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of the

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THE BULLETIN

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THE BULLETIN

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Genealogical Forum of Oregon

Volume 60 , Issue 2 *December 2010*

What's Inside

Special Features

Regular Columns

Letter from the Editor …

In this issue of the Bulletin, we are continuing to focus on ethnic groups who came early into the Oregon country. It seemed appropriate to include, not only the dominant cultures, but some that aren't generally known. It was also fun to add a common denominator to the groups –a picture of sheep ranching in the state. The first large flocks in Oregon came from sheep imported from Australia in the mid 1800s to the Willamette Valley. From there, the sheep industry spread to the eastern side of the state where the climate was better for the production of fine Merino wool. I've always known that my grandfather was a sheepherder for a number of years. Only in the last few years, have I learned that his father was part of the great trail drives occurring primarily between 1880 and 1900, when hundreds of thousands of sheep were driven from Oregon to the Midwest.

Featured ethnic groups in this issue are the Irish of Morrow County, the Scots in Grant County and Portuguese in both areas. In addition, we have Sue LeBlanc's great article of up-to-date ways to enhance your genealogical research, as well as articles on: the wild sheep of Oregon, historic beachcombing, the founders of Wilsonville, extracts from Masonic records and some new books in the library that you might want to take a look at.

I would also like to thank some of the people who were so helpful in contributing to this issue. First my sister, June Anderson, who read many books, including Wentworth's 650 page tome, and researched throughout North Eastern Oregon with me, before writing an overview of the sheep industry. Volunteers at the Morrow County Museum, Jane Primrose of the Grant County Historical Museum, Diane Berry, City Manager for the city of Echo, and the two generous souls who were willing to grant interviews, Estie Billing and Oliver Keerins, you have my gratitude for your patience, time and effort.

Carol Surrency

IN MEMORIAM

RUTH ADELIA ARMFIELD

Ruth A. Vaughn Armfield died September 24, 2010. She was age 83 and her funeral was held at Gateway Chapel of the Chimes on Thursday, September 30. She was born January 16, 1927 in Mitchell Oregon (Wheeler County) to parents John M. Vaughn and Gladys H. Traver who were married April 14, 1911 in Wheeler County. Ruth came from a large family. On the 1930 census, she had four brothers and four sisters.

Ruth was married to Douglas Armfield and they had three children, two daughters named Elaine Sullivan and Diane Austin, and one son Roger. She joined the Genealogical Forum in 1977 and was an active member for several years where she volunteered as a Receptionist. She was a sharing person and offered to use her camera to make negatives of old photographs at no charge to fellow members of the Forum. In 1991, she published two books on Wheeler County Oregon, and they are the following and can be found on the shelves in the GFO Library: Records of Wheeler County, Oregon: 1. Marriages of Wheeler Co. 1899-1920 & 2. 1900 & 1910 Census
(Written by friend & GFO member Billie Gelhar)

Please contact Lyleth Winther when hearing of the recent passing of one of our members.
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Feature Article

Counting Sheep – Industry in Early Oregon

By June Ralston Anderson

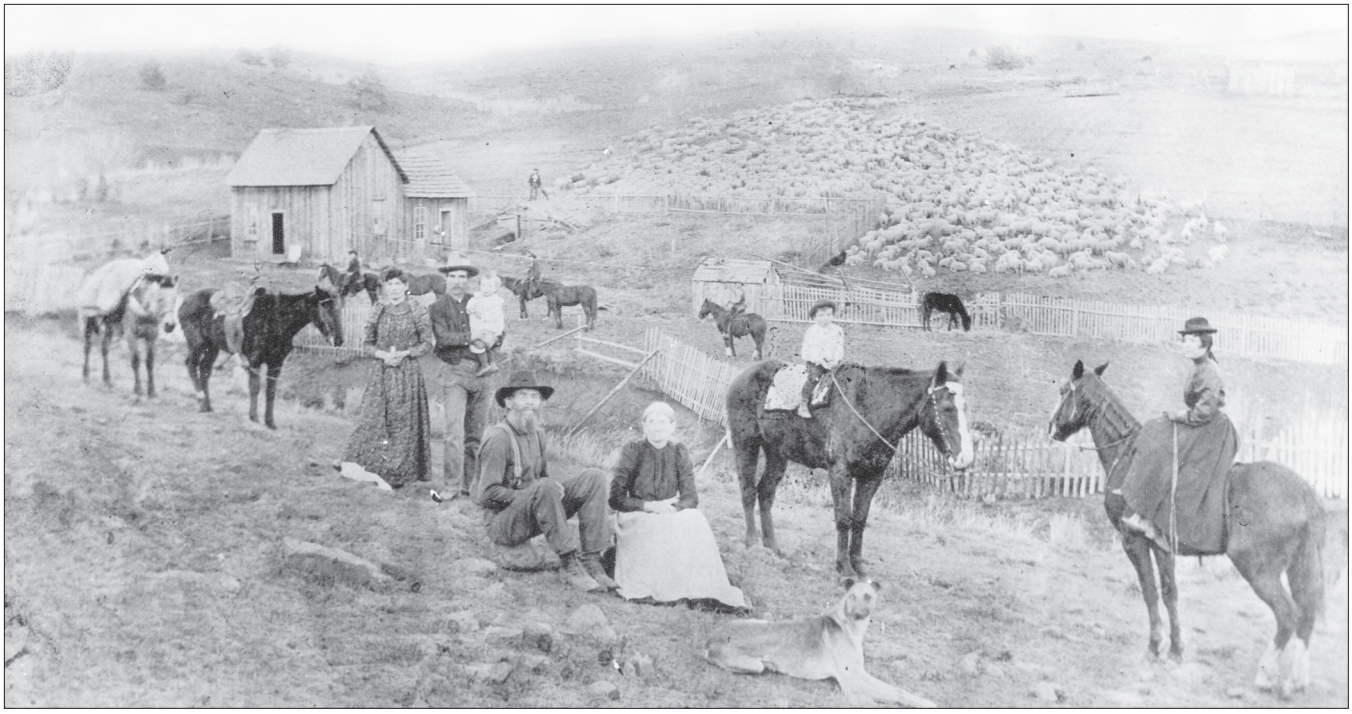
"The meeting was held in late July 1898 under a Ponderosa Pine tree somewhere along Wolf Creek in Crook County. An hour before midnight, nearly forty men gathered around a roaring campfire, listening to Snodgrass describe how the Izee Sheep Shooters operated and what its mission was. Secrecy and, above all, loyalty were imperative to success for evading the law. The leader of the Izee Sheep Shooters, his weathered face alternating between light and shadow as the flames of the bonfire shot embers towards the black sky, leaned forward and declared that if any man did not want to join the brotherhood of sheep haters and was unwilling to do what was necessary to drive the sheep out of the country, he should leave now and go home to bed.

The rules of the game were so serious that an oath had to be taken by each man who wished to be a member. If while they were engaged in killing sheep, it became necessary to kill a shepherd or camp tender, the victim would be buried on the spot. If one of their members was killed in the course of a sheep-shooting operation, his body would be brought home for burial with no word made of the cause or circumstances of his demise. And if any of their company were apprehended by the law and made to stand trial, his fellow vigilantes were obligated to lie under oath to protect him."[1]

How did the situation in eastern Oregon come to this pass? How did these people reach a place where some who may have seemed to be normal community members would be willing to commit murder, destroy animals that provided others' livelihoods, perjure themselves to courts, and perhaps lie to their families for the rest of their lives? What history led to this animosity between sheepmen and cattlemen? How were sheep raised and handled in northeastern Oregon?

Beginnings

Initially, most sheep in Oregon were located west of the Cascades since the population was centered there.



Left to right : Ann and Julius Shields with daughter, Hazel. Seated: James and Sarah Shields, George Shields on horse and Cora Shields on horse. Picture taken about 1900 on Ritter Butte in Grant County.

Hudson's Bay Company first brought in sheep and cattle to encourage self sufficiency at their posts. Nathaniel Wyeth imported sheep, cattle, goats, and hogs from the Sandwich Islands (Hawaii).[2] Bands of sheep were coming over the Oregon Trail by 1843 and sheep were driven north from California. The destination for these sheep was western Oregon where settlers needed both to be as self sufficient as possible, and, if they could, to have a surplus to sell or trade.

The discovery of gold in eastern Oregon and Idaho in the 1860s created an urgent need for food for miners. Also, land in the Willamette Valley was now being used for growing wheat instead of pasture. This, coupled with increasing population in the valley, meant that the availability of land and economic opportunity east of the Cascades was very attractive to a number of Willamette Valley residents who wanted grazing land for their cattle and sheep. Those who had followed the Oregon Trail west seeking new opportunities a few years before, now began to turn east for the same reason. Sometimes the same men, who brought their families to western Oregon, now went east, back across the Cascades. Sometimes it was their sons or grandsons who headed to homestead land in eastern Oregon taking with them bands of sheep or herds of cattle. Additional sheep arrived from California when a drought in 1864 sent sheepmen and their flocks to eastern Oregon in search of permanent forage for wool growing.[3] In 1860 Wasco County, which covered the entire area of Oregon east of the Cascades had 781 sheep listed in the census. By 1870 the county was almost 13,000 square miles smaller and had almost 7,000 sheep. Grant County, created from some of the former Wasco land, had over 1,000 sheep.

Sheep numbers in eastern Oregon continued to grow, initially for wool production. By 1880 there were almost 800,000 sheep in the three large counties of Wasco, Umatilla, and Union.[4] Grant County had 58,490 sheep, excluding lambs, and wool production of 307,696 pounds. Wasco alone had 255,954 sheep and a wool clip of more than a million and a half pounds. The size and number of sheep bands continued to grow. Wool production for the 1889-90 year tallied over a million pounds for each of Cook, Grant, Morrow, Umatilla, and Wasco counties.[5] In 1890 over one million sheep and lambs were grazing in northeastern Oregon and southeastern Washington (Oregon counties of Grant, Morrow, Umatilla, Union, Wallowa, and Wheeler; Washington counties of Asotin, Columbia, and Garfield). In contrast, only about 150,000 cattle including calves were on the range. Ten years later, in 1900, over 1,250,000 sheep were in this same area while the cattle population had stayed about the same.[6] Grant County, alone, 0in 1900, had a little over 240,000 sheep and about 28,000 cattle.[7]

Land Use

Both cattlemen and homesteaders increasingly resented the vast bands of sheep moving across the range, grazing as they went. Homesteaders were resentful because sheep ate their pasture lands, their crops if not fenced, and sometimes got through the fences. If they had fenced their fields, the sheep ate everything up to the fence line. The homesteaders wanted that close range land for their own livestock. The cattlemen claimed the sheep ate the range grass down to the dirt so there was nothing for cattle (who left some grass standing) to eat and, also, they left a stink, so cattle would never eat there again.

Who did this range with its prized grass belong to; the cattlemen, the homesteaders, the sheepmen? The answer is, none of them. Most non Indian settlers ignored the fact that Indians had first claim. Officially, the range was public land controlled by the government and the federal government was responsible for extinguishing Indian claims to the land. Many homesteaders made their claims for the free land under the 1862 federal Homestead Act. Others bought their land for $1.25 per acre under the Preemption Act (1841).

Cattlemen and sheepmen simply used public lands for their own monetary gain at no cost to themselves. This attitude, that if some white person didn't own the land, it was freely open to any whites to use, had moved west with the migration of people. Initially, most sheep appeared in the southwest and along the west coast. The great inland plains from Texas, north and west through Colorado, Wyoming, Montana and the Dakotas were seen as prime territory for ranging cattle for eastern markets and for export to Europe. Economics were at the forefront of the cattleman's, and later the sheepman's desire, to not buy the land. He could clearly make larger profits without the expense of purchasing property.[8] Sheepmen, whether they were local ranchers, tramp herders, absentee owners such as Swift Brothers and Co., or individuals and businesses in England and Scotland, had this same economic motive. Some English and Scottish businesses were organized solely for the purpose of taking advantage of the free U.S. range land for raising livestock.[9]

This sense of entitlement to land that was not privately owned went with livestock raisers as they moved from range to range such as eastern Oregon. Most cattle and sheep owners and their cowboys and herders believed they had a right to the forage and water available on the public lands. The cattlemen (in many cases) claimed they had priority because they were there first. The sheepmen claimed their right to graze sheep because the land was public. The homesteaders, alone, could say that, because they had legal papers, had made improvements to the property, and,

sometimes, had paid for their land, they should be able to restrict access.

Sheep Drives from Eastern Oregon to the East

As sheep herds began to be established in eastern Oregon, the owners needed to have a way to get them to markets. One of the earliest drives recorded from eastern Oregon was by Eli Casey Officer in 1865. His ranch headquarters was near Dayville in Grant County. According to his grandson, Wayne C. Stewart, while driving sheep to Idaho to sell for mutton to the miners, he recorded the following in his diary:

> **June 12th.** Drove to the Malheur. Cat (his horse) bucked through the Creek and threw me off. Mosquitoes very bad. The Indians fired on us at sunset, wounding Clock through the bowels. We fought until dark and then caught two of the horses and went back to Summit Prairie where we found York and Co. Thorp took Clock to Tool House the next morning. I stopped with York to go back to camp. . .
>
> **June 14th.** York drove down to the Malheur. We found the sheep, but everything in camp gone. Camped at Flag Prairie.[10]

Before there was convenient access to railroads sheep were driven to Omaha, Nebraska; Kansas feed lots; St. Paul, Minnesota feedlots and others. They were also trailed to Montana, Wyoming, and Colorado, both to build flocks in those states and, once there were railroad terminals in those areas, for shipment to eastern cities. Some were driven from Oregon to Wyoming; then shipped to Mexico, Missouri (a town in northeastern part of the state) for corn feeding. [11] Among the people from Heppner, Oregon who worked on these drives, John "Bud" Willingham, was originally from Mexico, Missouri and still had relatives there.

In 1880 at least 63,200 sheep were counted as leaving Oregon for eastern destinations. Montana received 25,000; Wyoming, 15,000; Washington, 11,000; Idaho, 6,000; Nevada, 5,000; and Utah, 1,200. The year with the greatest number of livestock, sheep, cattle and horses, trailed from Oregon may have been 1882. One group of 3 men alone, Homer, Sargent and Evans, bought 23,000 head of wethers (castrated male sheep) near Pendleton and drove them to Laramie, Wyoming. Wentworth, in *America's Sheep Trails*, states that he believes the largest annual total for sheep alone have been in the years of 1897-98 (page 274).

The drives from Oregon usually started near Heppner or Pendleton, crossed the Blue Mountains in the present day areas of La Grande and Union, and then followed the Powder River to Baker. The route from Baker went to the Burnt River where it crossed at several places, following the south side to the Snake River. The Snake was usually crossed at Olds Ferry, about 10 miles west of Weiser, Idaho. After crossing the Payette and Boise Rivers the trail followed creeks to Little Camas and Big Camas Prairies, past the Lost River sinks, and crossed the Snake again at present day Idaho Falls. From there, the drives went in a southerly direction to Soda Springs, Idaho, and followed the Oregon Trail in Wyoming.[12]

These drives were started in the spring when there was enough vegetation for the sheep to eat. They followed the new growth, sometimes only moving about 3 miles a day. Summer was spent in high country where grass remained plentiful, moving to their final destinations in the fall.

While early drives were to get food to the mining camps, the later drives of tens of thousands of sheep to the east had two purposes. They were: to provide wool and mutton for Midwestern and eastern city markets, and to stock the range in the eastern plains states. These states included Montana, Wyoming, Colorado, and North and South Dakota.

Although stockmen talked about trailing sheep, the bands normally did not stay on a trail or road. The front of the band of sheep would be as wide as the herder thought manageable. This allowed the sheep to graze as they went. A single band of sheep ranged in size from 1,200 to as many as 3,000, though most had 1,200 to 1,500 sheep. Several bands of this size would be put together for trailing and the front of the group might be spread over several miles.

Trail bands moving east for sale often ranged in size from 6,000 to 15,000 sheep. More than 100,000 sheep were reported moving along the Sweetwater River in 1882 by a Laramie newspaper. Over 10,000 of them were from Oregon. In 1898 one person, Dr. J. M. Wilson, put together 6 bands of 6,000 or 36,000 sheep for a drive originating at Heppner, Oregon, and going to McKinley, Wyoming where he lived. Numerous herders were required to trail these large bands of sheep east every year.[13]

As sheep moved down the road, even those 60 to 100 feet wide, if the adjoining fields were not fenced, the sheep would spread into them to graze. Farmers, especially those who did not raise sheep, were angered. When they saw a cloud of dust indicating a band of sheep, they would ride out to meet the herders and try to persuade them to go another way. When that proved impossible, they bargained for damages. One farmer was told by the sheepman, whose flock had eaten part of the farmer's wheat, that he would pay the difference between the price that the farmer re-

ceived for the sheep damaged crop and that received for the same size area in the rest of the field. However, the result was that the wheat in the damaged section "stooled out," meaning it resprouted multiple heads. The farmer received more money for the sheep eaten section, than for the rest of his field.[14]

Range Land Problems

As the 1880s progressed, cattlemen found their use of the range disrupted. More and more of the public land lacked adequate grass for their animals. This, they blamed on the sheep. All sheepmen grazed their flocks on public land, from local ranchers, to the tramp herders, and the absentee businesses and owners. Also, farmers were fencing off water holes and land they were using for crops.

Tramp herders were herders who had no home ranch. They had, instead, a yearly herding cycle. The bands were wintered on the lower elevation public lands containing grass, access to water, less severe temperatures, and, hopefully, less snow. In the spring, the sheep would be slowly moved toward higher elevations, following the growth of the grass. As fall arrived, they would slowly return, following the route of available vegetation until they reached winter pasture. Each year this cycle could be repeated. Some tramp herders moved long distances through several states during their yearly grazing cycle. Going from Oregon, Nevada, or Utah to Washington, Idaho or Montana was common. Sheep from California were moved through Oregon to Washington or Idaho. Some herders used ferries to move their flocks across the Columbia River.

