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SPECIAL FEATURES

- The Chinese in Oregon** ~ by Marcus LeePage 3
GFO Writing Contest Winner: *The Woman Behind the Veil* ~ by Susan SaulPage 5

REGULAR COLUMNS

- For the Record** ~ Connie Lenzen CG
Vital Records: the Records That Provide Correct Information — or Not.....Page 10
- Oregon Snapshots** ~ Alene Reaugh
'Silpester Annoyer,' the Eighth Governor of Oregon.....Page 13
- Written in Stone** ~ Carol Ralston Surrency
Kam Wah Chung: Golden Flower of Prosperity.....Page 16
- Relics** ~ Harvey Steele
*Tiger Whiskey, Opium and Salmon Tins: the Material Culture
of the Sojourners in the Columbia River Canneries*.....Page 20
- Story Teller** ~ Judith Beaman Scott
Grandma's Photos on a Purple Ribbon, by Patricia Robison Turner,
with source notes by Stephen W. TurnerPage 23
- State by State** ~ Judith Beaman Scott
Researching your ancestors in Illinois,
by Kristy Lawrie Gravelin of Oregon and IllinoisPage 26
- Extracts** ~ Eileen Chamberlin
1943-1945 Naturalizations in Multnomah County, Oregon
by Loretta Welsh and Jim Rogers.....Page 27
- Book Reviews** ~ Susan LeBlancPage 38

Letter from the Editor . . .

In this issue, we continue with the theme of exploring our ethnic heritages, with the focus on groups who came early and played a role in the history and development of Oregon. The December *Bulletin* features Chinese immigrants as they participated in Oregon's "wild west" and carved out a place for themselves that continues today.

Explore their history with a feature article by Marcus Lee, and then meet two enterprising individuals in the column "Written in Stone." Learn about early attitudes about Chinese immigrants through the eyes of Oregon's eighth

governor, and life in the Columbia River canneries for the Chinese bachelors. Additionally, enjoy two stories, GFO Writing Contest second place winner, "The Woman Behind the Veil," and "Grandma's Photos on a Purple String."

Finally, add to your genealogy research IQ with articles on Illinois, vital records and immigration extractions.

We hope you enjoy this issue.

— Carol Surrency
lcsurr@aol.com

Letter from the President . . .

Dear Members,

Winter is here! Which means there will be lots of quiet cold days when folks will be visiting a warm library, or working on their family history at home. Plus it is a time for the sharing of family stories at holiday gatherings.

Our new board has worked hard to get a few events off the ground. In August, we hosted an Open House and Surplus Book Sale at the GFO headquarters. We owe a lot of thanks to those folks who volunteered to work the event and host the guests. The second event was the hosting by our group of the genealogy booth at the Oregon State Fair in September. None of the eight team members had worked such a booth, and found it to be an adventure. While passing out brochures and giving free guest passes, we exposed folks to our society and services. In October, we held our annual Fall Seminar with guest speaker, Beverly Rice of Coos Bay, Ore.

Free Ancestry.com access, as provided by our society in our reading room, has brought folks back to our library. Being able to plug into our "Wireless" set-up on personal laptops to access Ancestry (while in the library) has been a bonus for researchers. If you're not computer savvy, please don't let that sway you from coming in and working with one of our desk volunteers.

We are so proud of our website! www.gfo.org has so much to offer the folks at a distance, as well as local members. Please take the time to check it out. Larry Sullivan has worked hard to put features and links on the website that will be useful to your research. There's even a map of our location when you click on the address link at the top of the website and we have a new Insider Extra feature (on the website) for late breaking news.

The Education Committee has planned Monthly Programs as well as the Mini-Class series which will start again in February of 2010. Our volunteer extractionists' great work has brought pre-sale orders for the CD in process, covering the Oregon Marriage Record Index--years — 1940-45.

We hope you are finding plenty of resources at the GFO library, and encourage you to bring friends to check us out. For their convenience, we continue to have a Free Monday plus our Monthly Programs are open to visitors

My best to you in your research,

—Lyleth Winther
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The Chinese in Oregon

By Marcus Lee

Many factors brought the Chinese to the West Coast of America in the mid-1800s, but the major causes were political, social, and natural disasters, including: the decline of the Manchu Dynasty government; China's loss to the British of the first (1840-42) and second (1856-60) Opium Wars; the occupation of China and abuse of her people by foreign powers; the loss of peasant farms to taxation, floods, and droughts, leading to severe famine, starvation, and disease; and subsequent peasant rebellions including the Boxer Rebellion, and the Taiping Rebellion of 1850-64. The rebellions which originated in the southern province of Guangdong, and spread to the north and west, claimed 20,000,000 lives in southern and central China.

As soon as news of the discovery of gold at Sutter's Mill in 1848 reached China, her men began the long, arduous journey to California in the desperate search for a better life for their families back home. The initial, and greatest, wave of Chinese immigration came predominantly from Guangdong (Kwangtung) province in the Pearl River region of southern China, primarily from the Sze Yup — or "Four Districts" — areas of Sunwui, Hoiping, Yanping, and Toisan. My father, his father and mother, and his father's father all came at different times to Portland from the village of Lung Hing, a 15-minute drive southwest of the city of Toisan.

In the mid-1800s, the journey from Hong Kong to San Francisco by steamship took 35-45 days, with Chinese passengers confined to the steerage section, usually reserved for animals and baggage. Due to the inhumane travel conditions many died before they ever reached the United States.

The Chinese immigrants soon grew in numbers as they arrived to work the gold mines of California. Since they were willing to work at jobs that whites, initially, considered too hard or low-paying, and because they were seen as 'different', anti-Chinese sentiment and violence began to escalate throughout the region. This, coupled with dwindling gold yields, forced the Chinese immigrants to seek refuge and promising opportunities further north, beginning in 1851 with the discovery of gold in Southern Oregon's Rogue River region. They followed subsequent discoveries in the southwestern counties of Jackson and Josephine, and Eastern Oregon's Baker and Umatilla counties. Deposits along the John Day and Powder rivers also fostered the growth of the local Chinese population leading to the formation of Chinatowns in Eastern Oregon by 1880, bringing prominence and notoriety to immigrants like partners Lung On and 'Doc' Ing Hay of Kam Wah Chung Company in John Day who served not only the Chinese communities of the region but the white communities as well.

With the decline of the mining industry, the Chi-

nese laborers sought work on the farms and ranches in the area as cooks, laundrymen, cowboys, hog farmers, and sheepherders. Some found opportunity in established Chinatowns as merchants, labor contractors, and shopkeepers. The greatest opportunity for a vast number of Chinese immigrants however was with the development of the railroad industry throughout Oregon. This drew large numbers of Chinese laborers from throughout the state, and especially from Portland, where the railroads sought assistance from Chinese merchants in recruiting workers, thus establishing the contract labor system in Oregon with the local Chinese community.

While some railroads operated with a white-labor only policy and refused to hire Chinese workers, all eventually had Chinese workers on the payroll. Their labor guaranteed the completion of the Oregon and California Railroad line south of Eugene to San Francisco; the Oregon Railway and Navigation Company; the Northern Pacific Railway, Kalama to Tacoma; the Union Pacific and Southern Pacific; and the Oregon Central Railroad, East and West lines.

Portland had a sizeable Chinese workforce to draw upon due in large part to the cancerous spread of anti-Chinese violence growing all along the West coast and throughout the region. The city had become a refuge for those Chinese immigrants forcefully and violently driven out of other cities and towns throughout the Northwest. In the Los Angeles 1871 Chinese Massacre, anti-Chinese mobs there burned Chinatown, robbing its residents and murdering 18-23 Chinese. In Wyoming's 1885 Rock Springs Massacre, white miners — mostly members of the local chapter of the Knights of Labor — attacked and murdered 28 Chinese miners and wounded 15, after which they proceeded to loot and burn 75 Chinese homes. The 1885 Issaquah Riot in Washington left 3 dead and others wounded as Chinese hops pickers were fired upon while asleep in their tents. During the Tacoma Riot of 1885, Mayor Weisbach and the Tacoma Police force entered the Chinatown there and forced all Chinese out of town by train to Portland. Led by Washington Knight of Labor leader, Daniel Cronin, violent mobs forcibly marched Seattle's Chinese residents to the docks and onto ships bound for San Francisco and Portland in the Seattle Riot of 1886.

In 1885-86, Chinese immigrants were forcibly driven out of Oregon City, Albina, East Portland, Mount Tabor and other small towns across Oregon, with many making their way to, and settling in, Portland's Chinatown. Portland itself was set to drive all its Chinese residents out of town in March of 1886 and would have done so if it were not for the efforts of Judge Matthew Deady and Mayor John Gates. Washington's Cronin, along with Burdette Haskell, a leader

of San Francisco's Chinatown riots, came to Portland to carry on their crusade of expelling all Chinese immigrants from the Northwest. Although the racist Cronin and Haskell were successful in further inciting the anti-Chinese sentiment of the Portland communities, the powerful and reasoned voices of Deady and Gates won out. Despite the failure of Cronin and Haskell in Portland, the banner to eliminate the presence of the Chinese people was vigorously carried on by Oregon's Governor Sylvester Pennoyer, whose strongly anti-Chinese venom colored his political career.

Despite the onslaught of racist Chinese Exclusion laws, discrimination, and persecution, Oregon's Chinese fought on, finding additional work as house servants, brick makers, and cigar makers; they built canals, roadways, and cleared land; still others toiled in Oregon mills in the late 1860s, producing wool, paper, and iron.

Oregon Iron Company of Oregon City and later Oswego Iron works employed the Chinese in their mines and foundries. North of Oregon City on the Clackamas River, Clackamas Paper Manufacturing Company counted the Chinese among its workforce. Chinese laborers were already well-established in California's textile mills when, in 1868, Oregon City Woolen Manufacturing Company followed suit and began employing local Chinese workers.

Beginning in the 1860s many Chinese in Oregon labored on the digging of canals used for mining and irrigation, contributing to the construction of the Santiam Canal, the Oregon City Canal, Eastern Oregon's Burnt River Ditch, and China Ditch in Douglas County in North Myrtle Creek, near Myrtle Creek, just north of the Oregon-California border.

The Pacific Northwest is also well-known for its productive salmon canneries. Astoria was a convenient port of entry for the Chinese immigrants coming from China and San Francisco; many would stay and work in the canneries there while others continued inland to the cities of Portland and Oregon City. As work for the Chinese on the railroads dwindled in the 1880s, they found employment in the canneries from the early 1870s into the 20th century. Astoria had a sizeable Chinese community at that time, but the 1882 Chinese Exclusion act and its plethora of associated racially-discriminating laws, along with dwindling salmon populations and the extensive 1922 fire which consumed many of Astoria's businesses and Chinese residences, rapidly devastated the local Chinese population.

Chinese workers were also used in the construction and improvement of roadways and city streets. Portland in the 1870s began using Chinese labor in the improvement, expansion, and cleaning of its streets, including the construction of new streets on its west side, as well as in the laying of sewer lines. The late 1800s also saw the widespread use of Chinese workers by the brick manufacturing industry in the brickyards of towns like Albina and East Portland.

Another important and sizeable contribution to the future of Oregon made by the Chinese immigrant during the 1870s was in the area of agriculture. They cleared much of the land in the Willamette Valley of rocks and trees in preparation for crops of wheat, and introduced the grapefruit and the Bing cherry. In the 1870s, some of Portland's Chinese community developed an area of land now occupied by the Multnomah Athletic Club and PGE Park Stadium. Tanner Creek and its adjoining gulch provided fertile grounds for the immigrants to cultivate, giving rise to a collection of wooden shanties and vegetable fields known locally as the Chinese Vegetable Gardens. Not only would these Chinese residents transport and sell their produce to their countrymen in the Chinatown area along the waterfront, but to the local white community and businesses who also benefited from the garden's year-round burgeoning yield. However, the encroachment of the Multnomah Athletic Club coupled with Portland's discriminatory taxes and laws aimed at the Chinese produce peddlers soon led to the demise of the gardens and the simple homes of its residents by the early 1900s.

Facing overwhelming odds against their survival in this country, the Chinese of Oregon struggled forward and continued to make numerous and beneficial contributions to our state and country that have significantly added to the richness and diversity of Oregon's history and our lives.

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Marcus Lee is an active member of the GFO who is researching his Chinese ancestry.

Second Place Winner 2009 GFO Writing Contest

The Woman Behind the Veil

By Susan Saul

Sister Stanislaus (Christina) Saul did not leave any personal records of her achievements and thoughts. Her personality has been lost to time. The major nineteenth century social movement to which she contributed has gone largely unrecognized by historians.

Like other women of the Victorian era, Catholic nuns were trained to be passive, self-effacing, and self-sacrificing. Women religious were trained to embrace humility by subsuming the self within the larger community. This meant avoiding the appearance of standing out in any way. Special talents were to be hidden to avoid pride or any temptation to receive individual recognition for achievement. Consequently, nuns were prevented from taking ownership of their talents, work, and major contributions to society and they became historically invisible.¹

Not only were Sister Stanislaus' life and work invisible to the world in general, she also became unknown to later generations of her family. I just recently was able to link two surviving artifacts to her and uncover her remarkable story as a pioneering founder of schools and social institutions in the nineteenth century. She also was among America's first feminists, battling for the rights and opinions of women in a workplace where priests and bishops regarded sisters as their subjects.²

The two artifacts we have of Sister Stanislaus' life are a book and a photograph she gave to her brother, who was my great-grandfather. From them, we can attempt to infer something of the character of a woman whose life was a true American adventure story.

Christina Saul becomes Sister Stanislaus

Christina Elizabetha Saul³ was born June 7, 1833, in Bickenriede, Prussia.⁴ She was the second child born to Bartholomew Joseph Saul and Maria Christina Pfeil.⁵

At the age of 6, Christina immigrated to America in 1839 with her parents, her maternal grandmother, two brothers and a sister.⁶ They settled near Hecker in St. Clair County, Illinois and were enumerated in the 1840 federal census.⁷ The Saul family joined the St. Augustine of Canterbury Catholic Church at Hecker. Christina probably attended the St. Augustine of Canterbury Parish School, which was started in 1838.⁸

On Feb. 2, 1850, at the age of 16, Christina entered the congregation of the Sisters of St. Joseph of Carondelet (CSJS) in Carondelet, Missouri,⁹ a small town outside St. Louis.

The Sisters of St. Joseph originated in France in the seventeenth century. In 1836, Bishop Joseph Rosati of St. Louis requested sisters from the order to teach the deaf. Six sisters

were chosen to travel from Lyons, France to St. Louis. This small foundation became the cradle of the American congregation. With increasing membership during the 1850s, the CSJS moved into other parts of the country, opening academies, parish schools, hospitals and orphanages. Besides Missouri, province houses were established in New York, Minnesota and California and the CSJS became one of the largest American religious orders.¹⁰

Family life, spiritual experiences, and the desire for social autonomy and educational opportunities provided motivations for many young women to pursue a life at odds with more traditional societal expectations.¹¹ A religious vocation allowed creative, ambitious, and bright women from rural and immigrant backgrounds to obtain education and opportunities that their families could not otherwise provide.¹² All of these may have been motivations for Christina.

On Aug., 23, 1850, Christina (Sister Stanislaus) Saul was enumerated in the federal census as Stantation Paul, age 18, Sister, born Germany.¹³ (The census taker must have had difficulty understanding the French accent of Mother Superior Celestine Pommerel.) The next day Sister Stanislaus received her habit and began her novitiate, a probation period before taking vows.¹⁴ Two years later, on Aug. 24, 1852, she professed vows.¹⁵

For Sister Stanislaus, having a vocation or a calling to religious life meant leaving her family, renouncing her former life, and embracing a new life of religious identity and consciousness. Taking a new name was a public manifestation of her new identity. As nuns, women had the prerogative to identify with male gender; many nuns' religious names came from male saints.¹⁶

Patron Saint reveals her spiritual ideal

The book we have inherited from Sister Stanislaus is a biography of the saint whose name she had taken and who must have represented the religious ideals that gave purpose to her life. She would have emulated his life, welcoming the most severe deprivations to demonstrate her ardent faith. The harder the mission was, the more pleasing to God.

The gold embossed cover and spine on the brown fabric binding of the book identify it as "The Life of St. Stanislaus Kostka."¹⁷ It is a biography of the sixteenth century saint (1550-1568) written in the melodramatic style common to the nineteenth century. It emphasizes his devotion to the Virgin Mary and his constant cheerfulness, religious fervor and angelic piety. Stanislaus Kostka, canonized December 13, 1726, remains one of the popular saints of Poland and many religious institutions have chosen him as the protector

of their novitiates.¹⁸

St. Stanislaus, also, is a role model of determination, courage, ambition and what we would call today “smarts.” Second son of a Polish noble, Stanislaus and his older brother were sent to Vienna to attend the Jesuit college there. Stanislaus wanted to join the Jesuits, but he knew his family would not approve. He ran away at the age of 17 to answer a higher spiritual calling, traveling alone on foot from Vienna to Rome to join the Jesuits at their headquarters. His 500-mile trip was made without equipment, guide or any other resources except the uncertain charity he found on the road. Stanislaus dressed as a beggar to avoid the attention of robbers and to elude pursuit by his brother. He succeeded and entered the Jesuit novitiate in late 1567.

The book is evidence that Sister Stanislaus did not forget her family. It is inscribed to her youngest brother, my great-grandfather, and it was a gift to him on the feast day of St. Anthony of Padua, for whom he was named.

The inscription reads: *Presented to My dear Brother Anthony Jos, Stanis, Saul, on his feast day June 13th By His Affectionate Sister Stanislaus Saul A.D. 1875*

My great grandfather, Anthony Joseph Stanislaus Saul, was 17 years younger than his eldest sister and he was born after she had left home to pursue her vocation. She must have remained in contact with her family by letter and perhaps occasional visits although no such evidence has survived. My great grandfather would have been 24 years old when he received the book.

Sister Stanislaus' parents obviously cherished their daughter and supported her choice of vocation, naming their final child after her patron saint. Her mother left a bequest in her will for her eldest daughter, “to Christina Saul Fifty Dollars,” when she died on Sept. 15, 1874.¹⁹

In return, the book was valued by my great grandfather. Several unknown family members used the blank end pages at the back of the book like a Bible, recording births, deaths and marriages within my great grandfather's family. Some of the handwriting is in German, translated into English in another hand on a subsequent page. The family records include the death of Sister Stanislaus.

Christina's life as Sister Stanislaus

Sister Stanislaus played a major role in the expansion of the Sisters of St. Joseph into frontier communities in both the West and the East. She was an example of the new American novices the CSJS recruited to expand their community in the United States. By 1850, when Sister Stanislaus joined, the community had 44 members, 36 percent Amer-

ican-born, and the remainder of European origin, primarily German and Irish.²⁰ In 1850, fewer than 2,000 sisters of all religious orders lived in the United States.²¹

Nineteenth-century postulants (candidates for admission to a religious order) retained their secular clothing and were expected to dress ‘modestly.’ At the completion of the six-month postulancy, the candidate received the habit, except the crucifix, and her new religious name in a special ceremony of reception into the community. The next stage of formation, the novitiate, was a highly structured experience that assimilated the novice into the community, educated her spiritually, psychologically and academically, and provided a two-year trial period before she took her vows. The rigorous, demanding life of a nun was not for the physically or emotionally fragile.²²

American sisters were some of the best educated women of their time.²³ They formed the backbone of nursing and teaching professions throughout the nineteenth century.²⁴ They also encountered many obstacles in the hostile anti-Catholic environment of early nineteenth century America. Until after the Civil War, Catholic sisters traveled in secular clothing to avoid harassment that included death threats and bodily assaults.²⁵ They worked in rugged, often primitive conditions in isolated frontier towns like St. Paul and Kansas City,²⁶ as well as in long established parishes in the East. American sisters received salaries that rarely met their basic living expenses²⁷ and their survival depended on their ability to acquire donations.

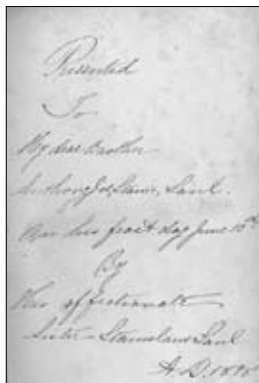
Although American sisters were almost universally focused on service over prayer, they still were expected to participate in a strict schedule of religious activities, many dating from the monastic orders of the Middle Ages.²⁸

Embarking on a pioneering career

Even before professing vows, Sister Stanislaus began a series of missions that would characterize her life. Sisters were frequently moved from one assignment to another, and they encountered many diverse travel, work, and learning experiences in a variety of situations. The assignments were usually based on need, and it was not unusual for a sister to have served in nine or ten different locations, working in two or three different roles (education, health care, social services) during her career.²⁹ Sister Stanislaus' assignments are documented in the archives of the CSJS.

