANTS OF THE SIGNERS OF THE DECLARATION OF INDEPENDENCE.--Members must be lineal descendants of a Signer of the Declaration of Independence. Address: Secretary General, 2129 Delancey Place, Philadelphia 3, Penna.

HOLLAND SOCIETY OF NEW YORK.--Members must "be descended in the direct male line from a Dutchman resident in New Netherlands or some other settlement of the New World prior to 1675, or be descended from a man who was born within the limits of New Netherlands or who possessed the right of Dutch citizenship in New Netherlands prior to 1675". The membership roll is limited to 1,000. Address: Executive Secretary, 15 William Street, New York, N.Y.



HUGUENOT SOCIETY OF WASHINGTON.--Members must descend from "(1) A Huguenot who prior to the Promulgation of the Edict of Toleration, November 28, 1787, emigrated from France to America or other country, or (2) a Huguenot who, in spite of religious persecution, remained in France until or after the Promulgation of the Edict of Toleration."

MAYFLOWER DESCENDANTS, GENERAL SOCIETY OF.--Members must descend from "a passenger on the Mayflower on the voyage which terminated at Plymouth, New England, in December, 1620". Address: National Headquarters, Mayflower Society House, 4 Winslow St., Plymouth, Mass.

THE ORDER OF FOUNDERS AND PATRIOTS OF AMERICA (Founders and Patriots).--Eligibility for this organization requires an unbroken paternal line of either the applicant's father or mother from an ancestor who settled in any of the colonies now included in the United States prior to 13 May 1657. The surname of the paternal grandparents may begin the unbroken line. An intermediate ancestor must have given military or naval service against Great Britain during the time period 1775 to 1783 or must have shown adherence and loyalty to the American cause by affirmative public and constant acts. For more information write: Secretary General Frederic H. Roth, 20661 Avalon Drive, Rocky River, OH 44116

PENNSYLVANIA GERMAN SOCIETY.--Members must descend from an ancestor of Germanic origin who was an early settler in Pennsylvania. (In Pennsylvania by 1808). A basic source book, published by this Society in 1934, is Pennsylvania German Pioneers, by Strassburger and Hinke.

SONS OF THE AMERICAN REVOLUTION, NATIONAL SOCIETY.--Members must descend from "an ancestor who was at all times unflinching in loyalty to, and rendered active service in the cause of American Independence, either as an officer, soldier, seaman, marine, militiaman, or minute man in the armed forces of the Continental Congress, or of any one of the several Colonies or States; or as a signer of the Declaration of Independence; or as a member of a Committee of Safety or Correspondence; or as a member of any Continental, Provincial, or Colonial Congress or Legislature; or as a recognized patriot who performed actual service by overt acts of resistance to the authority of Great Britain." Address: Executive Secretary, 2412 Massachusetts Ave., N.W., Washington, D.C. 20008

SONS OF THE REVOLUTION, GENERAL SOCIETY.--Members must descend from an ancestor "who served with the American Forces during the Revolution of 1776." Address: Executive Secretary, Fraunces Tavern, 54 Pearl Street, New York, N.Y.



## COLONIAL LIFE IN AMERICA

### Religious Practices

The Colonies were settled by a deeply religious people who established their churches as state churches. In Massachusetts, Connecticut, and New Hampshire the Congregational Church became the state church. In the South the Church of England was recognized as the state church although Maryland was chiefly Catholic and the small farmers and frontiersmen were mainly Baptists and Presbyterian. The Church of England became the official church of New York but the Dutch settlers continued to attend the Dutch Reformed Church. Quakers and Presbyterians were strongest in Pennsylvania, the colony that became a refuge for various small groups who had suffered persecution in Europe. Lutherans, Moravians, Mennonites, Salzburger, Schwenkfeldians, and Dunkers found homes in that colony. Rhode Island had no official church since its founder, Roger Williams, had been forced to leave Massachusetts because of his religious beliefs. Most of the people who joined him in Rhode Island were Baptists.

All of the Colonists were superstitious, believing in omens, interpreting dreams, and attaching religious significance to natural phenomena. Charms were used to ward off evil spirits for the Colonists believed the Devil walked the earth, bewitching men, women, and children. A woman who was labeled a scold was thought to be possessed by evil spirits and able to bewitch others or bring misfortune to them. She was brought to trial and if proven guilty was imprisoned or put to death. The well-known witch trials of Salem were not isolated incidents; even William Penn had conducted a witchcraft trial in which two Swedish women were accused. The majority of the settlers in the Salem and Boston area came from the English counties of Essex and Suffolk where tales of witchcraft were common. The fear of witchcraft blended with strict religious practices was absorbed by impressionable children who were constantly admonished to lead godly lives as no harm could come to those who were truly good.

In New England the Sabbath began at 3 P.M. on Saturday and lasted until sundown on Sunday. Traveling, cutting hair, shaving, cooking, and making beds were forbidden. The people were to concentrate on God with time given to prayer.