Unidentified herder with his band of sheep.
Courtesy of Grant County Historical Museum.

Another phenomenon that developed with the use of the free range were men from companies such as Swift, who bought, or had agents buy sheep in Oregon, then hired men to trail them to eastern destinations. These owners had no land in the far west where their sheep originated. They used the public land as a way to fatten their flocks for free while moving them to markets or ranches in other states.

Range Use Issues

While it is true that sheep eat grass closer to the ground than cattle, they also eat forbs and other vegetation that cattle won't eat. Although the bunchgrass of eastern Oregon is perennial, the plants have a limited lifespan and need to have seeds maturing and falling to the ground to keep a constant supply available. Many cattlemen grazed cattle on grass before it developed seeds, and they had too many cattle on the land. The grass supply was already depleting before sheep became abundant on the ranges, although, sheepmen also allowed overgrazing. The claim that the sheep left a smell not tolerated by cattle and that they would not graze in a field where sheep had grazed was specious. Cattle and sheep were grazed together in Europe at that time. Recent studies confirm that not only will they graze together, but properly managed; forage abundance increases, botanical composition improves, and the spread of invasive weeds is reduced resulting in increased carrying capacity for the land. Also, animal health is improved, and financial risk lessened.[15]

It can be fairly said that both cattle and sheep, as deployed by their human managers, were destroying the land because there were too many of them and they were improperly managed for the existing ecosystems.

Initially, Cattlemen could turn their herds out on the range and round them up once a year to brand, castrate calves, and cut out those going to market. Cows were quite good at defending their calves from predators and were left to do so. During the early days, most stock raisers believed their animals could forage for themselves both summer and winter, even after the severe winter of 1860/61 when all stockmen sustained huge losses. However, as sheep used more of the land, cattle had to range farther to find food. That meant cowboys had to ride farther to round them up, and more riders might be required. In 1888, the Burns newspaper was reporting many hundreds of cattle being driven from Crook County to the Snake

River ranges. Kittitas County, Washington cattlemen were driving to Idaho.[16] Eventually, many cattle raisers had to drive their cattle to pastures in order to be sure they had enough to eat rather than let them wander. After they got there, sheep herds might come through and eat the grass before the cattle got it. All this increased costs. Certainly, profit margins were affected and cattlemen, both large and small, sometimes operated on narrow margins. Many believed their survival was at stake.

Oregon Range Wars

Range management practices led to ever increasing hostility between sheep and cattle raisers over the use of land. By the late 1890s, cattlemen were forming organizations to eliminate sheep from the range by killing them. The Izee Sheep Shooters Association formed in Grant County and then helped some Crook County men form their own organization.

Grant County had other cattlemen, also, who tried to eliminate sheep from the area and other eastern Oregon counties had their activists. In 1887, cattlemen on the North Powder River (present day Union and Baker Counties) said they were going to put out saltpeter with salt to kill sheep. The same threat was made in the Yakima Valley of Washington.[17] Problems continued in both eastern Oregon and eastern Washington. Cattlemen established restricted areas for sheep, saying that any sheep crossing the lines would be run off or killed. One of these lines was west of Bear Valley in Grant County. Another was in the Ochoco Mountains near Prineville.

People who agreed to sell hay to sheepmen were threatened, and haystacks were burned. Sheep camps were wrecked. Herders were tied up, run off and threatened at gunpoint. Thousands of sheep were killed by "rimrocking" (driving them over cliffs), clubbing, dynamiting, and shooting, as well as poisoning.[18] In 1898, the Morning Oregonian reported that a large band of sheep, owned by Swift and Company of Omaha, moving through Umatilla County near Ukiah, was turned back at Big Creek, and not allowed to pass through the area. According to one of the employees, "We had built a bridge across Big Creek and at 5 o'clock P. M. started the sheep across, when several shots were fired among the leaders. The sheep were then turned back, and again several shots were fired among the band, one of which barely missed the foreman, J. Willingham, of Heppner. About 40 shots in all were fired." According to the newspaper, the sheep were returned to Bridge Creek and would be driven east on the La Grande route.[19]

Oregon's period of violence was greater and longer lasting than that of Washington. By the middle of the 1890s trouble between the sheepmen and cattlemen existed in Crook, Gilliam, Grant, Lake, Morrow, Sherman, and Umatilla counties. The situation was exacerbated by enforcement of a federal ban on sheep grazing in the Cascades in 1896, which forced more sheep into the highlands east of the Cascade Mountains for summer grazing. In 1897, the Morrow County Wool Growers Association collected $1,000.00 to hire detectives to find the people shooting sheep. The same year they also offered an additional $500.00 for people convicted of shooting the sheep of A. B. Thompson, and $100.00 for convictions of people robbing and burning sheep camps.[20]

In 1903, eleven cattlemen from Crook County took action against sheepmen from the Silver Lake area who sent 2,700 sheep north with only one herder. The Crook County men blackened their faces, armed themselves with clubs, six guns, and rifles and rode to the sheepherder's camp. They put a sack over the herder's head and tied him to a tree. The cattlemen then slaughtered all 2,700 sheep.[21] It has been estimated that more than 16,000 sheep were killed in Oregon.[22]

The McGregor brothers of southeastern Washington originally operated as tramp herders, driving their own sheep. When they realized that problems rising from too many animals competing for range forage and water necessitated changing their practices, they began the change by gaining legal ownership of water holes and surrounding land. They fenced their major water holes which resulted in unhappy cattlemen. The cattlemen reacted by tearing down gates and cutting fences. In Adams County, the brothers ending up with a barren leasehold, grazed to the ground by free ranging horses and cattle. Since they couldn't afford to fence the land to allow the grass to come back, they paid one man to take his horses somewhere else to graze them. [23]

Overgrazing not only eliminated many native grasses, it encouraged the growth of weed species such as cheat grass. In the forests, tree seedlings were trampled and killed or eaten. The bare soil in the forests and on the open range land was eroding with every rain. This lack of soil made it harder and harder for the native vegetation that had developed on that soil to grow. Finally, a combination of outside outrage over the violence perpetrated by antisheep groups and individuals, and the ecological devastation brought governmental action.

In 1906, the forest service was empowered to lease grazing allotments to both cattle and sheepmen. Initially, there were problems on the leases because cattle and sheep were not being kept on their assigned allotments.[24] However, by 1910, the violence was decreasing and gradually ended.

What caused the violence? It seems a belief by the

people involved that they were entitled to the use of land without owning or in any way paying for it was one factor. For many, trying to make a future in the unsettled west with the difficulties of its harsher climate and isolation seemed to engender a belief in the right to take what they wanted by any means necessary; that violence outside the law, carried out personally or in groups was acceptable. It has been pointed out that a society that prizes a rugged individualistic self reliance "in dealing with most personal and social issues" may have trouble committing to the need to curb antisocial behavior.[25]

Sheep Dogs

Raising sheep was time consuming and difficult. They had to be looked after on a daily basis while cattle could be left to fend for themselves. Sheep were easy for predators to kill and eat. Usually, one herder and two or more sheep dogs were their only protection. Consequently, the dogs were highly prized for their ability to herd and guard the sheep. They were also valued as companions by the herder who might go months seeing only the camp tender who brought his supplies. The camp tender might come once a week, but often, every two weeks or even less. In order to do their job, the dogs had to be resourceful and smart. Many of them were the Border Collies developed in the country along the border between Scotland and England. There, they were used to herd both cattle and sheep. They accompanied their owners on long drives of many days, taking animals to markets in England. Often the men would stay to work in the English harvests before returning to their place of residence. When they did this, the men would send the dogs' home. The dogs traveled on their own, stopping at the inns where they had stayed on their way south. The inn keepers provided water and fed them, and were repaid by the dogs owners when the owners returned north after the harvest.

As a result of these dog's intelligence and faithfulness, stories of their feats abound. An Idaho rancher said his dog would bring sheep to the shearer one by one, and go into the hills to look for strays after the sheep were penned for the night. Jerry, a border collie in the Umatilla Forest, remained with the flock when Indian clashes caused all the herders to flee. When the men returned, they found that Jerry had not only kept his flock together but increased the number by rounding up sheep that had strayed from neighbouring bands. One Montana sheep man owned a dog, Old Ruddy, who would never take orders and always cut right through the herd. Once, when a potential buyer was watching, the herder cried, "around them now," and just when Old Ruddy was about halfway to the flock, "now divide them." A Pacific Northwest herder said his dog played chess and could beat him two games out of three. Another herder allegedly would tell his dog, "Ten thousand white ones and sixty black ones. Go round 'em, Shep."[26]

During the 1880s, a sheep rancher, John Elder, (who had about 40,000 sheep), wanted to purchase a dog from Mr. Foncy Leonard of Lakeview, OR. Mr. Leonard wanted $100.00, so Elder asked to see the dog work. Chickens were handy and were released from their pen. The dog worked the big Plymouth Rock hens and soon had them all back in the pen. Mr. Elder bought the dog. Some time later he came back into town and reported on the dog to Mr. Leonard. ' "You know, Foncy, that dog is worth ten men. I was out on that high desert and I got bucked off my horse and lit on a rock and it knocked me out. I don't know how long I was out. When I came to, the dog had caught the horse and was sitting beside me with the bridle reins in his mouth.' "[27]

Raising Sheep, Yearly Cycle

All those involved in raising sheep followed the same yearly cycle. Sheep were wintered at the home ranch, or a suitable place with the most clement weather available, where they could be fed. At first stockmen assumed both sheep and cattle could graze through the winters. After several disastrous winters such as 1880 and 1881, they realized it was necessary to be able to feed their stock during this season.

Lambing occurred during March and April. Initially, this happened wherever the sheep were being held although herders wanted the most protected place possible to increase the survival rate of the lambs and ewes. Ewes needed around the clock watching as they more often needed assistance during lambing than cows while calving. The lambs represented continuance of the herd, and most herders prided themselves on their success rate in keeping them alive in spite of the constant work and lack of sleep they experienced. After the early years of sheep raising, many sheepmen saw the advantage of lambing at or near their home ranch where better protection and care such as lambing sheds and pens and special rations could be provided for the ewes.[28]

Sheep were sheared in April and May. In the early days, this was often done wherever the sheep were pastured by creating temporary holding pens. Most sheepmen could shear, but there was great advantage in having skilled shearers. They removed the wool in one piece so that it sold for more money, and were able to shear many more sheep in a day. Men who were good shearers would go from flock to flock which provided them an additional source of income. For some, it developed into a profession. Eventually, there were shearing crews that traveled

through several states with shearing as their main occupation. Over time, most ranchers began using permanent locations and pens for shearing. Bags for the clipped wool were twelve feet long and would hold about 40 fleeces weighing 8 to 10 pounds each; about 400 pounds per bag. The bags were suspended from the top of a wooden frame. One or two people worked getting the wool up to the person at the frame's top. This person, the sacker, had the job of standing in the bag and tromping the wool down to pack it in. At the Cant Ranch near Dayville, Oregon, one of the sackers wore his best boots while doing this job, thus conditioning his boots while working. The bags of wool were delivered by horse teams and wagons to warehouses at railroad terminals. Buyers congregated at the warehouses where they evaluated the wool for quality, cleanness and the condition of the fleece before purchasing the wool. Following this, the wool was shipped on railcars to its final destination.[29]

After shearing, the sheep were moved to summer pastures in the mountains, foraging until fall when they returned to the winter pastures. In the spring, the lambing began again. Sheep ranching remained strong until the end of World War I. With the need for wool for uniforms gone, prices fell and many ranchers switched from sheep to cattle.

By this time, range wars and violence were largely gone. Roads were much improved and communication by phone more common. The end of pioneer isolation may have contributed to a different sense of community. Individualism could move toward supporting a legal system and a governmental structure to benefit community welfare.

(Endnotes)

1 James Yuskavitch, Outlaw Tales of Oregon: True Stories of Oregon's Most Infamous Robbers, 45-46: www.books.google.com, 9/8/2010.

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3 D. W. Meinig, The Great Columbia Plain, (Seattle: University of Washington Press, 1995), 222-223.

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From a handwritten memoir found in the Echo town library

"Every spring and fall there were herds of sheep going through town. That was always interesting to me — but so noisy. Once Dad took me to a sheep shearing out on Butter Creek somewhere. That was very interesting. The man who tramped his way out of a wool sack must have been pretty greasy by the end of the day."

— Marian Crozier

Feature Article

Shamrocks and Thistles
Early Irish and Scottish Settlers

By June Ralston Anderson

Working, drinking, fighting, dancing. The order shifts from time to time. These are the thoughts that crossed my mind after reading newspaper articles, reminiscences, and family history information recorded by and about these early Irish and Scottish settlers in eastern Oregon. It seems that some stereotypes such as drinking and fighting have arisen out of observed behavior. That behavior may have been only a small part of everyday life for some but for others, it was a significantly larger part. As a child I went to eastern Oregon to visit relatives. I didn't think about the heritage of the people living there. I was too busy being enamored of cowboys and ranches, finding out about the cattle and horses, and imagining Tonto on the hills, saving the Lone Ranger yet again with his superior eyesight and tracking ability. Exciting old history to me was learning that my grandmother's family came, after the Civil War, in a covered wagon to settle in the Long Creek (Grant County) area. It didn't occur to me to wonder where the behavior or sense of humor of the people who lived there came from. It was enough if they could ride horses or rope cattle. I have since learned my relatives were mainly Scots, some filtered through Northern Ireland, but I was long an adult before discovering that there had been early communities of Irish and communities of Scots east of the Cascades.

From left, back row: George Mason, Tom Mason, Otis Patterson, John Low, Elliott Mason, Bill Grant and Claud Mason. Front: Anna Lee Jason, and unidentified boy. Photo courtesy of Grant County Historical Museum.

While Irish and Scottish people settled in all parts of Oregon distinct clusters can be found in some areas. Heppner, in Morrow County, is known today for its St. Patrick's Day festival celebrating Irish heritage. The Scots, who settled in the Dayville area in the John Day River Valley of Grant County, have a history of celebrating their heritage with bagpipes, fiddles and Scottish dances.

John F. Kilkenny, who grew up in the Heppner area, wrote the book, *Shamrocks and Shepherds: the Irish of Morrow County,* which was published by the Oregon Historical Society in 1981. He tells the story of the Irish settlers from the earliest recorded arrivals (William Hughes from County Tipperary), while focusing on his father, John Sheridan Kilkenny, who arrived in Heppner the spring of 1890. Descendants and relatives of Hughes still live in the area. These include Katheryn Robinson in Heppner and Merlin Hughes who runs family ranches on Little Butter Creek, near Heppner, and at Ukiah.

Most Irish came to take advantage of economic opportunities and, perhaps, join relatives already here.

According to Katheryn, her grandfather, a relative of William Hughes, left Ireland to avoid what he believed would be a charge of murder against him for killing his school teacher. The story, Katheryn says, goes like this: at that time in Ireland it was common for the teacher to discipline children for what the teacher considered infractions of behavior or lack of learning by hitting them on the hand with a stick. This teacher repeatedly hit Katheryn's grandfather's hand very hard. Finally, her grandfather could stand it no longer. When the teacher turned away, her grandfather picked up his inkwell and threw it. It hit the teacher on his head. He fell down, knocked out. The students thought he was dead. Family members helped her grandfather get on a ship to the United States to avoid a murder charge they believed would come. He came to

Heppner where he had relatives.

John Sheridan Kilkenny and Jim Carty were headed for Heppner when they arrived at Umatilla in 1890. They had no way to get there except walk, so that is what they did. It took them three days. Their first jobs were with the railroad. After a year or two William Hughes lent them enough money to start in the sheep business. They soon had 2 or 3 bands of sheep and were joined in their business by John Sheridan, another man from Leitrim, their home county.

The most common pattern for the Irish immigrants was to join communities containing Irishmen who had come earlier. They frequently settled near people from the same county in Ireland. The newcomers got help by obtaining jobs from the earlier settlers. Those who worked hard and showed responsibility often got financing from the Irish who were established to start their own business, whether livestock or a town enterprise.[1]

Many of the Irish men worked and saved money to go back to Ireland to marry and then returned with their wives. Percy Arthur Hughes, grandfather of Merlin Hughes, did this as did Jim Carty, who married Maria Curran. John S. Kilkenny married her sister, Rose Ann, who was already in the States. John Sheridan also returned to Ireland to marry. Occasionally, immigrants who worked for others or ran their own businesses for a few years, returned to Ireland to live. Some had family land there. Although there were individuals who remained in Ireland, others returned to the States after several years.[2]

All was not work. People engaged in an eastern Oregon version of British and Irish fox hunting. They hunted coyotes. John Kilkenny used greyhounds, riding Black Paddy, an Arabian Morgan cross. The Rev. T. J. Hoskins from Pine City hunted with a team and hack, transporting his hounds in cages until a coyote was seen.[3]

Based on readings, it appears the Irishmen worked hard, partied hard, and fought hard. Dances were held regularly in houses throughout the area and in the town of Heppner. A goodly number of saloons kept up a brisk business. John S. Kilkenny can serve as an example of Irish behavior. He served on the board of the First National Bank, the school board, and was active in county politics. He was among the first to use motorized farm equipment. According to John F. Kilkenny, his son and a judge, he was one of the first to make home brew and one of the first to drink it. He loved to argue the issues of the times and would lure others into trying to defend impossible positions. He also had a terrible temper which could surface and would "fight at the drop of a hat." Drinking became a problem in his middle years which he resolved by staying dry except for about twice a year when he would indulge in a few days of inebriation. Although he fought his own battles with alcohol, he retained a sense of humor about it. When asked to give his opinion of prohibition he answered, "It's better than no whiskey at all."[4]

The Irish men's storied love of fighting along with drinking is noted in Heppner history. According to Kilkenny, many fights started in saloons, but did not involve guns. The Irish men thought using a gun to settle differences was an act of cowardice; they should be settled up close, with fists. After the fight was over, the men could slap each other on the back and all was well. Law enforcement officials called to maintain the peace were nonplussed when assured by the fighters that there was no problem, they were all friends.