Beginning July 2, 1851, Sister Stanislaus helped open the German St. Vincent Orphan Asylum in St. Louis, Missouri, as a teacher and caregiver for the orphans.³⁰ She was one of five sisters assigned to the German-language institution for children orphaned by a cholera epidemic. Within two months, the home harbored 30 children, both boys and girls.³¹

At the age of 23, in 1856, now Mother Superior (a woman in charge of a female religious community), Sister Stanislaus headed a pioneer band of five sisters who founded a school at Holy Trinity Parish in Weston, Missouri.³² Situ-



Gift book inscription.

ated on high bluffs above the Missouri River north of Kansas City, Weston was at that time the farthest west town in the United States. A bustling frontier town, it was the last place wagon trains could stock up before they crossed the Missouri River and entered wilderness.³³

Sister Stanislaus served as teacher as well as Mother Superior.³⁴ Average attendance was 40 pupils and tuition was one dollar.³⁵ The tuition earned from their schools was one of the most important sources of income for the CSJS. The parochial school curriculum closely paralleled public schools: in addition to religion, reading, arithmetic, grammar, history, geography, nature study, and writing formed the core of the elementary curriculum.³⁶

Sister Stanislaus was only 23 years old and she was pioneering a new gender role. At a time when women did not work outside the home, she was creating and administering institutions, personnel and financial resources. American sisters received little financial support from the hierarchical Church so they raised their own funds from their labor and by donations from laypeople. Living frugally themselves, they were able to acquire property and build convents, schools, hospitals and orphanages.³⁷

Sisters were big risk-takers, often taking out big mortgages to build their institutions, gambling that “God will provide.”³⁸ The sisters succeeded because their projects built bridges into the community. Businessmen supported them because they felt the sisters brought stability and a civilizing influence to frontier communities.

The sisters, often, were also troubled by uneasy relationships with the male clergy. Unequal compensation, the expectation that sisters would do the domestic work for priests and disagreement about control of projects undertaken by sisters were sources of strife. The sisters’ autonomy depended on the capabilities of their Mother Superior.³⁹

Sister Stanislaus must have excelled in her career. From 1856 on, she was Mother Superior at every assignment. In 1858, she was appointed to lead a pioneer group of six sisters from St. Louis to St. Mary of the Assumption Parish in Oswego, New York, to establish a parochial school.⁴⁰ Oswego was another “frontier” town, located on Lake Ontario in north-central New York. The Oswego branch of the Erie Canal opened in 1829 and, from the 1830s to the 1870s, Oswego boomed as a shipping center.⁴¹

On June 23, 1860, Sister Stanislaus was enumerated in the federal census in Oswego, Oswego County, New York.⁴² Contributing to the sisters’ historical invisibility, the census enumerator gave all the sisters the surname of the parish priest next door. This small band of sisters was the foundation that grew to become the current Albany Province of the CSJS.

In April 1862, Sister Stanislaus transferred to St. Paul, Minnesota, to take over governance of the St. Paul Province following the death of Mother Seraphine Coughlin.⁴³ She also taught at St. Joseph Academy in St. Paul.⁴⁴ When Sis-

ter Stanislaus arrived, the academy had 40 day pupils and 15 boarders, including two daughters of a Sioux chief, Hole-in-the-Day, who were causing much anxiety to the staff and other pupils because of a Sioux uprising then underway.⁴⁵

Sister Stanislaus’ assignments between 1865 and 1870 were not recorded in the CSJS archives. By the middle of June 1870, she was back in St. Louis, serving as Superior of the St. Bridget Half-Orphan Asylum, where she was enumerated in the federal census.⁴⁶ “Half-Orphan” was a term used to designate a child who had one living parent who, because of poverty or illness, could not care for the child. The CSJS orphanages served as a backup child care facility for parents who needed temporary assistance.⁴⁷ St. Bridget’s was established in 1859 to take the girls formerly at St. Vincent’s.

Sister Stanislaus’ photograph

In 1873, Sister Stanislaus was sent on another pioneering assignment, this time to St. Michael’s Church in Stillwater, Minnesota, where she founded a parish school.⁴⁸ The opening of St. Michael’s attested to the growth and success of the St. Paul Province of the CSJS.⁴⁹



Sister Mary Stanislaus

While she was at St. Michael’s, Sister Stanislaus had her photograph⁵⁰ taken by James Sinclair, a Stillwater, Minnesota photographer between about 1870 and 1882.⁵¹

The small size made carte de visite photographs relatively inexpensive and they could be sent through the mail without the need for a bulky case or fragile glass cover.⁵² Since multiple prints could be made of these kinds of photographs, perhaps she sent copies to each of her family members. In any case, the photograph has survived in the care of Anthony Saul’s descendants. It was also while she was at Stillwater that Sister Stanislaus presented the biography of St. Stanislaus Kostka to her youngest brother.

Sister Stanislaus was about 42 years old when this photograph was taken. She is wearing the habit of the CSJS, which was based on the clothing worn by widows in LePuy, France at the time the congregation was founded in 1650.⁵³ (“Habit” refers to the ensemble of clothing and accessories that make up religious dress.) Their founder wanted them to be able to walk out into the streets without suspicion and blend with those they served. Fashions changed over 200 years but the habit did not.

Sister Stanislaus’ habit includes a simple black dress, probably wool serge, with a full skirt and sleeves; a soft

black veil, which is the long cloth worn on top of the head and extending down the back; a white coronet, which is a close-fitting cloth cap that covers her hair and attaches the veil; a white guimpe, which is a starched collar that covers the neck and chest; and a cincture, which is the belt worn around the waist and to which is attached a large rosary. She also wears the crucifix around her neck, which she received when she professed vows, suspended under the guimpe.

For Sister Stanislaus, each article of clothing would have had a rich, symbolic meaning. As she dressed, she would have meditated on the metaphorical messages of her clothing.⁵⁴ The habit was part of her personal identity and sanctified life, an outward sign of her transformed inner person and distinct detachment from earthly things. Her habit also was a symbol of group conformity, masking the individual while distinctly identifying her as a member of the CSJS congregation.

The sister's habit is one of the most widely recognized of all religious symbols. From this clothing, we immediately recognize a woman who has decided to commit her life fully to God and to service within a religious community. Meanwhile, her unlined face and posture emanate serenity and confidence. She appears to be a woman used to leadership, authority and autonomy.

Following the Civil War, where 20 percent of the nurses for both sides were Catholic sisters and soldiers witnessed their bravery and dedication,⁵⁵ they won the respect of average Americans and were, from then on, able to wear the habit in public. By the time Sister Stanislaus had this photograph taken, she was able to wear her habit without fear of harassment, now receiving respect and courtesy everywhere.

Later missions continue pioneering work

Starting in 1876, Sister Stanislaus served brief missions at St. Mary's in St. Paul, Minnesota, and in 1877, at Immaculate Conception Academy in Brussels, Illinois. In 1878, Sister Stanislaus led the group of sisters who founded St. Mary's Orphan Home in Binghamton, New York.⁵⁶ She was enumerated there in the 1880 federal census.⁵⁷

In 1884, Sister Stanislaus once again was assigned to lead an "advance team" to a new mission. She did not know it would be her final assignment: St. Thomas the Apostle Parish in Newton, Illinois, where she opened the parish school in May with an enrollment of 70 pupils.⁵⁸ The school she founded is still in operation today.

Sister Stanislaus Saul died at the St. Thomas Convent on Jan. 11, 1887, of typhoid fever, a bacterial infection spread by contaminated food or water. It is characterized by severe headache, fever, malaise and abdominal pain. As the disease progresses, the fever becomes higher and diarrhea, weakness, acute fatigue and delirium ensue. The course of the disease lasts three weeks to a month. Death may come from intestinal perforation and peritonitis;⁵⁹ about 30 percent of typhoid fever patients in the nineteenth century died.⁶⁰

Sister Stanislaus was buried in Mount Calvary Cemetery in Newton, Illinois.⁶¹ By the end of her life, she had created, financed and administered at least ten schools and orphanages in four states. She also administered the St. Paul Province of CSJS for one term, overseeing the sisters and their institutions in the upper Midwest.

She had the opportunity for lifelong meaningful work and lived out her spiritual ideals within an all-female community. Her education, travels and work experiences far exceeded anything available to her biological sisters. She experienced risk taking, entrepreneurship, travel, adventure, poverty, suffering, and loss while using her management capabilities to respond to the social problems of nineteenth-century America.

Sister Stanislaus' legacy

Sister Stanislaus is one of many nineteenth century religious women whose stories have been obscured or ignored. Her contributions to the expansion of American Catholic culture and identity and its subsequent influence on American society have gone unrecognized outside the CSJS archives for more than 100 years. She was forgotten by later generations of her family, leaving only a photograph and a book to provide glimpses into her heart and soul.

During Sister Stanislaus' life, Catholic schools emerged in the United States to serve the needs of a growing Catholic immigrant population. They were one of the great American successes, providing immigrants with both quality education and a successful introduction to American society. They were a vehicle for preserving the faith and defending against the anti-Catholic sentiment aimed at immigrants. Parochial schools played a key role in the upward social, economic and political mobility of the newcomers.⁶²

Undoubtedly, Sister Stanislaus was a role model who attracted other young women to choose a religious vocation, contributing to the rapid growth of the CSJS. By 1881, there were more than 10,000 Catholic sisters of all religious orders in the United States.⁶³ Unlike modern popular stereotypes of the naïve, unworldly and incompetent nun or the tyrannical school sister, Sister Stanislaus represents the real nineteenth century religious women who built extensive networks of schools and hospitals and who ministered tirelessly to the spiritual and social needs of millions, even in the face of extreme hardship, as models of the Christian ideal.

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For the Record

Vital Records: the records that provide correct information — or not

By Connie Lenzen CG

This article is the second in the series of “commonly used sources.” A vital record is a record of birth, death, or marriage kept by the state, county, or town in which the event occurred. Most states did not establish vital records offices and maintain centralized files of those vital records until the twentieth century. In Oregon, vital records have been recorded since 1903.

A vital record is an excellent information source because it was made when the event occurred and by someone with personal knowledge of the facts. At least, that the way it’s supposed to be.

What do you find in a vital record?

A **birth certificate** usually provides the following information about the child: name, sex, birth date, and birth place.

A birth certificate is also a source of information about the child’s parents. It may give the father’s name, age or birth date, birth place, occupation, and residence; the mother’s maiden name, age or birth date, birth place, occupation, and residence; the number of children born to the mother, and the number living at the time of the birth being recorded.

The attending physician or midwife provides the information about the birth. A parent usually provides the other information.

A **death certificate** may provide some or all of the following information about the decedent: name, date of death, place of death, age at death, cause of death, birth date, birth place, occupation, place of residence, marital status, name of surviving spouse, name of attending physician, date and place of burial, and name of the funeral director.

A death certificate often names the parents of the decedent and their birth places.

A physician usually provides information about the date, place, and cause of death. Other information about the individual and his or her family comes from an informant. Usually, this is a family member, and the informant’s name is usually given.

Modern **marriage records** typically consist of a marriage license and a marriage certificate. In some jurisdictions, a medical certificate is required to secure a license, but privacy laws have closed access to those forms.

A *marriage license* is an authorization to marry and is issued by a town, city, or county clerk or registrar. It usually includes the name of the bride and groom, age and/or birth date, birthplace, place of residence, the date and place the license was issued, and the issuing authority’s name and

official title.

Information about the parents of the bride and groom should include both fathers’ full names and birth places (state or country), and both mothers’ full birth surnames and birth places.

A *marriage certificate* provides information about the marriage ceremony. It will likely include the names of the bride and groom; the marriage date; the marriage place; the name, title, and signature of the officiant; and the signatures of attending witnesses.

After the marriage ceremony is conducted, the certificate is returned to the appropriate department at the town or county level for recording and filing. Ultimately, the record is filed with a state’s bureau of vital statistics by the local registrar.

It is possible for the marriage license and the marriage return to appear on a single sheet of paper, perhaps on both the front and back of a sheet. Quite often, the marriage certificate is what you receive when you order a marriage record. Always request both the license and the certificate in order to get every piece of information.

Form of the information

Vital records usually contain information provided by someone who participated in an event. We call this category of information *primary information*. In other words, the informant had first-hand knowledge of the event.

Vital records can also contain second-hand information. Information about a birth, death, or marriage is considered *secondary information* when the record was made long after the event occurred, was made by someone who did not have personal knowledge of the facts, or when it is a transcription of the original record.

A vital record may contain both primary information and secondary information. For example, a death certificate contains primary information for the death date and place. If the informant had no personal knowledge of the descendant’s birth date and place, they would be providing secondary information.

The key to analyzing the information on a vital record is to consider the source – the person who provided the information. Ask yourself if the informant was in possession of the facts or had any reason to lie. Yes, ancestors have been known to “fudge” their age by a year or so or to “forget” something. Ask yourself if the informant had a good memory. An informant’s memory or knowledge is extremely important, and it’s often faulty in moments of stress.

I remember the birth of my first child. A nurse came into my room and asked questions that she said would be used for the birth certificate. She asked my name, the name of the father (Gerry), our birth places, how many children I had borne, and the name of this child (Daniel). I wasn't asked to give proof of any of this; it was just my word. Now, this leads to some pretty wild thoughts. If the birth mother was in a daze, could any of that information be wrong? What if the birth mother wanted to conceal the name of the birth father? The nurse must have gathered the rest of the information about Dan's birth from either the doctor or from hospital records because it all appears on the official birth certificate. Fortunately, it is correct.

I recall the day that Gerry and his family gathered in the funeral director's office to plan Grandma Taylor's funeral. The funeral director asked when and where Grandma was born, who were her parents, and where were they born. Gerry wasn't present when Grandma was born, so he gave secondary information. You would assume a genealogist would have researched those facts and would be giving fairly accurate information. The funeral director obtained the information about Grandma's death from the doctor who signed that portion of the death certificate. Guess what! When the certificate was issued by Oregon Vital Records, there were mistakes on it. How did that happen? We really don't know, but we do know that it's easy for incorrect information to appear on a vital record. Someday, Gerry may decide to contact the vital records office and request changes be made to the record.

How do you locate vital records?

To find a vital record for an ancestor, you must know the individual's name at the time of the event, the state in which the event occurred, and the exact or approximate date of the event. Of course, if you knew that, you might not be looking for a vital record.

Online indexes. The first step is to locate an index to vital records. Joe Beine maintains two nice websites with links to vital records indexes; "Birth, Marriage, & Divorce Records Indexes" and "Online Searchable Death Indexes for the USA." To find these sites, do a Google search for "weemonster". (Beine named his website after his dog Monster.) The indexes on his website are not all free, but there's no such thing as a free lunch. Someone has to pay for it.

Statewide indexes in microfilm. Some state vital records offices have indexes to their records that are available to the public. At least seventeen states have indexes to twentieth-century death records on microfilm or microfiche. Most of those indexes are available at the Family History Library and can be borrowed at a Family History Center. Use the "Place Search" option in the *Family History Library Catalog* < http://www.familysearch.org/eng/Library/FHLC/frameset_fhlc.asp > and type the name of the state. Then look at the "Vital records- Indexes" category.

A caution about indexes. I love indexes, and I thank

indexers everywhere because they provide an entry point for access to original records. However, unless the indexing system includes a fact-checking and editing component, there are going to be errors, and some of those can be major. Never use an index as your only source. Find that original source!

Where are vital records located?

Vital records are recorded in a government office, and that's where you will find them. We are fortunate that some have been microfilmed and are available through the Family History Library and some have been digitized and placed on the Internet. Use Beine's two websites and the Family History Library catalog to see if the vital records you want have been digitized or microfilmed.

Even with the Internet and Family History Library resources, most of the records that we need are not readily available – they are in a government office. The Center for Disease Control (CDC) maintains a directory of state agencies, charged with recording vital records, the earliest dates of records in that office, and the cost of copies. Go to < <http://www.cdc.gov/nchs/w2w.htm> > to find "Where to Write for Vital Records."

As an example of how to use the CDC website, I'm going to renew my Oregon driver's license. The surname that I go by now is not the surname on my birth certificate, and the new Oregon DMV rules states that I need "an official government issued marriage certificate/license (signed by a government official and including a filed date, stamp, seal or other notation showing that the document has been filed with a government agency)." The marriage certificate that I received at the church is not going to work, and I'm going to need something from a government office.

The "Oregon" link on the "Where to Write" webpage goes to a summary page for Oregon vital records. The cost of an Oregon marriage record is \$20.00, and the address of the Oregon Vital Records office is given. There's a link to the Oregon Health Services website that goes to a State of Oregon webpage. The words, "How to Order Certificates" are easy to find, and the link goes to another webpage, the Center for Health Statistics (CHS) – Ordering Vital Records" page. There's a link for ordering on the web, ordering by mail, ordering by telephone, or ordering in person.

A service fee is attached to the ordering on the web or by telephone options. This is a fairly typical situation, but fortunately, the marriage record order form can be downloaded from the website and then mailed. Given that prices are going up on everything, I'll send off for my marriage certificate right now.

Who has access to vital records?

In some states, vital records are closed for specified periods. Birth records may be closed for seventy-five or a hundred years and death records for fifty years. More recent marriage records may also be closed. These limitations are imposed to protect the privacy of living persons and to pre-

vent illegal use of the records.

Even in states where records are closed, regulations may permit you to obtain records for deceased members of your immediate family.

In states where duplicate records are filed at the local level, those records may be more accessible to the public than the records held by the state agency.

What happens when you have conflicting information?

Information in vital records is not always correct, and we typically learn this when we find two birthdates for a person. It is not possible for a person to be born twice; therefore, something is not correct. Several genealogy programs allow alternate dates, but I've never been comfortable writing, "Joe Smith was born on 1 February 1889 or 5 March 1890 or about 1891 or maybe 1894." Let's give our ancestors a break and figure out when they were born.

As an example, I have three birth dates for my Grandpa Miller; 22 May 1887, 7 July 1887, and 14 July 1887.

Grandpa didn't have a birth certificate. Births were recorded in his county of birth, but he never needed a proof of birth. His family celebrated his birthday on 9 July; he gave 9 July 1887 as his birth date on his World War I draft registration and on his Social Security application. Maybe people were more relaxed about birthdates back then.

Grandpa enlisted in the U.S. Army in June 1905, one month before his 18th birthday. He gave 22 May 1887 as his birthday when he enlisted, and this date would have made him of legal age to enlist. He was living in his father's household with a step-mother, a step-sister, and two step-brothers. I've never heard how he got along with these "steps," but I do know that he put half a continent between himself and the steps as soon as he was able. It doesn't take a lot of analysis to understand that his May birthday was made up to provide a way out.

In 1952, Grandpa wrote to the county where he was born and requested a copy of his birth record. They sent him a "Certified Copy of Record of Birth," and he learned that the 9 July birthday that the family had been celebrating for 65 years was wrong. He was really born on 14 July 1887. The following year, the family celebrated his birthday on the 14th. After all, the official record couldn't be wrong — or could it?

Without going into all the boring details, I believe he was born on 9 July 1887. The information on the birth record that the county sent him was taken from a birth register. A birth register is a book created by an official who reads scraps of paper and neatly transcribes the information into the register. There are many opportunities for errors to creep in when a person is looking at handwriting that may be messy.

The county birth register was microfilmed and is available through the Family History Library. Grandpa's entry shows the court clerk entered the information for his birth on 30 June 1888. Is a register that was created almost a year

after an event accurate? We really can't tell, but it should make us wonder.

In Grandpa's case, another birth register was created from the county birth register and sent to the state. The state birth register was digitized and is on the FamilySearch pilot website. It also shows his birth date as 14 July 1887.

One would think that the official record should be correct, but Grandpa celebrated his birthday on 9 July. When he filled out his World War I draft registration card, he put 9 July 1887 as his birth date. Someone who was probably a participant in Grandpa's birth told him when he was born. What I believe went wrong is that the scrap of paper that was used for the birth register was written by a person who added an upswing to the "y" in July. That upswing looked like the number "1," and the number "9" is easy to mistake as a "4." Until someone can come up with a better theory, I'm using 9 July 1887 as his birth date.

For further information on where to find vital records, go to the "U.S. Vital Records by State" on Cyndi's List of Genealogy Sites on the Internet < <http://www.CyndisList.com/births.htm#States> >.

Comments and suggestions should be sent to the Column Editor, Connie Lenzen: clenzen@dialogoregon.net.

Chinese Proverbs

An old horse knows the way.

If you do not climb the mountain
you will not see the plain.

If the horse dies, then you have to walk.

Distance tests the endurance of a horse;
time reveals a man's character.

It does not matter if the cat is black
or white so long as it catches rats.

Better to be a rooster's beak than
a bull's rump.

When weeding, destroy the roots.

The sparrow may be small but it
has all the vital organs.

One foot cannot stand on two boats.

Trees may prefer calm, but the wind
will not subside

Oregon Snapshots

‘Silpester Annoyer,’ the eighth governor of Oregon

By Alene Reaugh

Sylvester Pennoyer, the eighth governor of Oregon, served two terms from 1886 to 1894. He was well known in Congress by the nickname the “Pennoyer Annoyer,”¹ and Judge Matthew Deady coined the nickname “Silpester Annoyer.”² He is also known in legal circles by the landmark Supreme Court decision *Pennoyer vs. Neff* concerning personal jurisdiction. This case is still taught to all first-year law students.

My mother’s maiden name was Pennoyer and when I started my genealogy I was surprised to find a lot of information about the Pennoyer line. My grandfather Melvin Pennoyer told my grandmother he had an uncle who was governor of Oregon. When I was able to make the connection I found that Melvin’s great-grandfather George was the brother of Sylvester’s grandfather. I wanted to know more and I began my research to find what I could about Sylvester. And what I found was a plethora of information.

