



PIONEER RECORD

Newsletter for the Midland Genealogical Society

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Folklore, Wives Tales, Remedies and Old Burial Customs

By Yvonne L Ashworth

Passed down through the ages, countless generations have either enjoyed or occasionally rolled their eyes, at what was once considered the offerings of the wise and the aged, the pioneers of bygone days.

Stories, wives tales and much more have been passed down by family members for centuries leaving an indelible insight into the everyday life and customs of past generations. They are used to explain the mortality of the past, fuel the pleasure of memories and show the continuity in change.

Farmers, always at the mercy of the elements, devised clever ways of forecasting impending inclement weather by noting abnormalities among livestock, wild animals, plants and crops. They also learned by trial and error how tasks could be completed with positive results via the use of the phases of the moon or astrological signs.

In remote areas of the South it was believed that if one heard a screech owl which sounded like a crying woman, that bad weather would soon follow. If crows were seen in large flocks or hogs were rooting out materials to make a bed, frigid weather

was sure to follow according to their beliefs. This would induce entire communities to pick up the pace of their work and ensure the availability of firewood which would surely be needed if the "signs" were correct.

If sweet potatoes had tough skins or onions more layers than normal, cold and inclement weather was also sure to follow. In order to forecast the first killing frost, folks would listen for the first "hollerin'" of the kadydid and then count three months proceeding the first hearing to plan how long or short a growing season would be, and proceed accordingly.

Home remedies and medicinal concoctions were a necessary part of life for those far away from a physician. While some were fairly ingenious and effective, others were downright poisonous and occasionally deadly as in the case of arsenic, mercury and chloroform. Arsenic was often used in combination with other ingredients for stomach ailments and severe headaches. It was also mixed with chalk and vinegar, ingested by women who desired to have pale skin or the absence of ac-

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Midland Genealogical Society Programs for 2014 - 2015

Meetings are scheduled on the third Wednesday of the month unless otherwise noted..

Programs for the meetings are as follows.

****PLEASE NOTE LOCATIONS****

Nov 19—"November 19, 2014 "Using Foreign Census for Research" Presented by Jo Brines, Betty Bellous and Ruth Casadonte. Meeting at St. John's Episcopal Church, Midland.

Jan 21—"The Chaplain's Diary", presented by Wilma Diesen Meeting at St. John's Episcopal Church, Midland. For a complete list of our meetings, check the meetings page of our website at mimgs.org.

The President's Letter

As genealogists you never know when an opportunity will present itself. The same is true for a genealogy society. Prior to the September 3 board meeting, I was asked by a representative from the local LDS church if our Society would co-sponsor a planned genealogy seminar scheduled for October 25. Here was an opportunity to meet one of our Society's goals – to partner with another organization to promote interest in genealogy.

Following discussion at the board meeting, members agreed to co-sponsor the seminar as well as seek members to make presentations related to their areas of expertise. Members' responses to requests to make a presentation were outstanding. Floyd Andrick talked about the "Value of Oral Histories; Bob Snyder discussed the "how to's" of Ancestry.com; Thora Goodnight presented a program on "Finding Your Patriot"; and Jo Brines discussed local genealogy re-

sources at the Grace A Dow Memorial Library. The free seminar was well attended with approximately 100 participants present. If you missed it, the interest shown indicates an ongoing, growing involvement in researching one's ancestors.

As a Society member of the Michigan Genealogical Council, we receive a copy of the Council's quarterly newsletter. The current issue is now available online at mimgc.org as well as at the Grace A Dow Library Genealogy room. The first page has an informative article reporting the results of a survey conducted earlier this year about why people join genealogy societies. The two most important factors identified are related to people. Number one, people join societies to meet and interact with other people. Second, people join societies to learn from others. Hopefully you take a minute to read the entire article.

Program Co-Chairs Betty Bellous and Marion Berry have planned several programs this year that focus on members sharing their knowledge, experiences, and expertise

with fellow members.