At one memorable party, in 1911, to celebrate the completion of a new Kilkenny ranch house, beer and whiskey flowed in large amounts. As a consequence, many of the male partiers had casualties that made them unable to work the next day. Mr. Kilkenny was not happy with this inability in those employed by him. "Jim McEntire took his place at the breakfast table with two broken shoulders and was unable to bring a cup of coffee to his lips. John Sheridan used his teeth on the forefinger of Private Dundass to such an extent as to require major surgery, but the Private did not lose the finger until he partially removed, in a rather unsurgical manner, a substantial portion of Sheridan's tonsils, thus rendering the latter sore and speechless for several weeks."[5]

The women managed the world of the home farm, cooking, cleaning, preserving food for winter, caring for gardens, orchards, and livestock; pigs, chickens, and family cows. They often did the milking, separating cream from the milk. Women sold their extra eggs, milk, cream, and butter. Their earnings often provided the only source of cash available between sales of livestock and wool.

While it is not often mentioned, almost all women could ride and drive teams, some worked in the fields driving teams during harvest and many spent time out with the livestock. One woman named in *Shamrocks and Shepherds* was Susan Doherty, a renowned horsewoman who worked on the range with both cattle and sheep.

The Heppner St. Patrick's Day celebration (held the weekend before St. Patrick's Day) shows this community remembering its heritage while adding modern elements. FFA (Future Farmers of America) high school students compete in donkey basketball games, and a variety program, "Ireland in Story, Song and Humor." Food vendors selling funnel cakes, nachos, and BBQ are present as are traditional Irish foods such as stew, cobbler, and corned beef and cabbage. There is an Irish Brogue contest, Irish boxing, sheep dog trials, an iron man forty mile bike ride,

an antique and classic car show, an old time fiddler's event and, for everyone who likes a party, a ceili. Along with art and craft vendors, the Morrow County Historical and Agricultural museums are open. An O'Ducky race is scheduled on Willow Creek and, in addition, a softball game, and a parade. It is a St. Patrick's Day celebration with stories, some actual history and fun. It would seem a fitting Irish event.

The earliest Scottish settlers in the John Day River Valley arrived shortly after the 1862 discovery of gold in the Canyon City area. These Scottish settlers had the same custom as the Irish of helping the next to arrive by providing jobs. One example is Alexander Murray, from the Sutherland area of Scotland, who settled near Dayville before 1880. On both the 1900 and 1910 census he was providing employment for other Scots. In 1910, Murray has a niece Hannah, from Scotland, living with his family, and is employing three men from Scotland. Two, William McKay and Robert Sutherland, were herders. The third, James Cant, was employed doing farm labor and living with his wife, Lizzie, and one year old son, James. James Sr. later bought the Officer homestead on the John Day River just north of Picture Gorge. The ranch is now part of the John Day Fossil Beds Historical Monument, www.nps.gov/joda/**sheep-rock**.htm. It is preserved as a sheep ranch of the 1920s era and is open to the public. The house was built by James Cant Sr. Life for these settlers was very busy with the work of caring for their livestock and providing for their families. The Cants maintained an open house for travelers in the area. They also entertained area residents with parties and held dances in the third floor of the house.

All of this meant a great deal of work for Elizabeth Cant, James Senior's wife. According to displays in the ranch house, she is said to have remarked that when a woman married, she married the kitchen stove. One display also states that a favorite saying was "When I leave this earth, I will be holding a dish towel when I met St. Peter at the gate."

The Cants also hosted Scottish American suppers and dance parties. James Cant Jr. learned to play the bagpipes, as did other Scots. Some played fiddles, and many sang ballads brought with them from Scotland. The Scots also danced; both the country dances for men and women together and specialized dances such as the Highland Fling and Sword Dance.

A Caledonian Club was organized to hold Scottish dances in community halls around Grant County. Dances in Dayville were a Christmas season event that drew people from around the county. They were also held in Canyon City, Long Creek, and Monument. Dayville dances were held on Friday night so that the dance could continue into the morning hours. If held on Saturday, the dance would have had to end at midnight in order totreatSunday with proper respect. Most of the Scottish people were Presbyterians who were very strict about Sunday behavior.[6]

According to Robert Stewart, a board member of the Historical Museum in Canyon City, Grant Co., one dance for men and women dancing together was called the Royal Dance. Creating a line around the room, they would take three or four steps, then spin. After every trip circle of the room, the men would "take a big hoot of whisky. After about five times around the room, the fighting would start." The dances continued until 1983.

Scottish dress was also important. Many of the men owned kilts and all the traditional accompanying accessories. Women also dressed in Scottish clothes that included a long plaid skirt.[7] (In New Mexico Scottish sheepherders sometimes wore their kilts while herding sheep.[8])

The Scots used humor to deal with the problems of life and to explain character traits and behaviors. The alleged parsimony of the Scots led to many jokes. "Who was the least disturbed mouse in Scotland? The one living in the offertory box of the Aberdeen cathedral. How do you take a census in Glasgow? Throw a penny in the street. How did the Grand Canyon come about? A Scot lost a dime (and dug until he found it)."[9]

Even attitudes relating to equality and self confidence could express a kind of humor. The eighteenth century traveler, Edward Burt heard the following story: "a Spanish ship wrecked on the small island of Barra in the Outer Hebrides, home of the McNeal clan. After deliberations, a council of clansmen decided to confiscate the Spanish cargo. When someone suggested that this might anger the king of Spain, the council observed, 'We have nothing to do with that. McNeal and the King of Spain will adjust that matter between themselves.'" Many Scots thought that while royalty might have special privileges, that did not make them any more worthy than anyone else. In North America during the Revolutionary War, a Scottish lieutenant took a group of loyalists to Glengarry, Canada. Afterwards the lieutenant commented that while Moses had taken forty years to get to Israel and lost half his men in the Red Sea, he had taken everyone across the St. Lawrence River in six weeks and lost not a one. [10]

The Scottish men, as well as the Irish men, were renowned for their love of whisky (Scottish spelling). Even small communities usually had more than one saloon. Often called pastimes, they were where the men gathered to drink and play cards. In New Mexico, one Scottish rancher would drink until he was too inebriated to do anything. The saloon keeper then put the rancher in his

wagon, turned the horses around, and the horses would go home.[11]

Women in this community had the same tasks as women in the Irish community. They also worked in gardens and orchards, and sold extra produce, dairy products and eggs. Although they were usually listed in the census as keeping house, reading their stories or listening to their granddaughters, paints a more realistic picture of their life. They, too, worked in the barns and fields with the livestock and crops. Even young single women were not confined to their homes. They rode often horseback for miles to visit friends and relatives, and attend parties. My Long Creek grandmother said she rode (sidesaddle) from her home to visit her sister who lived about thirty miles away. In parts of Scotland it was the custom for women to be in charge of the farm and crops because their husbands were often gone. Clearly, there were competent, independent women who were integral to the success of their family enterprise in both the Scottish and Irish communities.

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from the

Long Creek Eagle newspaper

Grant County, Oregon

Friday, July 3, 1891

Some petty thief entered Wolfinger and Curl's sheep camp in Fox, Friday last during the absence of the herder, and robbed it of its contents, taking everything that was of any value whatsoever. We learn that two other camps in the same vicinity were robbed on the day previous. The proprietors of the camps have no clue to the theft, and it appears that the robbers will go unpunished. A load of buckshot, carefully administered will prove quite beneficial toward getting rid of such contemptible thieves. In this civilized age such outrages are wholly uncalled for and the sooner such parties are consigned the State "pen", the better.

Comments by Merlin Hughes, a rancher who owns places on Little Butter Creek in Morrow County, and in Ukiah in Umatilla County.

• The Krebs ranch, near Ione in Morrow County, used to raise sheep. They would put their bands on the train at Cecil and send them to Montana for summer pasture.

• Homesteads at 160 areas in Eastern Oregon were not sufficient to make a living. Many ranches grew by buying out discouraged homesteaders. Sometimes ranches added acres by getting their shepherds to file homestead claims. Homesteaders sometimes made required improvements by building a cabin on skids. After proving up on one piece of land, they would slide the house across onto an adjoining one.

• Once sheep ranching became established in the west, Basques were usually hired as shearers. Some made it their profession. Today, shearers are commonly from Australia or New Zealand which enables them to work year around. A good shearer takes the fleece off in one piece.

From the Azores to the Wild West – Portuguese Pioneers in Oregon

By Carol Ralston Surrency

Cunha, Silva, Correa, Ramos, Machado, Fereira, Videll, Pescano, these are names of some of the Portuguese immigrants who settled near Echo in Umatilla County in the late 1800s. Grant County had Oliveira, Braga, Laurence, Silvers, and others. The Vey (Veiga) family settled on Butter Creek, between Echo and Heppner, and the Masons lived near Ione. The once boomtown, now ghost town of Antone, west of John Day, in Wheeler County, was named for Antonio Francisco. All of these families were from the Azores, an archipelago of small islands, four hundred miles off the coast of Portugal. Almost all of these men left their homes as teenagers, stowaways in the ships that regularly docked in the Azores to replenish supplies. Most of them had little or no education and arrived speaking only Portuguese, but many ended their lives as successful businessmen, owning some of the largest ranches in North Eastern Oregon.

This unique memorial for Rita Cunha, wife of Joseph Cunha, is a 12-foot tall cross with a mourning woman, created in the Art Nouveau style. Mr. Cunha bought the 20-ton piece of granite in Europe and had it delivered to Portland where the Blessing Monument Company carved the stone. It was then sent to Echo in Umatilla County by train. The truck which was to carry the massive cross to the cemetery bogged down under the load; a large team of draft horses had to complete the delivery.

The beginning

How did this come about? The Portuguese were some of the earliest explorers, leaving colonies along the coast of Africa and rounding the horn in sailing ships to explore the Pacific. Heceta (Ha-cee-ta) Head, on the Oregon Coast, was named for a Portuguese ship's captain who traveled there in the 1770s. Over the centuries, Portugal has had one of the highest rates of emigration in Europe, but most chose Brazil as a destination. The whaling industry started the pattern of looking toward the U.S. and by the end of the whaling era, most of the ship's captains on American whaling vessels were Portuguese.[1] Conditions in Portugal which precipitated this exodus were events such as the Napoleonic invasions, a long civil war and economic catastrophes. These included: volcanic eruptions (Azores), drought, and destruction of the wine industry and citrus crops by disease and insects. Potato rot, as in Ireland, destroyed a main staple. Primogeniture passed land to the eldest son, so younger sons were encouraged to go elsewhere.[2] They left on their own at a very young age, many in their early teens and even as young as twelve. Almost every family's story describes their ancestor as a stowaway, and, apparently, most of them were, although there is evidence that some families paid the ship's captain to allow their sons on board.

The gold rush, of 1848, in California brought Portuguese immigrants to the west. As gold fields played out in one area, eager miners moved north and east, first into the Rogue Valley and then to Eastern Oregon. The strike at Canyon City in 1862 saw one thousand miners arrive within a few months. When gold became more difficult to obtain, necessitating more expensive mining techniques, many miners moved on to Idaho and then, Alaska.

However, not everyone continued their search for the elusive dream. The Portuguese psyche made them particularly adapted to creating a new life in the inland west, an area as large as Western Europe. These frugal, indepen-

dent individuals had a desire to own land and work it. The frontier made it possible for a poorly educated man to have success even in enterprises alien to their experience – fur trading, mining, railroading, urban real estate and large scale cattle and sheep raising.[3] Portuguese culture emphasized thrift and resourcefulness, a willingness to sacrifice all but bare necessities to achieve their goal of buying land or purchasing a business. Portuguese sheepherders made salaries of no more than $25 dollars a month but lived on much less, while saving for an investment in their own band[4] or they might work for shares, receiving sheep in lieu of salary.

Over time, hard work, sacrifice and simple living paid off for many of the men from Portugal as they became successful businessmen and leaders in their communities.

The People

Joseph Cayton Oliver (Jose Caetano de Oliveira) left the Azores hidden in barrels on board a sailing ship in 1845, together with his cousin, John Cayton Silvers. They arrived in the John Day area and began mining. After a few years, John purchased land and started building his band of sheep and, later, a large home. Joseph began working for August Gregg and his wife on their small dairy farm. Mr. Gregg died and, in 1879, Joseph Oliver married Mrs. Gregg. He continued selling milk to the community and grew vegetables, fruit and grain on the small farm he bought. Gradually, he began buying up other properties from homesteaders and making improvements on the land. His milk route continued for thirty seven years, only missing two days, once when a flood washed a bridge out and another time when an accident to the wagon spilled all the milk.[5] Gradually, Joseph built up his holdings until, in 1896, the ranch consisted of 4,000 acres with 200 head of cattle, and 2,000 sheep. During Joseph's lifetime, the ranch grew to 16,000 acres[6] and, under later generations, to 54,000 acres. Although the ranch is no longer owned by Oliver descendants, the sign "Oliver Ranch" still hangs near the ranch house on Highway 26 between John Day and Prairie City. In 1914, Oliver was considered the wealthiest man in the county. He was vice-president of the Grant County Bank, served as president of the Cattleman's Association and was on the board of the State Board of Higher Education. All of this despite having only an eighth grade education. (See the interview, in this issue of the Bulletin, with Oliver Keerins, Joseph Oliver's great grandson, for more stories about cowboy life and the Oliver ranches).

Over on Little Butter Creek, in Umatilla County, the Vey brothers worked to become large landholders. Arriving in the Echo area in the 1860s, they became part of what

The Joseph Cunha home in Echo, Oregon..

was, probably, the most prosperous Portuguese- American community in the early 1900s.[7] John Vey (Joao da Cunha Veiga), Joseph (Jose da Cunha Veiga) and Antone Ramos (Antonio Veiga Ramos) came to the United States separately, but with John having saved several thousand dollars in gold dust from mining, they were able to develop a major sheep operation. John did not share in their later success, however. During the Indian War of 1878, John and his helper, Luke Skelly, were trailing a band of sheep from Grant County to the home ranch. Although warned of the danger, they refused to leave their sheep and both were killed.[8] By 1893, Antone was shearing 10,000 sheep annually, and Joe Vey owned 9,000 sheep and 4,000 lambs.[9]

Families do not always live in peace, in spite of their successes. Feelings became so bitter that, according to family lore, after a violent argument, the two brothers decided to divide up everything on the ranch. Unable to decide how to divide the dishes, they broke them all and then climbed up on the roof and attempted to saw the ranch house in two.[10]The two men, later, built large homes in Pendleton. Joe's house is on the National Register of Historic Sites. The ranch on Butter Creek is still owned by descendants of the family.

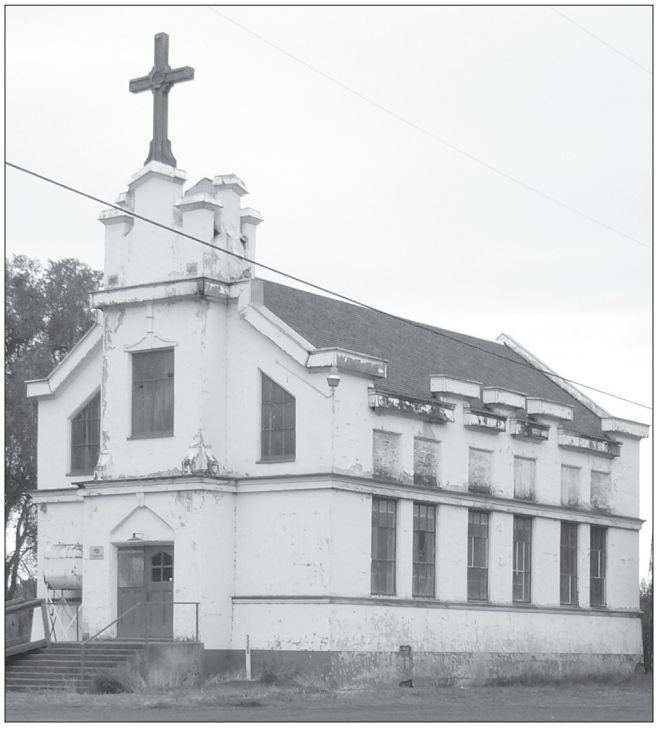
Joseph Cunha, (Jose da Cunha Silveira), a cousin of the Veys, dreamed of the opportunities in America as a young boy. At eighteen, he tried to be hired as a sailor on an American bound vessel, but the captain refused. He

then hid under some sacks and after a miserable voyage, landed in Boston. He went to work in a brickyard in Providence R.I., and then for a Vermont farmer. After a time, he headed by boat for San Francisco and found work in a lime Kiln in Santa Cruz. When he had saved enough, he boarded a boat for Portland, took the railroad to Pendleton, and a four horse stage to Vincent, near Pilot Rock. From there he walked ten miles across country to the Vey ranch on Butter Creek.[11]Once arrived, he went to work for Antone Vey, where he met his wife, Rita, Antone's niece. He worked for Antone for three years before saving enough money to buy a band of old ewes which formed the base for his empire. His next step was to file on a homestead.[12] By 1912, his acreage had grown to about 25,000; he owned several bands of sheep[13] and 500 head of cattle. He had been one of the "big operators" of the Oregonians trailing sheep to the Midwest in the late nineteenth century.[14] He bought the Fort Henrietta flour mill which exported flour to china[15] and was, for many years, president of the bank of Echo. In 1941, with a headline of "He Owns 64,000 acres," The Oregonian featured Joe Cunha in an article.[16] Mentioned were his hardships and hard work in building a ranch that covered a hundred square miles (several times the size of his island home in the Azores). The article expressed Joe's philosophy of how to thrive. He believed in living within his means and saving something above his necessary expenses.