Sylvester graduated, after just one year, from Harvard Law School in 1854 at the age of 24. In 1855 he came to Oregon in response to an ad to teach school in Portland. He worked in the lumber trade from 1862 to 1868, which, together with real estate investments, enabled him to amass a large fortune. He then became the Editor of the *Oregon Herald* which he purchased in 1869.

He had found his niche as a newspaper editor and became well-known writing about political issues. “As a political writer his main characteristic was precision of style and force of expression, always hitting the nail square on the head but by the infusion of warm humor and the entire absence of any malice, he avoided arousing of animosity.”³ He did not seek a political career and refused to attend political conventions, but stated that were he nominated, he would accept.

In the mid-19th century, there was a great migration of Chinese to the United States due to a failing economy and poverty in China. This coincided with the California Gold Rush and the building of the railroads. The Chinese became an exploited work force willing to work for lower wages in the mines and on the railroad than their American counterparts. The Chinese were not the only ones flocking to California for the gold rush; thousands of Americans from the East came with their already established prejudices of immigrants. The laborers who had come from the East were unable to compete with the Chinese, who could work for less owing to their lifestyles. Although the Chinese endured horrible discrimination, they occupied cities and towns beyond San Francisco and were a growing population

in Oregon — specifically Portland. “Racial tensions finally snapped in 1882, and Congress passed the Chinese Exclusion Act of 1882, barring immigration for ten years...”⁴ The exclusion act did not solve the problem, but actually intensified it.

In the winter of 1885/86, laborers organized against the Chinese to force them to leave Portland, and another group organized to protect the Chinese. The mayor scheduled a meeting at the courthouse to discuss the lawlessness of the agitation to drive the Chinese out of Oregon. Hundreds of citizens attended the meeting; however, the anti-Chinese agitators out-numbered them. The agitators took over the courthouse forcing the mayor’s meeting to move to another location. The leaders of the group, which included John Myers, US Marshal under President Cleveland, appointed Pennoyer chairman of the meeting. “Anti-Chinese resolutions were adopted; also resolutions boycotting *The Oregonian* for its alleged pro-Chinese sentiments.”⁵

The agitators were encouraged to make this an issue in the approaching election and subsequently nominated Pennoyer to run for governor on the Democratic ticket. His anti-Chinese stance made him popular with laborers and he was elected by an overwhelming majority.

In 1893, when the President realized the potential for violence in the West due to the Chinese problem, he sent a telegram to the governors of California, Oregon, Washington and Idaho asking them to attempt to keep the peace. The responses that followed from the governors of the states, other than Oregon, promised to do what they could to avert violence. Governor Pennoyer, however, responded quite differently.

The telegram from W.Q. Gresham, Secretary of State, sent on behalf of President Cleveland to Governor Pennoyer, read as follows:

Apparently reliable reports indicate danger of violence to Chinese when exclusion act takes effect and the president earnestly hopes you will employ all lawful means for their protection in Oregon.⁶

Pennoyer was a firm advocate of States Rights and re-



Sylvester Pennoyer.
Photo: from Sylvester Pennoyer at Facebook.com

turned a telegram the same day stating, "I will attend to my business, let the president attend to his."⁷ "Pennoyer accused President Cleveland of conspiring with the Chinese minister to disregard the law."⁸ The law called for deportation of the Chinese who were not registered. In a subsequent interview Pennoyer explains his thinking and states, "The Gresham telegram is an insult to Oregon. I will enforce the laws of the state and the president should enforce the laws of congress. It comes with poor grace for the president to ask me to enforce state law, while he without warrant suspends the exclusion laws."⁹

That was not the first time Pennoyer clashed with a president. Two years earlier, in 1891, Pennoyer was incensed when asked to travel to the state line to greet President Harrison on his tour of the United States, as the Governor of California had. Pennoyer stated that the President instead should greet *him* in Salem. "Mr. Harrison, explained the governor, represented, in his official capacity, the official power and dignity of the Federal Government. 'I, as Governor of Oregon, represent the State of Oregon in the same way. We are equal; I have no business to go to pay homage to him; on the contrary, when he visits Oregon, he should rather pay his respects to me as its official executive.'"¹⁰ He felt that the President would not be expected to meet him at the outskirts of the city if he were to visit Washington, D.C. He went on to explain that there was good precedent, as the governor of Massachusetts had refused to receive and welcome George Washington at the border.

In 1893 there was a panic on Wall Street and the president and Congress mandated that gold would be the only acceptable currency. This placed a hardship on many Americans and caused a banking collapse. Pennoyer told the president that this went against his campaign promises to keep gold and silver equal as the standard money. As a result of this action, Pennoyer was so incensed that he issued his famous "Thanksgiving Proclamation":

I do hereby appoint the fourth Thursday of the present month as a day of Thanksgiving to Almighty God for the blessings He has bestowed upon this Commonwealth during the present year. God has indeed been most beneficent to our State and Nation, and yet unjust and ill-advised Congressional Legislation, having made gold alone full legal tender money, has so dwarfed and paralyzed business that the bounties of Providence are now denied to hundreds of thousands of people within the National domain, who are not only without employment, but are also without the means of procuring food, raiment, or shelter. While, therefore, the people of Oregon return thanks to God for His goodness, I do earnestly recommend that they should devoutly implore Him to depose the President and the Congress of the United States to secure the restoration of sil-

ver as full legal tender money, in accordance with the policy of the fathers of the Republic, whereby our industries may be revived, and the honest toilers of the land may procure their daily bread, not as alms, but as the reward of their labor.¹¹

Done at the Capital, Salem, Oregon,
November 1st 1893
Sylvester Pennoyer. Governor

On Nov. 3, 1893, President Grover Cleveland signed a Proclamation to "...designate and set apart Thursday, the 30th day of the present month of November, as a day of thanksgiving and praise to be kept and observed by all the people of our land."¹² As a result of two different proclamations, one from the President and one from the Governor, the state of Oregon celebrated two Thanksgivings that year. The state offices and the banks were closed by the Governor's choice, but schools and most families observed it on the 5th Thursday as declared by the president. As Mrs. Pennoyer sided with President Cleveland, she and Sylvester compromised and their family had two Thanksgiving dinners.

Pennoyer was a popular governor, always working towards the rights of labor. He was able to diffuse a labor conflict with the railroad in 1888 by recommending compulsory arbitration for labor disputes. He also suggested legislation to require contractors to pay their employees weekly. He was responsible for establishing Labor Day as a holiday in Oregon eight years before it became a national holiday.¹³

"Though an aristocrat," a later governor, T.T. Geer, commented, "wearing a standing collar of the Henry Clay type," with a manner stiff and dignified," Pennoyer yet was surprisingly "kindly and approachable." He was no snob; he knew the value of Bill Smith's vote."¹⁴

Even though he was well-thought-of by the common man, the President, other governors and many in Congress felt that Sylvester was a real pest. And some Oregonians, specifically the Republicans, including Judge Matthew Deady and Harvey Scott of *The Oregonian*, also felt he was an annoyance. Thus, his nicknames of "Silpester Annoyer" and the "Pennoyer Annoyer" will continue to overshadow his accomplishments.

(Endnotes)

1 Judge Matthew Deady, *This Week Newspaper*, Round the Roses, Karl Klooster 11/8/1989

2 Judge Matthew Deady, *This Week Newspaper*, Round the Roses, Karl Klooster 11/8/1989

3 Charles Henry Carey, *History of Oregon*, Chicago, Portland: Pioneer Historical Pub. Co., 1922. Author's ed. pg 1172-1173

4 http://sun.menloschool.org/~mbrody/ushistory/angel/exclusion_act/

5 *Life & Political History of Sylvester Pennoyer, Governor of Or-*

egon, History Publishing Company, Portland, Oregon 1891 p.17

6 *Western Union Telegraph Company*, May 3, 1893, from the Oregon Historical Society Research Library.

7 *Western Union Telegraph Company*, May 3, 1893, from the Oregon Historical Society Research Library.

8 *Oregon Territory*, Sunday December 10, 1898, Sylvester Pennoyer, twice governor of Oregon knew when to shut up. He also knew when to tell the president to mind his own business. Pgs 8G, 9G, 16G.

9 Oregon Historical Society Research Library, handwritten document

10 *Life & Political History of Sylvester Pennoyer, Governor of Or-*

egon, History Publishing Company, Portland, Oregon 1891 p.33

11 Thanksgiving Proclamation, Sylvester Pennoyer November 1st, 1893, Oregon Historical Society, Scrap book # , pg 211

12 <http://www.pilgrimhall.org/ThanxProc1890.htm>

13 http://americanhistory.suite101.com/article.cfm/oregon_governor_sylvester_pennoyer

14 *The Oregonian*, Governors of Oregon — No 8, Sylvester Pennoyer, He Clashed With a President by George S. Turnbull February 8, 1959.

Comments and suggestions should be sent to the Column Editor, Alene Reaugh: softwalk2@yahoo.com.

Immigration and naturalization service records at NARA's Alaska Pacific Regional Archives

Seattle District Office

Chinese exclusion acts case files, 1895-1943 (650 cubic feet.) Arranged by office or suboffice (including Helena, Montana; Port Townsend, Seattle [two subseries], and Sumas, Washington; and Vancouver, British Columbia, where the United States consul maintained some records) and thereunder by case number. The numbering systems are unique to each office or suboffice. A database index is being compiled listing name, aliases, hometown, occupation, port of entry, date and place of birth, and other details. Dates of case files vary with the office.

List of Chinese certificates of identity issued, 1911-1938. The list contains the person's name, certificate number, city of residence, and section of the law under which admitted. It is arranged by certificate of identity number, which corresponds roughly to date of issue.

Record of arrivals and dispositions of Chinese persons, 1903-1942 (27 cubic feet.) Arranged by office or suboffice (Seattle and Sumas, Washington; Vancouver, British Columbia) and thereunder chronologically. Dates vary with each office. Registers list the name and date of arrival, name of the ship, disposition of the case, legal status of immigrant (for example, merchant, student, minor child of citizen), and place of residence in the U.S. These volumes can be used to identify case numbers.

Portland District Office

Chinese exclusion acts case files, 1891-1943 (84 cubic feet.) Arranged in two groups, 1891-1914 and 1915-1943. The first group is arranged by type of file (returning, landed, refused, miscellaneous) and thereunder by file number; the second group is arranged by file number. There is a box contents list for the first group of records.

Immigration and Naturalization Service Case Files of Chinese Immigrants, Portland, Oregon, 1890-1914, M1638, may be a useful finding aid.

Testimony of witnesses, 1893-1894. These volumes contain brief synopses of testimony for "returning mer-

chant Chinese." The testimony usually relates to business associations and confirmation of identity. Marginal comments usually indicate the disposition of the case (admitted or rejected). The records are arranged chronologically with indexes in the front of the volumes.

Partnership books, 1890-1901. The volumes vary in content but most contain information about businesses in Oregon and some have information on businesses throughout the Pacific Northwest. Some volumes indicate partners' arrival dates, whether refused or admitted, and their business relationships. The volumes are arranged alphabetically by the name of the company.

Arrest book listing Chinese, 1903-1941. This volume was maintained by the "Chinese" inspector and lists those Chinese arrested for various offenses but primarily for alleged violations of the Chinese exclusion acts. The case number for the person arrested is usually provided. The volume is arranged by date of arrest with an index at the front of the volume.

Registers of departing merchants and laborers, 1882-1899. These volumes include the certificate of identity number, name, place of last residence, occupation, and vessel and date on which the person departed. Some entries indicate whether the person returned and list the date and vessel. The volumes are arranged chronologically by date of departure. These volumes appear to have been created by the Customs Service in Portland but were then transferred to the INS. Similar volumes exist for Seattle among the records of the U.S. Customs Service (RG 36).

List of Chinese landed and refused in Astoria [Oregon] and Portland, 1893-1903. These volumes list arriving Chinese and sometimes include the name of the business with which they were affiliated; the name of the ship on which they arrived; the last place of residence in the United States, if returning from abroad; and certificate of identity number. The records are arranged by date of arrival.

Research NARA records at: www.archive.gov/pacific-alaska/seattle/

Written in Stone

Kam Wah Chung, Golden Flower of Prosperity

By Carol Ralston Surrency

Some years ago, as I was looking at census records of the late 1800s for Umatilla County, I found myself leafing through page after page containing hundreds of Chinese names. I knew, of course, that there were many Chinese in Eastern Oregon during the gold rush days, but, somehow seeing the evidence was striking.

Much of the west was becoming settled in the late nineteenth century, but Oregon and Idaho were still a frontier—the wild west of books and movies— and, here, the Chinese were the dominant ethnic group,¹ making a major contribution to the development of the region. Attracted by the discovery of gold in Canyon Creek and the John Day River just as mines in California and Southern Oregon were playing out, miners came pouring into North Eastern Oregon. Mining here was different from many other areas; after the initial rush of gold panning, miners turned to dredging and washing dirt to find the tiny flecks of yellow. The Chinese workers were much valued at the beginning because they were willing to move dirt, dig miles of canals and work the huge hydraulic hoses. These were tough men, seasoned by ten years of war in China, who easily understood the mechanics of the hydraulic systems from their experience of raising rice in water in their homeland.²

Two of the towns where members of my family lived, John Day and Baker (now Baker City), had large communities of Chinese during the gold rush. John Day and Canyon City, adjacent to one another in Grant County, had almost a thousand Chinese residents during the 1870s, but by 1900 there were only one hundred fourteen and by 1940, a total of 21 non-whites.

Today, John Day boasts a reminder of the Chinese community in Kam Wah Chung &

Co.; an Oregon State Park, a National Historic Landmark and a listing in the National Register of Historic Places. The building is made of locally quarried volcanic tuff, several feet thick, with steel shutters on the outside of the windows. Constructed in the 1860s, it was probably a trading post on The Dalles Military Road and may have been built by Chinese in the style of houses in the south of China. Leases show that it was owned by a Chinese company in the 1870s. During this time period, John Day's Chinatown had three stores, a temple or "joss house," communal ponds where fish and ducks were raised, large vegetable gardens, a laundry and many small shacks.³

From the 1880s on, major changes occurred in Eastern Oregon. Gold mining was coming to an end and many more settlers from the eastern United States began arriving. The unregulated stock market system, then in its infancy, created a "boom and bust" economy every few years, plentiful job opportunities were disappearing, and cultural differences created misunderstandings and friction between Chinese and whites. The *Long Creek Eagle*, later to become the *Blue Mountain Eagle*, John Day's present-day newspaper, described the Chinese as "heathen" and "uncouth"⁴ while the Chinese referred to the whites as "Barbarians." Active anti-Chinese aggression was rare in Eastern Oregon compared to some other regions of the state, and, in spite of some anti-Chinese expression, frontier newspapers generally argued

for law and order rather than violence.⁵ Still, there were some terrible events such as the massacre and robbery of 34 Chinese miners along the Snake River.

In 1887, two remarkable men arrived in John Day. Ing Hay and Lung On had come to the United States several years prior after receiving



Original building of the Kam Wah Chung store. Tours are available and admission is free. Photo by Carol Surrency

letters from relatives about the availability of jobs. Both men had wives and children in China. Perhaps they intended to return to their families as Ing Hay's father did after several years of living in Oregon, but, a series of immigration laws known as the Chinese Exclusion Acts, made it difficult, if not impossible, to visit China and return. Also, very few Chinese women were allowed to enter the country, leaving those early miners and railroad laborers essentially a bachelor society.

Shortly after meeting, Lung On approached Ing Hay with a business proposition: that the two become partners and lease Kam Wah Chung (which loosely translates as "Golden Flower of Prosperity"). Both men had specialized skills to contribute to the partnership. Lung On was an educated and personable man who spoke fluent English and could read and write both Chinese and English. His calligraphy was prized by the Chinese who asked him to write letters and to create documents and wall hangings. White residents of Grant County hired him to draft letters for them as he wrote beautiful copperplate script, the handwriting style taught in the 1800s. Several early county residents said of him, that he was "the smartest man I ever knew."⁶

With his linguistic skills, he became respected as a labor contractor and immigration assistant for the regional Chinese community. However, his entrepreneurial skills did not end there. Apparently possessed of a charismatic personality, Lung On launched a number of businesses. He, initially, sold supplies to local miners before expanding into a successful dry goods business and general store, buying grocery items from Portland and importing food and goods from China. Thus, he served all the residents of John Day and continued to prosper as the Chinese community declined. He saw other opportunities, as well, and real estate became a major source of his income. He began by investing in Oregon, but branched out to buy property in Washington and British Columbia. He was interested in the rapidly happening technological advances of the early twentieth century and kept pace with them. Kam Wah Chung and Co. bought each new device, whether for cashing checks, catching mice or dispensing string.⁷ The store was one of the first buildings in town to have electricity and also, reportedly, had one of the first telephones in the area.

As the automobile came along, he saw another oppor-

tunity. Together with a local white friend, he developed a Pontiac dealership and garage, thus, becoming the first automobile dealer east of the Cascades. Lung On invested in stock and bonds, also, and participated in a popular male hobby of that time. He owned race horses, traveling to San Francisco and Seattle to watch them run. One of the rooms inside the Kam Wah Chung building is a bunk room containing several beds, the ceilings and walls black from Opium smoking prior to its becoming illegal in 1909. Lung On, never missing a promotional possibility, lined the walls over the beds with advertisements from a catalog of men's suits which he would order for his customers. A charmer, and a ladies' man, he, apparently, had a long term affair with a woman on one of the ranches in the area.⁸

Lung On, or Leon, as his white friends called him, had a reckless side, too. He loved to gamble, whether Chinese games or American. At one point his partner, Ing Hay, became angry with him for losing a large part of the company's funds while gambling with Americans in Portland and Baker. Ing Hay also complained that Lung On neglected business by spending too much time with women and his race horses. However, when Lung On died in 1940 at age 68, he left an estate of \$90,000.

Ing Hay came from a family of herbalists. How much training he actually had, no one

knows, but he came from an area of China which is known for herbalists and he spent time with Doc Lee, already well known in the gold fields. Traditional Chinese medicine differs from folk medicine in that it is a body of medical knowledge based on observations, experiments and clinical trials. These have been recorded and medical theories developed from the conclusions. The *Nei Ching*, written 2,000 years ago, is an 18-volume set on anatomy and physiology. From part of this study, the theory of pulse diagnosis was born. Ing Hay, soon known throughout Eastern Oregon as Doc Hay, had the rare gift of pulse diagnosis. By putting his fingers lightly on the pulse, he would tell a patient his current symptoms, recount his past ailments and warn of future illnesses.

Doc Hay loved to surprise his patients by refusing to let them tell him what was wrong, but after checking their pulse, would relate their symptoms. He also became well known for his herbal remedies. More successful in treating illnesses than many of the quacks who followed the



A few of the 500 varieties of herbs used by Doc Hay.

Photo by Carol Surrency

gold fields, Doc Hay was well-known on the frontier and treated patients from throughout all of eastern and central Oregon, plus parts of Idaho and Washington. In 1918, when thousands in Portland died from the flu, a crew was working to finish the road that would be a link between Grant County and Portland. As workers began coming down with the flu, Lung On drove Doc Hay out to the camps with gallons of a bitter, black mixture which he heated at the camp. Although it smelled and tasted terrible, Doc Hay had earned the trust of the community and that of individuals who had years of previous experience with his cures. Though many of the men fell ill with flu, none were bedridden and all continued to work.⁹

With Long On writing his orders, Doc Hay obtained hundreds of traditional herbs from China. The collection left in his office at Kam Wah Chung numbers over five hundred and is probably the largest collection of Chinese herbs in the Western Hemisphere. Doc Hay operated as the quintessential country doctor, making house calls in an area where towns and ranches were miles apart over primitive roads. He also developed a thriving mail-order business, even sending a remedy as far as South Dakota. With the vast number of letters and documents found at Kam Wah Chung, there is ample evidence that Doc Hay kept track of his patients by mail to follow up on the progress of their diseases and his cures. In an age when pus was considered beneficial to the healing of a wound, and in ranching country with its many opportunities for coming in contact with barbed wire and obstreperous animals, Doc Hay's successful use of herbal ointments and draining of infection gave him a legendary reputation for the treatment of blood-poisoning. Money didn't mean much to Doc Hay and when the Kam Wah Chung building was opened, 20 years after his death, \$23,000 in uncashed checks were found under his bed. Apparently, he would cash one now and then when he needed money.

Ing Hay was very religious and, after the Joss House was gone, he maintained a shrine for the benefit of any Chinese living in the area. Visitors to Kam Wah Chung today may see the beautiful shrines in several rooms of the building with the offerings of fruit, dehydrated now, just as Ing Hay left it.

These two men came to a land and a culture completely foreign to them and made it their home. They became well liked and respected members of the community, so much so, that, after their deaths, locals destroyed some correspondence that might have reflected poorly on Lung On. They were, almost certainly, the wealthiest men in town, but they



Lung On's gravestone in the John Day Cemetery.

Photo by Carol Surrency

lived frugally and simply with few possessions in their small bedrooms at Kam Wah Chung. They loved children and many local residents have reported fond memories of being given peanut butter toffee kisses whenever they entered the store.