The October 15 meeting had a number of members sharing activities, items or events that preserve family memories for future generations. A few members after the meeting said "We need to repeat this type of program in the future". When members share their research skills, their experiences, their knowledge everyone wins.

Thank you to all those members who have voluntarily shared their genealogy related expertise with others.

Have a safe, Happy Thanksgiving!

Faye Ebach

GENE TOONS by Wendell Washer



Martha was upset that the German website was in a foreign language.

MEMBERSHIP DUES 2014-2015

Statements for the 2014-2015 dues were sent out in mid August 2014 and will be due by the first meeting in September 2014. Dues are shown below and can be sent to the following address:

Midland Genealogical Society,
P.O. Box 2421, Midland, MI
48641-2421.

Dues for an individual are \$20.00;
for a family they are \$25.00.

From The Editor ● ● ●

As I write this newsletter, the snow is starting to fall. Christmas will soon be here, and the months to follow I will be working on some genealogy via internet.

I am already planning next years genealogy research trip. I need to do some more research in Pennsylvania and I will need to visit the state archives. I'm not sure what I will find there, but I believe that the trip will be fruitful.

I have been working at finishing up a find-a-grave project so I can start a new one next spring. There are a few volunteers working at completing the cemetery updates for Midland county

in find-a-grave. If you are looking for your lost ancestors, that is a great place to look. If you need a photo of a grave marker, and it is not already on the memorial, request it and a volunteer will take the photo and post it. For those not familiar with the site, several of the memorials contain biography's and links to other family members. If planning a trip to see the grave markers, check the find a grave site first to see if the plot location is listed.

May you all have a merry Christmas and a blessed New Year..

Walter Bennett, Editor

Nov 19th Program

Census records are an important key to unlocking the past of our ancestors. A panel of three members of the Midland Genealogical Society will present at their Nov. 19th meeting a discussion dealing with the availability of census records in other countries, in particular Germany, Ireland and Great Britain.

The public is invited to attend this program at St. John's Episcopal Church, William's Hall, at 7p.m.

January 21st Program

Wilma Diesen, retired librarian of The Grace A. Dow Memorial Library and member of the Midland

Genealogical Society, will present a program titled "A Chaplain's Diary" Jan. 21st at St. John's Episcopal Church, William's Hall, at 7p.m.

The public is invited to attend this interesting presentation.

Membership Report

At our first meeting in September three Meridian High School students presented a program showing how they completed an assignment to trace a descendent from "across the pond". Sarah Dudinetz, Matthew Hoffman, and Zac Spangler did an excellent job of telling their stories and answering our questions. After

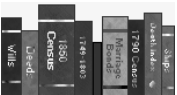
they spoke the MGS presented them each with a year's membership in the society and a MGS pin.

At the October 15 meeting we had 25 members and guests present including Bob Dennett who paid the membership fee for himself and his wife Jan. This brings our membership total to 91. This includes three in Florida, and one each in Arizona, Indiana, Colorado, Ohio, and Tennessee. ..and let me not forget the numerous members scattered throughout Michigan.

If you are in Midland, we hope that you can arrange to join us at a meeting.

Ruth Ann Casadonte, Membership Chair

5104 Nurmi Dr., Midland, MI 48640



B O O K S F O R S A L E

The following books, published by the Midland Genealogical Society, are available for sale at any meeting, at the Midland Genealogy Room, Grace A. Dow Public Library or by mail. Price of each book is \$20.00 plus \$3.00 for postage and handling.

Midland County Obituary Index (#1) – 1872-1927. The book consists of 16,000 abstractions covering 55 years from the Midland Times (1872 -1875), The Midland Sun (1892 -1924) and the Midland Republican (1881-1927). The soft bound 238 page book is 8 ½ by 11 inches.