Estephana "Estie" Correa Billing

Estephana "Estie" Correa Billing[17] lives in a large Victorian House just across the bridge west of Echo. She is directly across the road from the Cunha ranch house and headquarters. Estie is a spry eighty-eight year old with a twinkle in her eye who welcomed my sister and I into her home and proudly announced that she was the only "full-blooded Portuguese" left in the Echo area. She, then, proceeded to tell us some of her family history. Her father, John M. Correa (Joao Correa Machado) was one of seventeen children. According to Estie, there wasn't enough food or money for the family in Portugal (The Azores), and they were starving. At age thirteen, her father stowed away on a ship headed for the U.S. He was traveling to his Uncle Joe Cunha's home in North Eastern Oregon. He told stories of eating from a big pot of soup in the bottom of the ship. The soup was made from killing one of the cows on board.

He spoke no English, so when he arrived in New York, he was given some bread and cheese, and put on a train with a note attached to his cap stating his destination. His Uncle Cunha was waiting for him in Echo but the train forgot to stop and went on to Umatilla, where his uncle eventually caught up to him. He worked for his uncle as a camp tender in the sheep camps, staying up in the mountains for weeks at a time. Eventually, he became a sheep herder and was paid twice a year, once when he went into the mountains in the spring and once when he came out in the fall. In the winter, John worked on his Uncle's ranch. He tried going to school in Echo, but gave it up because the other students made fun of his broken English. Two of his brother and one of his sisters followed him to the U.S. His brothers became sheepherders, also. Estie's mother came from a different part of Portugal. Twenty years old when she talked her parents into letting her come to Lowell Massachusetts, she found work as a seamstress. John Correa began writing to her and they married in 1922. She was 17 years younger than her husband. The couple was able to buy eighty acres on the east side if Echo and lived there six years. One day Joao went out to milk the cow and when he looked back, the house was on fire. Then they lost the land during the depression. One of Estie's Cunha uncles was a lawyer who was able to loan them money to buy a larger



St. Peter's Catholic Church near Estie Billing's home.

ranch at Echo Meadows where Estie grew up. There the family built a three story house, raised crops, cattle and a few sheep. Estie married in 1945 and raised four children, all of whom are college graduates.

Time and space do not permit recounting the lives of other Portuguese settlers in Eastern Oregon. A number of them became successful, owning ranches and businesses. The second generation began to focus on education, following a number of professions.

Beside Estie's yard is a dirt lane leading to Saint Peter's Catholic Church, built with money from the Portuguese community on land donated by Joseph Cunha. The church's architectural style is a little bit of Portugal in the west.

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Recipes from the past, still used today . . .

Fort Henrietta Days Cookbook

published in Echo, Oregon

Feloz (Portuguese Doughnut)

3 Cups flour
1 tsp salt
½ Cup sugar
½ Cup milk
1 yeast cake or 1 Tbs dry
Rind of 1 lemon, grated
6 eggs
1 tsp vanilla

Warm milk and add yeast. Beat eggs well, mix into yeast when cool. Add sugar and lemon rind, beat well. Add flour and beat thoroughly. Let rise until double in bulk. Fry in deep frying pan (oil or Crisco — the Portuguese used lard). Dough will be soft. Flip once like frying regular doughnut. Roll in sugar and cinnamon or powdered sugar.

— Estephana (Estie) Correa Billing

Estephana's Toresmo

15 lbs. pork spareribs or tenderloin
1 pint vinegar
1 quart sweet white wine
½ Cup salt
¼ Cup crushed garlic
1 tsp. cinnamon
2 tsp. allspice
½ tsp. mace
1 tsp. black pepper
Dash cayenne pepper

Mix all ingredients together except meat and pour over spareribs in 5 gallon stone crock or large bowl. Add enough water cover meat and soak 5 days (keep in cool basement or refrigerate, etc.). Put plate or weight on meat to hold under solution.
Stir each day.
To prepare for table, drain the meat on paper towels, put on rack and bake @ 350 F. until ribs are tender.

I can remember these in my mother's storeroom, it smelled of spices for days before they were baked.

— Estephana (Estie) Correa Billing

Ranch Life and Family Lore

Interviewer: Carol Ralston Surrency

The following is part of an interview with Oliver Keerins, Great Grandson of Joseph Cayton Oliver (Jose Caetano de Oliveira) as he talks about his families' history and his life as a cowboy on a working ranch. Oliver lives in Tigard with his wife Pat, who was present at the beginning of the interview, and left us with a few words of advice.

Pat: Now, Be sure and tell the nice lady the truth - or the truth as you see it. We know in history there are many versions of the truth. Wars have been fought over it.

Oliver: It depends on what perspective you come from. Ironically, in my high school yearbook, that's what my contemporaries wrote under my picture, "he tells the truth as he sees it."

Pat: Oh, that might be bad, well, have fun kids.

And with that, she left the room.

Carol: So, you grew up there (John Day) and you have been gone for a number of years. How old were you when you left?

Oliver: I was 29.

Carol: Did you live on a ranch?

Oliver: I lived on the Herman Oliver ranch mostly my entire life. First I lived in the Izee country, on my father Sam Keerins homestead. But then my grandfather, Herman Oliver, offered him a partnership to work into on the Oliver place because my mother was Herman Oliver's only daughter, Anna Oliver Keerins. So in 1943, when I was three years old, we moved to John Day and lived in a house about two miles east of town. It had no running water inside, no bathroom inside, not even electricity. We used Coleman lanterns which hung from a chain in the living room for light. They were made for that purpose, not the camp lantern, but a Colman lantern with a big base on it. It held four wicks, so it gave good light. The rest of the time, we used Coal Oil lamps in other parts of the house – bedrooms and everything. That house burned in 1935, when my father tried to smoke some bees out of old unused chimney. Apparently some burlap that he had been using with the bees smoldered and caught fire. No one was home at the time. My mother, my sister and I were in town and somebody told Mom that her house was on fire. We went rushing back out. The fire department in John Day had just purchased a new pumper truck, but they had never tested it and they couldn't get the thing to work. There was a large ditch within fifty feet of the house that would have supplied plenty of water to fight the fire, but they couldn't make the truck work so the house and the outbuildings and everything burned to the ground. So, then we built a new house four miles east of John Day, about two hundred yards from the main ranch house, and that is where I lived and grew up until 1949, when my grandfather and his brother split the partnership in the ranch. My parents moved up to the main house and my grandparents moved down into our smaller house. I lived there the rest of the time until 1958 when we sold the ranch. At that time we built a new house about a mile and a half up the road, because my grandfather only sold half of the ranch. We kept that for a few years and found out it wasn't a paying proposition because it took just as much overhead to run the smaller ranch as it did to run half of the original place.

The original ranch and deeded land was 54,000 acres and with rental properties we had …. rental and leased land and the national forest permits, we controlled 126,000 acres total. That requires a lot of work, lots of fences to build, lots of cows to move, lots of hay to put up. It was really quite an operation, probably one of the most efficient ranches of its size to run in the state of Oregon. It was not the largest ranch in Oregon, by any means, but it carried - in capacity of cows per acre, it probably, in that sense, was the largest or second largest

ranch in Oregon. When the ranch was all together, they ran 5,500 head of mother cows and until 1949, when we sold the last of the two year old steers, we'd have the cows, the yearlings, steers, the 2 year old steers, and the replacement heifers, all on the ranch which constituted, probably, 12,000 to 15,000 head of cattle.

Carol: And in the early days, you had sheep.

Oliver: Oh yes, the original thing was, Joseph Cayton Oliveira, who was my great grandfather, was a stowaway on a ship from the Azores Islands, when he was 16 years old. He landed, - there are two different versions of this. One my grandfather told in his book, and he doesn't dwell on it too much, and one my grandmother told me. He landed in Boston, worked and walked his way to Florida, caught a ship to the Isthmus of Panama, and walked across the Isthmus of Panama. Now this is where my grandfather picked up the story –when he walked across the Isthmus of Panama. He caught a ship from Panama to San Francisco. He had a cousin by the name of Charles Brazil, who was already in San Francisco and they tried to go gold mining down there, but this was about 1869, and all the 49er gold claims were all taken up. So they had heard about the 1862 strike in Canyon City and set off afoot, and walked all the way to Canyon City. But again they were too late so he worked for the miners. He cut wood, did any kind of a job he could work at to make a living. One time he was cutting wood and hauling it into town and selling it for $2.50 a cord. If you could buy that today, get that kind of wood today, you could make a fortune at it. But anyway, he then went to work for a German man by the name of August Gregg who was operating a small dairy and truck garden on what they called the China ranch, a little bit west of John Day. A little bit later, Mr. Gregg choked to death on a chicken bone, and my grandfather married Elizabeth Gregg, the widow. They started expanding. By that time my great grandfather had amassed a little money and proven himself to be an honest man and he bought the ranch – actually, it was a farm across from where the Fair Grounds are in John Day, which eventually became the Charles Trowbridge ranch. That is where they started the dairy, milking shorthorn cows, and supplying produce to the local people. In twenty-one years of operating the dairy, they missed two deliveries of milk. Once the team ran away with the wagon and spilled all the milk and once when the bridge was washed out and they couldn't get it across the river. So in all those years, they didn't miss many deliveries. There is an article in the archives of the Blue Mountain Eagle Called The Oliver milk ranch. Later, they went into sheep, buying land where they could, adding to the sheep herds, and at one time, they had several bands of sheep, 1000 to 15,000 to a band, and several sheep herders, some of them were Basques, one was Chinese, and the rest were some Portuguese guys who worked there and eventually, after my grandfather took over the ranch, his brother and half-brother Will Gregg and George Oliver died of Typhoid Fever within two weeks of each other, and my grandfather took over the operation of the ranch from his father and began to expand it until it reached its maximum size. He continued with the sheep until 1930, when they sold the last of them and went entirely into the cow business. That was through my grandfather, Herman Oliver's foresight to be able to read trends in livestock and how things were going because the bottom just basically dropped out of the wool market and the market for mutton. But uh, we went strictly into beef cattle, never having introduced a (strange) cow into the herd. That herd was built up from the old milking shorthorns bred to Hereford bulls. My granddad didn't think they (strange cows) were good enough because these crossbred Durham cows produced a tremendous amount of milk. And they produced good, big, strong healthy calves, so that's why they were never introduced (other) cows into the bunch.

We went along and everything seemed like it was going well for the ranch and, then, in Jan. 1951, my father Sam Keerins was killed in an automobile accident. And things kind of began to fall apart because Grandpa Oliver figured that he was going to retire and let Dad and me take over the ranch. Well, that didn't happen. Grandpa Oliver had a nervous breakdown and I was the one who convinced him to sell only half the place but found out that it was not economically viable to only run half of it, so the ranch was sold. And by that time I had four kids, so I bought a tractor agency in Idaho - ran that for a few years and decided that was not the thing for me. So, I went back to school and got an associate's degree in engineering and worked for Hyster Corporation for 15 years. Later, after my first wife and I were divorced, I left Hyster, went into the gem stone importing business, traveled all over Central and South America, been in every state in the United States selling gem stones until I finally decided it was time to quit and retire and that's the basic story of my life.

Educate Yourself…

Genealogy Education - Enhance Your Research

Susan LeBlanc, BGS/FH, AG®[1]

In trying to understand the concept of genealogy education, we turn to the Merriam-Webster Thesaurus, which provides the following definitions of the words.

Genealogy: the line of ancestors from whom a person is descended.

Education: the act or process of imparting knowledge or skills to another.

In combining the two, we can develop a reasonable definition for the focus of this paper.

Genealogy Education: the study of the line of ancestors, from whom a person is descended, and the act or process of imparting that knowledge or skills to another.

A recent email discussion provided the following components for genealogy education, to which I have added experience. Without experience, true education will not exist.

Education = Knowledge, Experience, Quality Work, Credentials

The process of gaining knowledge through various avenues of learning, leads to experience in testing the knowledge gained, and that leads to a level of quality work, which can then lead to formal recognition of the knowledge gained through the granting of credentials. This process will evolve over many years of learning, employing what we learn and eventually producing a quality product exemplifying that which we have learned. The final step is an evaluation of that product in peer reviews, which will further define what we do not know or need to learn in more depth. The entire process is key to using genealogical education to enhance your research.

Another key piece is to understand the importance of being both Self Educated and Professionally Educated. We can learn much independently, in the comfort of our home. This requires a motivation to learn and an understanding of the need to constantly update that which we know. The professional education often falls under the classification of financial obligations. There may be a few classes and other presentations that you can attend at no cost, but these do not provide the consistent training found in a professional setting. Before proceeding to discuss the various types of education available, ask yourself the following questions:

Who is going to benefit from this genealogy education?

What do I already know and what do I want to know?

When can I make time to learn?

Where did I learn what I already know and where do I go to learn more?

How do I learn best?

Why do I need genealogy education to enhance my research?

You need to understand how you want to use what you will learn, what you want to learn, when you will have time to learn, where you have learned before, where there are present learning opportunities, how you learn best and how it will help your research. Setting specific goals in education is important to having success in the process. It is important to realize that educational material becomes dated very quickly, so it is crucial to learn from sources that are current in their teaching. Reading is the first step in defining our goals and understanding how to meet those goals. Look for these materials in local libraries and societies, online, or purchase them to help build a home library. Building a home library of reference materials should be the focus of all serious researchers. This library can be on the computer, but if the electricity goes out the printed material might come in handy.

Read, Read, Read…

Genealogy How to Books

Reference Books
Histories: County, Town, Family, etc.
Periodicals
Published Case Studies
Libraries- Public, Private, Societies,Universities
Inter-library loan
Audio recordings of lectures

Online Educational Resources

Online educational resources are growing every day. To keep abreast of these changes one needs to maintain contacts that provide updates about such changes. In a search of Google.com for 'Genealogy Classes', there were over 1,820,000 hits. Below are just a few resources that will provide information and may link you to additional resources. Many of these web sites offer free classes that will expand your knowledge for genealogy research. If no web address is given, go to the web site listed and follow the tabs at the top to the indicated areas of the web sit**e.**

Basic Online Educational Resources

Familysearch.org – Research Help –
Research Online Classes

(There are eleven topics; under the topic US Research there are seventeen classes.)

Genealogical Presentations Online

(There are three APG classes, a BCG Seminar, seven classes from ICAPGen, and twelve classes from the Midwest Genealogical Center of the Mid-Continent Public Library.)2

BYU Independent Study - *http://ce.byu.edu/is/site/courses/free.cfm*

(There are free classes that include seven genealogy classes, seven classes on French research, 7 classes on German research and five classes on Scandinavian research. There are also additional paid classes.)

RootsWeb Guides to Tracing Family Trees - h*ttp://rwguide.rootsweb.ancestry.com/*

(There are thirty-one research guides.)

New England Historic and Genealogical Society - American Ancestors - *http://americanancestors.org/online-seminars/* (There are sixteen seminars.)

Family Genealogy and History Internet Education Directory - *http://www.academic-genealogy.com/* (References to genealogy classes offered worldwide.)

US Department of Education - *http://www.free.ed.gov/ (Varied topics.)*

The following lists are a select assortment of additional Internet connections grouped by types of topics. **Email groups** are one of the best resources for learning about the current trends and best used web sites. They may be specific to a surname or location. **Newsletters and blogs** formatted specifically to gather and present information are usually subscription based and are updated daily, weekly or monthly. Using the digest mode will limit the amount of emails received on a daily basis. Companies or facilities that have research related information provide these communications to draw people to their web sites and available products. **Wikis, podcasts and webinars,** are more recent educational opportunities, produced by companies or people who wish to share information on a large scale. The **wikis** are like an encyclopedia for the specific topics they cover. Individuals can contribute their knowledge and then it is available to viewers who access the wiki. The **podcasts** are live video presentations, often of personal interviews, that usually allow for interaction from the viewers. **Webinars** are online seminars where you hear the presenter's voice and view the PowerPoint or live Internet connection. They require a signup for access, and often have opportunities for the viewers to ask questions or take surveys. Many of these items are archived on the web site of the original producer and are free for access later.

Additional Online Resources:

Email Groups

Association of Professional Genealogists –
APGPublicList Digest- *http://mailman.modwest.com/listinfo/apgpubliclist*

APGMembersOnlyList Digest- *http://mailman.modwest.com/listinfo/apgmembersonlylist*

*Transitional Gene*alogists support group - *TRANSITIONAL-GENEALOGISTS-FORUM Digest-TRANSITIONAL-GENEALOGISTS-FORUM-request@rootsweb.*com

Illinois Genealogy Trails Digest- *illinoistrails@yahoogroups.com*

Rootsweb hosts 31, 899 different lists.

ORForum is just one of them- *ORFORUM-request@rootsweb.com*

Hertfordshire, England research group –

ENG-HERTFORDSHIRE Digest- ENG-HERTFORDSHIRE-admin@rootsweb.com

Tidd family research group - *tidd@rootsweb.com*

Newsletters and Blogs

Eastman's Online Genealogy Newsletter (Free and paid subscriptions.)-http://*blog.eogn.com/eastmans_online_genealogy/standard-edition.html*

GeneaNet Newsletter (News, events, articles.) - *http://newsletter.geneanet.org/?lang=en*

Ancestry.com Blog (Updates, alerts, product use.)- *http://blogs.ancestry.com/ancestry/*

Genealogy Gems: News from the Fort Wayne Library (Articles and upcoming events.)

h*ttp://lists.genealogycenter.info/mailman/listinfo/genealogygems*

Salt Lake Convention & Visitors Bureau, Genealogy Update (News, local events, discounts.) - *http://www.visitsaltlake.com/join/*

Scandinavian Heritage Foundation's weekly Scandinavian Events, Oregon (Events, local activities.) - *shf-mike@mindspring.com*

Genweekly.com (Information of interest from various Blogs.) - s*upport@genealogytod*ay.com

Wikis

Cyndislist.com (For listing of wikis.)

h*ttp://www.cyndislist.com/wikis.htm*

Familysearch.org – Research Helps – Search the Wiki

Ancestry.com – Learning Center – Family History Wiki

WeRelate - *http://www.werelate.org/wiki/Main_Page*

Familypedia - The Genealogy Wiki- *http://familypedia.wikia.com/wiki/Family_History_and_Genealogy_Wiki*

Podcasts

Dear Myrtle Podcasts - *http://www.dearmyrtle.*com/05/1210.htm

Dick Eastman Podcasts - *http://blo*g.eogn.com/eastmans_online_genealogy/podcasts/

Genealogy Guys Podcasts - *http://www.genealogyguys.com/*

Webinars

Legacy Family Tree Webinars - *http://www.legacyfamilytree.com/Webinars.asp* (There are five webinars.)