The changing attitudes of the white community can be seen in their views about Chinese holidays. In 1886, the Grant County News reported, "Last Thursday the residents of Chinatown down by the river (settled) up their Josh

monkey business for this year by all getting drunk..."¹⁰ By the 1920s, the Lunar New Year had become a local holiday and schools were let out so that children could attend. Everyone was invited to join in and there are many recorded memories of the barbecue pits with roasting pigs and the strings of firecrackers going off.

Ing Hay lived until 1952. He lost most of his eyesight and after falling and breaking a hip, he spent four years in a nursing home in Portland before dying of pneumonia. He had been an active member of the Masons in John Day and had a Masonic funeral.

Lung On and Ing Hay remain in their adopted county, in a cemetery on a hill overlooking the John Day River and the area where a thriving Chinatown once stood.

Endnotes

1. MediaRitesProductions, Portland Oregon, "The Story of Ing 'Doc' Hay," CD-ROM, produced by Dmae Roberts, crossingeast.org.
2. Ibid
3. Jeffery Barlow and Christine Richardson, *China Doctor of John Day*, (Portland, Oregon: Binford and Mort, 1979), P. 13
4. Portland State University and Chinese Consolidated Benevolent Association. *Dreams of the West*. (Portland, Oregon: Ooligan Press, 2007), P.80
5. Ibid
6. Barlow and Richardson, *China Doctor of John Day*. P. 17.
7. Ibid. P. 78
8. MediaRitesProductions, Portland Oregon, "The Story of Ing 'Doc Hay,' CD-ROM, produced by Dmae Roberts, crossingeast.org.
9. Barlow and Richardson, *China Doctor of John Day*. P. 2
10. Ibid. P. 85

Comments and suggestions should be sent to the Column Editor, Carol Ralston Surrency: lcsurr@aol.com.

Chinese Proverb

Good medicine is bitter to the taste.

Baker County groups sponsor construction of Chinese Pavilion

In 1998, several organizations joined together to sponsor the construction of a pavilion (right) in the Chinese Cemetery at the edge of Baker City in Northeastern Oregon. The pavilion was fabricated in China and modeled after the “moon locking” pavilion in Portland’s Chinese Gardens. The pavilion joins a Chinese prayer house built earlier to honor departing spirits. Although there are still individuals buried in the cemetery, most of the bones have been disinterred and returned to China, as was the custom, to be reunited with their families. A plaque lists the names of all known to have been buried in the cemetery and other interpretative signage is present.

The Chinese were first documented in Baker in the 1850s and continued to be prominent members of the community for 100 years. When gold fever started, over 1000 workers hand dug the El Dorado Ditch, which began at the head waters of Burnt River and continued South for a distance of 136 miles. To continue to accommodate increased placer mining, Chinese workers dug several other ditches, some as long as 17 miles.

Like everyone, the Chinese were lured to the region by the prospect of gold and financial gain for their families, but they were prohibited by law from owning and working original claims. Eventually, they were allowed to own old tailings abandoned by other miners, and were able, with patience and hard work, to recover thousands of dollars worth of gold. Other Chinese in the area, not involved in mining, worked as cooks, gardeners, shepherds, herbalists, and



railroad workers.

By creating a memorial in the old cemetery, the people of Baker have chosen to recognize the significant contributions made by the Chinese to both the cultural and economic heritage of the county.

The cemetery located on Windmill Road off of east Campbell Street in Baker City (east of Highway 84).



Chinese Prayer House

This Chinese Prayer House (left) in Baker City was used to honor the departing spirits by burning incense and prayer papers.

The prayer papers were brown paper, with some million little pinholes, which were pushed through the altar window in traditional Chinese religion. The many holes are believed to deter evil spirits who must pass through all the holes. By the time they have done so, the deceased spirit safely escapes to the after life, avoiding being a wandering spirit.

Each spring, Chinese visited the shrine during Ching Ming festival to burn incense and put food offerings on the graves as a wandering spirit lets undesirable things happen.

Information provided by Marjorie Fong on a reader board adjacent the the prayer house in the Chinese Cemetery, Baker City.

Both photos by Carol Surrency

Relics

Tiger Whiskey, Opium and Salmon Tins: the material culture of the sojourners in the Columbia River Canneries

By Harvey Steele

Directly across the Columbia River from Beacon Rock is a pebble beach littered with small fragments of ethnic history. Sentinels of rotting pilings frame the cluttered surface and on bright mornings the middle section glows a mottled red from thousands of rusting tin cans.

The shimmering specks from all those salmon cans are worn to a sand-like texture and when you walk there it crunches like a corn bran cereal. The beach display is what remains from the Warrendale Salmon Cannery, an operation that lasted from 1876 to 1936. By 1883 there were 39 such canneries and 1700 commercial fishing boats on the Columbia. That year — 1883 — canneries shipped a total of 629,400 cases of salmon at 48 one-pound cans per case.¹

For 60 years, thousands of cans of salmon were packed at Warrendale. To make such production possible, two very different ethnic groups, Swedish fishermen and Chinese cannery workers toiled, never side by side, one on the water, the other confined to two buildings, the main factory where salmon canning was done and the bunkhouse, often called by later historians and archaeologists as the “China House,” a one-story building of 60 x 40 feet.²

At one time, the Warrendale site consisted of 8 to 10 buildings. No trace of the buildings remains except for a rotting wood causeway where the Swedish boats were unloaded into the main building. The beach west of the factory center has some sherds from wares purchased from European and American stores, mainly in Portland, the nearest large city. Molded white ironstone and Staffordshire transfer-printed earthenware, and purple glass from a few domestic bottles show that the Scandinavians had assimilated to American life, leaving few vestiges of their ethnic heritage.

On the east side of the factory center, the beach sparkles with silica. Many more cultural fragments are present, in the form of sherds from porcelains, sub-porcelains, earthenwares, stonewares, redwares, medicine bottles, glass opium lamp parts, celluloid gaming pieces, square-holed brass and copper coins, and large tin sections.

Most of these items are clearly not made in America or Europe, although some of that origin do occur, including glass and

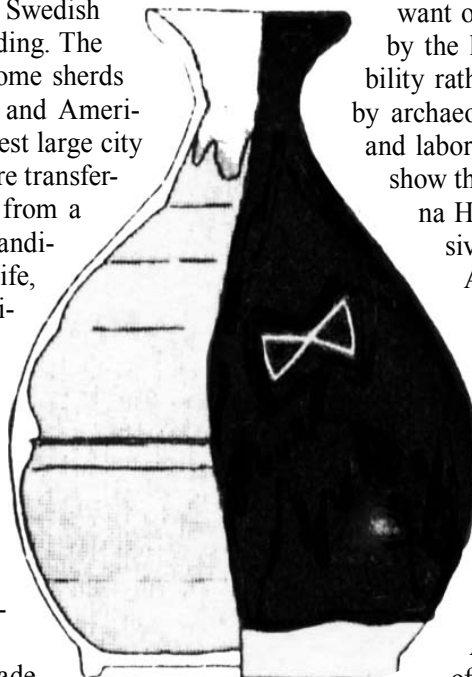
rubber buttons, rubber and leather boot soles, glass beer, ale, and wine bottle fragments, some flat glass (window sizes), and a few pieces of English molded white ironstone. Archaeologists have determined that the few pieces not of Chinese manufacture were purchased and shipped in the 20th century, well after the 1882 Exclusion Act and even later, when Japanese and Filipino workers were sometimes hired for the processing plant.³

The artifacts from the China House, rarely intact, have settled on the beach because they were tossed as garbage from the China House, trickling down after the gradual disappearance of that building to become embedded in the ever changing beach. The Warrendale China House residue is similar to areas around the biggest of the salmon canneries on the Columbia River. In 1881, only 10 of 34 operating salmon canneries were larger than Warrendale.⁴ Of greater significance, however, is the character of the artifacts. The goods purchased and imported by the labor contractors for the male cannery workers was purchased from manufacturers and vendors in the Canton (China) delta area who exported decorated imports of a type not seen in other Chinese import-export contexts.⁵

It would appear that “sojourner goods” (for want of a better name) were shipments chosen by the labor contractors for low cost and durability rather than any aesthetic reasons. Research by archaeologists and historians on Chinese store and labor contractor import cargoes from Canton show that the merchandise imported for the China Houses was of a different and less expensive type than other American or Chinese-American purchases of whiteware and brown stoneware.⁶

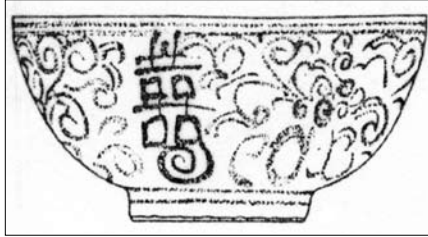
Sojourner Artifacts

What were these culturally distinct Chinese goods imported for the men in the China Houses? Limited space precludes a more complete look at these unique artifacts, but the most frequently recovered by archaeologists are the ceramics, occurring in two general categories, whiteware and brownware. A large part of the Chinese vessels were of the Bamboo design. Sandor and Felton have distinguished this pattern on the basis of Chinese store inventories (1871-1883)



Tiger Whiskey Bottle

as the one previously designed as “Three Circles and a Dragonfly” or “Longevity” or “Swatow.” On Columbia River sites the pattern seems to be limited to rice bowls.⁷



Double Happiness bowl.

A second design type is the “Double Happiness” motif, the name derived from a store inventory record of 1873 (15 bowls) also occurring as a cobalt blue underglaze type.

“Four Seasons” design is the third most common seen at China House sites and it was also seen at the Rocky Point, Oregon, site, settled by Chinese families evacuated from the Northwest Portland site of the 1905 Lewis and Clark Exposition. The pattern is composed of the flowering plant for each of the four seasons painted crudely in overglaze polychrome enamel in the four quadrants of the design field: cherry, water lily, peony, and chrysanthemum, in clockwise order. These designs occur in spoons, wine cups, and any other forms.⁸

Three types of the brown stoneware occur. This form is seldom decorated and occurs with a vitreous brown glaze varying in texture from a rich dark brown to a semi-matte chocolate brown to a sometimes semi-iridescent black-brown hue. Compared with all other stonewares imported the wall thicknesses are very thin and the paste almost the consistency of cardboard. Soy sauce jars and spouted bottles are in this form as are the Tiger Whiskey jars. This form is known by merchants as Ng Ka Py, a 96 proof blend of distilled Chinese spirits, still occasionally sold in Chinese stores along the Pacific Coast. Collectors prize the Ng Ka Py jars that still retain the required federal alcohol stamps attached or, alternatively, where the alcoholic beverage label is molded on the surface.⁹

Of the unique artifacts of the Chinese sojourners, perhaps none is more prized by collectors than the various items associated with opium smoking. Most rare are the fine redware opium bowls, manufactured by the I Hsing works in the Canton delta, who still make teapots and other forms.¹⁰ Other pieces excavated at Warrendale and other cannery sites include horn boxes, mouth pieces, end pieces, and glass from the heating lamps. During the period of the cannery sojourners, opium paraphernalia was frequently smuggled into the United States and the author has studied assemblages, including complete pipes, retained from seizures by U.S. Customs in Portland, Oregon, and at the Asian Comparative Collection, University of Idaho, Moscow, Idaho, which has a large collection of opium paraphernalia.¹¹

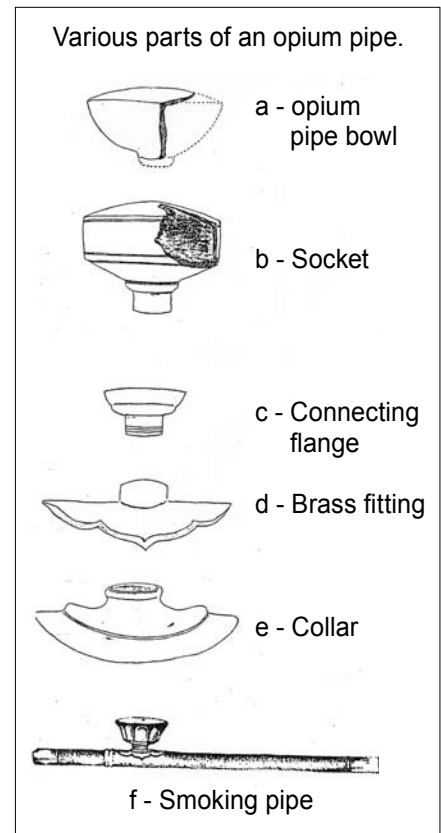
The Cannery and the Sojourners

As early as 1874, Charles Nordhoff had described the salmon canning process:

The fishermen carry the salmon in boats to the factory...and there they fall into the hands of the Chinese, who get for their labor a dollar a day and food...The salmon are flung up on a stage where they lie in heaps of a thousand at a time...in such a pile you may see fish weighing from thirty to sixty pounds. The work of preparing them for the cans is conducted with exact method and great cleanliness...One Chinaman seizes a fish and cuts off his head; the next slashes off the fins and disembowels the fish; it then falls into a vat, where the blood soaks out...and after soaking and repeated washing...it falls into the hands of a gang of Chinese whose business it is, with heavy knives, to chop the fish into chunks of suitable size for the tins... (after filling the can and soldering it, the process is complete)...¹²

The Sojourners were the young men from the Canton delta area of China who came to America after adverse conditions in China. Most hoped to accumulate enough money to return eventually for their homeland. Most did not return and most never saw their family again. For many, the Columbia River salmon canneries were their last home. They averaged about 28 years in age, lowest among the occupations of the Chinese workers who came to America. As Friday and others have shown, cannery working ranked lowest in status of all, and they must have soon realized that their expected return to the home country would probably not be financially possible.

The hours were long, the work was agonizing, and the pay was low. Some relief was possible from traditional play, such as constructing and flying elaborate kites and a variety of board games. In the end it may have been the opium and Ng Ka Py that was their last consolation.¹³



Endnotes

1 John Nathan Cobb, *Pacific Salmon Canneries*, Bureau of Fisheries Document 751, Washington, District of Columbia, 1911; Priscilla Wegars, *Hidden Heritage: Historical Archaeology of the Overseas Chinese*, Amityville, N.Y., Baywood Publishing Company, Inc., 1993.

2 John L. Fagan, The Chinese Cannery Workers of Warrendale, Oregon, in Wegars 1993: 215-226. Also see Chris Friday, *Organizing Asian American Labor, The Pacific Canned-Salmon Industry, 1870-1942*, Philadelphia: Temple University Press, 1994.

3 Daniel D. Sullivan, "Archaeological Investigation of the China House at the Warrendale Cannery, 1876-1930," paper presented at the 16th Annual Meeting of the Society for Historical Archaeology, Denver, Colorado, 1983.

4 The author worked on three Chinese archaeological sites during the 1981-1983 period, at Warrendale, Rocky Point (near Scappoose), and Nehalem (Kenney Cannery), and participated in two archaeological surveys, at Skamokawa and Kalama. The volume of Chinese artifacts was directly proportionate to the duration in years of the cannery's existence.

5 Harvey Steele, "A comparison of Asian ceramic imports at Astoria and Portland with ceramic imports from English and European sources," from invoices in Records Group 36, NARA, Seattle, Washington, 1990, manuscript on file, Ceramic Analysis Laboratory, Portland State University, 1990.

6 Ruth Ann Sando and David Felton, "Inventory Records of Ceramics and Opium from a Nineteenth Century Chinese Store in California," in *Hidden Heritage: Historical Archaeology of the Overseas Chinese*, compiled and edited by Priscilla Wegars, (Amityville, N.Y.: Baywood Publishing Co., Inc.), 1993. Also, compare Harvey Steele, "U.S. Customs invoices for labor contractors in Portland, Ore., doing business with Columbia River canneries," unpublished manuscript,

Ceramic Analysis Laboratory, Portland State University, 1983. Two labor contractors, Wing Sing Long Kee and Wang On, imported goods for various canneries at invoices prices less than 20 percent below comparable goods for Chinese stores in Portland, Oregon, for the 1876-1885 period.

7 Fagan 1993

8 Sando and Felton 1993

9 Sando and Felton 1993

10 Jerry Wylie and Richard E. Fike, Chinese Opium Smoking Techniques and Paraphernalia, in Wegars 1993, 255-303.

11 Although the U.S. Customs collections are not available for public scrutiny, Dr. Priscilla Wegars of the University of Idaho welcomes examination of the Asian Comparative Collection, an archive which is the most complete of its type in the Pacific Northwest,

12 Charles Nordhoff, "The Columbia River and Puget Sound," *Harper's New Monthly Magazine*, 1874m, 48:285, pages 338-348. Another source used was Manuscript 1144, "Frank M. Warren Packing Company Papers," Oregon Historical Society, Portland, Oregon.

13 Friday 1994: 55

Comments and suggestions should be sent to the Column Editor, Harvey Steele: harveysteele@verizon.net.

Books on Chinese Research in the GFO Library

Latourette, Kenneth Scott & Jam. *A Short History of the Far East* (New York: MacMillan Co., 1947) [Book: 950 A000 History]

Paula K. Byers. *Asian American Genealogical Sourcebook* (Detroit, Michigan: Gale Research Inc., 1995) [Book: 950 A000 How-To]

Takaki, Ronald. *Strangers from a Different Shore: A History of Asian Americans* (Penguin Books, 1989) [Book: 950 A000 Migration]

China

Susan Karren. *Researching Your Chinese Ancestors at the NARA* (Hobart, Indiana: Repeat Performance, 2001) [Audio: NGS01-T75]

Sheau-yueh J. Chao. *In Search of Your Asian Roots, Genealogical Research on Chinese Surnames* (Baltimore, Maryland: Clearfield, 2000) [Book: 951 A000 How-To]

Colleen She. *Student's Guide to Chinese American Genealogy* (Phoenix, Arizona: Oryx Press, 1996) [Book: 951 A000 How-To]

Colleen She. *Student's Guide to Chinese American Genealogy* (Phoenix, Arizona: Oryx Press, 1996) [Book: 951 A000 How-To]

Jeanie W. Choey Low. *China Connection : Finding Ancestral Roots for Chinese in America* (San Francisco, California: JWC Low Publisher, 1994) [Book: 951 L912]

Story Teller

Grandma's Photos on a Purple Ribbon

By Patricia Robison Turner, with source notes by Stephen W. Turner

Though the small boy in tribal dress was crying lustily, Ida Lenora (Everhart) Clark, my maternal grandmother, snapped his photo. Being posed by himself on the shore of the Columbia River was apparently an unhappy event for him, as the photo reveals. But it is a fascinating snapshot.¹ Ida also snapped other photos of Native Americans in and near the bustling towns of Hood River and Cascade Locks, Oregon, in 1897.² She observed native people in everyday situations, and her interest in them moved her to capture the vignettes on film.

Ida was born 29 March, 1874,³ at Clay City, Clay County, Indiana.⁴ In 1889, at the age of 15 years, she moved to Cascade Locks, Ore., with her parents, David A. and Melinda Jane (Watts) Everhart, and brothers Herman Otis and Jesse Augustus.⁵ Ida took a keen interest in the various native peoples in her new surroundings. This fascination became a lifelong hobby; she collected Native American artifacts, newspaper articles, and other information about "Indians" and Christian missions to them. But the photos are the most graphic example of her great interest. Thanks to George Eastman's development of the Kodak camera with the slogan, "You press the button, we do the rest," by 1897 amateur photography was firmly fixed in popular culture,⁶ and Ida had clearly caught the bug.

In the early 1990s, my parents offered Ida's collection of native artifacts and photos, which they had inherited, to the Oregon Historical Society for their collection. The Society chose the peace pipe, papoose doll, and some baskets, and made copies of the photos, leaving the originals and negatives with the family.

Ida began teaching in Cascade Locks at the age of sixteen. Photographs showing her with the schoolchildren do not appear to include Native American pupils,⁷ but other circumstances must have brought her into contact with some of the native families living in the area of this small Columbia River Gorge town. Not long after Ida's marriage to Emerson Bruce Clark on 11 Sept., 1895, in Cascade Locks,⁸ her parents moved to the nearby Hood River area⁹ where her father raised fruit trees, strawberries and other berries.¹⁰ From her many photographs it appears that Native Americans were among the field workers. Ida clearly



Native American boy.

took advantage of her acquaintance with the native people to ask them to stop and pose for her camera.

Soon, Ida had numerous photos of various groupings of natives, featuring mostly the women and children. Our family can tell that she treasured these photos because she had a few enlargements made and also had the enlarged photo of the crying boy hand colored by R.L. Burce in 1926.¹¹ These she framed to hang on her wall.

Selecting five of her photos, Ida mounted the 3½-inch-square prints on larger squares of sturdy dark brown cardboard made especially for mounting photos. Then she cut horizontal slits in each corner of each piece of cardboard and strung the photos together vertically with ¼-inch-wide purple ribbon, tying extra

for a hanger at the top.

The topmost photo of this decorative display features two native women, one holding a toddler, standing on the sidewalk near the corner of a brick building. One lady looks away, but the one with the child looks at Ida, with a slight smile. Both women wear long, simple dresses of that time and scarves tied around their heads across their foreheads and hanging down over braids. The toddler girl also has a scarf around her hair and wears decorated moccasins. A plaid shawl covers the mother's shoulders.

The next photograph shows two small girls standing by a field of strawberry plants. One little girl, crying, carries a papoose doll, but the other girl, looking straight, but uncertainly, at the camera, carries a cat tucked under one arm. Both girls wear calf-length dresses, tall soft leather boots and short bead necklaces.