Midland County Obituary Index (#2) – 1928-1950. The book consists of about 8,000 abstractions covering 22 years from the Midland Republican (1928 - 1937) and the Midland Daily News (1937 - 1950). The soft bound 238 page book is 8 ½ by 11 inches. Note: Both Obituary Books (#1 & #2) are available as a package of \$35.00.

Midland County Obituary Index (#3)-1951-1982 This book consists of 30,900 entries including about 4000 maiden names covering 22 years extracted from Midland Daily News. The 387 page, 8½ by 11, soft bound book consists of two volumes A through L and M through Z. The set costs \$40 plus \$5 postage and handling.

Midland Pioneers, edited by Ora Flaningham. This book is a compilation of the most interesting genealogical, historical and humorous reprints from newspapers published in the Pioneer Record. The book is 6 by 9 inches, soft bound, 259 pages. (Out of print, but orders being compiled at Genealogy desk.)

Midland County, Michigan Marriage Records 1855-1910 including Groom & Bride Indexes. The book is 8.5 by 11, soft bound, 320 pages. \$30.

A collection of "Some Midland Michigan County Records" have been compiled and extensively indexed by Ora L. Flaningham. It is available in PDF format on a compact disc from the Midland Genealogical Society. The collection is mainly out of print books from our society, Harold Moll, and Ora Flaningham. Included are: "Midland County Cemetery Records" 1981, "Midland County Michigan Census 1850-1894 (1983)", "Midland County Michigan Obituary Index 1872-1927 (1994)", "Midland Pioneers", vol 1 (1999) & vol 2, "Midland County Michigan Probate Index 1850-1900", "Early Saginaw Valley History", "Bethany Indian Mission 1843-1855", "Bethany Indian Mission 1851-1868", "In the Wilderness With the Red Indians", "Account Book of Charles H. Rodd", "Indian Build a Birch Bark Canoe", and Index to First Families of Midland County". The cost of this CD is \$25 shipping included in US.

To ORDER A BOOK write: Midland Genealogical Society BOOK: P.O. Box 2421, Midland, MI 48641-2421.

ne. Arsenic would continue to be used in medicinal preparations until the twentieth century when the toxicity factor became well known.

Raw blood from any farm animal was used for those considered to be lethargic or anemic. Cow dung was used in many different ways, but primarily for burns, as in a topical application, or as a cure for sore throats. (By mixing it with water and sugar then gargling three times a day)

Rheumatism was relieved by ingesting pickled vegetable juice or using a concoction of rendered fat and turpentine which would be rubbed on the affected area.

For the flu or measles, external remedies were devised. Sulphur placed in ones shoes was used to either ward off or attempt to flu and measles as was burned cornmeal placed in a tobacco bag and tied around the neck. Children with earaches would receive drops of urine in their ear canals.

Cough preparations ran the gamut as each generation added their own ingredients to a base which was made of whiskey or some other form of alcohol. To the base such things as honey, fruit syrup, rock candy or peppermint. Invariably children would become intoxicated when untempered whiskey would be used, which was usually two hundred proof and the result of the initial manufacturing of moonshine.

This same “elixir” would be used

for migraines and for women considered to be “hysterical”, the old word for menopause.

Babies would be administered catnip tea for fussiness or insomnia which would be mixed with corn syrup to make the tea palatable. An artificial nipple would be constructed to supply the tea until it was later discovered that the brew was actually a stimulant and exacerbated problems.

Anyone with a fever was a target for many remedies, before ice was available and aspirin was discovered. Homeopathic syrups and teas were usually prepared to address the symptoms and the one most widely used was ginger tea when it was believed that “sweating it out” was the best cure. Ginger would be grated or ground, brewed then cooled just to the point that it could be ingested. Immediately the sweating would begin since the brew was not mixed with tea leaves or anything more than something to sweeten the mixture, so the effects would last for a considerable amount of time.