Ancestry.com – Learning Center – Webinars: Online Seminars (There are thirty eight webinars.)

Educational Courses Available/Cost Varies

There are colleges and universities that offer a wide range of courses in genealogy. These may lead to certificates in their programs or associate, bachelor, or master degrees. The certificates are not to be confused with certification by BCG or accreditation by ICAPGen, which are national programs of proficiency and peer review. The key to education is whether a school is accredited or not, and whether those credits will transfer to another school if a change in institution is desired. A basic course of study is similar in many ways for most underclassman and then there will be areas of focus that are determined by the type of degree of interest. Genealogy classes usually fall under the History department, which may only offer degrees in History. Many institutions allow for auditing of classes if one is not working towards a degree. In some states, senior citizens may take classes at no cost.

Local Community College/ Community Education Classes

Clackamas Community College (Five classes offered fall term.)

Portland Community College (One class offered fall term.)

Mount Hood Community College

Clark County Community College

College and University Level Courses

Brigham Young University (Certificate program, associate and bachelor degrees, accredited.) - h*ttp://saas.byu.edu/catalog/2010-2011ucat/departments/History*

Brigham Young University Independent Study (Free online courses, paid University online courses,

accredited.) - *http://ce.byu.edu/is/site/courses*

National Genealogical Society (One free and three paid classes, home study program.) - *http://www.ngsgenealogy.org/cs/educational_courses*

University of Washington (Certificate program.) *http://www.pce.uw.edu/progaspx?id=3651&terms=*

National Institute for Genealogical Studies (Paid courses, Canadian University.) - *http://www.genealogicalstudies.com/*

International Internet Genealogical Society University (Free classes.) -

*http://www.iigs.org/university/index.htm.*en

Genealogy.com Online University (Karen Clifford and Marthe Arends.) - *http://www.genealogy.com/university.html*

Genealogy Research Associates Courses (Karen Clifford) - *http://www.graonline.com/*

Salt Lake Community College (Certificate program.) *http://www.slcc.edu/continuinged/genealogy.asp*

Heritage Genealogical College (Salt Lake City, Utah, certificate program, associate and bachelor degrees, not accredited.) - *http://genealogy.edu/moodle/*

The American School of Genealogy (Boston University, certificate program.) - h*ttp://professional.bu.edu/cpe/Genealogy.asp*

Conferences, Fairs, Seminars, Workshops, Online Event Information

These organizations offer educational conferences, fairs, seminars, and workshops, which are open to the community at large. Many of the classes are free and others charge based on membership status. They often advertise in local newspapers, through organizations and through email lists. All day seminars offered by the Church of Jesus Christ of Latter Day Saints are free and there may even be a free lunch. Local societies charge a nominal fee to cover the cost of bringing in speakers. These are fun events where genealogists can mingle with their friends and acquaintances who share a common interest. For more information on these groups do a google search of their names to locate their web site.

Family History Centers

To see a list of local centers go to: *http://www.familysearch.org/*

Local for Oregon/Washington

Public Libraries, Community Schools, Colleges

Portland Area Personal Ancestral File Users Group (Monthly membership meetings with classes.)- PAPAFUG

Genealogical Council of Oregon (Biannual conference, quarterly meetings.) - GCO

Genealogical Forum of Oregon (Seminars, monthly meetings with classes, additional classes.) - GFO

Oregon Genealogical Society (Monthly meetings with classes.) - OGS

Oregon Historical Society (Occasional classes.)- OHS

Genealogical Society of Washington County Oregon (Monthly meetings.) - WCGS

Clark County Genealogical Society (Monthly meetings with classes, fall seminar.) - CCGS

These conferences are available to everyone. The costs vary for each event and location.

Regional

Southern California Genealogical Society Jamboree – held in the summer, in Los Angeles, *http://www.scgsgenealogy.com/*

New England Regional Genealogy Conference – held in the spring, locations vary, *http://www.nergc.org/*

Allen County Public Library – various events during the year, *http://www.acpl.lib.in.us/genealogy/programs.html*

Family History Expos – various events during the year, locations vary,

http://www.familyhistoryexpos.com/

National – 3 to 5 days

Usually series of classes taught in tracks, but you may attend any class.

Luncheons and Banquets for interacting with peers.

Great exhibit halls.

Local community activities available.

Local research facility available for extended hours.

Federation of Genealogical Societies

Conference– FGS, held in the fall, locations vary, *http://www.fgs.org/conferences/index.php*

APG Professional Management Conference – during FGS conference,

http://www.apgen.org/conferences/index.html

National Genealogical Society Conference – NGS, held in late spring, locations vary, *http://www.ngsgenealogy.org/cs/conference_info*

BYU Conference on Family History and Genealogy – held in the summer,

http://ce.byu.edu/cw/cwgen/

Roots Tech Conference/BYU Conference on Computerized Family History and Genealogy – held in early spring, *http://rootstech.familysearch.org*/

ICAPGen Conference – held in the fall, *http://www.icapgen.org/icapgen/events*

Syllabus material may be available for some of these conferences.

Online Event Information

Cyndislist Events and Activities - *http://www.cyndislist.com/events.htm#Calendars*

Dick Eastman Upcoming Events - *http://www.trumba.com/calendars/eogns_calendar*

FGS Calendar of Events - *http://www.fgs.org/calendar/index.php*

Genealogy.com Genforum Events - *http://genforum.genealogy.com/events/*

Institutes and Cruises

These are enhanced learning opportunities. Institutes provide intense classes, with professional instructors. Cruises offer classes and time to mingle with professional instructors, while still enjoying the benefits of vacation time. The costs vary for each event and location.

Institutes

Choose courses for the week based on a specific track. Classes fill quickly and sizes vary.

Major institutes held in the United States:

Salt Lake Institute of Genealogy – held in Salt Lake City, Utah, in December,

http://www.infouga.org/

National Institute on Genealogical Research – held in Washington D.C., in July,

http://www.rootsweb.ancestry.com/~natgenin/

Samford Institute of Genealogy & Historical Research – held in Birmingham, Alabama, in June, *http://www4.samford.edu/schools/ighr/*

Cruises

Wholly Genes - *http://www.whollygenes.com/Merchant2/merchant.mvc?screen=CRUISE*

Legacy Family Tree - *http://www.legacyfamilytree.com/CruiseInfo_2010.asp*

Unlock the Past - *http://www.unlockthepast.com.au/history-genealogy-cruise-2011*

The intent of this article, is not to leave you feeling overwhelmed, but to encourage you to look for opportunities to enhance what you know and to continue to learn throughout your life. The content of the world of genealogical and family history research changes on a daily basis and staying abreast of those changes is what will make us successful in our research.

Endnotes

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2 APG – Association of Professional Genealogists
BCG – Board for Certification of Genealogists
ICAPGen – International Commission for the Accreditation of Professional Genealogists

Oregon Snapshots...

Lostine Wildlife Area Where Bighorn Roam

by Mark Highberger

In the early 1900s, Northeast Oregon's Wallowa County was up to its mountain tops in wool. In a land containing fewer than 6,000 people, more than a quarter-million sheep grazed the foothills, basins, and ridges of the high country. And soon after the mountain home of the native bighorn sheep became pastures for their domesticated cousins, the wild sheep began dying.

Hunting, poaching, disease, and overgrazing — these were the bighorn's killers, and in 1927 the Enterprise Record Chieftain reported that Wallowa County contained the last wild sheep in Oregon.[1]

"Only one band of native mountain sheep remains in Wallowa County today," the newspaper said. "These are the sole survivors." And by 1945, even these were gone.

Today, however, bighorn sheep have returned to the Wallowa Mountains, and one of the best places to catch a glimpse of them, especially in winter, is at the Lostine Wildlife Area.

Situated approximately six miles south of the town of Lostine, the wildlife area consists of almost 1,000 acres of grasslands and timber that is managed by the Oregon Department of Fish and Wildlife (ODFW) for mule deer and Rocky Mountain elk — but especially for bighorn sheep.

"There's just something about bighorns that stirs people's imaginations," says Vic Coggins, district wildlife biologist for the ODFW[2]. Yet outside photographs or television, few people have ever seen a wild sheep.

The reason for this is the bighorn's mountain home. A visit there often demands a lung-wheezing, rock-grabbing clamber up through the clouds and into thin air. But when snow covers their food supply, the Lostine herd of Rocky Mountain bighorns eases out of the high basins and ridges and onto the wind-swept, sun-stroked lower slopes to find grass. "The wind makes it good winter range," Coggins says.

High on the south-facing hills are patches of grass that feed the sheep, and so from November through May, from breeding to lambing, between 50 and 75 bighorns adopt the area as part of their winter home, as well as 100-200 mule deer and 75-100 Rocky Mountain elk.

To find the wildlife area from Lostine, turn off Highway 82 and head up the Lostine River Road through part of a glacier-carved valley that cuts the Wallowa Mountains. After almost six miles, all of them paved, a large sign marks the gated entrance to the wildlife area, but you'll have to nudge your car onto a narrow shoulder to park.

It was in this area — the site of the 1966 Silver Creek Fire, which burned 1,400 acres and cleared the slopes of living trees — that the Oregon Department of Fish and Wildlife reintroduced bighorns to the Wallowa Mountains in 1971. Those first 20 sheep, consisting of 15 ewes and five bucks, came from Jasper National Park in Alberta, Canada.

From these came the Lostine herd, which grew to approximately 125 sheep, providing the seed for other transplant projects designed to restore bighorns to their original Oregon range. But that plan almost crashed 15 years later, when the Lostine herd began dying.

The die-off began in November of 1986, when wildlife officials found dead sheep in the Wallowa Mountains. By the following January, reported the Wallowa County Chieftain, "up to two-thirds of state's oldest, largest and most established Rocky Mountain bighorn herd may have been felled by an unknown disease."

That disease turned out to be Pasteurella, a virus with two forms: one that is indigenous to bighorns and is triggered by dense populations, and one that

is transmitted to bighorns by domestic sheep. Both forms are deadly. Before it ended in 1986, only 32 sheep survived.

To protect the survivors, officials closed the Lostine range both to public entry and to domestic sheep. Because of these measures, as well as the transplant of additional sheep, bighorns in Wallowa County now make up the majority of the more than 600 Rocky Mountain bighorns in the state. Part of the reason for this is the Wallowa Mountains themselves, which a spokesman for the Foundation for North American Wild Sheep calls "the finest bighorn sheep habitat in North America."

The search for the sheep begins on an old logging road that starts near the wildlife area's gate and cuts through bands of firs before leading uphill along the eastern slope, gaining elevation in a series of switch-backs. The depth of snow and your sense of adventure determine how far you wander from your car. You can stay near the gate and glass the slopes, hike or snowshoe up the trail, or ski along the flat, through the timber, and along the river bottom.

If you follow the road upward, you'll probably step in the tracks and beds of deer, even catch them staring at you from a distance as you climb the slope and head south, past a forest of burned snags that from a distance look like bristled toothpicks. You might want to pause to glass these open areas, for this is where the sheep gather.

Of the four subspecies of wild sheep in North America — Rocky Mountain and Desert bighorn, Dall and Stone — the Rocky Mountain bighorn is the largest. So if the snow pushes them down far enough, and if you have either binoculars or a spotting scope, you might see them.

To give you an idea of their size, an average ram is five or six feet long and measures about three feet high at the shoulder. It weighs approximately 200 pounds, though some large rams have topped 300; about 20 pounds of that are horns. Ewes are about three-fourths the size of rams, and their horns are much smaller.

Look for their gray-brown coats or white rumps, but spotting curled horns is a bonus; except during breeding season (late November and into December) the older rams usually hang out in bachelor gangs apart from the ewes and yearlings, which outnumber them.

If you see sheep, you can be sure they saw you first. The bighorn's main weapon of defense is its eyesight, which legend says is comparable to eight-power binoculars. "Mountain sheep can't hear thunder, can't smell a dead horse," said a nineteenth century sheep hunter, "but can see through thin rock."

Even with this acute vision, you might find yourself coming amazingly close to the sheep. "They've been climatized to us after years and years of handling," Coggins says. To both study and protect bighorns, wildlife officials have been collaring, feeding, trapping, and transplanting them since the beginning of the restoration projects.

So take your time and stop often to glass the slopes. Even if you take the uphill road, the trail is short — no longer than a two-hour hike to its end — and you'll soon find it narrowing to where you're stepping beside a steep downhill edge while shouldering past firs and spruce. If you don't feel like risking a snowy tumble and becoming part of the landscape, this might be a good place to turn around; otherwise, the slope ahead waits to be climbed.

But even if you don't see bighorns, a winter journey along their doorstep is worth the trip, for it takes you to a world of mountains and canyons, a world so wild it was once the domain of a legendary sheep named Spot—one of the first lambs born on the Lostine winter range, and the largest ram ever produced in the United States.

"It's just really unbelievable," Coggins says, "to think the biggest ram on record is from Oregon and that he was born right here in our own back yard." But at age 14, Spot — sometimes called "Old Scarface" for the wounds he carried from his battles with other rams — died in that same back yard during the 1986 Pasteurella outbreak.

Since then, he has become a symbol of this land, and each spring's lambs brings with them the hope that another Spot will emerge. And when he does, you can say you once visited his home

Endnotes

1 Enterprise Record Chieftain, 1927
2 Vic Coggins, District Wildlife Biologist, Oregon Department of Fish and Wildlife, interviewed 2007

Relics...

Advanced Beachcombing

Harvey Steele

For Oregonians, the Oregon Coast is a treasure chest. Nearly every home in our state displays sand dollars, exotic shells ("you can hear the ocean in it"), agates, or even glass fishing floats and fossils (whale bones or shark teeth?). Each family often includes specialties (my mother prized drift wood) and there is something for every size and age of coastal visitor.

On one stretch of beach, spanning highway 101 from Netarts to Manzanita, the beachcombing has become distinctly advanced. There, if you are really lucky, the stock mollusk shells or starfish can occur alongside some fragments of history. Not just the garbage of last month but the relics of a distant past. Large chunks of beeswax sometimes emerge from the drifting sands and something even more exotic: Chinese porcelain from the cargoes of 17th century Spanish galleons.

Beeswax

Since 1926, reports of teak timbers and over 20 tons of beeswax blocks and candles have been found in or near Nehalem Bay by beach walkers in the approximate location where a reputed 17th century ship was believed to be wrecked. At times, in the early 19th century, the edges of the wreck were reportedly seen by early settlers. The legendary beeswax ship had lured many adventurers and some archaeologists to the Manzanita area. [1]

Netarts

Wayne Jensen, the late curator at the Tillamook Museum, collected artifacts, documents, and folklore of the Neahkahnie Mountain legends, and once told this writer that many visitors to the beach areas had reported finding beeswax in various amounts, but only a few ever commented on the Chinese porcelain fragments added to their beachcombing booty. It is probable, he added, that the collectors thought the fragments might be just another form of beach garbage, like the many pieces of English and American domestic earthenware that ordinary people purchased and discarded in the last two centuries. It wasn't until the archaeological excavations of Tom Newman that a connection was made of the Chinese porcelain fragments with the beeswax, amd that both were a likely cargo for the Spanish Galleons that came from Manila to Acapulco from 1515 to 1812, especially since it was known that about 40 of the annual galleons were wrecked or lost somewhere in the north Pacific.

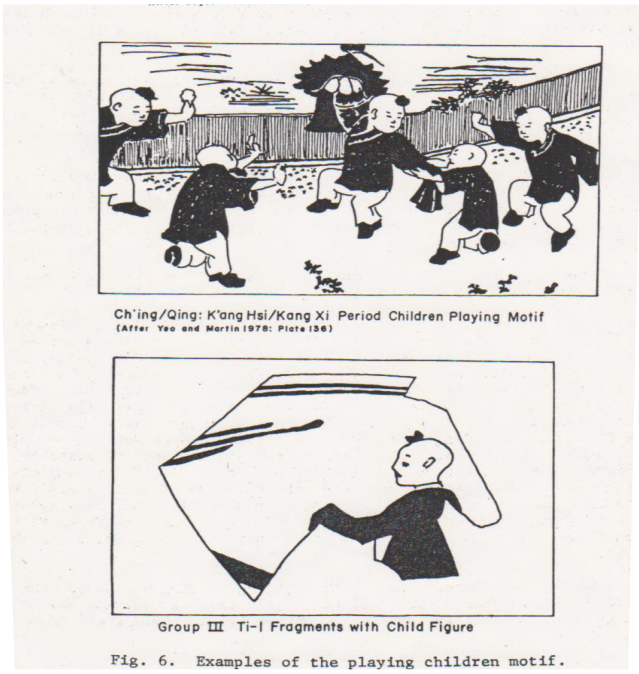

Fig. 6. Examples of the playing children motif.

Newman started excavating Indian housepit remains near the end of the Netarts Sand Spit, the terminus of a six mile beach where a state park is now located, in 1957. He found abundant material culture associated with the house pits and, in a cache which also contained six badly rusted iron fragments, 127 sherds with a blue and white decoration. [2] In an interview with this writer in 1983, Dr. Newman remembered that he at first thought the sherds to be from Hudson's

Bay Company fur trade sources but quickly realized that they were Chinese in origin. With assistance from a visiting expert at the Portland Art Museum, he tentatively dated them to the Chien Lung period (1736-1795) of the Qing dynasty

Soon thereafter, some beachcombers began to collect the Chinese porcelain sherds at beaches north of Tillamook and Wayne Jensen announced,at an archaeological society meeting in the 1980s, that a few careful collectors had recovered hundreds of the sherds. One collector, who will remain anonymous, had a carefully curated collection of more than 1100 sherds. Beachcombing in Oregon had reached an advanced phase!