The people were summoned to church by the beat of a drum. The drummer stood on a platform on the roof of the meeting house. In some places the man on the platform blew a large conch shell or played a trumpet to call the people to worship for three or four hours. Between the morning and afternoon services, there was a break which allowed the people to move to the nearby noon-house, a long, low building near the meeting house with stalls for the horses at one end and a huge fireplace at the other. There the people ate a cold lunch of bread, doughnuts, or gingerbread. A deacon might read a sermon to



the children who were not allowed to play or engage in idle conversation. In the winter a great fire was built to warm the people who had been sitting in the unheated meeting house for several hours.

The meeting houses were never heated. Women and children used foot stoves, pierced metal boxes holding hot coals, for warmth. Dogs were allowed inside to lie on their master's feet. Sometimes fur bags were attached to the benches for the people to place their feet in.

The cold was no deterrent to the minister who preached for two or three hours, marking the time with the hourglass that stood next to the pulpit. Prayers were equally long after which the congregation stood for the psalm singing in which a deacon read a line which was sung by the congregation. There were no musical instruments in the church.

The interior of the meeting house was plain. High-walled square pews with seats on three sides were assigned by the Seating Committee, the best seats being given to older, wealthy individuals. In early years men and women sat on separate sides. Little girls sat with their mothers but boys sat in groups on the stairs near the pulpit. They were watched for misbehavior. One set of pews was reserved for the deacons, another near the front was set aside for the hard-of-hearing. Negroes and Indians sat in the loft. Any person who sat in a place not assigned to him had to pay a fine. No one was allowed to leave before the service was over. The tithing-man woke the sleepy.

The tithing-man was a town official who had ten families in his charge. In these families he enforced the learning of the catechism, saw that all attended church, inspected taverns and reported disorderly conduct, administered an oath of fidelity to new citizens, and ordered undesirable visitors to leave town. He could arrest any person who broke the Sunday laws. In the meeting house he kept order by removing unwelcome dogs, correcting unruly boys, and waking those who had dozed off. He tickled the women and girls with a foxtail attached to a long pole. One end of the pole had a knob with which he tapped the men and boys on the head.

Sunday laws were strictly enforced in the South, too. Offenders were fined and set in stocks. Houses were searched and all except the sick were marched to church.

The churches of the South were styled after the English churches, often being constructed of stone. They were situated near the rivers so that worshippers could arrive by boat for many of the plantations had river landings. The interiors were richly furnished and decorated with flowers. Seats were assigned with special pews for magistrates, another for their ladies, and others for church wardens and vestrymen. Persons who sat in another's place were quickly removed. Each parish chose its own minister and paid him wages of tobacco grown in the parish. Parishes were so large that some rituals were performed in homes. Family burying grounds became common.



The Dutch churches were often six or eight sided with steep roofs and small windows. The men sat in a row of pews around the wall while women sat on chairs in the center of the church. The minister or domine as he was called preached from a high pulpit. Next in importance to the domine was the chorister who served as bellringer, sexton, gravedigger, schoolmaster, and occasionally town clerk. The deacons collected donations by passing small bags attached to long poles. A small bell attached to the bag rang as the coins were dropped in.

Sunday was not as strictly observed in New York except for quiet time during services. Playing in the streets, traveling for pleasure, and working were not allowed.

The Quakers met in unadorned buildings called meeting houses instead of steeple houses which were churches. No minister preached. The plainly dressed people sat in silence until moved by the spirit to speak. Both men and women spoke, believing in the "Inner Light" in which God's spirit is present in everyone and will lead them into truth. Although Pennsylvania is always thought of as a Quaker colony, there were Quakers in other colonies, especially New Jersey and the Carolinas.

In 1730 a religious revival began that soon swept through the Colonies. Preachers, sometimes lay people, urged reformation in conduct and spoke of personal religious experiences. Methodist missionaries came from England to advocate changes in the established church. Many of the churches split into factions over the teaching of personal religious experiences. The evangelists appealed to the emotions of their listeners yet the revivals contributed to the growth of churches and led to the disengagement of church and state. After the Revolution when the Constitution of the United States was written, the separation of church and state became part of the Bill of Rights. The United States continued to be a haven for those who suffered religious persecution in other countries.

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This brings to an end our series on Colonial Life in America. Those interested in learning more about any aspect of this topic will find many good books in our local libraries. A general overview of Colonial life is found in HOME AND CHILD LIFE IN COLONIAL DAYS which is in our collection at Rawlins Library.