The third photo is a side view of a native woman on a dark horse standing in a cleared area beside a stump near a dirt road. A toddler girl wearing a scarf in the babushka style is tied on behind the woman with a large blanket draping both of them, covering the saddle. In the background are tall fir trees and an Indian man on horseback leading a riderless horse. This photo of the woman on horseback is one of the chosen few to be enlarged and framed for hanging on Ida's wall.

The next-to-last pose is a portrait of a man standing near the strawberry field in about the same spot as the little

girls. The man wears a checked shirt, a kerchief around his neck and a rounded felt hat with a broad brim. A metal star is centered on the hat. Over his ordinary work clothes, he wears a blanket wrapped around his waist and over one shoulder, and he appears to be holding the rest of the blanket wadded into a bundle in front of him. He gazes directly at the camera with no smile, just a patient expression.

The last photo in the sequence is the appealing photo of the little boy by the river. He wears a soft, peaked hat, numerous loops of beaded necklace over a patterned sweater or shirt, and wide long pants. He stands on the sandy bank in soft shoes, holding a pole almost twice his height. But the universally familiar face of a sobbing toddler, with his right hand up to his ear, makes the photo striking.

My grandmother died before my sister and I were born. Though we never got to know her personally, her collection from long ago, including her photos of Native Americans near the Columbia River in Oregon, reveals her strong interest in those around her. Ida's recording of life at her time and place will continue to inform and bless both her family and others for years to come.

Endnotes

1. Ida L. (Everhart) Clark, photograph of crying Native American boy, 1897, Everhart/Clark Family Collection, privately held by the author, Woodburn, Ore., 2009. This is one of five 3½" square prints described in this account, all mounted on dark 5-inch square photo mounts which are strung together with thin purple ribbon. The Clark/ Everhart Family Collection consists of photographs and negatives, letters, Bibles and documents passed down from Ida Lenora (Everhart) Clark (1874-1945) and her husband Emerson Bruce Clark (1862-1950) to their daughter, Virginia M. (Clark) Robison (1914-1999), and to her daughters, Patricia (Robison) Turner and Gayle (Robison) Hoagland. The collection is currently in the keeping of the author.

2. Ida L. (Everhart) Clark, "Indians films of 1897," packet of sixteen 3-inch x 3-inch photographic negatives, filed under "Indians 1897" in a small apparently hand decorated "Kodak Film File" in the Clark/ Everhart Family Collection. The labeling is in pencil in her handwriting. The envelope is further labeled "Property of Mrs. E B Clark" in pencil in what is probably also her handwriting. The envelope is imprinted on the back "COFFEY'S PHOTO SERVICE, INC./PORTLAND - SALEM - KELSO," and was apparently used to order one print each from the negatives. The negatives include the five photographs described in this account. The Kodak Film File is inscribed in ink in Ida's handwriting "gift from Wealthy," presumably her husband's sister Wealthy (Clark) Burkholder of Pennsylvania.

3. M. J. Everhart, "Record of the family of David Everhart," original held by author, Woodburn, Oregon, 2009, as part of the Clark/ Everhart Family Collection. The record is in the handwriting of and signed by M[elinda] J[ane] (Watts) Everhart (1852-1935), the wife of David [A.] Everhart and mother of Ida Lenora (Everhart) Clark. The bulk of it was apparently written at one time in fairly old age after the death of David A. Everhart 8 May 1917. The death of son Jesse Augustus Everhart 24 August 1935, was recorded in a different, evidently "younger" hand; Melinda Jane (Watts) Everhart herself died 18 December 1935.

4. "Mrs. Emerson B. Clark," obituary, *Oregon Journal (Portland, Oregon)*, 14 June 1945, p. 8. This and a similar obituary in the following day's *Oregonian*, p.9, were both apparently based on information supplied by Mr. Clark. A more detailed, apparently unpublished "Obituary of Mrs. Ida Leona [sic] Clark," giving both her date and place of birth, is among the Clark/ Everhart Family Collection. The unsigned typewritten copy with handwritten corrections appears likely to have

been compiled, with input from her husband, by her pastor, probably the Rev. R.C. Mann of Alberta United Brethren Church, Portland, Ore., who is mentioned in the *Oregon Journal* obituary, and it may likely have been read or used by him at her funeral.

5. Ida's parents' and brothers' names appear in their fullest known form in the "Record of the family of David Everhart" cited above in note 3. The 1889 date for the family's move to Cascade Locks is from "Mrs. M. J. Everhart," obituary, *Oregon Daily Journal (Portland, Oregon)*, 19 December 1935, p.13. The unpublished obituary described above in note 4 contains the statement "She came west and began teaching school when only sixteen years of age." Apparently the 1945 newspapers when compiling Ida's obituaries interpreted this or a similar statement supplied by the family to mean that Ida moved west in 1890 and that she began teaching school the same year; the correct interpretation is more likely that she came west (with her family in 1889), and when she was only sixteen (in 1890) she began teaching.

6. Elizabeth Brayer, *George Eastman, a Biography* (1996; reprint, Rochester, New York: University of Rochester Press, 2006), 68, 70.

7. Beside a statement in her *Oregon Journal* obituary, cited in note 4, that she "taught school in Cascade Locks for several years before her marriage...", and the statement cited in note 5 from her unpublished obituary, the beginning of Ida's teaching career at Cascade Locks is well attested by two 6" x 8" photographs in the Clark/ Everhart Family Collection of herself and her students in front of the school at Cascade Locks, both inscribed on the backs in her own handwriting. The first, with 40 students, is inscribed "Ida L. Everhart now Mrs E B Clark/pupils at Cascade Locks/about 1891." This print also bears a purple ink stamp of Bruno Art Studio, 286 Alder St., Portland, Oregon, and their number 19013 in pencil. The second photograph, with the addition of about 20 older students, a second teacher and a couple of dogs, is inscribed "School at Cascade Locks/ Ida L. Everhart & Ivy M. Robinson teachers/perhaps 1891." There is no studio stamp on this photo but the plain mounting on 8-inch x 10-inch card is identical to the other. Both shots, though quite differently posed, were apparently taken on the same day as Ida is wearing the same dress, the younger students are also generally identifiable in both and in the same clothes, and the window to the left is open to the same level. The school pictured in the photographs is recognizably the same as the "Red School House in 1901" pictured in the "Cascade Locks" section of *History of Hood River County, Oregon, 1852-1982* (Hood River: Hood River County Historical Society, 1982), 17. According to text on the same page, this was apparently the second Cascade Locks school and would have accommodated eight grades through 1904, when a new elementary school was built. The published 1901 photograph shows the side and back of the school rather than the front, and it is apparent that an addition to the building had been made on that side since the time of photos in which Ida Everhart appeared.

8. Emerson Bruce Clark Family Bible Record, 1895-1935, *The Holy Bible* (New York: Virtue & Co., n.d.), "Marriages"; privately held by the author, Woodburn, Oregon, 2009. Inscribed inside the front cover is "Property of E. B. and Ida L. Clark/Purchased at Cascade Locks, Oregon in the year 1895." The handwriting of this inscription and of the marriage record is that of Emerson Bruce Clark. The Bible is part of the Clark/ Everhart Family Collection.

9. "Mrs. M. J. Everhart," obituary (see note 5).

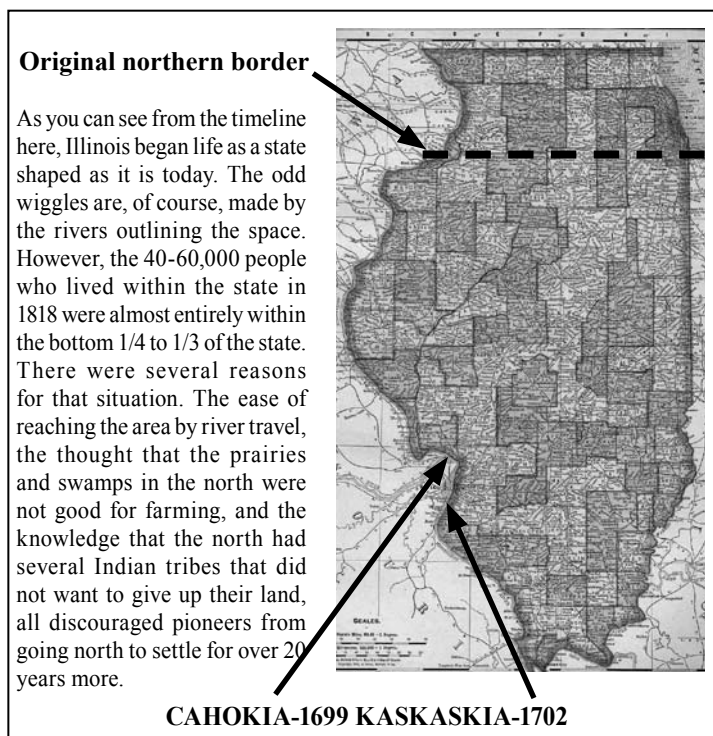
10. "Land for Sale," advertisement, Hood River Glacier (Hood, River, Oregon), 30 May 1902, p.3. D[avid] Everhart was advertising 5 acres for sale, including "150 bearing fruit trees, 2 1/4 acres of strawberries, ½ acre blackberries, raspberries and clover, etc." A brief untitled local interest item on the same page notes that E. B. Clark has spent a week in Hood River "filling up on strawberries," and that Mrs. Clark [Ida] and daughter would "remain in Hood River for another month or so" [presumably visiting her parents.]

11. Ida L. (Everhart) Clark, photograph of crying Native American boy, 1897, 8-inch x 10-inch enlargement, printed in sepia and "hand-colored by R. L. Burce 7-18-26." Clark/ Everhart Family Collection. Page editing not supported in your web browser. Download a new copy of Firefox or Internet Explorer to edit pages.

State by State

Researching your ancestors in Illinois

By Kristy Lawrie Gravelin
of Oregon and Illinois



Successful research in the Prairie State of Illinois will be greatly assisted if some basic information about the history of this area of wilderness, prairie and swamps, which eventually became the Great State of Illinois, is known.

Settlement of Northern Illinois

There were a handful of other settlements in the area that would become Illinois. Peoria was the southernmost part of New France and from 1673 until about 1815 there was a French presence there.

Fort Crevecoeur was built on the Illinois River in 1680 when the French explorer, LaSalle, was there. While this Fort was short-lived, there was a “path” opened to the “western suburbs” and still followed 150 years later.

Fort Dearborn was built on the Chicago River in 1803, where the City of Chicago now exists, at the intersection of Wacker and Michigan. The Fort continued to attract a few settlers until 1833 when the Town of Chicago was organized with a population of about 200. By 1837 the City of Chicago was incorporated with 4,000-plus people.

In the 1690s, Sac and Fox Indians mined lead in the Galena area. French trappers saw the opportunity and joined in the effort.

The first lead ore mined by settlers was dated 1816.

It was a busy area by 1856 with 80 percent of the lead mined in the U.S. coming from Galena.

There were very few settlers in the interior of northern Illinois until after the Black Hawk War and the removal of the Sac and Fox from the state. That event caused quite a rush of interest and towns began to spring up all over the area from about 1835 on.

The dimensions of the state

The settlers who came from the “Yankee” east or the “Confederate” south found a large area in which to settle. The State is 395 miles long, which would have taken at least 20 days of traveling to cover. The width is less, only 210 miles, or a minimum of 10 days to move one’s family across the prairies. Nearly 60,000 square miles of fairly level, and very fertile, land was waiting for families looking for a new home.

There is a very helpful website available: Illinois County Boundaries, 1790 to Present <http://maps.ilgw.org> which will help researchers know what the official county for a specific town will be through the years. An example, to demonstrate the need, is Plano, a small town now in Kendall County, which would have had 27 different “addresses” through the recorded history of the area.

The state also has a book — *Origin and Evolution of Illinois Counties* — with similar information.

Government resources

Researchers in Illinois can turn to a number of government sources, from the local city, through township, county and state records. Each division has made and filed records through the years.

The county courthouses have records in the County Clerk/s offices (vital records such as birth, marriage, and death) and in the Circuit Clerk’s office (legal matters such as divorce and probate events). The County Recorder will have the land records. However, the organization of such departments seems to vary widely by county. Some have original records right there for you to sit and read. Some have moved the originals to microfilm. Others have archived the materials at another site and will need a lengthy lead-time to retrieve them for a researcher. Some counties have more than one permanent site to accommodate all of these offices. It is strongly advised to phone or write well ahead of your anticipated arrival if you wish to see the records in person.

The state also maintains records the researcher will be hoping to see. The State Archives offers Land, Veteran, Marriage, and Death records online for the convenience of

readers. It is also possible to go to the Archives in Springfield and read the information for oneself from the card index or microfilm copies. As an example, while the death records online tell the name, death date, age, and county, the microfilm will give other names involved, places, the doctor's report on cause of death, etc.

Many of these records can be copied and mailed to someone unable to visit in person. Contact the Illinois State Genealogical Society for information.

IRAD Collections...a treasure!

The state has also set up Illinois Regional Archives Depository (IRAD) locations at seven state universities.

These libraries are designed to hold the records which counties no longer have room to store. There are hundreds of types of records that may be held in an IRAD collection — but each county's collection depends upon what the county chose to send to their IRAD library. To find out more about the IRADs, their hours, locations, hours, collections, rules, and how to order materials from them, go to <http://www.cyberdriveillinois.com/departments/archives/archives.html>. Assistance can be obtained from the Illinois Interest Group at the GFO also. Ask at the Receptionist's Desk for "the IRAD book" there, or the name of someone to contact on the subject.

Illinois Vital Records

It is always a challenge to determine whether there are records for the time period when your grandmother was born or died. Go to Vital Records <http://www.idph.state.il.us/vitalrecords/index.htm> and choose "genealogy" for information in this area.

Abraham Lincoln Presidential Library

The collection contains materials about Abraham Lincoln and his life, but researchers will also find an important collection on the history of the state. Any printed materials relating to the state from the earliest times may be found there. Their card catalog may be searched online at <http://hip.rpls.ws/ipac20/ipac.jsp?profile=spisalp> for those planning to research there.

Another way to use the card catalog is to search for items that may then be inter-library loaned from somewhere else to your own public library. There are many publications rare enough that researchers do not know to look for them until they see them listed in this catalog.

Major libraries of interest

The best-known private library in Illinois is the Newberry Library in Chicago. Its online address is <http://www.newberry.org/general/generalinfo.html>, where you may learn about this private noncirculating collection. The books are in closed stacks, but the staff will fetch them for you upon a request for a title. The size of the collection is impressive; they have 500,000 maps alone. The materials are stored in an adjacent 10-story building. Here, again, searching the catalog will give you new ideas about what is available out there. The Newberry is now part of the Consortium of Aca-

demic & Research Libraries (CARLI) in Illinois. Searching the collection can tell you which universities have the book for you to read or check out at a more convenient site.

And a hundred others too —

Nearly every county will have some of the following resources. Track them down and you are likely to find helpful people and materials...and information you need:

Genealogy and Historical Societies offer printed resources, sometimes one of a kind, which will never appear on the net. They may know a person who knew your family. Oake a photo.

If you have a strong ethnic background there may be a group interested in Germans, or Norwegians, or whatever group you need.

Military groups may exist, or may have left printed records, to help you learn about your ancestors' oral histories or manuscripts may be there too.

Newspapers, especially from small communities where they were often desperate to fill the pages, are a great resource. The state will interlibrary loan film to you from their large collection.

Churches keep records and although each denomination may be structured uniquely, information may be found with a little investigation.

Cemetery lists are available in most areas, with the possibilities increasing regularly. Often someone will volunteer to run out and look for you, and maybe even exploits.

These free websites offer more

Illinois Trails is a collection of information for each county. The material there varies by volunteer leader and generous researchers who contribute information regularly. Go to <http://genealogytrails.coforem/ill/>.

Illinois Genweb is probably the oldest of this type of website... and therefore has a lot of information for most counties. Again it depends on who sent in what. Look through the choices at <http://www.rootsweb.ancestry.com>.

Finally, there is always Cyndi's List where you will find more choices than you will be able to search this decade. Some will be more helpful than others, but most will either help you or give you a new idea of where to look. This site is found at <http://www.cyndislist.com/il.htm>.

The Illinois Interest Group

One last, but important, source is the GFO's local group, which meets to discuss Illinois research and history. Watch for meetings on the second Saturday of most months. You are always welcome to drop in and get acquainted. The group may be contacted by writing to hannah@teleport.com.

Comments and suggestions should be sent to the Column Editor, Judith Beaman Scott: rb5522@aol.com.

*Extracts . . .***1943-1945 Naturalizations in Multnomah County, Oregon**

By Loretta Welsh and Jim Rogers

The 23rd and 24th Annual Public Reception to welcome naturalized citizens in Portland, Ore., took place at the public auditorium on Third Avenue between Clay and Market streets. A number of dignitaries from the Portland Americanization Council were present, as well as Oregon Governor Charles Sprague, Portland Mayor Earl Riley, and numerous high school bands, choirs, and others, etc., all to welcome the new

citizens to our fair city.

The following lists were taken from the programs of the years 1943-4 and 1944-5, and there are some "printer errors" which are obvious, and possibly some in the names, which are not so obvious. The computer entry was done by Loretta Welsh, and proofed by Jim Rogers, both GFO members.

SURNAME	GIVEN	COUNTRY
Shah	Gul Bad	Afghanistan
Goldbaum	Abraham Alfred	Argentine
Snyder	Chas	Argentine
Brettauer	Alfred Erwin	Australia
Milwain	George Finlay	Australia
Werdenber	Mary	Australia
Anheury	Victoria	Austria
Baum	Siegfried	Austria
Ben	Steve	Austria
Burger	Gertrude Nettie	Austria
Bush	Ted	Austria
Goldenberg	Eric	Austria
Grbavac	Angels	Austria
Hage	Anna	Austria
Hartung	Apolonia	Austria
Hartung	Chas Francis	Austria
Klobas	Theresa	Austria
Kornfeld	Elinor	Austria
Kornfeld	Felix	Austria
Kornfeld	Martini	Austria
Lang	Martha Helen	Austria
Matzner	Otto Peter	Austria
Mikolich	Mike	Austria
Oster	Joseph	Austria
Remer	Marie	Austria
Schwarz	Alfred Heinz	Austria
Sitzner	Emma	Austria
Sitzner	Ernest	Austria
Stern	George	Austria
Poucke	Adronie Octavie	Belgium
Poucke	August Van	Belgium
Steyaert	Frank	Belgium
Christoff	James	Bulgaria
Evanoff	Dimitar	Bulgaria
Georgeff	Nesho	Bulgaria
Hodge	Chas Vassilieff	Bulgaria
Ivanoff	James	Bulgaria
Kanuff	Joseph Christ	Bulgaria
Miteff	Erman	Bulgaria
Nedelcheff	Steve	Bulgaria
Petroff	Mike	Bulgaria
Stateff	Paul Kiroff	Bulgaria
DeLong	Phyllis Ruth	Bulgaria
Stefanoff (sic)	Doris Tzenoff	Bulgaria
Yakimoff	Stefan	Bulgaria
Yoseff	Geo P	Bulgaria
Adams	Anna	Canada
Andres	Elizabeth Jane	Canada
Andrews	Chas Wsley (sic)	Canada
Allen	Herbert Fay	Canada
Astell	Sarah Winnifred	Canada

SURNAME	GIVEN	COUNTRY
Austin	Albert	Canada
Barnett	Helena Galas	Canada
Bate	Hildred Grace	Canada
Beane	Iva Gwendolene	Canada
Beckwith	Mysie Ann	Canada
Beddome	Cecil Hubert	Canada
Bell	Geo Albert Lynah	Canada
Bell	Marjorie Pearl	Canada
Bell	Roland Wallace	Canada
Bergreen	Lydia Katherine	Canada
Binder	Marjorie Kathleen	Canada
Bittermar	Almeda Laveina	Canada
Bittman	Basil Mellwood	Canada
Boddy	Cathleen Lydia	Canada
Boddy	Chas Lewis	Canada
Berger	Lena	Canada
Bongard	Norman Mitchell	Canada
Borgford	Helga Florence	Canada
Boyd	Harry Raymond	Canada
Boyer	Mary Euphemia P	Canada
Bratt	John Henrik	Canada
Brodie	Robt Hugh	Canada
Brown	Ernest Edmund	Canada
Brown	Marie Clara	Canada
Bruce	Freda Katherine	Canada
Bryson	Frederick James	Canada
Burns	John Clayton	Canada
Cameron	Eileen	Canada
Cameron	Lillian	Canada
Carrick	Gilbert Grant	Canada
Casswell	Annie Beryl	Canada
Clark	Donald Harry	Canada
Clarl	Gerald Robt	Canada
Cohen	Dolly	Canada
Cooper	Chas Levi	Canada
Craig	James	Canada
Crawford	Marie Eva	Canada
Cusson	Joseph Edmund	Canada
Cuthbert	Henry Burgess	Canada
Dean	Dorothy M P	Canada
DeFehr	Frank John	Canada
DeKorte	Myrl Marie	Canada
DeLong	Edith Lillian	Canada
Dennis	Wm Moffat	Canada
Dent	Alice Caroline	Canada
Dickens	Almira Newton	Canada
Ditsch	Joseph Casper	Canada
Dixon	Margaret Mary	Canada
Donais	Ernest Albert	Canada
Donnelly	Allen Wm	Canada
Dowell	Roy Seth	Canada