The Netarts Report [3]

In 1981, this writer and Herbert K. Beals, completed the first systematic analysis of the 127 Netarts fragments. It was, in addition, the first public announcement that Chinese porcelain sherds had been found on Oregon beaches. After a multidisciplinary study of the fragments, the tentative conclusion was that they were of the type of cobalt-decorated porcelain fired at Jingdezhen, China, during the Qangxi period (1662-1722). The authors concluded that the likely source of the Netarts lot was probably from the San Francisco Xavier, a Spanish galleon reported lost in 1705.

Two unusual pieces in the lot complicated the attribution. One piece, a bowl base, contained the reign mark of the Cheng Hua period (1465-1487). Another fragment, which had the remnants of a brownish-red overglaze, could be associated with a Chien Lung production period. Much evidence showed that the form of the reign mark indicated that it was a "veneration" marking resulting from the long practice of imitation of earlier "great" dynasties by later Chinese potters. Many Qangxi period works used such venerated reign mark as a mark of respect rather than fraudulent replication.

The authors of the report realized that attribution of Chinese porcelain was a new science in 1981, The People's Republic had only been in existence since 1949 and archaeological work was not attempted at Jingdezhen until about 1975, and even then translations of the work were not to become available until about 1990. Shipwreck salvage reports of many vessels lost (mostly from the 1613-1795 period) were not available until well into the 1980s. Also important, the production lists from Jingdezhen, the historic Chinese porcelain factory town, were not translated until well into the 1980s. And most important of all, laboratory reports on the various materials used in decoration (especially the cobalt oxide which was the blue pigment) were not being circulated until the 1980s.

In the 1980s, two archaeological projects were initiated on the Nehalem beaches, extending up to Manzanita. The Institute for Archaeological Studies located several hundred sherds during their two-year beach project, and Mt. Hood Community College, supervised by Dr. John Woodward, recovered over five hundred sherds in a beach project extending over four years.

The Beeswax Project

In May of 2007, a new effort entitled The Beeswax Project, brought together a multi-disciplinary group of volunteers at Nehalem Bay State Park. One member generously donated a chunk of beeswax which he had collected on Neahkahnie Beach after an earlier storm. The group, now headed by Principal Investigator Scott Williams, includes several archaeologists, volunteers, graduate students, and local historians. One notable result of the project was the work of Central Washington graduate student Jessica Lally. Her Master's thesis, published in November 2008, was the first comprehensive analysis ever completed on the known Oregon coast Chinese porcelain sherds. In September 2010, members of the Beeswax Project worked with the Nehalem Bay Historical Society to sponsor a roundtable on Chinese porcelain which centered on Lally's findings and the material collected by a local beachcomber.

Decoding Chinese Porcelain

If you are a beachcomber and decide to visit the beaches around Manzanita, there are certain guidelines you need to know:

1.Most of the porcelain fragments found are on white porcelain decorated by cobalt blue. There are significant differences in the type of cobalt used and one recommendation for research involves having the sherd tested (by non-destructive X-Ray Fluorescence) to determine critical amounts of cobalt, manganese, iron oxide, and arsenic, all

important in determining the source location and chronology of use for the cobalt.

2.In nearly all cases, the fragment includes only one image or partial image, but there are exceptions, including one piece described by Jessica Lally:

> The most striking of paneled sherds is the Tillamook Head Sherd NH660, decorated with three figures, one boy and two adults along with floral hemes. This sherd has a foliated rim as well, and a delicate floral border on the interior. The 7 non-kraak-like paneled sherds appear to resemble the later paneled motifs of the shipwreck reports for the Vung Tau (1690),the Ca Mau (1723-1735), and the Geldermalsen (1752). [4]

3.Systematic study of most of the sherds located indicated that most were manufactured during the so-called transitional period of Chinese porcelain production, between about 1620 and 1683, a decoration phase in which depictions of popular subjects based on Chinese novels (and their block print images) and on landscapes, subjects that had not appeared on Chinese porcelain before about 1600 and were not usually seen in the mid-to-late Qangxi period (1683-1722). This was a period of the transition from Ming to Qing, including weak imperial control and occasional destruction of the kilns at Jingdezhen which paradoxically allowed the decorators of private kilns more freedom in their painted images.[5]

\4.Important recurring image-types (like boy children, tall women, sages, landscapes, floral designs) can be deciphered by consulting Lally's thesis, which is online linked to the Beeswax Project website. Another valuable tool for decipherment, a catalogue for an important Shanghai exhibit, was published in 2006.[6]

For aspiring beachcombers who want to authenticate their collection, Lally's thesis has a valuable bibliography of sources, most of which can be obtained by Interlibrary Loan or, in rare instances, from the reference section of the Multnomah County Library, Portland, Oregon.

New developments in the interpretation of the Chinese porcelain, the beeswax, and the occasional teak remnants, have created a new tourist interest in the Oregon beaches north of Tillamook. Exhibits and occasional conferences in or near Manzanita have expanded the horizons for serious beachcombers. Beachcombing may be said to have evolved from a phase where sand dollars and mollusks were the prime collectibles to one in which Spanish galleon porcelain fragments are the main attraction. [7]

Endnotes\

1 John A. Woodward, Prehistoric shipwrecks on the Oregon coast? Unpublished report on file at the Oregon State Historic Preservation Office, Salem, Oregon, 1986.

2 Thomas M. Newman, Tillamook Prehistory and Its Relation to the Northwest Coast Culture Area (Eugene: University of Oregon), doctoral thesis, June 1959, page 17.

3 Herbert K. Beals and Harvey Steele, Chinese Porcelains From Site 35-TI-1, Netarts Sand Spit, Tillamook County, Oregon (Eugene: University of Oregon Anthropological Papers) No. 23, 1981.

4 Jessica Lally, Analysis of the Chinese Porcelain Associated with the Beeswax Wreck, Nehalem, Oregon. M.S. thesis, Central Washington University, Ellensberg, November 2008. Lally's thesis is the most complete survey and analysis of the various kinds of porcelain sherds found on northern Oregon beaches. She presents a thorough analysis of both archaeological and beachcombing sherd collections which is intended to provide plausible dating inference for the hypothetical beeswax wreck. Her conclusion is that the missing Spanish galleon, Santa Christo de Burgos, lost in 1693, is the source of the porcelain deposition on the Oregon Coast.

5 Stephen Little, Chinese Ceramics of the Transitional Period, 1620-1683 (New York: China Institute in America) 1983.

6 Sir William Butler and Professor Wang Qingzheng, Seventeenth Century Jingdezhen Porcelain from the Shanghai Museum and the Butler Collections (Hong Kong: The Shanghai Museum) 2006.

7 Harvey Steele, Decoding Chinese Porcelain Sherds, oral presentation to the Nehalem Bay Historical Society, September 25, 2010.

Commenta and suggestions should be sent to Column Editor Harvey Steele ,

Story Teller...

The"Wilsons" of Wilsonville

Vicki Bonagofski and Susan LeBlanc

The area that we now know as Wilsonville, Oregon found its early beginnings as the Donation Land Claim of Thomas Bailey. This tract of land was then located in Yamhill County. Thomas Bailey was the postmaster for Yam Hill (as it was sometimes written) from 1856-1857. Later he sold his property to Jessie V. Boone.

In 1859, citizens filed a petition requesting that the Yamhill County line be moved. This request was approved. A small part of Yamhill County, which included the area that became Wilsonville, became part of Clackamas County.

Jessie V. Boone owned the land previously purchased from Thomas Bailey until Boone's murder in March 1872. The Thomas Bailey Donation Land Claim made up what is now the Old Town portion of Wilsonville.[1] The area was referred to as "Boones Ferry" and "Boones Landing." Mr. Boone was a highly respected member of the community. After his death, it was necessary to probate his estate in order to pay off his personal debts and distribute any assets. The County Court of Clackamas established strict guidelines as to the administration of the Boone estate. In particular, certain tracts of land were designated to be sold. On the 31st day of December, 1872, at 1:00 pm at the Courthouse door in Oregon City, three tracts of land were to be auctioned. If the first two tracts of land should bring the sum of $1,050, the auctioneer need not sell the third. It was required that the "Administrators Sale" be advertised for four or more consecutive weeks preceding the time of the sale. A complete legal description of the property was printed in the newspaper, but one sentence described the property in simple terms:

Oregon City Enterprise November 1876

> ….on the first described tract is a comfortable frame dwelling and barn, with a good bearing orchard.

Charles Wilson was the highest bidder for the first tract of land. He paid $550 in gold coin, as payment in gold coin was a requirement of the Court. Dr. H. W. Ross purchased the second tract of land for the sum of $600. The third tract was not sold.

On the tract of land that Charles Wilson purchased from the Boone estate, Wilson opened a mercantile store and later became the postmaster of Boon's Ferry in December of 1876.[1] The newspaper announced to the community of Wilson's plans to form a town.

Oregon City Enterprise April 18, 1878

> Charles Wilson, postmaster and merchant of this place, proposes to lay out forty acres of land on the river for a town site, and the embryo city has already been christened Wilsonville.

The Post Office name officially changed from Boone's Ferry to Wilsonville in June 1880. Charles Wilson and his family were in Pleasant Hill, Clackamas County, Oregon in the 1880 census. He was born about 1827 in Holstein, Germany.

Fredericka, his wife, was born about 1850 in Weitzenburg, Germany. His place of birth varies between Denmark, Holland and Germany in the later census records of his children. Their children were all born in Oregon: Louisa in 1870, Amelia in 1872, William in 1873, Matilda in 1874, Charles in 1877 and Lawrence in 1878. Charles was a retail grocer.[2]

In May 1883, Charles Wilson sold his store and 48 acres of land to William and Henry Miley. By the 1900 census, the Wilsons lived in West Cedar Creek, Washington County, Oregon (a part of Sherwood) and he was a farmer living on their own farm. His two oldest sons are listed as farm laborers. Charles' birth is April, 1827, and Fredrica's is August. 1849. They were married about 1870 and Fredrica had given birth to eleven children, nine of whom were living. Six children were living with them, William born February 1874, Lawrence born August 1876, Rosa born October 1883, Nellie born June 1885, Mary born July 1889, and Harry born March 1894. Charles came to the United States in 1852, and was a naturalized citizen. Fredericka came in 1870. His parents were born in England and hers were born in Germany.[3]

Charles Wilson remained active by serving on the school board for Wilsonville, but later retired to Sherwood, Oregon. He ran a general store, was postmaster and served as mayor of Wilsonville according to the family.[4] Charles Wilson died November 27, 1905. His obituary reads as follows:

Oregon City Enterprise December 1, 1905

Died: at his home in Sherwood, Charles Wilson, an old Oregon mercantile pioneer, having been the founder of Wilsonville. He leaves a large family of children and grandchildren besides his wife. The burial took place in the Pleasant Hill cemetery.

Fredericka Kurz or Kurtz Wilson died February 1, 1937, and her obituary is from an unknown newspaper dated 1937:

FUNERAL SERVICE FOR PIONEER WOMAN HELD SUNDAY

Funeral services for Mrs. Fredricka Wilson, pioneer Oregon woman, who died on February 1, were held last Sunday afternoon at the Sherwood Methodist church under the direction of J. P. Finley & Son of Portland.

Fredricka Kurtz was born in Wattenberg, Germany August 15, 1849. She came to Oregon in 1871. She was over 88 years of age when her eventful life was closed. She had lived 42 years in Sherwood.

She was married to Charles Wilson and to this union 12 children were born, five boys and seven girls. She also raised two step-children. The father and husband, two boys and three girls preceded her in death. Mrs. Wilson was a member of the Lutheran church.

The Wilson family moved in 1871 to what is now Wilsonville, the town being named from them, where Mrs. Wilson operated the first store and post office. She herself brought the mail from Champoeg by rowboat and later from Aurora by horseback.

Those bereaved by her death include Mrs. R. H. Thompson and Mrs. W. O. Roy of Portland, and Mrs. Anna Hess, Mrs. Matilda Voss, William and Laurence Wilson, all of Sherwood, and Harry Wilson of Cook, Wash. There were 12 children in the family, 33 grandchildren, 31 great grandchildren, 6 great great grandchildren, a niece and a nephew.[5]

The family burial plot at Pleasant View Cemetery, near Sherwood, includes:

Father Charles Wilson, 1830-1906, Founder of Wilsonville, in Lot 15- Plot 1, and Mother Fredericka Wilson 1852-1937, in Lot 15- Plot 2. The following is a list of his children and those known to be buried in Pleasant View Cemetery are noted with the letters PVC.[6] His daughters are listed with their married surnames.[7]

John Wilson born in Iowa1857

William Wilson born in Minnesota PVC 1860-1899

Bertha Wilson Hasslebrink born in Minnesota (Lot 14, Plot 9) (married Louis Hasslebrink, five known children)[8]

The following children were from his second marriage, all born in Oregon.

PVC 1871-1921 Louisa (Lizzie) Wilson Boston (Lot 45, Plot 8) (Married Willie A. Boston in about 1889, eight known children)[9]

____1872-bfr 1910 Amelia Wilson Gosser (married Frank Gosser, four known children)[10]

PVC 1873-1969 William Wilson (Lot 15, Plot 5) (Divorced)
PVC 1874-1951 Matilda Wilson Voss (Lot 22, Plot 4) (married Henry Voss, one known child.) [11]
PVC 1876-1890 Charles Wilson (died at 14, missing a headstone, Lot 47, Plot 9)
PVC 1879-1949 Lawrence Wilson (Lot 15, Plot 4) (Single in 1920)
MC 1881-1953 Anna Wilson Hess (married Jasper Hess, they are buried in Middleton Cemetery in Sherwood, Oregon, they had five known children)[12]

PVC 1882-1884 Fritz Wilson (died as an infant, Lot 47, Plot 10)

RVC 1883-1961 Rose Wilson Thompson (married Ralph E. Thompson, they are buried in Riverview Cemetery, Portland, Oregon, four known children)[13]

PVC 1885-1927 Nellie Wilson Smith Glover (Lot 15, Plot 3) (first married James Smith and second married Roy Glover, two known children of Smith)[14]

RVC 1889-1980 Mary Wilson Roy (living with sister Nellie in 1910, married Winston Odell Roy, they are buried in Riverview Cemetery, Portland, Oregon)[15]

PVC 1894-1975 Harry Wilson (Lot 15, Plot 6) (married Edith, five known daughters)[16]

The following obituaries for his sons provide some additional family information.

The Enterprise, 1890 Charles Wilson Jr.

Died: Mr. Wilson, founder of Wilsonville, lost his 14 years old son this week. Diptheria was the fatal disease.

Unknown newspaper clipping, 1969 WILLIAM WILSON

William Wilson, 95, formerly of Sherwood, died Mar. 19 in the Forest Grove Community hospital. Graveside services were at Pleasant Hill Cemetery Saturday with the Rev. Otis Harden officiating.

Mr. Wilson was born the son of Charles Wilson and the former Fredriecka Kurtz on Sept. 26, 1873 in Wilsonville. He moved with his parents at the age of five.

Their home was where the present school buildings are now located. Mr. Wilson has continued to live at the rear of the school property in a small cottage. He was confined to a nursing home the past five years.

Surviving are a sister, Mrs. Mary Roy, Portland; brother Harry Wilson of Cook, Wash.; several nieces and nephews including Mrs. Vena Ober of Banks. Sherwood Attrell's Funeral Chapel was in charge of the arrangements.

Skamania County Pioneer, Dec. 12, 1975

Harry Wilson, WWI Veteran, Succumbs at 81

Funeral services were held Wednesday for Harry Wilson, World War I veteran and longtime resident of the Mill A-Cook area, who died in a Vancouver hospital Saturday, December 6 at the age of 81.

Mr. Wilson was born March 18, 1894 in Wilsonville, Oregon, the son of pioneers Charles and Fredricka Kurtz Wilson who had founded the town and for whom it was named. Charles Wilson ran a general store, was postmaster and served as mayor of Wilsonville, located near Portland in the Willamette Valley.

Harry Wilson grew up in Wilsonville and served in France during World War I with the 9th Field Signal Battalion, attached to the 5th Infantry Division. In 1919 he and his wife Edith moved to the Mill A area and later to Cook. During the 1930's he served as a tractor driver and supervisor with the Civilian Conservation Corps and later was a Skamania County employee until his retirement. Mr. Wilson was a member of the Masonic Lodge 187 of Carson and was active in the American Legion, Veterans of Foreign Wars and World War I Barracks.

He is survived by his wife Edith of Boise, Idaho; four daughters, Mrs. Patricia DeWalt of White Salmon, Wanda Clifford of Boise, Harriet Bone of Huntington, Oregon and Floradele Wykle of Denver, Colorado. Also surviving is one sister, Mary Roy of Portland. There are 11 grandchildren and seven great grandchildren.

Funeral services were held Wednesday at Gardner's Funeral Home in White Salmon with the Rev. Fred Haag officiating. Interment followed at the Pleasant View Cemetery in Sherwood, Oregon. Serving as honorary casket bearers were Irwin E. Brock, Cecil Nichols, Eric Kuehl, Fred Nielsen, Walter Hockinson and Sid

Ostroski.

(Endnotes)

1 Letter from the United States Postal Service Information Systems dated September 14, 1999.
The letter stated, "The Wilsonville Post Office was originally established as Boon's Ferry in Clackamas County on December 7 1876, with Charles Wilson as the first postmaster"
The letter also listed the postmasters that served through 1901.

2 1880 US Federal Census, Pleasant Hill, Clackamas, Oregon; Roll 1080; Family History Film: 1255080; Page: 207C; Enumeration District: 18; Image: 0412. ancestry.com, accessed June 13, 2010.

3 1900 US Federal Census, West Cedar Creek, Washington, Oregon; Roll T623, 1353; Page: 6B; Enumeration District: 154. ancestry.com, accessed June 13, 2010.

4 Charlotte Lehan, Pleasant View Cemetery Webmaster, www.pleasantviewcemetery.org. Email correspondence July 5, 2010. Wilsonville was not incorporated as a city until 1969 and did not have an official mayor until that time. He may have been thought of as a mayor, but it would not have been an official position.