Wives tales were born from superstitions and many included snakes as a subject. Among the infamous snake-related tales that were told was one which explained the presence of birthmarks on a newborn. It was said that if a pregnant woman viewed a snake, then touched herself on her forehead, arm or leg, that is where the baby was “marked” prior to birth. Snakes were also blamed for deaths of household occupants if someone was careless enough to kill one on the front porch, rather than sweep it away.

No one was to breathe while passing a cemetery lest they breathe in the spirit

of someone departed. If an old clock suddenly began working again, all were sure someone in the family would perish. If flowers grew on the grave of the departed they had lived a good life, if weeds grew, the departed had led an evil life. While cutting an apple and noting the number of seeds inside, it was thought to be an indicator of the number of children one would have.

Three butterflies together indicated good luck while a bird in the house indicated death.



Superstitions

Superstitions played a big part in many lives, particularly for those in the South. Many are still observed today with some variation.

The number thirteen was unlucky because Judas was the thirteenth guest at the Last Supper, therefore, it is forever known as the “unlucky” number.

Throwing back the first fish brings successful fishing for the remainder of the day.

Any ship sailing on Friday will have bad luck.

Frogs are lucky only when they enter a home.

If the right palm itches, it brings money but if the left palm itches, it brings debt.

If one catches a leaf on the first day of Fall, they will not catch a cold for the entire Winter.

If a woman is buried in black, she will haunt all in her path.

If the deceased is buried with eyes open, they will look for someone to take with them.



Death and Old Burial Customs

Prior to the advent of funeral parlors and undertakers, community members or neighbors bore the responsibility of fulfilling the needs of the departed and their surviving families.

In an age and time where everyone basically knew everyone residing around them, great lengths were taken to travel to meet the needs of the departed even when it meant abandoning their own.

If a church or school bell was available, the bell would be tolled one time for every year the deceased had lived as a form of announcement prior to word of mouth.

Soon thereafter, neighbors would begin to arrive to begin the process of preparing the body for burial. The deceased would be bathed, unless infected with

disease, then groomed meticulously. The best outfit from their wardrobe would be chosen and if nothing was deemed “proper”, someone from the community would sew a burial outfit. In impoverished areas, shrouds were commonly used, made of cotton.

A casket would be constructed, typically by a neighbor with experience, of whatever wood was available in the area. Hinges and handles would be made of materials readily able to be melted and formed or hammered. When the casket was completed, it would be taken to the home, the body placed inside where a lining had been made of bleached cotton or black cloth, and then it would be taken into the largest room of the home, where the body would remain until burial, with neighbors remaining to stay for the same length of time.

In instances where disease was the cause of death, there was immediate burial, often without a coffin since concentration was placed upon rehabilitating the home.

Large black pots would be placed out in the yard over roaring fires to boil water which was used to disinfect everything in the home which could be boiled. Walls, counters, floors and doors would be scalded. The fires would remain burning well into the night which would be described as “Jack-o-Lanterns” by those viewing them at a distance.

Funeral processions involved a long and arduous process in winter, at the peril of the elderly who, out of respect for the deceased, refused to stay home.

All would line behind the coffin

which was usually on a wagon, but carried by multiple men in the absence of such, and in advance, those closest to the deceased already arrived, had the grave prepared. Flowers were rare so a custom of preparing wreaths made of cedar and holly with ribbons and crudely carved crosses became popular.

Gravesight services were not always possible so often, after the coffin was placed in the ground, all attending would return to the home and remain for a few days to continue to assist the family with whatever needs they had, such as assistance with house-keeping, meal preparation, or child-care. A designated male would be responsible for seeking out a proper rock or wood for a grave marker which was usually crudely chiseled with the initials of the departed and sometimes bore the date of death or the number of years lived.

There is much value in folklore, tales, remedies and customs passed down from generation to generation. Traditions are formed, lessons are learned, and a common thread remains allowing all to have a deep respect for those who came before and leave to those who remain behind, the same rich experience.