SURNAME	GIVEN	COUNTRY
Down	Wm Blake	Canada
Dresbach	Frances Marie	Canada
Elsasser	Henry Burgess	Canada
Erautt	William	Canada
Erhardt	Katie	Canada
Evenson	Joselyn Orlando	Canada
Fast	Barbara Reichert	Canada
Favis	Mary Louise	Canada
Ferland	Andrew Alfred	Canada
Ferrier	Stewart Wylie	Canada
Fidlay	Florence Lillie (sic)	Canada
Fitzell	Russell H N	Canada
Fleming	James F T	Canada
Fletcher	Doris	Canada
Fodchuk	Samuel	Canada
Frank	John Andrew	Canada
Fraser	Geo S	Canada
Fredrich	Mildred Marie	Canada
allon	Arthur Hudson	Canada
Canz	Wm C	Canada
Gardner	Erwin Chester	Canada
Geary	Irene Dorothy	Canada
Gillen	Emma Rose	Canada
Given	Lawrence Myron	Canada
Glanville	Arthur Miles	Canada
Glanville	Grace Emily	Canada
Glivan	John Joseph	Canada
Godin	Chas Henri	Canada
Godin	Myrtle Mae	Canada
Goodwin	Poppy Josephine	Canada
Gragg	Viola Daisy	Canada
Gregg	Audrey Angelique	Canada
Gross	Rose Marie	Canada
Gunston	James Russell	Canada
Gunston	Wm Raymond	Canada
Gunther	Bertha	Canada
Hack	Myrtle Conley	Canada
Gunther	Myrtle	Canada
Hansen	Mary Elaine	Canada
Hagan	Josephine E	Canada
Harbin	Dorothy Gwendoline	Canada
Hauer	Geo Clemens	Canada
Helm	Anne Julia	Canada
Herman	Katherina	Canada
Herrala	Oscar	Canada
Hibbard	Herbert Howard	Canada
Higginson	Mary	Canada
Hill	Mona Wilhelmina	Canada
Hix	Lawrence	Canada
Hodges	Earl K	Canada
Hodges	Eva Oline	Canada
Hodges	Wm Ralph	Canada
Hogg	Effie Viola	Canada
Holifer	Geo Ernest A	Canada
Hopkins	Chas Henry	Canada
Hudson	Helen Margery	Canada
Inkster	Samuel M	Canada
Irving	Lee	Canada
Jack	Martin (Jr)	Canada
Jacobs	Edna Marie	Canada
Jasman	Rudolph	Canada
Johnson	Emil Edward	Canada
Jones	Rosa Selinger	Canada
Jones	Silva Grace	Canada
Klein	John Paul	Canada
Kline	Frank Lawrence	Canada
Lamb	Emma Letitia	Canada
Lane	Emily Gertrude	Canada
Lavell	Myrtle Joseph	Canada
Leathart	Geo Almond	Canada
Lecuyer	Henry Paul	Canada
Lee	Nervin Earl (sic)	Canada
Lemery	Gertrude Wilson	Canada

SURNAME	GIVEN	COUNTRY
Lindgren	Clarence R E	Canada
Lyons	Clessly H (sic)	Canada
McCardell	Hazel Strong	Canada
McCullough	Morris	Canada
McIlhinney	Lyle Justin	Canada
McKercher	Kathryn Campbell	Canada
McKinnon	Alexander	Canada
McLeod	John Dowser	Canada
McMahon	Mary Jane	Canada
McNab	Myrtle Elrena	Canada
Mackey	Clarice Leda	Canada
Mackay	Margaret Ellen	Canada
Mackay	Marian Grace	Canada
MacKay	Wilfred	Canada
MacKenzie	Ernest Alexander	Canada
Marlin	Ronald Denis G	Canada
Martin	Madeline	Canada
Massey	Winnifred	Canada
Mastin	Wm Gerald	Canada
Mathiesen	John Forbes	Canada
Menary	Alfred Edward	Canada
Michel	Elizabeth	Canada
Miller	Bernice Rona	Canada
Miller	Harold Reinhold	Canada
Miller	Katherine	Canada
Miller	Susanna	Canada
Mills	Bert Frank	Canada
Mills	Elizabeth C	Canada
Millward	Mabel Augusta	Canada
Minnickel	Hilda Florence	Canada
Moehns	Kahterine Barbara (sic)	Canada
Moffitt	Clarence Minor	Canada
Montchalin	John Robt	Canada
Moore	James B	Canada
Moore	Kathleen	Canada
Morgan	Irene Marjorie	Canada
Morrison	Caroline Altena	Canada
Mueller	Muriel Fern	Canada
Mullin	Calvin Hubert	Canada
Muzzy	Anna Ballaire	Canada
Nicholson	Roy Emerson	Canada
Noster	Chas John	Canada
O'Donnell	Thomas Henry	Canada
Olson	Marjorie Geortina (sic)	Canada
Paisley	Clara Marie	Canada
Parks	Mary Mabel	Canada
Parrish	Edward Farley	Canada
Parrish	Hilda Evelyn	Canada
Paterson	Thomas	Canada
Patten	Henry Franciss (sic)	Canada
Patterson	Jackson H	Canada
Pearson	Lionel Arthur	Canada
Pearson	Minnie	Canada
Peterson	Alice M	Canada
Peterson	Harriett Lucinda	Canada
Peterson	Kathe Louise	Canada
Phillips	Annie	Canada
Phillips	Selena	Canada
Ipcchioni	Nezzerens	Canada
Pickett	LaVon	Canada
Pickett	Melba	Canada
Piel	Richard	Canada
Polsky	Betty	Canada
Pricce	Edith L G	Canada
Privat	Eleanora Laura	Canada
Quigley	Bruce Allan	Canada
Reddick	Margaret Jean	Canada
Redstone	Russell Victor	Canada
Reeve	May Eloise	Canada
Reid	Silva Edith	Canada
Reiter	Wendlen Chas	Canada
Reynolds	Kathleen Marion	Canada
Riggs	Albert	Canada

SURNAME	GIVEN	COUNTRY	SURNAME	GIVEN	COUNTRY
Robanska	Michael Jos	Canada	Anderson	Jonas T A	Denmark
Rosin	Fred	Canada	Anderson	Karen K	Denmark
Rosin	Ida Florence	Canada	Balle	Astrid B	Denmark
Rosin	Julia	Canada	Hansen	Agnes E	Denmark
Rowley	Anna Maria	Canada	Hansen	Carl Theodor	Denmark
Salmen	Karin Marget (sic)	Canada	Hansen	John	Denmark
Sanders	Florence Louise	Canada	Horstrup	Jens C S	Denmark
Sauers	Jennie Clifford	Canada	Jensen	Harold B	Denmark
Savage	Edith Leitch	Canada	Jensen	Karen Laura	Denmark
Schiller	Rhoda Anne	Canada	Jepesen	Louis A L	Denmark
Scholler	Frances Julia	Canada	Klyhn	Marie Eva	Denmark
Scott	Dorothy Aleatha	Canada	Mickelsen	Christian	Denmark
Sergeant	Leo Walter	Canada	Miller	Conrad	Denmark
Sharp	Clara Jane	Canada	Norton	Alvina T	Denmark
Side	Joseph Lloyd	Canada	Pedersen	Niels Jensen	Denmark
Smith	Alexander B	Canada	Rasmussen	Anton Sofus	Denmark
Smith	Darrell Parry	Canada	Schandorff	Oluf	Denmark
Sonju	Andrew Marinus	Canada	Sorensen	Oscar Victor	Denmark
Stabenow	Clara Louise	Canada	Acroyd	Hubert Scott	England
Sterling	Wesley Irwin	Canada	Albert	Abid (sic)	England
Stewart	Gertrude C	Canada	Alsop	Randolph Edwin	England
Stone	Louis	Canada	Athison	Geo Cameron	England
Strierner	Daniel Leslie	Canada	Austin	Iza Helen	England
Talbot	Maude	Canada	Bachman	Agnes Jane	England
Thornton	Lydia	Canada	Bader	Ellen Tevine	England
Tobin	Eva Marceline	Canada	Bailey	Charlotte Edith	England
Tucker	Marjorie May	Canada	Balsh	Hilda Amelia	England
Underwood	Pearl Ione	Canada	Barker	Christopher	England
Upham	Helen	Canada	Battersby	Chas W	England
Village	Ida C O W	Canada	Bauman	Alice Bridget	England
Walker	Mary Dianna	Canada	Berg	Ella Sophia	England
Wallace	Gus	Canada	Birkbeck	Harold Donald	England
Walls	Vivian M R V	Canada	Blanchard	George A	England
Walteers (sic)	James Sumner	Canada	Boden	Eugene Herbert	England
Walton	Byron Thomas	Canada	Boden	Herbert Carl	England
Waltuck	Arthur	Canada	Boyer	Mary Adelina	England
Ward	Frank Morrison D	Canada	Boyle	Patrick	England
Ward	Reginald Norman	Canada	Bradley	Herbert Geo	England
Ward	Vera Lerina	Canada	Brokenshire	Ethel Cora	England
Weiler	Barbara	Canada	Brown	Delia	England
Weiler	Bernhardt	Canada	Brown	Esther Ellen	England
Widmer	Elizabeth F (sic)	Canada	Bryant	Ethel Emery	England
Wiggins	James F	Canada	Bryant	Harry Bowman	England
Williams	John (Jr)	Canada	Bryson	Lillian Sophia	England
Wingate	Isabella Z	Canada	Bunn	Edna Hazel	England
Wise	Arthur Lewis K	Canada	Buss	Louis	England
Worthington	Agnes	Canada	Carey	Margaret Gow	England
Yaw	Myrtle Emma	Canada	Cartwright (sic)	Vernon A	England
Moy	Hand Jue	China	Casciso	Sam Thomas	England
Corton	Edward Farley	Cuba	Cavanaugh	Rose Margaret	England
Ibarguan	Gustavo A	Cuba	Chenes	Robt Brauder	England
Pascual	Miguel Chas	Cuba	Cheney	Nelson Esrom	England
Chappell	Josephine F	Czechoslovakia	Clayson	Emma Florence	England
Cherry	Mary Ann	Czechoslovakia	Cole	Doris	England
Counts	Marie lousie	Czechoslovakia	Coleman	Jessie Caroline	England
Durecak	Simon Andrew	Czechoslovakia	Collins	Catherine	England
Doris	Anna	Czechoslovakia	Collins	John Herbert	England
Fayer	Elizabeth	Czechoslovakia	Cone	Irene Sarah	England
Johnson	Charlotte A	Czechoslovakia	Corby	Albert Henry	England
Kristin	Veronika	Czechoslovakia	Corless	Rose Ann	England
Lomnicki	Mary	Czechoslovakia	Corley	Wm Frederick	England
Mark	Louis Wm	Czechoslovakia	Cusson	Lucy Helen	England
Marsa	Ferdinand Jos	Czechoslovakia	Szowan	Victor	England
Marsa	Marie	Czechoslovakia	Dambach	Suzanna C	England
Miseje	Paul Peter	Czechoslovakia	Danchok	Soseph (sic)	England
Miska	Mary	Czechoslovakia	Darnell	Claude H	England
Papsch	Oscar	Czechoslovakia	Davies	Elizabeth	England
Simon	Agnes Mary	Czechoslovakia	Delepine	Gabrielle E	England
Simora	Joseph	Czechoslovakia	Dietz	Gottlieb	England
Thlucky	Anna	Czechoslovakia	Dickson	Robt S	England
Vanek	John	Czechoslovakia	Falkingham	Cyril Geo	England
Wymeyalek	Agnes	Czechoslovakia	Falkingham	Dorothy B	England
Wymeyalek	John	Czechoslovakia	Fish	Ethel Howell	England

SURNAME	GIVEN	COUNTRY	SURNAME	GIVEN	COUNTRY
Fitzgerald	James H	England	Pratt	Edith Rosena	England
Flitcheer (sic)	harold C	England	Quigley	Geo S	England
Foley	Thomas P	England	Redmond	Arthur J	England
Forshaw	Arthur	England	Reid	George	England
Fuger	Ernest LeVon	England	Reinwald	Gordon Edw	England
George	Grace Hazel	England	Renko	Mathilda M	England
German	Norman James	England	Retzler	Anna	England
Gettel	Alfred John	England	Robb	Robt Anderson	England
Gettel	Carl	England	Robertson	Donna Jane	England
Gettel	Mathilda	England	Ryden	May Agnes	England
Gettel	Olga Karoline	England	Salem	Mousa (sic)	England
Gillett	Augusta	England	Schacher	Philip H	England
Green	Elton Robt	England	Schlosser	John Henry	England
Gwinner	Friedrich	England	Shepard	Lily Mary	England
Hadesbeck	Susan May	England	Shepherd	Robt F	England
Hllinan	Francis P	England	Shuell	Margaret I	England
Hannah	Elva	England	Sinclair	Stella Mae	England
Harte	Birdie	England	Skinner	Colin F	England
Hayes	Helen	England	Smith	Chas Andre	England
Heisler	Michael G	England	Smith	Emma C Leeston	England
Henderson	Fwvie J (sic)	England	Songster	Darla A	England
Henning	David Jas	England	Spencer	Ralph F	England
Henry	Pauline	England	Stephens	Evelyn	England
Hoffman	Adam	England	Stone	Samuel Alfred	England
Hohnstein	Lillie A	England	Strange	Ruby	England
Howells	Bessie L	England	Supino	Claudina	England
Hudson	Chas M	England	Templeton	Alex S	England
Hynes	Edward O'Donnell	England	Thomas	Ephraim	England
Jackson	Edward	England	Thompson	Lucy Vivian	England
Jacques	Theodore L	England	Tobin	Gerald Michael	England
James	Mona Margaret	England	Todd	Lloyd Glenn	England
Jenkins	Elsie May	England	Vanesse	Wm	England
Jenkins	Jos Geo	England	Vincent	Elvira V	England
Johnson	Robt Bryan	England	Walker	Harry Bowman	England
Johnston	Chas A	England	Walton	Ruth Hannah	England
Johnston	Minnie	England	Warburton	John B	England
Jones	Nellie	England	Ward	James Day	England
Keith	Marischal	England	Watt	Wm Scott	England
Kelly	Doris Lourain	England	Wiss	Joseph	England
Kenney	John	England	Welch	Oliver Olson	England
Kent	Wm Henry	England	Whearat	Ellen Mary	England
Kingston	Samuel	England	Wilcox	Martin John	England
LaPlantte	Marie Elisa	England	Williams	Jean E	England
Larson	Margaret Mary	England	Williams	Wm E	England
Leisester	Chas Henry	England	Williamson	Nickolas	England
Lindgren	Elizabeth	England	Willson	Laura Louise	England
Lindsay	Mary C	England	Wright	Wm	England
Liquori	Mary (Sister)	England	Young	Catherine Mary	England
Lombard	Susan Hopkins	England	Zimmerman	Anton	England
Lowe	Wilfred	England	Burbano	Carlos H	Ecuador
Lythgoe	Stanley	England	Freudenberg	Sam	Estonia
McCaseline	Elizabeth	England	Boling	Anna Caroline	Finland
McGregor	David L	England	Boling	Elma Lennea	Finland
Magill	Mary Edith	England	Erickson	Esther I	Finland
Maloney	Omer Joseph	England	Erickson	Fanny Matilda	Finland
Manz	Eva	England	Frederickson	Hilda S	Finland
Marshall	Hugh	England	Frederickson	Alfred	Finland
Matovich	Catherine O	England	Hagman	Emma Lovisa (sic)	Finland
May	Dorothy Evelyn	England	Hansen	Arthur	Finland
Miller	Wm James	England	Hatakka	John	Finland
Moore	Ethel Maud	England	Johnson	Anna L	Finland
Mountain	Lillian	England	Laine	Ada Sofia	Finland
Neale	Frank	England	Mikkola	Kosta Abraham	Finland
O'Donnell	Martha M	England	Neimi (sic)	Frina	Finland
O'Keele	Francis Jos	England	Niemi	Samuel	Finland
Oxton	Chas Anthony	England	Oman	Paul	Finland
Parker	Ada Lavina	England	Petterson	Maria Olivia	Finland
Paterson	Alexander J	England	Pitkanen	Ida	Finland
Pattison	Wm B	England	Repinen	Tatiana	Finland
Peel	Robert Andre	England	Ripin	August	Finland
Petersky	Ovshi (sic)	England	Schadevitz	Victor J	Finland
Phillipson	Herbert S	England	Seppanen	Hilma	Finland
Potvin	Pierre Antone	England	Slita	Peter Henry	Finland

SURNAME	GIVEN	COUNTRY	SURNAME	GIVEN	COUNTRY
Walker	Senia M	Finland	Hoder	Anne Marie	Germany
Wells	Ina Sigfrid	Finland	Hoffman	Olga	Germany
Yank	Lena Katrina	Finland	Hofmayer	August	Germany
Gowin	Georgina V	France	Holmberg	Elizabeth F	Germany
Young	Marie	France	Hopfer	Arnold	Germany
Drum	Bernard Bruno	Free City of Danzig	Ilg	Josephine	Germany
Drum	Charlotte Ann	Free City of Danzig	Jackle	Sofie	Germany
Drum	Wm Louis	Free City of Danzig	Jacob	Wm Reinhart	Germany
Alburas	Anna Eliese	Germany	Jacobi	Ernest Albert	Germany
Alert	Anna Sophia C	Germany	Japes	Rosa	Germany
Annas	Arthur	Germany	Jauernik	Joseph R	Germany
Arvidson	Ursula L M	Germany	Jensen	Reinhard S	Germany
Barnett	Anita Bossau	Germany	Joseph	Harry G	Germany
Bauer	Henry G	Germany	Joseph	Kurt Wm	Germany
Baumgarten	Julius J E	Germany	Kahn	Annie Maria	Germany
Baumgarten	Gertrude	Germany	Kaiser	Heinz H	Germany
Baurer	Anna	Germany	Klinger	Alphonse	Germany
Bendix	Monika M	Germany	Kofsky	Elsie Erma	Germany
Bowman	Ernest Otto	Germany	Kohlman	Alfred	Germany
Brandt	Anna Berta	Germany	Kollowratek	Erich Maria L	Germany
Brandt	Berdinand (sic)	Germany	Kotke	Edward	Germany
Brandt	John	Germany	Krebs	Walbruga K	Germany
Brunzel	Anna A	Germany	Kuriol	Emma	Germany
Buddee	Rudolph	Germany	Kuypers	Gertrude A	Germany
Burger	Max H	Germany	Lambrom	Marie	Germany
Carlberg	Wolfgang S	Germany	Lambrom	Paul	Germany
Carr	Bertha Alice	Germany	Landau	Adolph E	Germany
Carr	Frederick	Germany	Landau	Kate Zerline	Germany
Christ	Elise Marie	Germany	Landauer	Albert	Germany
Christ	Henry John	Germany	Lantz	Gertrude E	Germany
Coleman	Otto Wm	Germany	Larson	Olaf Carl	Germany
Cortesi	Gene Joseph	Germany	Lehmann	Hilde	Germany
Craig	Wm	Germany	Leuthold	Hildeyard A	Germany
Crunbaum	Thea	Germany	Liebig	Frieda Maria	Germany
Dauenhauer	Ida Meta	Germany	Masters	Sonia	Germany
Deich	Armand Robt	Germany	Mattukat	Wilhelmine	Germany
DeWitt	Barbara		Mausolf	Wm Albert	Germany
DeWitt	Jurt	Germany	May	James Julius	Germany
Domro	Hans Carl	Germany	May	Mary	Germany
Egger	Ruth Minna	Germany	Meuman	August F	Germany
Eisenmann	Gerda A	Germany	Mewes	Erma	Germany
Eismann	Frank H	Germany	Minkwitz	Herman H	Germany
Emert	Augusta	Germany	Moeller	Morris	Germany
Engel	Henry Jakob	Germany	Nagler	Walter	Germany
Fahner	Marie	Germany	Neustadler	Senta	Germany
Fehule	Rudolph J	Germany	Neustadter	Kurt	Germany
Ferchland	Gunther W	Germany	Niederkrome	Sophie	Germany
Ferchland	Ilse H R	Germany	Nieke	Ernest	Germany
Fischer	Anna M	Germany	Nielsen	Hans Broder	Germany
Fischer	Lydia Anna	Germany	Nordt	Clara Augusta	Germany
Froeschke	W Wm Ernest	Germany	Nothasker	Eugene C	Germany
Fuchs	Theresa	Germany	Nowatzki	John Francis	Germany
Futterkecht	Bertha	Germany	Paul	Adolph	Germany
Gartner	Hans	Germany	Paul	Johnny Louiss	Germany
Geugenbach	Katherine	Germany	Pearce (sic)	Anna K	Germany
Getsfrid	Sebastian F	Germany	Pirker	Carl	Germany
Gilbert	Minna W	Germany	Putzke	Wm F	Germany
Gillaspy	Elizabeth	Germany	Rakou	Walter G	Germany
Ginther	Hedwig Agnes	Germany	Reck	Johanna M	Germany
Goldmund	Wm Adolh (sic)	Germany	Reichow	Alfred H	Germany
Goldsmith	Rosi	Germany	Rennert	Carl	Germany
Govier	Anna Maria	Germany	Rennewitz	Adam	Germany
Grellert	Ernest Victor	Germany	Rsler (sic)	Teresa E	Germany
Groener	Gertrude E	Germany	Rimkeit	Erna C	Germany
Groer	Minnie	Germany	Rohde	Ernest Wm	Germany
Grunbaum	Alfred	Germany	Rosin	John Henry	Germany
Guddat	Gustav	Germany	Salomon	Howard H	Germany
Hausmeier	Otto	Germany	Sanders	Jack C	Germany
Harr	Rose	Germany	Schachner	Eva L	Germany
Heinitz	Albert Robt	Germany	Schachner	Frank H	Germany
Henrich	Elizabeth P	Germany	Schachner	Frank J	Germany
Herberich	Alois	Germany	Scheuer	Hedwig	Germany
Heydthausen	Maria A	Germany	Scheuer	Sally	Germany