5 Pleasant View Cemetery, Clackamas County, Oregon, Charlotte Lehan, Webmaster, http://www.pleasantviewcemetery.org, accessed June 13, 2010.

6 Charlotte Lehan, Pleasant View Cemetery Webmaster, www.pleasantviewcemetery.org. Email correspondence June 14, 2010.

7 Pleasant View Cemetery, Clackamas County, Oregon, Charlotte Lehan, Webmaster, http://www.pleasantviewcemetery.org, accessed June 13, 2010.

8 1860 US Federal Census Chaska, Carver, Minnesota; Roll M653_567; Page: 315; Image: 306; Family History Library Film: 803567. ancestry.com, accessed 15 June 2010.
1880 US Federal Census Pleasant Hill, Clackamas, Oregon; Roll 1080; Family History Film: 1255080; Page: 207C; Enumeration District: 18; Image: 0412. ancestry.com, accessed 15 June 2010.
Pleasant View Cemetery, Clackamas County, Oregon, Charlotte Lehan, Webmaster, http://www.pleasantviewcemetery.org, accessed June 13, 2010.
Pleasant Valley Cemetery notes -Daughter of Charles Wilson born in Danemark and his first wife Fredricka born about 1837 in Oldenburgh, her last name is unknown, not Fredricka Kurtz who is buried next to Charles. Bertha was married in Charles Wilson's house in Wilsonville and it was in the newspaper. Bertha was born in Minnesota and had two brothers John and William whose burial location is unknown. Her daughter, Amelia Peters, owned Peters Hardware Store in Wilsonville in the early 1900s.

9 1920 US Federal Census Sherwood, Washington, Oregon; Roll T625_1505; Page: 1B; Enumeration District: 426; Image: 1047. ancestry.com, accessed 15 June 2010.
West Cedar, Washington, Oregon; Roll T624_1291; Page: 11B; Enumeration District: 282; Image: 566. ancestry.com, accessed 15 June 2010.
1900 US Federal Census Pleasant Hill, Clackamas, Oregon; Roll T623_1345; Page: 9A; Enumeration District: 79. ancestry.com, accessed 15 June 2010.

10 1900 US Federal Census Tualatin, Clackamas, Oregon; Roll T623_1345; Page: 17B; Enumeration District: 79. ancestry.com, accessed 15 June 2010.
1910 US Federal Census Tualatin, Clackamas, Oregon; Roll T624_1279; Page: 2B; Enumeration District: 48; Image: 644. ancestry.com, accessed 15 June 2010.

11 1900 US Federal Census Pleasant Hill, Clackamas, Oregon; Roll T623_1345; Page: 11B; Enumeration District: 79. ancestry.com, accessed 15 June 2010.
1910 US Federal Census Pleasant Hill, Clackamas, Oregon; Roll T624_1279; Page: 8A; Enumeration District: 46; Image: 623. ancestry.com, accessed 15 June 2010.

12 1910 US Federal Census East Cedar, Washington, Oregon; Roll T624_1291; Page: 9B; Enumeration District: 271; Image: 272. ancestry.com, accessed 17 June 2010.
1920 US Federal Census Tualatin, Washington, Oregon; Roll T625_1505; Page: 5B; Enumeration District: 434; Image: 1172. ancestry.com, accessed 17 June 2010.
1930 US Federal Census Pleasant Hill, Clackamas, Oregon; Roll 1940; Page: 2A; Enumeration District: 84; Image: 844.0. ancestry.com, accessed 17 June 2010.
Middleton Cemetery near Sherwood, http://tom.mipaca.com/Oregon/WashCoSurname.php, http://www.rootsweb.ancestry.com/~orwashin/Cem/Middleton/middleton.htm, accessed 19 June 2010.

13 1920 US Federal Census Portland, Multnomah, Oregon; Roll T625_1501; Page: 1A; Enumeration District: 90; Image: 90. ancestry.com, accessed 17 June 2010.
Riverview Cemetery, Portland, Oregon email Burt, Burt@riverviewcemetery.org, 19 June 2010.

14 1910 US Federal Census Portland Ward 6, Multnomah, Oregon; Roll T624_1285; Page: 1A; Enumeration District: 172; Image: 1087. ancestry.com, accessed 17 June 2010.
1920 US Federal Census Portland, Multnomah, Oregon; Roll T625_1499; Page: 13B; Enumeration District: 30; Image: 573. ancestry.com, accessed 17 June 2010.

15 1910 US Federal Census Portland Ward 6, Multnomah, Oregon; Roll T624_1285; Page: 1A; Enumeration District: 172; Image: 1087. ancestry.com, accessed 17 June 2010.
Riverview Cemetery, Portland, Oregon email Burt, Burt@riverviewcemetery.org, 19 June 2010.

16 1920 US Federal Census Pine Grove, Hood River, Oregon; Roll T625_1494; Page: 16B; Enumeration District: 79; Image: 889. ancestry.com, accessed 17 June 2010.
1930 US Federal Census Chenowith, Skamania, Washington; Roll 2508; Page: 1B; Enumeration District: 3; Image: 1085.0. ancestry.com, accessed 17 June 2010.
Pleasant View Cemetery, Clackamas County, Oregon, Charlotte Lehan, Webmaster, http://www.pleasantviewcemetery.org, accessed June 13, 2010. World War I Veteran
Family Contribution: Youngest child of Charles and Fredericka Wilson. He died Dec. 6, 1975 in Vancouver, WA. Brother of William, Lawrence, Charles ("Fritz"), Fred, Nellie Wilson Smith (Glover), "Lizzie" Louisa Boston, Matilda Voss and step-brother to Bertha Hasslebrink, all buried in this cemetery. His other sisters are Anna Hess, Rose Thompson, Mary Roy and Amelia Gosser buried in other places.

Vicki started her genealogy research in 1998 and has loved every minute since. She belongs to several organizations: GFO, Sherwood Historical Society, Wilsonville-Boones Ferry Historical Society, Sons of Norway, and is the past president of the Daughters of Norway.

Comments and suggestions should be sent to the Column Editor: Judi Scott. rb552@aol.com

Oregon Research...

Researching Morrow County

By Carol Ralston Surrency

I made my fifth research trip to Morrow County In September, as I have two family lines who settled there in the 1800s. Michael Hale, with his parents and brothers, traveled the Oregon Trail to Linn County in 1852 and, sometime between 1870 and 1877, Michael moved his family to Morrow County where he died in 1879. John and Emeline Willingham arrived in Heppner in 1876 after taking a train from Missouri to San Francisco, a steamer to Portland, and a sternwheeler down the Columbia to the Umatilla Landing. Emeline's brother, A.J. Shobe, had made it to Heppner in 1874, where he established himself as pharmacist and, sometimes, doctor for the new western community.

The first attempt at finding information about those great, great grandparents occurred in 1985 when my aunt and I stopped in Heppner on our way to Pendleton. We visited the Morrow County Heritage Museum on Main Street and, inside, found vertical files on early families, including mine. Within the files were pieces of paper with information taken from censuses, land records, obituaries and old timer's recollections. It was, and is, a commendable effort by volunteers, and one individual in particular, to preserve the history of the early pioneers. The difficulty with the files is that there was no attempt at sourcing and, in fact, there is often data from several sources on one page. So, it can be very difficult to determine where the information came from. I had brought along Victorian photograph albums, hoping to identify some of the unknowns. The volunteers on duty kindly called an elderly lady, Rachel Harnet, one of the major volunteers who, it turned out, had known Emeline Willingham (b. 1834, d. 1930) and her second husband, Henry Howard. She looked at my pictures and added some details about the families. My aunt, who was interested in the family, but not in sitting around, exhausted her quotient of patience after a couple of hours, so I hurriedly copied the files and we were on our way.

Trip number two transpired in the early 1990s. My sister and I wanted to visit Rachel Harnet and ask her some specific questions about where she got her information. For example, she had said that our great grandfather, J.W. Willingham, (one of our Brick Wall ancestors) was killed in the early 1900s when he was bucked off a horse in a rodeo. Rachel was living in an apartment in the Senior Center on Main Street at that time and suffering from Congestive Heart Failure. She was able to add a little more detail to our quest, but no breakthroughs. We stopped at the museum again and discovered that the Heppner newspaper, the Gazette-Times, had donated all their old newspapers to the museum. When the staff opened the box for me, right on top,

was a 1930 newspaper with the obituary for Emeline Willingham Howard on the front page. One of those serendipity moments in genealogy! Several years after this, volunteers indexed the newspaper and put it on line. However, that website does not appear to be up any more.

One of our goals on this trip was to look for family grave sites in the Masonic Cemetery. A stop at the Chamber of Commerce netted the information that records of burials could be found across the street in a bookkeeper's office. There we found a three by five card file with names mostly written in pencil. John Willingham was listed along with Emeline Howard, and a G. Willingham, but we found none of the Hales who Rachel had told us were buried in the cemetery. There was no information about the location of the burials. We drove up to the cemetery, where, once again luck was with us. The Sexton was there and he consulted a plot map on the wall inside the locked utility shed. This map had been started by a Sexton in the 1920s who knew where many of the early burials were. We were, then, able to find the Willingham graves. There were no tombstones, but we took pictures of surrounding graves so as to locate the sites in the future.

In the last ten years, my sister and I have visited Heppner three more times. On these trips, we stayed at an old motel with very small rooms. It had not been open previously, but had recently been renovated. We were a bit startled when we opened the door to our room and stepped into an African motif. A large cowhide painted with Zebra stripes hung on the wall; zebra stripped blankets and bright colored pillows covered the beds. Other African inspired décor and pictures surrounded us. It was a little hard on my claustrophobia. We spent this visit in the courthouse and the museum. Aided by a friendly clerk, we set ourselves up in the vault on the main floor and looked at Ledger Books containing land records and vital statistics. We noted that our second great grandmother Willingham bought a house in town in her own name in the early 1890s, when her husband was still living and that her brother, A.J. Shobe, owned a livery stable. We also found the entire family had filed homestead claims on property up what is now named Shobe Canyon. With our trusty USGS maps, we drove up the canyon and located the homestead property. No remnants of buildings were left. We were conscious, once again, that not many cows or sheep could be maintained on 160 acres in that country.

The goal of our next stay in Heppner was to try to locate the burial site of Michael Hale, who was reputed to be buried on Skinner's Creek, a tributary of Willow Creek (of the 1903 Heppner flood fame). In addition to Michael, one of his young daughters and two children from another family were said to be buried in a small cemetery. We contacted the owners of the Skinner's Creek property who were not aware of any burials there. Their family has owned and lived on a ranch on Willow Creek, a few miles distant, since the 1800s. They checked with their employees who have been taking care of the Skinner's Creek property for ten years, to no avail. They did not remember ever seeing graves in the area. The ranch owners kindly allowed us to drive up the canyon and look around. We went as far as the USGS coordinates for the cemetery which have been printed in two burial and cemetery guides, but saw nothing promising. Something one looks for in that country, when looking for homesteads, are old Poplar Trees, a fast growing variety, which were often planted near houses and barns as a wind break. Poplars are not long living trees, however, which complicates the search. The only clue that there may have been a house in the canyon at one time was a few barren Poplar trunks.

Our motel stay this visit was more relaxing in a room decorated in neutral colors and an Asian theme. We thought they were under new management and had, perhaps, redecorated.

On our most recent visit to Heppner, my sister opened the door to our motel room and exclaimed, "Oh, we got the African room again". We had a good laugh. Our main focus this time was on court house records. We knew that there weren't very many Morrow County records at the Oregon State Archives - make that almost none. When we commented on it to a clerk in the court house, she said, "Yes, that's because we haven't sent them any". But the ladies were very friendly and helpful. One said

with a twinkle in her eye, "And which room did you get" (at the motel)?

We asked about marriages, divorces (contrary to the impression many of us may have had, divorces were not that unusual in the late 1800s), birth and death records. They showed us where the birth, delayed birth and death ledgers were. They now have a computerized index to some of those records. This turned out to be very helpful. The index is something the clerks are compiling as they have time. The ceiling in the vault is ten to twelve feet high with ledgers extending up about six feet. Above that are hundreds of metal boxes looking like card file boxes. They are filled with old unknown documents, which the clerks are starting to explore. Divorces are in the Circuit Court, upstairs. We could not explore there because of a major trial going on. However, one of the clerks did go up and get a much appreciated probate record for us.

We spent one afternoon at the museum looking through file drawers of old pictures and making copies and we, also, visited the local mortuary, only to learn that all their old records were destroyed in a fire. Heppner not only suffered the 1903 flood which wiped out most of the town, but they had a major fire in 1917, leveling several blocks.

So, what have we learned in Morrow County? A number of facts and some clues to help us continue looking. We know that we probably won't find any more about our ancestor's deaths and burial plots unless there is something in the Coroner's records upstairs in the Circuit Court. We know that the two years missing from the back issues of the Heppner Gazette are two that we really need. We know from looking at the Oregon State Archives that death certificates were only sent to Vital Statistics sporadically from 1903-1925. However, if you want to plan a research trip to Morrow County, The Oregon State Archives online index is a good place to start. The state Archivist last inventoried Morrow Counties' records in 2008 and you will find a listing, at the Archives Website, of all documents contained in the clerk's vault, the basement vault, the basement records storage room, and the Circuit Court Office.

Heppner lost their main industry, a saw mill, several years ago, but it is still a busy little town. Motorcyclists and other tourists on the Scenic Bypass route come through. It has only the one motel, with rooms decorated in various styles, including a couple with a western look. There are three venues for espresso and a bakery with great sandwiches made from fresh bread and tomatoes from the owner's garden. There are two museums, one with old farming and ranching equipment and one with pioneer history. The latter contains the genealogical research room which just might help you find some of your early people.

Extracts . . .

Masonic Proceedings Collection

Data extracted by Loretta Welsh & Jim Rogers
File proofed by Eileen Chamberlin & Jim Rogers

A Grand Lodge of the Territory of Oregon was organized on the 16th day of August 1851 at the Masonic Hall in Oregon City. The Forum has a set of the books which contain an account of the proceedings of the annual conventions held in Oregon starting in 1852. Our set starts with proceeding year 1851 (their year end was May)and goes through 1998. The Forum has only indexed the 1851-1910 books. Lodges from Idaho and Washington were included in the early books. Each proceedings book has an accounting of the officers and master Masons for each lodge and a list of members that were admitted, demitted, entered apprentices, died, suspended, or rejected. We have indexed the following information contained in the proceedings; a biography, a portrait/phototype, the death of a member since the last convention, and memorial plates. A member's name may have variations within the same book and the variations have been noted.

Surname	Given Name	Death Year NR if no date	Lodge Name & No.	Pg #	Book Year	Memorial (Y/N)	Comments
Aiken	H S	NR	Temple #7	196	1876	N	
Allingham	W L	NR	Lyon #29	217	1876	N	
Angel	John	NR	Bethel #20	48	1860	N	
Armstrong	B C	NR	Olympia #5	38	1858	N	Washington Territory
Arrigoni	S N	NR	Temple #7	114	1877	N	
Avery	J C	NR	Corvallis #14	125	1877	N	
Backenstos	J B	NR	Multnomah #1	36	1858	N	
Baker	John	NR	Halsey #61	200	1878	N	
Baldric	G M	NR	Aurora #59	253	1876	N	
Balten	George	NR	Harmony #12	121	1869	N	
Barclay	Forbes	NR	Multnomah #1	188	1874	N	
Barlow	J L	NR	Multnomah #1	96	1879	N	
Bean	N B	NR	Union #43	234	1875	N	
Bennett	Charles	1855	Salem #4	34	1856	N	Yakima Indian War comments
Bilger	John	NR	Warren #10	118	1877	N	
Bills	Cincinnati	NR	Harmony #12	230	1872	N	
Black	H H	NR	Harmony #12	57	1866	N	
Black	S M	NR	LaGrande #41	231	1875	N	
Bland	Henry	NR	Laurel #13	209	1875	N	
Blanding	M	NR	Eugene City #11	109	1870	N	

Surname	Given Name	Death Year NR if no date	Lodge Name & No.	Pg #	Book Year	Memorial (Y/N)	Comments
Blaszkower	Chas	NR	Idaho #35	66	1866	N	Idaho Territory
Bodman	H A	NR	Harmony #12	267	1873	N	
Bolinger	Adam	NR	Lafayette #3	110	1877	N	
Bolon	A J	1855	Olympia #5	34	1856	N	Yakima Indian War comments
Bolsinger	B	NR	Laurel #13	148	1878	N	
Booth	John P	NR	Wasco #15	126	1877	N	
Bottler	George	NR	Harmony #12	122	1868	N	
Breen	E	NR	Aurora #59	157	1879	N	
Bristow	W W	NR	Eugene #11	206	1875	N	
Brown	J D	NR	Corvallis #14	206	1876	N	
Brown	J S	NR	Brownsville #36	225	1876	N	
Brown	W W	NR	Amity #20	275	1873	N	
Bryant	C C	NR	Harmony #12	198	1874	N	
Burnett	J A	NR	Lone Pine #53	245	1875	N	
Campbell	J D	NR	Champoeg #27	160	1878	N	
Carland (Jr)	D	1863	Laurel #13	74	1865	N	
Carland (Sr)	D H	NR	Laurel #13	74	1865	N	
Carolin	John	NR	Brownsville #36	225	1876	N	
Carothers	A	NR	Corinthian #17	129	1877	N	
Carr	F C	NR	Temple #7	196	1876	N	
Carter	Haneford F	NR	Jennings #9	84	1861	N	
Challman	P	NR	Aurora #59	232	1874	N	
Charman	Fred	NR	Multnomah #1	100	1869	N	
Chase	Thomas	NR	Eugene City #11	114	1867	N	
Chenoweth	John	NR	Oakland #16	272	1873	N	
Chitwood	George	NR	Salem #4	37	1858	N	
Chlemens	George	NR	Chadwick #68	166	1879	N	
Church	S T	NR	Salem #4	143	1871	N	
Clampit	Moses	NR	Willamette #2	48	1862	N	
Clark	Jas	NR	Multnomah #1	196	1875	N	
Clark	John	NR	Amity #20	157	1878	N	
Clark	S	NR	Champoeg #27	116	1870	N	
Cleaver	Wm M	NR	Canyon City #34	120	1870	N	
Clinton	Wm	NR	Willamette #2	109	1867	N	
Cooke	W W	NR	Lone Pine #53	245	1875	N	
Coon	L C	NR	LaGrande #41	137	1869	N	
Couch	John H	NR	Willamette #2	102	1870	N	
Cox	E S	NR	Salem #4	83	1861	N	
Cox	Solomon	NR	Junction City #58	197	1878	N	
Cox	T H	NR	Pacific #50	148	1879	N	
Cox	Thomas H	1879	Grand Lodge of Oregon	73	1879	Y	