NEW GENEALOGICAL SOCIETIES

The German Genealogical Society of America was organized in 1986 to concentrate on German genealogy. Some of their goals are to publicize German records not available on microfilm through the Genealogical Society of Utah in Salt Lake City and to collaborate with American genealogical societies in locating and making available records of importance to Americans of German descent. Publications include a monthly BULLETIN with research tips, listings of books available in Europe as well as America, and events of interest to researchers in German genealogy. A quarterly is now being prepared which will contain articles on German history, transcripts of original sources, and pedigrees. A database of surnames is also being composed from the 875 members of the organization. Membership cost is \$15.00. Charter memberships are available at \$25.00 through December 31, 1987.

German Genealogical Society of America  
P.O. Box 291818  
Los Angeles, CA 90029

The Slovenian Genealogy Society has been organized to assist members in conducting their own research. A card file index of Slovenian ancestors has been set up. Listings of Slovenian churches and communities with large Slovenian population areas are being formed. Membership dues are \$5.00 annually.

Slovenian Genealogy Society  
6625 Jeffrey Lane  
Lafayette, IN 47905

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FROM THE NEWSLETTER EXCHANGE

PINON WHISPERS, the quarterly magazine of the Southeastern Colorado Genealogical Society of Pueblo, Colorado, carries an article about the possibility of obtaining photographs of Civil War soldiers from the U.S. Army Military History Institute at Carlisle Barracks, Pennsylvania. The holdings of the Institute are considered one of the nation's best for the 1861 to 1865 period. A card file has been made of the names and regiments of the soldiers and xerox copies will be sent. For further information write to: Curator, U.S. Army Military History Institute, Carlisle Barracks, PA 17013. Donations of photographs are also appreciated by the Institute because the Curators would like to have as complete a holding of Civil War photographs as possible.

From ROOTS AND LEAVES, the quarterly magazine of the Eastern Nebraska Genealogical Society comes the information that the Nebraska State Historical Society at 1500 R Street in Lincoln has German newspapers on microfilm. The German newspapers printed in Fremont and West Point, Nebraska hold obituaries and marriage accounts of German families in the area.

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UNREADABLE TOMBSTONES--There is a method of reading worn tombstones using spraycan shaving cream. Apply the shaving cream and then squeegee the excess off the face of the stone. Even on light colored stones the markings become highly legible. It is easy to clean off leaving no mess when the task is accomplished. Thanks to Zion Genealogical Society "The Illuminator" (Illinois-Nov/Dec 1985)



RECENT PUBLICATIONS OF GENEALOGICAL INTEREST

Now available for the first time are the records of Jackson County, Missouri marriages from 1861 to 1868. Jackson County was the head of the Santa Fe, California and Oregon Trails during the years of heavy westward travel. Many people from Tennessee, Kentucky and the Ohio River Valley settled in Jackson County rather than continue west. The soft cover book, JACKSON COUNTY, MISSOURI MARRIAGES 1861-1868, alphabetical and indexed, is available for \$5.00 postpaid from:

Jackson County Genealogical Society  
P.O. Box 2145  
Independence, MO 64055

The 1856 State Census of Lee County, Iowa which is housed at the Iowa Historical Library in Des Moines is now closed to the public. Mrs. June Boals has copied this original census and has it published in two volumes with an every surname index. Ten years after Iowa became a state, there were 16,000 people living in Lee County. Many of them traveled up the Mississippi River. Others came from the neighboring states of Missouri and Illinois. Cost of the two volumes, THE 1856 STATE CENSUS OF LEE COUNTY, IOWA, IS \$57.00. Order from:

Mrs. June Boals  
RR 1  
Runnolls, IA

A second printing of BLUE RIDGE HERITAGE: BURNETT, BRANSCOM(B)E, HYLTON, COX, SLAUGHTER AND RELATED FAMILIES by Dorothy Burnett Peterson is now available. The author researched families in Patrick, Floyd, and Carroll Counties, Virginia and includes pictures, records, old letters and an index of over 5200 names. Cost of the book in hard cover is \$39.00 plus \$3.00 postage and handling. The soft cover book is \$30.00 plus \$2.50 postage and handling. Orders received before December 1, 1987 will have postage and handling costs deducted. Order from one of the following:

Mrs. Charlotte Peterson Carrell  
1930 Bontivar Drive  
Charlottesville, VA 22901

Mrs. Jean Peterson Lesosno  
607 Longloaf Drive  
Chapel Hill, NC 27514

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Answer to the cryptoquip in the previous newsletter:

THE CELEBRATED GENEALOGIST, TIRED OF OUR MANY FAMILY TREES, BRANCHED OUT.

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Sign for your door:

Q U A R A N T I N E D !

THE INHABITANTS OF THIS PLACE HAVE BEEN STRICKEN  
WITH GENEALOGY FEVER, A DEADLY AND INFECTIOUS  
DISEASE.

SYMPTOMS: Notopapers stuffed in pockets and  
files; heart palpitations at the  
sight of gravestones and old trunks  
filled with letters; bloodshot eyes  
from excessive microfilm exposure;  
oratic speech patterns punctuated  
with pilgrims and princes; cold  
sweat upon the arrival of the mail.

INCURABLE!