SURNAME	GIVEN	COUNTRY
Schierhorn	Hans Enoch	Germany
Schmidbauer	Ottilia	Germany
Schmidt	Luisse K	Germany
Schnurbusch	Fredericks E	Germany
Schoenfeld	Alwin F	Germany
Schoenfeld	Blanka	Germany
Schreiber	Martin	Germany
Siebel	Elizabeth	Germany
Siegmund	Pauline A	Germany
Silverfield	Lilli	Germany
Skopec	Mary Rosa	Germany
Speck	Charles	Germany
Springe	Alfred G	Germany
Stagl	Marian Christine	Germany
Stern	Oscar H	Germany
Stief	Lisbeth Anna	Germany
Tappert	Paul Richard	Germany
Teeling	Marie Anna	Germany
Tetzlaff	Frank John	Germany
Thaler	Wm Max	Germany
Thiele	Frederick H (Rev)	Germany
Tietgen	Erna Marie	Germany
Tiestze	Al	Germany
Titze	Adolf	Germany
Titze	Wally	Germany
Tracy	Erna Martha	Germany
Troitline	Conrad	Germany
Tuerck	Ilse Frieda	Germany
Tymer	Henry August	Germany
Uebel	Fred Wm	Germany
Ungerman	Robt Frank	Germany
Vockert	Marie	Germany
Wagner	Albert	Germany
Wagner	Frederick Wm	Germany
Warnitz	Margrite Laura	Germany
Weber	Amalie	Germany
Wedell	Theodor F C	Germany
Weibel	Friedericke	Germany
Weinberg	Anne Sophie	Germany
Weinberg	Fritz S	Germany
Wetzel	Augusta Sofia	Germany
Wilhelm	Hildegard B	Germany
Wirth	Katie Martha	Germany
Wochnalt	Frank	Germany
Wolf	Henry	Germany
Wolf	Jacob	Germany
Wustow	Alfred Chas	Germany
Adrian	Farika	Greece
Alexis	Panagiotes C	Greece
Angelos	Mike	Greece
Bouras	Pam S	Greece
Chohalis	Ernie Geo	Greece
Christopoulos	Sam	Greece
Deplaris	George	Greece
Dimas	Gus Basil	Greece
Donvekas	Algelo Tom	Greece
Fotakis	Frank John	Greece
Salanos	Nick K	Greece
Georgioff	Tanaska	Greece
George	Gust V	Greece
George	Jim	Greece
Geropulos	Harry A	Greece
Gilo	George Cosmsso	Greece
Idinopulos	Zacharia Geo	Greece
Jahos	Jim	Greece
Kostoff	Louis	Greece
Lekos	Geo K	Greece
Lempeges	Georgeos P	Greece
Manolessos	Geo Andrew	Greece
Markis	John Geo	Greece
Makris	Jim Thomas	Greece
Michael	Stephen L	Greece
Natseos	Gus D	Greece

SURNAME	GIVEN	COUNTRY
Notos	Peter Nick	Greece
Papandreu	Geo A	Greece
Paraskevas	Theodoros	Greece
Pavayiotis	John	Greece
Petropoulos	Alexios A	Greece
Rumbos	James	Greece
Sakelaris	Emorfia C	Greece
Trovass	Gus N	Greece
Zaharias	Tom D	Greece
Zarvis	Helen	Greece
Baart	Adriana Marie	Holland
VanDyken	Joan	Holland
Balla	Emil	Hungary
Chopo	Josef	Hungary
Frisch	Alexander S	Hungary
Klein	Morres	Hungary
Knorr	Emilia	Hungary
Kohn	Katherine	Hungary
Korby	John Anthony	Hungary
Littman	Frederic	Hungary
Madar	Steven	Hungary
Maszarovics	Rudolph	Hungary
Mayer	Wm J	Hungary
Patterson	Katherine	Hungary
Pfau	Katherine	Hungary
Phillips	Frank	Hungary
Phillips	Nick	Hungary
Ringer	Margaret E	Hungary
Stenger	Frank B	Hungary
Vidak	Margaret	Hungary
Babcock	Mary L	Ireland
Buckley	Nora	Ireland
Dowd	Michael	Ireland
Dudgeon	Monica	Ireland
Flaherty	Peter J	Ireland
Howe	Edgar Roland	Ireland
McClarnon	Thos	Ireland
Moore	Anna Louise	Ireland
Moore	Edgar R	Ireland
O'Connell	Hanorah B	Ireland
Walker	Reginald J	Ireland
Willis	Jas Boomer	Ireland
Wilson	Frances A	Ireland
Allais	Cesare V	Italy
Alfano	Louis	Italy
Amato	Agostino	Italy
Amato	Calagero I	Italy
Amato	Marina	Italy
Amato	Ralph	Italy
Antidormi	Eleanora M	Italy
Antrosio	Delfino	Italy
Anzilotti	Pellegrina	Italy
Aquesto	Maria C	Italy
Arata	Adele C	Italy
Ardito	Louisa A	Italy
Arrigotti	Raymond H	Italy
Arrigucci	Adelmo	Italy
Avolio	Antonio	Italy
Bafico	Giueseppe	Italy
Balzarini	Mable	Italy
Barone	Nicola	Italy
Battaglia	Frank S	Italy
Benagui	Santo	Italy
Bernardi	Palmo	Italy
Bertoglio	Elizabeth	Italy
Bertolo	Emma Agata	Italy
Bianco	Joseph	Italy
Bigoni	Angelo	Italy
Bigogno	Rosa	Italy
Bisceglia	Frances	Italy
Bissio	Armand Guido	Italy
Bisio	Carlo Angelo	Italy
Bocci	Giuseppina	Italy

SURNAME	GIVEN	COUNTRY
Bocci	Guido	Italy
Bofico	Maria	Italy
Boitano	Rosa Maria	Italy
Boldasseroni	Modesto	Italy
Bondaucce	Anna	Italy
Bonaduce	Lisa	Italy
Bonaduce	Rose	Italy
Bosso	Joseph L	Italy
Bosso	Helena	Italy
Calabrese	Lucrezia	Italy
Calcagno	Angelo	Italy
Calcagno	Nicoletta	Italy
Campagna	Carlo	Italy
Candiello	Concetta	Italy
Carbone	Louis	Italy
Carulli	Maria T	Italy
Casanova	Francesco E	Italy
Cascioto	Mary	Italy
Cassinelli	Margherita	Italy
Cassinelli	Pete N	Italy
Cauduro	Alfonso	Italy
Cavallero	Maddalena	Italy
Ceccato	Luigi	Italy
Ceglie	John	Italy
Cereghino	Anna	Italy
Cereghino	Emilia	Italy
Cereghino	Francesco	Italy
Cereghino	Giuseppe L	Italy
Cernac	George	Italy
Cerniotti	Maria	Italy
Cerruti	Nicola	Italy
Cervetto	Carlo	Italy
Cervetto	Chas	Italy
Chiminetti	Rosa	Italy
Chiossi	Francesco	Italy
Chiotti	Bartolomes A	Italy
Choate	Mary	Italy
Cicilianani	Margarita Rosa	Italy
Cipolla	Rita C	Italy
Clarizio	Leo E	Italy
Colistro	Mary Ann	Italy
Comella	Concetta	Italy
Cutaia	Charles	Italy
D'Agostino	Concetta	Italy
Dale	Pauline M	Italy
D'Angelo	Adam	Italy
Danna	Peter	Italy
Daquila	Piero	Italy
Darcangelo	Mary	Italy
Dattoli	Vito	Italy
Dardano	Lucia Maria	Italy
DeBonny	Antonio	Italy
DeDominicis	Joe	Italy
DeFrancesco	Maria	Italy
Deluliis	Ernesto	Italy
Demaestri	Nicola	Italy
DeMartini	Prospero	Italy
DePinto	Chendie	Italy
DePinto	Joe	Italy
DeSantis	Giovanina	Italy
DiCello	Anna Maria	Italy
DiLoreto	Mary	Italy
DiMatteo	Pasqua	Italy
DiTommaso	Marianna	Italy
Drady	Jack Kenneth	Italy
Drivlo	Rosa	Italy
Fachin	Maria C	Italy
Fachin	Regina Z	Italy
Falascetti	Modesto	Italy
Farchi	Louis	Italy
Farioli	Antonio G	Italy
Fistolera	Battista	Italy
Focoso	Domenico	Italy

SURNAME	GIVEN	COUNTRY
Forni	Mary Eugenia	Italy
Fuoco	Mary	Italy
Gadotti	Mary O	Italy
Garbarino	Giuseppe	Italy
Garbarino	Maria	Italy
Gallucci	Irene A	Italy
Gasparre	Gasparre	Italy
Gaudin	Henry	Italy
Gemma	Elvira	Italy
Gerig	Sylvia Olga	Italy
Geraci	Salvatore S	Italy
Giacchero	Mary Olive	Italy
Giacomini	Margaret	Italy
Giannasi	Clemente	Italy
Gianelli	Chidra G	Italy
Guisti	Edigio	Italy
Guisto	Giobatta	Italy
Greco	Joseph A	Italy
Gretta	Joseph	Italy
Guidi	John	Italy
Ierulli	Angelina	Italy
Ignazzitto	Francesco	Italy
Ins	Ida Alfreda	Italy
Jacoy	Frances	Italy
Kearns	Camilla F	Italy
Konrevelis	Partelis	Italy
Laversa	Minne	Italy
Lombardi	Ciuseppe	Italy
Lorusso	Serafina D	Italy
Luccitti	Angelo	Italy
Malonima	Elisa N	Italy
Malfara	Nicola	Italy
Mantia	Joseph	Italy
Manzonetta	Pavla M O	Italy
Marconi	Angela	Italy
Marcoviccho	Antonio	Italy
Marin	Louis	Italy
Marinelli	Johnnie	Italy
Marino	Giovanni	Italy
Marnchianes	Loretta	Italy
Marraccini	Gina	Italy
Marson	Regina	Italy
Martell	Anna Marie	Italy
Martini	Necessario	Italy
Martino	Luigina	Italy
Mastrandrea	Rosaria	Italy
Matteuccci	Mafaldo	Italy
Menashe	Jacob	Italy
Menashe	Rebecca	Italy
Merlo	Louis John	Italy
Michelotti	Alcondro	Italy
Molinari	Domenico	Italy
Molinari	Tom	Italy
Mntecucco (sic)	Paul	Italy
Montefalcone	Tommaco	Italy
Morando	Domenico Marcello	Italy
Naccarato	Joe	Italy
Natale	Agabito	Italy
Navarra	Joseph	Italy
Nero	Maria R	Italy
Obbiso	Maria	Italy
Oliver	Mary	Italy
Oliverio	Chioffredo	Italy
Orso	Gina	Italy
Ovanzino	Sabina	Italy
Palandri	Frank	Italy
Pantano	Giovanna	Italy
Paperini	Giuseppe	Italy
Pardi	Antonietta	Italy
Parise	Rose	Italy
Pellegini	Gemma	Italy
Pellegrini	Ferruccio Umberto	Italy
Penna	Luigi	Italy

SURNAME	GIVEN	COUNTRY	SURNAME	GIVEN	COUNTRY
Peranzi	Frank	Italy	Venresca	Dominic	Italy
Perasso	Giovanna	Italy	Versetti	Mikel	Italy
Petris	Toni	Italy	Viano	Costanzo	Italy
Petrone	Chiarina	Italy	Viano	Caterina	Italy
Petrone	Josephine M	Italy	Vielmetti	Natalie	Italy
Petrino	Giulio	Italy	Vigna	Gaetano James	Italy
Pezzolo	Albina R	Italy	Vigna	Italia Emma	Italy
Philichi	Theresa	Italy	Wicklynd	Jean Fern	Italy
Phillips	Sofia	Italy	Yazzolino	Jennie	Italy
Piccolo	Gaetano	Italy	Zongaro	Vittroio G (sic)	Italy
Paha	Vida	Italy	Zuccherio	Domenico	Italy
Pisani	Rosa Angelo	Italy	Zullo	Amalia	Italy
Poleo	Angelina	Italy	Strasdin	Paul H	Latvia
Poli	Victoria	Italy	Ambrose	Frank	Lithuania
Ponta	Clem	Italy	John	John	Lithuania
Ponta	Mary	Italy	Buchshnis (?)	Mary Ann	Lithuania
Porco	Sophie	Italy	Buchshnis (?)	Stanley Wm	Lithuania
Poropal	George	Italy	Cohen	Max Orville	Lithuania
Posteri	Nancy D	Italy	Laurs	Charles	Lithuania
Purpura	Frank	Italy	deHaro	Joseph J	Mexico
Purpura	Mary	Italy	DeCastillo	Fernando H	Mexico
Quilici	Isola	Italy	Fajardo	Jos R G	Mexico
Racanelli	Jennie S	Italy	Jimenez	Carlos G	Mexico
Rail	Maria Assunta	Italy	Martinez	Frank L	Mexico
Raparelli	Bernardo	Italy	Basseleur	Karl	Netherlands
Raschio	Frank	Italy	Bruinier	Wilhelmus C J	Netherlands
Ratto	Nocola	Italy	DeBruin	Rinske	Netherlands
Ravagin	Filomena	Italy	Gerrits	Gerrit D	Netherlands
Repetto	Maria	Italy	VanSanten	Theodore J	Netherlands
Riccardi	Nicola	Italy	VanDyke	Chas	Netherlands
Rice	Amy	Italy	Warnitz	Antone	Netherlands
Rinella	Frank A	Italy	Phillips	Richard T	New Zealand
Rinella	Giuseppe A	Italy	Adams	Karen	New Zealand
Rinella	Josephine	Italy	Anderson	Ella	New Zealand
Rinella	Lorenze A	Italy	Anderson	Jennie G	New Zealand
Rinella	Providence C	Italy	Berg	Roy R	New Zealand
Rinella	Sam	Italy	Broholm	Arne M	New Zealand
Rinni	Angelina	Italy	Bugge	Asta M E	New Zealand
Rischiotte	Esther	Italy	Dahl	Christian M	New Zealand
Rischitti	Luigi	Italy	Dolve	William	New Zealand
Rivelli	Joan	Italy	Edwardsen	Hans A H	New Zealand
Romanoggi	Palma	Italy	Grunseth	Ole Kristian	New Zealand
Rovito	Frank	Italy	Haugan	Otto R	New Zealand
Sadio	Victoria V	Italy	Hiel	Oscar P	New Zealand
Sadis	Sarah	Italy	Hovee	Inga M	New Zealand
Saladino	Louis	Italy	Hovee	Olaf J	New Zealand
Saltalamacchia	Giovanni	Italy	Jensen	Agnes	New Zealand
Salvi	Silvio	Italy	Johnson	Elna Mary	New Zealand
Santilli	Assunta	Italy	Koppen	Sverre	New Zealand
Scafidi	Joseph	Italy	Kopren	Ingolf	New Zealand
Scafidi	Rose	Italy	Larsen	Andrew C	New Zealand
Scarci	Carina	Italy	Larsen	Chris Lyder	New Zealand
Sciaraffo	Carmella	Italy	Laugen	Jens Elenius	New Zealand
Sciuto	Domenica	Italy	Louzon	Gudrun B	New Zealand
Semenza	Rosa	Italy	Martinson	Johannes	New Zealand
Simonelli	Virginia	Italy	Martinson	John Z	New Zealand
Sirianni	Fred	Italy	Maystrom	Matilda	New Zealand
Spada	Frank	Italy	Michelsen	Tom	New Zealand
Speciale	Diega	Italy	Nelsen	James H	New Zealand
Sposito	Jessie A	Italy	Nelson	Matt	New Zealand
Squicciarini	Sobatina	Italy	Pettersen	Ragnvald	New Zealand
Starvaggi	Cosima	Italy	Pollack	Carl Morris	New Zealand
Taccogna	Mary	Italy	Rohme	Ivor	New Zealand
Talaricco	Leonard	Italy	Servik	Edward	New Zealand
Tarini	Pietor	Italy	Solheim	Hilda M	New Zealand
Thoman	Antonette	Italy	Stene	Arne Olai	New Zealand
Toschi	Nello	Italy	Styrevold	Haranda A S	New Zealand
Tritto	Mike	Italy	Wright	Carrie G	New Zealand
Trocino	Ralph	Italy	Erakat	Mohammed Saleh	Palestine
Usher	Rae	Italy	Apellido	Eusebio F	Philippine Islands
Valpreda	Virginia E	Italy	Calica	Joe B	Philippine Islands
Vendetti	Domenico	Italy	Gestre	Gabrief Tom	Philippine Islands
Ventrella	Catrina	Italy	Hugo	Adriano	Philippine Islands

SURNAME	GIVEN	COUNTRY	SURNAME	GIVEN	COUNTRY
Mayo	Dionisio F	Philippine Islands	Hohnstein	Amalia	Russia
Patiko	Fred Ben	Philippine Islands	Hohnstein	Heenry (sic)	Russia
Blosick	Mary Annie	Poland	Holmes	Frank A	Russia
Breidenstein	Elsie M	Poland	Hoppe	Dorothea	Russia
Bush	Victoria M	Poland	Jesser	Amelia	Russia
Evers	Caroline	Poland	Jorg	Christina	Russia
Franks	John H	Poland	Kaisser	Conrad	Russia
Jacobs-Jacobi	Maurice	Poland	Karas	Wm	Russia
Juranke	Zazana	Poland	Katzman	Frieda	Russia
Keller	Frances L	Poland	Kay	Victor	Russia
Koch	Rosa	Poland	Kelch	Mary	Russia
Kohoot	Katherine	Poland	Keller	Mary	Russia
Maizels	Etta	Poland	Kletzel	Olive	Russia
Mark	Jacob	Poland	Kness	Jack	Russia
Martin	Leo M	Poland	Knippel	Henry	Russia
Neuman	Martin	Poland	Knippel	Katherine	Russia
Reihl	Marie	Poland	Koch	George	Russia
Schiewe	Emilie	Poland	Koch	Heinrich	Russia
Sechy	Morris Juda	Poland	Kramer	Alleck	Russia
Seymour	Wanda W	Poland	Kuzmisky	Chas F	Russia
Sidor	Helen	Poland	Kuzmisky	Lena M	Russia
Slowikowski	John	Poland	Larsen	Jean S	Russia
Stachnev	Kasmer	Poland	Lass	Anna M	Russia
Steinberg	Harry	Poland	Levitt	Anna	Russia
Vitovich	Stella	Poland	Lichtenwald	Harry	Russia
Zaruk	Mike Donald	Poland	Litofe	Willard	Russia
Adler	Albert	Rumania	London	Abraham	Russia
Axe	Abe	Rumania	Loose	Peter (Jr)	Russia
Chopek	Victoria	Rumania	Lorenz	Amelia	Russia
Dommingier	Joseph J	Rumania	Lorenz	Catherine E	Russia
Geltman	Sarah F	Rumania	Lorenz	Frederick D	Russia
Herman	Harold P	Rumania	Lutter	Rosa	Russia
Rui	Genoveve	Rumania	Lysky	Moses M	Russia
Krause	Fred	Rumania	Matley	John	Russia
Kulman	Karl	Rumania	Maurer	Joseph	Russia
Rau	William	Rumania	Michel	Katie	Russia
Roitman	Aron	Rumania	Minch	Mary	Russia
Schaffer	Rose B	Rumania	Nashby	Marcus M	Russia
Thomas	Eva Mary	Rumania	Neuberger	Katte	Russia
Zukow	John	Rumania	Nordwig	Katherine	Russia
Anderson	Mollie	Russia	Perkel	Henry	Russia
Behm	Alexander	Russia	Plotner	Tillie M	Russia
Behm	Anna	Russia	Propp	Phillip	Russia
Bender	Louis	Russia	Reckart	Anton	Russia
Bertman	Helen Lucy	Russia	Reisbeck	John	Russia
Campf	Mollie	Russia	Rosen	Fannie	Russia
Cohen	Jacob	Russia	Rosen	Isaac	Russia
Colidac	Lena	Russia	Rosenblum	Abe	Russia
Conner	Helen	Russia	Roth	Gabriel J	Russia
Deines	Lena	Russia	Roth	Kathryn Eva	Russia
Derr	John	Russia	Rudarmel	Katherine	Russia
Derr	Margarete	Russia	Schiefelbein	Joseph	Russia
Eisendorf	Ada	Russia	Schneider	John	Russia
Flohr	Jack	Russia	Schnell	Lena	Russia
Freauff	Henry	Russia	Schoessler	Christina	Russia
Garas	Ely	Russia	Schwan	Jacob	Russia
Glanz	Katie	Russia	Schwan	Mary	Russia
Glanz	Nicholas	Russia	Schwindt	Eva E	Russia
Goldbaum	Rebecca	Russia	Sherman	David J	Russia
Geldberg	Sam	Russia	Shierman	John	Russia
Goldman	Betty V	Russia	Smerten	Mikail	Russia
Goldstein	Harry I	Russia	Smerten	Tatiana	Russia
Goldstein	Ruth	Russia	Spady	John	Russia
Gorner	Katherine	Russia	Stamm	John	Russia
Granova	Sofia	Russia	Stein	Alfred J	Russia
Green	Elizabeth	Russia	Stein	Eda	Russia
Grover	Abraham	Russia	Stein	Ettie	Russia
Hahn	Melcher	Russia	Stein	Sam	Russia
Hartman	Katherine S	Russia	Tankle	Annie	Russia
Hartung	Geo	Russia	Tappert	Anna C	Russia
Hartung	Jacob	Russia	Thaut	Mary E	Russia
Hein	John	Russia	Treauff	Christina	Russia
Herder	Anna M	Russia	Veltman	Hyman	Russia