Surname	Given Name	Death Year NR if no date	Lodge Name & No.	Pg #	Book Year	Memorial (Y/N)	Comments
Craig	D T	NR	Scio #39	134	1879	N	
Crane	(Dr)	NR	Idaho #35	66	1866	N	Idaho Territory
Crane	Daniel E	NR	Warren #10	226	1872	N	
Croxton	Thos	NR	Belt #18	126	1869	N	
Culbertson	W A	NR	Amity #20	61	1866	N	
Dalton	Edward	NR	Willamette #2	36	1858	N	
Davis	Amos W	NR	Corinthian #17	64	1864	N	
Davis	Thomas	NR	Warren #10	143	1878	N	
Dawson	John	NR	Corinthian #17	204	1874	N	
Day	Epraim	NR	Harmony #12	230	1872	N	
Dement	W C	NR	Multnomah #1	70	1865	N	
Dillard	Stephen M	NR	Eugene City #11	114	1867	N	
Dimmick	Ziba	NR	Oakland #16	117	1879	N	
Disosway	I C	NR	Pendleton #52	150	1879	N	
Doolittle	L W	NR	Corinthian #17	153	1871	N	
Dorey	J C	NR	Harmony #12	198	1874	N	
Duke	B F	NR	Idaho #35	66	1866	N	Idaho Territory
Dunham	John	NR	Salem #4	193	1876	N	
Eberly	Chas	NR	LaGrande #41	174	1878	N	
Ebinger	W A	NR	Harmony #12	73	1865	N	
Edwards	Chas	NR	Temple #7	55	1866	N	
Eglin	John B	NR	Corvallis #14	150	1878	N	
Eppinger	John	NR	Baker #47	158	1877	N	
Farnsworth	A C	NR	Temple #7	193	1874	N	
Fields	Martin	NR	Cottage Grove #51	149	1879	N	
Fleming	John	NR	Multnomah #1	255	1873	N	
Ford	F A	NR	Union #43	177	1878	N	
Fouts	Wm	NR	Multnomah #1	132	1878	N	
Fox	C H	NR	Eugene City #11	147	1871	N	
Fuller	H C	NR	Umatilla #40	286	1873	N	
Gaylord	Chas	NR	Corvallis #14	206	1876	N	
Gladwell	Thos	NR	Temple #7	39	1860	N	
Goldson	H	NR	Corvallis #14	125	1877	N	
Gordon	H	NR	Salem #4	49	1862	N	
Goudy	George B	NR	Olympia #5	38	1858	N	Washington Territory
Greenman	E H	NR	Warren #10	226	1872	N	
Greer	G W	NR	Warren #10	205	1875	N	
Gurney	R M	NR	Laurel #13	148	1878	N	
Haley	W G	NR	Corinthian #17	56	1862	N	
Hall	L C	NR	Blanco #48	295	1873	N	
Hall	Samuel	NR	Warren #10	199	1876	N	

Surname	Given Name	Death Year NR if no date	Lodge Name & No.	Pg #	Book Year	Memo-rial (Y/N)	Comments
Hansfield	H	NR	Corinthian #17	153	1871	N	
Harbin	Edwin V	NR	Thurston #27	59	1862	N	
Hartman	J A	NR	Weston #65	205	1878	N	
Hatfield	V	NR	St Helens #32	131	1869	N	
Helm	George R	NR	Corinthian #17	129	1877	N	
Hembree	Absolom J	1856	Lafayette #3	34	1856	N	Yakima Indian War comments
Hembree	L	NR	Union #43	233	1876	N	
Hill	Daniel	NR	Columbia #42	232	1875	N	
Holbrook	Amory	NR	Multnomah #1	108	1867	N	
Holbrook	Amory	1866	Multnomah #1	104	1867	Y	
Holder	H M	NR	Lyon #29	164	1878	N	
Holland	A	NR	Wasco #15	202	1874	N	
Holmes	Henry	NR	Grand Ronde Valley	194	1878	N	
Holmes	T J	NR	Willamette #2	109	1867	N	
Holmes	Thomas J	1867	Willamette #2	105	1867	Y	
Howell	M	NR	Lebanon #44	125	1870	N	
Hoyt	R	NR	Willamette #2	48	1862	N	
Huber	Noah	NR	Harmony #12	43	1860	N	
Hughey	E N	NR	Belt #18	76	1865	N	
Humason	Orlando	NR	Wasco #15	207	1876	N	
Hunter	J G	NR	St Helens #32	211	1874	N	
Hunter	J T	NR	LaGrande #41	136	1879	N	
Huntington	J W P	NR	Salem #4	115	1869	N	
Jagger	I E	NR	Willamette #2	48	1862	N	
Jeffries	J T	NR	Lyon #29	122	1867	N	
Jeffries	O	NR	Amity #20	76	1865	N	
Jelks	Robert	NR	Western Star #18	56	1862	N	
Johnson	A	NR	Lone Pine #53	227	1874	N	
Johnson	A E	NR	Washington #46	237	1875	N	
Johnson	David	NR	Jefferson #33	142	1877	N	
Johnson	Gustaf A	NR	Belt #18	205	1874	N	
Johnson	Hoval	NR	Harmony #12	208	1875	N	
Jones	Vincent	NR	Warren #10	59	1864	N	
Juker	Jacob	NR	Wasco #15	112	1870	N	
Keeney	Silas	NR	Halsey #61	255	1876	N	
Kellogg	Orrin	NR	Multnomah #1	255	1873	N	
Kelly	Wm	NR	Eugene #11	206	1875	N	
	Isaac D	NR	Corinthian #17	60	1866	N	

Book Reviews...

Megan Smolenyak, *Who Do You Think You Are? The Essential Guide to Tracing Your Family History*, The Penguin Group Inc., New York, New York, 2010, 205 pages.

Audience: This book was written to compliment the television show "Who Do You Think Your are?" and is directed to people desiring to know how to go about researching family history. It is applicable to all levels of genealogical researchers, providing key tools for successful research.

Purpose: The book is a follow up to Megan's work as the chief genealogical consultant to the television series. Many people who watched the series found it to be interesting, but lacking in the overall process of how the family history questions were answered. This book is the avenue for a more in-depth view of the research process.

Author's qualifications: Megan Smolenyak is the chief family historian and spokesperson for Ancestry.com. She works as a consultant and has appeared on the Today show, CNN, NPR, PBS, and the BBC. She is the creator of RootsTelevision.com, a pioneering online channel of free videos. She has written for numerous ancestry and genealogy publications and she is a popular speaker. She describes herself as, "a genealogical adventurer who loves solving mysteries, making unexpected discoveries and pushing the boundaries of conventional genealogy." She is a member of APG, and her specialties are listed as, "Emigration & Immigration ; Genetics ; Heir Searcher."

Organization: The book is well written and easy to read. There are nine chapters, a short introduction, and a short appendix of various research tools. In the middle of the book is a section in which she shares the stories of the seven of America's best-loved celebrities covered in the series. This section of twenty-four pages is not included in the overall page count of the book. There are no footnotes or index, so a highlighter would come in handy while reading the book.

Accuracy: Megan presents a very carefully articulated and researched work, with a focus on detail and presentation.

Content: The nine chapters include:

Preparing for Your Ancestor Hunt – a how to on what to look for in your home and the homes of your relatives.

Webbing It: What's Online? – a thorough review of online resources.

Learning to Love the Census – what can be found in census and the various types of census records that are available.

Vitally Important: Births, Marriages, and Deaths – an overview of vital records and where else the information might be if those records are not available.

Marching Orders: Did Your Ancestors Serve? – provides information on military service records and how those records enhance the research for a family.

Crossing the Pond: Old Country Roots – how to get back to the immigrant home.

The Best of the Rest – a general overview of critical resources useful in research.

Sleuthing in Action – she shares two of her case studies.

Pass It On – the importance of sharing our work with others, so it is not lost.

Conclusion: This is a very impressive book. It is full of firsthand knowledge and experience in how to do genealogical research. Everyone, from the novice researcher to the professional genealogist will benefit from reading this text. It provides crucial information for successful tracing of ones ancestors. The bonuses in the book are the stories of actual experiences in finding the family histories of people we are familiar with, as well as her other case studies.

Susan LeBlanc

Diana G. Bastion and Linda G. Carver, *Our Thew Family Heritage,* Family History Publishers, Bountiful, UT 84010, 2005, volume one, first edition, 1012 pages, plus 32 content pages.

Audience: Descendants of John Thew and Elsie Snedeker.

Purpose: Diana Bastion's purpose was to locate as many descendants of John Thew and Elsie Snedeker as possible. Later, a focus on publication of

a family genealogy developed. She met and compared her research materials with Myrtle M. Gowan. Linda Carver, the daughter of Myrtle Gowan, who had researched the Thew family for several decades, recognized the need to do family history when she met Diana. The intent to locate ancestors was exceedingly successful. They submitted the results to the Ancestral File of the Church of Jesus Christ of Latter Day Saints, evidently in a Personal Ancestral File linked-pedigree format.

Author's Qualifications: Diana Bastion is an experienced researcher, doing family research for over 30 years. She has researched Mayflower and DAR ancestors and published several articles on these ancestors. Linda Carver had been researching with her mother, Myrtle M. Gowan, for many years. She studied family history at BYU and utilized the materials at the Family History Library in Salt Lake City.

Content: There are separate descriptions of fourteen record types used to create the histories in the Contents section. The researchers leaned heavily on several published family histories and genealogies. In the Contents section, there are five pages of names, listing the individuals who assisted in developing the book. The authors "met", all of them in person or through various media. Eleven pages of bibliography are listed in the Contents section in the front of the book. There is a 62-page index at the end of the book created from an indexing system developed by the son of one of the authors. Each generation has vivid detail for all the facts presented. They appear in the chronological order in the places in which they occurred. There are translations of records and copious use of direct copies from land, probate, will, etc., in italics. These are easily recognized from the other text.

Writing Style: The writing is structured around statistical data. There is little interpretation about specific events. Some comments in the text indicate where proof and additional records are needed.

Organization: This is a descendant genealogy. It is organized like traditional histories found in national journals. Each person in a generation is given a number for identification later in the text. They are then picked up and discussed with that generation. This genealogy does not conform to any of the standard practices. It is somewhat like the NGSQ system, but does not use roman numerals in internal generations. It just keeps adding numbers for each new person.

Accuracy: We have to assume a very high degree of accuracy simply because of the huge number of endnotes employed. Generation one starts with 20 endnotes. There are progressively more each generation until the Seventh Generation, which has 3,302 endnotes. The Eighth Generation has only 872 endnotes. There are over 9,000 endnotes for all the chapters.

Conclusion: The use of direct copies from family histories and county histories adds some culture and an impression of the times in describing the specific families. It would have been a good opportunity to incorporate international, national, and regional events from other sources into the wonderful text of this book. However, that was not done.

The overall goal of the authors to discover as many descendants of John Thew and Elsie Snedeker appears to have been accomplished. The ancestry of this couple would have added wonderful dimensions to them. Evidently, the origins of the families in Europe were not able to be determined. A new researcher might do well to unlock the origins of these families if that researcher begins with the extraordinarily large number of endnotes and large bibliography included in this work.

Gerry Lenzen

Karen Boyer, *Wilderness Pioneers of America, Genealogy*, Volume 1, Gateway Press, Inc., Baltimore, Maryland, 2008, 391 pages. Send orders to: Karen Boyer, P.O. Box 382. Park Hills, MO 63601; e-mail: mygodreins2002@yahoo.com.

Audience: This family history collection is specifically about the ancestors of the Boyer family. Anyone with ancestors from areas listed below should consult the index for possible relatives. The intermittent anecdotes of the author and contributors are of general interest as they portray the lives of the early pioneers and their descendants.

Purpose: The purpose of the book is to share the results of a large collection of research by the author and other related researchers about their ancestors.

Author's qualifications: Karen Boyer spent many hours in Arkansas and Missouri obtaining accurate information about the early pioneers as well as some modern day families and descendants. Research was done online and in libraries. Some of the information is the work of other relatives.

Organization: The book is broken into two parts. The forty-nine items listed in the table of contents are further breakdowns of the parts. The format of the book is not very easy to follow. There are a few lineage and pedigree illustrations, but even these are confusing. There is a list of over forty illustrations. The index is a list of people found in the book and is fifty pages long.

Accuracy: It is difficult to determine the accuracy, as there are no conventional footnotes or sources given. A short bibliography, not linked to any particular references made in the text, includes some family histories for future reference.

Content: This is a family history of families in the South Central Missouri Ozark Region of Missouri and Conway County, Arkansas. It includes the genealogy and history of pioneers from Pennsylvania, Virginia, Maryland, North Carolina, Georgia, Mississippi and Missouri. Many of the pioneers immigrated from Germany, the British Isles, Scotland and Ireland. Many family members served the United States in various wars. The concluding story, "Memoirs of a Doughboy, World War I from 1917-1919" by Jesse Lee Boyer, is the most significant contribution by a family member. In twelve short pages, he reveals a telling account of his time spent in the military and the horrific things that he witnessed during the war.

The names of some of the families included in the book are as follows: Allen, Anderson, Ascue, Aubushon, Bacon, Banks, Barton, Bratton, Beyer, Bingham, Boone, Boyer, Bradley, Brown, Cain, Callahan, Campbell, Carnahan, Chambers, Carter, Carr, Cates, Champion, Condray, Cowan, Crites, Dalton, Davis, Diamond, Eaton, Eisenhower, Ellison, Ely, Eudeley, Farris, Fisher, Freeman, Gentles, Gibbson, Gist, Goebel, Gooch, Hampton, Harris, Harned, Hillis, Hood, Ijames, Isaac, Jarrett, Jett, Johnson, Jolly, Kaiser, Kelly, Lawson, Leach, Lester, Lord, Malkemus, Mann, Maxwell, McConnell, McNeece, McFadden, Million, Miller, Mitchell, Montgomery, Moreland, Morris, Moss, Ottinger, Pass, Phillips, Raymer, Reist, Riddling, Riggins, Seacrease, Sheets, Smith, Tripp, Tubbs, Vail, Waller, Ward, Webb, White, Williams, Wood, and Yates.

Conclusion: While this book may be confusing, and lacking documentation, it does provide an extensive overview of the family history. It is a large collection of information about Boyer ancestors. The intermittent anecdotes of the authors are interesting for any reader and often provide a look into the lives of early southern United States settlers and their ancestors.

-Susan LeBlanc

Anne Carter Fleming, *St. Louis Family History Research Guide*, Fleming Publishing, St. Louis, Missouri, 2008, 274 pages. http://www.stlouisancestors.com/

Audience: This book is an important tool for researchers focused specifically on St. Louis, Missouri, both the city and the county of that name. It is also an excellent reference book for information on general genealogical research strategies.

Purpose: The book is a guide for focused research in the localities of St. Louis, Missouri the city and surrounding neighborhoods and the county of St. Louis, Missouri that split off from the city in 1877. The two jurisdictions hold independent records collections.

Author's qualifications: Anne Carter Fleming has researched in the St. Louis area for over twenty-five years. In the process of this research, she has gained an extensive knowledge of the records and repositories of this area. Anne is a Certified Genealogist and Certified Genealogical Lecturer. She has served as president of the St. Louis Genealogical Society and the National Genealogical Society.

Organization: The book flows nicely in sections on History, Communities and Neighborhoods, Research Facilities and Records. The first two are a quick introduction to the area. Research Facilities covers local area repositories. The Records section includes twenty chapters on how to use various types of records. The appendix provides lists of where to find current records and a contact list for a wide range of facilities.

Accuracy: This is a very carefully compiled work, with a focus on detail and presentation. Anne's intent is on sharing the knowledge she has accumulated in her years of research in a very systematic format, and this is supported by the graphics and lists incorporated in the book.

Content: The contents are so varied, that it is best just to highlight a few of them. Under Academia in St. Louis, there are lists for all types of schools, with dates of operation, and addresses. In Atlases, Gazetteers, and Maps there are lists for all three groups. Biographical Sources covers both women and men. Business, Occupation and Society Sources presents several types of occupations and lists of references for all three topics. The Cemeteries chapter has a ten-page list of cemeteries, their code, location and the city they are located in, accompanied with a map. In Death Certificates, Funeral Homes and Coroner Records there is a list of funeral homes, with dates of business and the location of microfilms of the records for each of them. Directories: City, County and Social there is a seven-page list of St. Louis Directories that list date, type, publisher, and locations of books or microfilms. Under Institutions are lists for hospitals, orphanages, homes and prisons. Military Events and Records contains a thorough review of the major military events affecting these localities and available records. In Newspapers in St. Louis there is a six-page list including newspaper name, description, years and archives where they are located. Found in the chapter on religions are lists for every type of denomination imaginable. This book is priceless for the content, which will surely aid researchers in general and especially those with interest in St. Louis, Missouri.

Conclusion: Anne Carter Fleming has written and compiled a resource guide that preserves her vast knowledge of genealogical research. Her how to step-by-step instruction is a ready reference manual. The content is easy to follow and adapt to the work of any genealogist. After reading this work, twelve pages of notes only scratch the surface of the wealth of knowledge shared in this book.

-Susan LeBlanc

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