SURNAME	GIVEN	COUNTRY	SURNAME	GIVEN	COUNTRY
Veltmon	Rose B	Russia	Lowenberg	Evar O	Sweden
Vireel	Emma	Russia	Maystrom	John	Sweden
Voelker	Wm Phillip	Russia	Mekalich	Ruth M	Sweden
Vogele	Adolph E	Russia	Monson	Minnie R	Sweden
Vogele	Marie	Russia	Nelson	Bessy	Sweden
Volk	Katherine	Russia	Nelson	Chas A	Sweden
Wacker	Jacob	Russia	Newman	Austrid	Sweden
Wacker	Margaret	Russia	Nyberg	Jonas A	Sweden
Weber	Elizabeth	Russia	Oberg	Emma	Sweden
Wederspahn	Katie	Russia	Olson	Emanuel J	Sweden
Weikum	Wm	Russia	Ostlund	John	Sweden
Weitzel	John	Russia	Paulson	Tillie	Sweden
Widmer	Oscar	Russia	Peterson	Rudolph F	Sweden
Williams	Phillip	Russia	Petterson	Fredrik	Sweden
Wolfe	Henry	Russia	Petterson	Margaret	Sweden
Yeager	Lydia	Russia	Salmen	Anna B	Sweden
York	Jennie	Russia	Salmen	Arvid L	Sweden
Youngman	Marian E	Russia	Sandberg	Oscar	Sweden
Wilhelm	Henry	Russia	Sandstrom	Hilma M	Sweden
MacDonald	Alan Coll	Scotland	Soderberg	Ester M	Sweden
Watters	Mary	Scotland	Soderberg	John E	Sweden
Davila	Arthur M	Spain	Soderstrom	Fritz N	Sweden
Lago	Joe Eserne	Spain	Strom	Ben	Sweden
Rico	John Vasquez	Spain	Sundstrom	Agnes E	Sweden
Sorley	Conchita Carbo	Spain	Swanson	Edith E	Sweden
Vega	Casimiro Berreo	Spain	Tallstrom	Olga F	Sweden
Alama	Gust	Sweden	Virell	Gunnar O	Sweden
Anderberg	Anton	Sweden	Achermann	Jacob	Switzerland
Anderson	Andrew	Sweden	Freitag	Henry	Switzerland
Anderson	Andrew A	Sweden	Gantenbein	John	Switzerland
Anderson	Arvid O	Sweden	Hammel	Paul	Switzerland
Anderson	Barnhard V	Sweden	Landolt	Katherine	Switzerland
Anderson	Hilda S	Sweden	Leuthold	Jacob	Switzerland
Anderson	John H	Sweden	Manger	Eugene	Switzerland
Backelin	Ole Emil	Sweden	Miller	Albert E	Switzerland
Backlund	Olle E	Sweden	Mosiman	Hector	Switzerland
Berg	Albin Eric	Sweden	Neff	Andrew	Switzerland
Blum	Minnie	Sweden	Neff	Margaret	Switzerland
Carlson	Ellen Alice	Sweden	Schoeni	Anna Ida	Switzerland
Cvarfordt	Carl F	Sweden	Schrader	Edward F	Switzerland
Danielson	Elmer	Sweden	Staeger	Adolf	Switzerland
Durand	Helga K	Sweden	Wehren	Caspar	Switzerland
Erickson	Rudolph	Sweden	Yaun	Rosina M	Switzerland
Forsgren	Ingrid J	Sweden	Yaun	Victor	Switzerland
Granstrom	Frank A	Sweden	Zurfluh	Henry	Switzerland
Granstrom	Ida A	Sweden	Albert	Charles T	Syria
Gustafson	Emil W	Sweden	Farah	Ameen A	Syria
Gustafson	Harry Hilding	Sweden	Kafoury	Sophia	Syria
Hallberg	John	Sweden	Anest	George	Turkey
Hanson	Erick J	Sweden	Lazare	Paul	Turkey
Hanson	Hans R	Sweden	Mayo	Marie	Turkey
Hanson	Jonas	Sweden	Menache	Albert	Turkey
Henrickson	Agnes H	Sweden	Menache	Rachel	Turkey
Hoselsson	Gunnar E	Sweden	Menashe	Sara	Turkey
Johanson	Carl W	Sweden	Mosky	Mike A	Turkey
Johnson	Agnes E	Sweden	Sanguras	Theodore C	Turkey
Johnson	Einar T	Sweden	Thanos	Stratos G	Turkey
Johnson	Eric H	Sweden	Veissi	Samuel	Turkey
Johnson	Gust	Sweden	Alzich	Carl	Yugoslavia
Johnson	Ivar G	Sweden	Banjeglov	George	Yugoslavia
Johnson	John A	Sweden	Baricevic	Katherine M	Yugoslavia
Johnson	Maria B	Sweden	Basic	Filip	Yugoslavia
Johnson	Sune C	Sweden	Bebek	Filip	Yugoslavia
Jones	Martin C	Sweden	Bens	John	Yugoslavia
Klang	Carl A	Sweden	Beovich	Blazo	Yugoslavia
Klang	Karl G	Sweden	Bilos	Peter	Yugoslavia
Klang	Magda L	Sweden	Bosing	Simka	Yugoslavia
Larson	Alec	Sweden	Bouneff	Neva	Yugoslavia
Larson	Gust	Sweden	Braich	Katica J	Yugoslavia
Letrud	Hulda M	Sweden	Christ	Luba	Yugoslavia
Liljefeldt	John	Sweden	Chruich	Kate	Yugoslavia
Lind	Ellen A	Sweden	Churlin	Anton	Yugoslavia
Lindquist	John W	Sweden	Covic	Ante	Yugoslavia

SURNAME	GIVEN	COUNTRY
Devcic	Nikola	Yugoslavia
Favis	Nick	Yugoslavia
Francis	Annie E	Yugoslavia
Fritch	Geo Jos	Yugoslavia
Gerbich	Nikola	Yugoslavia
Gerkman	Josephine	Yugoslavia
Gulan	Yanko	Yugoslavia
Gulstin	Rose G	Yugoslavia
Hansen	Marija	Yugoslavia
Jack	Persa	Yugoslavia
Jakway	Gabrief	Yugoslavia
Kalich	Louise	Yugoslavia
Lasich	Steve	Yugoslavia
Lordonicch	Jerry	Yugoslavia
Labiche	Jerry	Yugoslavia
Lubich	Joseph	Yugoslavia
Mateson	Fabjan	Yugoslavia
Mercecp	Joe	Yugoslavia
Mihaljevich	Peter	Yugoslavia
Miljus	George	Yugoslavia
Mirkovich	Olga M	Yugoslavia
Nisi	Chris	Yugoslavia
Petroff	Panda	Yugoslavia
Plasha	Jacob	Yugoslavia
Popp	Louis	Yugoslavia
Ruthrauff	Persalee	Yugoslavia
Saban	John Steve	Yugoslavia
Saskor	Joe S	Yugoslavia
Skoko	Frank	Yugoslavia
Skoltz	Carl D	Yugoslavia
Smith	Louise E	Yugoslavia
Srsen	Ben	Yugoslavia
Stepsnor	Antona L	Yugoslavia
Thomas	Marion	Yugoslavia

Todeff	Vaska	Yugoslavia
Viducich	Zora Mary	Yugoslavia
Vukovic	Victoria	Yugoslavia
Aili	Hilma Marie	Repatriated
Blasing	Florence K (sic)	Repatriated
Bradley	Tracy Pearl	Repatriated
Brittain	Lillian M C	Repatriated
Cameron	Rita E	Repatriated
Engstrom	Loretta A M	Repatriated
Gerrits	Jeanette	Repatriated
Gralon	Veina	Repatriated
Johansen	Mary A	Repatriated
Keith	Mina Calbert	Repatriated
Lima	Christina Eliza	Repatriated
Lovell	Elma Alice	Repatriated
McCarger	Hettie May	Repatriated
Montieth	Stella May	Repatriated
Pattion	Cecelia Laura	Repatriated
Patten	Ida May	Repatriated
Petersen	Jennie Louisa	Repatriated
Reynolds	Maggie Elsie	Repatriated
Ross	Bessie Blanche H	Repatriated
Rueger	Helen Marie J	Repatriated
Silva	Mildred Fowlie	Repatriated
Stottenborg	Anna J	Repatriated
Thomas	Rozillah	Repatriated
Tycecr	Edna Marie	Repatriated
Ulin	Inez A F	Repatriated

Comments and suggestions should be sent to the Column Editor, Eileen Chamberlin: eileenjc@comcast.net.

Chinese immigration laws passed, repealed

The United States government severely curtailed immigration from China to the United States from 1882 to 1943. This Federal policy resulted from concern over the large numbers of Chinese who had come to the United States in response to the need for inexpensive labor, especially for construction of the transcontinental railroad. Competition with American workers and a growing nativism brought pressure for restrictive action, which began with the Act of May 6, 1882 (22 Stat. 58). Passed by the 47th Congress, this law suspended immigration of Chinese laborers for 10 years; permitted those Chinese in the United States as of Nov. 17, 1880, to stay, travel abroad and return; prohibited the naturalization of Chinese; and created the *Section 6* exempt status for teachers, students, merchants, and travelers. These exempt classes would be admitted upon presentation of a certificate from the Chinese government.

The next significant exclusionary legislation was the *Act to Prohibit the Coming of Chinese Persons into the United States* of May 1892 (27 Stat. 25). Re-

ferred to as the Geary Act, it allowed Chinese laborers to travel to China and reenter the United States but its provisions were otherwise more restrictive than preceding immigration laws. This Act required Chinese to register and secure a certificate as proof of their right to be in the United States. Imprisonment or deportation were the penalties for those who failed to have the required papers or witnesses. Other restrictive immigration acts affecting citizens of Chinese ancestry followed.

During World War II, when China and the United States were allies, President Franklin D. Roosevelt signed an *Act to Repeal the Chinese Exclusion Acts, to Establish Quotas, and for Other Purposes* (57 Stat. 600-1). This Act of Dec. 13, 1943, also lifted restrictions on naturalization. However, until the Immigration Act of October 1965 (79 Stat. 911), numerous laws continued to have a restrictive impact on Chinese immigration.

Research NARA records at: www.archive.gov/pacific-alaska/seattle/.

Book Reviews

Norman K. Whitcomb:

The Whitcomb Family History, Baltimore, Maryland, Gateway Press, 2008, 534 pages.

Audience: Whitcomb family members and connected lines.

Purpose: To document and make available information on the early English roots of the family, with the early United States Whitcombs very well researched.

Author's qualifications: Norman Whitcomb is a Mechanical engineer who has traveled to England for original records of the Whitcomb family ancestors.

Writing style: He offers details about the history of England and United States that helps with understanding family movements. The book is very well organized.

Accuracy: There are references to town histories, vital records, the NEHGS Register and provides indexes for family three lines.

Content: Anyone researching the Whitcomb family will find this book a remarkable aid to their efforts. Mr. Whitcomb states that his objective is to uncover the English roots of the family, devoting almost 150 pages in great detail. This family has at least an 800 year history, so there is information about England back to pre-history.

Mr. Whitcomb follows two immigrant groups that arrived in Boston in 1636 and 1662. There are pictures, charts, maps and details about these family members for about eight generations. He also follows a later group to Nebraska. There is information about Witcombs in wars from 1671 to the Civil War.

Conclusion: Mr. Whitcomb offers so much detailed information that anyone researching this family will find this book a remarkable aid to their work.

— BC

* Our library has a reference to this family: *Descendants of Kammerer, Stilson, Stromme* by Christie Stilson (929.2 K155). This book contains family group sheets for seven Whitcomb families. We also have references in our Pedigree Charts.



Elizabeth Doherty Herzfeld:

The Quaker and Southern Winslows: A Compilation of Various Records of North Carolina and Indiana, Spartanburg, South Carolina, The Reprint Company, 1991, 243 pages.

The Quaker and Southern Winslows Supplement, Milwaukee, Wisconsin, Techcomm Associates, 184 pages.

Audience: Descendants researching the Winslow fam-

ily from Massachusetts to North Carolina and Indiana.

Purpose: To make available the Winslow family history information she and others have collected for people researching these families.

Content: In researching her father's family and separating his ancestry from others with the Winslow surname, the author collected information not only on her line, but also on many additional families. She decided to make her research available to others and compiled these books. She has traced Winslows from Massachusetts to North Carolina and then to Indiana and beyond.

The first book includes her lineages for Thomas and John. To these she has added a section on other Winslows whom she was unable to place. Another section traces African-American Winslow lines.

After the publication of the first book, the author received additional information from Winslow descendants. Some information in the first volume was corrected and much additional research included.

Conclusion: A worthwhile genealogy for Winslow descendants.

— BJB



Clarence Mershon, *Living East of the Sandy, Vol. I and II*, Portland, Oregon, East Multnomah Pioneer Association, 1999 and 2003, 517 pages each.

East of Sandy: Columbia River Highway, Portland, Oregon, Guardian Peaks, 70 pages.

Along the Sandy: Our Nikkei Neighbors, Portland, Oregon, Guardian Peaks, 248 pages.

Audience: These wonderful books will interest genealogists and families researching information on the people who settled the area east of the Sandy River, east of Portland, Ore.

Purpose: Local researcher Clarence Mershon wrote four books on the peoples, places and events of the land east of the Sandy River. His four books cover well the families of the area. Such places as Pleasant View, Springdale, Taylor-Corbett, Hurlburt, Mountain, Latourell, Bridal Veil, Brower, Springfield (Egypt) and Aims are all included. His books contain the genealogy of some of the families, and many pictures and photographs.

Content:

The two largest volumes contain the "people history" of all those settlements. In Volume I there are references and chapters on approximately two hundred families who settled there; in Volume II, even more. He has done a wonderful job of locating that information from predecessors or

local published sources. Historian Beatrice (Fought) Graff was a contributor. Local newspapers, the *Gresham Outlook* and *The Publication*, from the East Multnomah County Pioneer Association, provided historic information. Another valuable helper is his wife Colleen.

The smallest of the four books tells the story of the development of the Columbia River Highway and its antecedents. Simon Benson is credited — with his financial and personal support — for getting the road going, as are Amos Benson and Charles Post. The author describes the input of the men who had a hand in getting the road built — Amos Benson, Sam Hill, Sam Lancaster, Os West, Rufus Holman, Julius Meier, John Carroll, H. L. Bowlby, C. S. Jackson, Frank Terrance and H. L. Pittock. Illustrating all are photos, many unique, of building the road and of the businesses along the road.

His final volume is *Our Nikkei Neighbors*. This deals with the many Japanese/American neighbors, largely farmers, in East County who were caught up when Pearl Harbor was attacked and who were forced to go to internment camps in Idaho, Utah, California and Arizona, giving up and abandoning their farms and property. The stories of more than 40 Japanese/American families are told here. Also told are the stories of the Nisei men who went into military service.

Conclusion: These volumes are a welcome addition to the library. They are full of the stories of the country east of Portland, Ore. The volumes are rich with photographs and snapshots of people and places in the area “East of the Sandy”.

— EAW



Jim Peterson, John Vezmar, and Dave Skinner, *Flying Finns: Columbia Helicopters — The First 50 Years*, USA, Times Litho, Columbia Helicopters Inc., and the Evergreen Foundation, 2007, 170 pages.

Audience: Anyone with a love of helicopters, and an interest in the history of the Columbia Helicopters Company will enjoy this very informative book. It also provides historic information for the many people who worked for the company.

Purpose: To share the founding of the Columbia Helicopters Company, the history of this business and the family that laid the foundation.

Author’s qualifications: Jim Peterson Co-founder and executive director, the non-profit Evergreen Foundation, John Vezmar a friend of nearly 30 years, has extensive public relations experience, and Dave Skinner who is a writer for Evergreen magazine.

Organization: Three professional writers combined their skills in composing sections of the book. The book formatted into chapters, covers the founding and expansion

of the company. It includes artistically presented pictures and text. There are two parts to the book: a concise company history assembled and edited by John Vezmar and a field operations story assembled by Dave Skinner.

Accuracy: It is a very carefully researched work, with a focus on detail and presentation.

Content: The book presents a short family history of the Lamatta family. Wes Lamatta the founder of Columbia Helicopters and his family are highlighted in this history of the company. There are many shared comments from the employees of the company, who are proud to work for this fine family. It is a comprehensive history of this company and those involved in the business.

Conclusion: This is a fabulous book documenting a family committed to honesty and integrity, and the company they built to fill the need for helicopter service in the United States and worldwide. The stories collected over many years, news articles, awards and heartfelt memories make this a unique book that is very enjoyable to read. Many people will find a personal tie to the history that is behind the Columbia Helicopters Company.

— SL



Roger W. May, *Civil War Veterans Buried in Stevens County, Washington*, Northeast Washington Genealogical Society, c/o Colville Public Library, 195 South Oak Street, Colville, Washington, 99114, 2007, 200 pages.

Audience: Researchers and families looking for information on Civil War Veterans buried in Stevens County, Washington.

Purpose: To provide a resource for the information collected by Roger May during his research of the Civil War Veterans buried in Stevens County, Washington.

Content: In 1912 the school children of Colville, Wash., erected a monument to the memory of Civil War Veterans. Ninety-five years later, in 2007, Roger May published this book about those veterans. May took photographs of each headstone and, in his book, gives the particulars of each veterans’ service. Photographs of the veterans are included when available. Lists of veterans by unit and by cemetery are included, as well as a listing from the 1890 Special Census of Civil War Veterans. During his research the author determined that several Civil War Veterans did not have headstones. The Veteran’s Administration will supply a headstone if the burial can be documented and as a result of May’s efforts, 12 to 14 veterans were provided with headstones.

Conclusion: May has brought to life the story and people of the Civil War in a refreshing format. Readers besides than those living in Stevens County should find this interesting reading.

— BJG

Rev. Patrick Woulfe, *Irish Names & Surnames*, Baltimore, Maryland, Genealogical Publishing Co. (1923) reprint 2003, 742 pages

Audience: Family historians and researchers of people with Irish ancestry.

Purpose: To assist researchers in identifying the names of Irish ancestors.

Content: This comprehensive dictionary of Irish names and surnames was the result of 25 years of extensive research by the author. Rev. Woulfe spent these years in the field collecting names, corresponding with Irish speakers and studying various forms of Gaelic.

The comprehensive history of the Irish naming system will be very helpful in using the major portion of the book — over 10,000 entries of Irish names in two arrangements:

English-Irish and Irish-English. This includes Christian names and surnames for both men and women as well as a detailed dictionary of Irish names. It includes a description of the original form of the surname, meaning of the surname and former & present locations of the name in Ireland. Other sections cover clan names, a table of Irish-English letter equivalencies and an extensive bibliography of early 1900's resources.

Conclusion: Lucky will be the researcher who is able to find his/her family name in this volume.

—JH

Comments and suggestions should be sent to the Column Editor: Susan LeBlanc, dsleblanc@aol.com.

Chinese Proverbs

Observers can see a chess game more clearly than the players.

A good bee never takes pollen from a fallen flower.

Ants can move even a mighty mountain.

A cornered rat will bite the cat.

Better to make a net than to yearn for fish at the edge of a pond.

Tigers and deer do not walk together.

When you drink water, remember the source.

A good friend shields you from the storm.

It is easy to dodge a spear you can see, difficult to guard against an arrow shot from hiding.

You cannot help shoots grow by pulling them up.

A single spark can set a prairie on fire.

A person without a smiling face should not open a shop.

The cunning hare has three burrows.

A lean dog shames its master.

Water can drip through stone.

The eyes are wide but the stomach is narrow.

Do not climb a tree to look for fish.

An avaricious person is like a snake trying to swallow an elephant.

Flowers look different to different eyes.

On earth no feast lasts forever.

A swarm of mosquitoes can sound like thunder.

You cannot clap with one hand.

Water can both sustain and sink a ship.

Do not kill the hen for her eggs.

If you do not brave the tiger's lair, how can you capture the cub?

It is difficult to get off a tiger's back.

A swallow cannot know the lofty ambitions of an eagle.

Better to do without books than to believe everything they say.

Rivers and mountains are more easily changed than a man's nature.

Sow melon, reap melon;

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