St. Albans Passenger Arrival Records

By Yvonne L Ashworth

For several decades the United States kept no record of border crossings from Canada or immigration statistics for those having crossed into the United States and choosing to remain. In 1891, after an outcry for immigration reform, the Bureau of Immigration was created. Within the span of half a decade, a wealth of records was already accumulating which would later be known as the St. Albans Passenger Arrival Records, or St. Albans Records for short.

After the United States placed severe restrictions on port entry immigration from Europe and Russia in the late 1800s, beating the quota system became a challenge for would-be immigrants. It was then the work of some enterprising steamship companies which changed the tide. Actively soliciting passengers from the British Isles, while accentuating that there were no restrictions for travel to Canada since the Canadians and British Isle citizens were subjects of the Monarch, business began booming. Also relevant was the fact that once in Canada, immigrants could simply cross over into the United States without the scrutiny of inspectors.

As the result of the massive influx of immigrants arriving in this fashion, significant action was warranted which required the cooperation of the Canadian government.

By 1895 the Canadian Border District Office in Montreal had accumulated thousands of records and manifests and an agreement was struck with Canada which made it mandatory for all railroads and steamships serving Canadian ports of entry to come into compliance with United States immigration laws.

To become compliant, several procedures were imperative. First, an immigration inspector was required to be relocated from Montreal to St. Albans, Vermont for the purpose of creating a new immigration district. Secondly, all records were transferred from Montreal to St. Albans, where

new procedures were initiated to record all border crossings which were placed upon manifests, much in the way as ships passengers were recorded.

Land border ports required inspectors to prepare forms entitled "List or Manifest of Alien Passengers Applying for Admission into the United States from Foreign Contiguous Territories". At the end of each month, U.S. officers at Canadian seaports and land border ports of entry would forward their records to St. Albans for indexing by month, year, and alphabetically by port. The major ports in the summer were the port of Quebec City and Montreal and in the winter St. John and Halifax.

Additional records were added to include Port Huron, Michigan, Buffalo, New York, and Chicago, Illinois. Later all entries into Idaho, Maine, Michigan, Minnesota, Montana, New York, North Dakota, Ohio, Vermont and Washington State.

At one juncture, from 1895-1906, immigrants were required to pass Canadian quarantine which required a thorough physical exam and if necessary, further testing. When the quarantine was completed, a United States inspector would issue a "Certificate of Admission" to document the completion of the inspection and clearance process for admission into the United States for each and every individual.

Much information is found within the St. Albans Records which typically recorded the following:

--Port Manifest, Date, Birthplace, Sex, Age and Current Marital Status

--Occupation, Nationality and Literacy Capabilities

--Last permanent address/residence

--Name and address of the closest relative in proximity to the last permanent address stated.

--Previous U.S. visits, the intended destination upon entry and the purpose of entry

--The total amount of funds upon each individual person, rather than collectively when families were entering at the same time.

--Height, Build, Hair and Eye color, and Complexion

--Health or Mental Conditions, Deformities (which included crippled) and the date of the last physical examination

--Whether or not the person in question believed in or practiced polygamy, anarchy or believed in the overthrow of government by force

--Whether or not the person in question was under a labor agreement

--Name of the person paying for the fare or passage

--Job skills and employment history

Currently the National Archives and Records Administration has on file hundreds of rolls of the St. Albans Records with a few online sites showing excerpts or extractions from the U.S. Department of Commerce and Labor.

With transcription of the records having been completed in 1935, few of the original records still exist.

The available content on file at the NARA, which may be purchased, is as follows:

Manifests: 608 rolls-- for years 1895-1954--M1464 and 25 rolls--for years 1929-1949--M1465

Indexes: Soundex to Canadian Border Entries --400 rolls--M1461

Alphabetical Entry Through Vermont-Small Ports for the years 1895-1924--6 rolls-M1462

St. Albans Vermont Entries 1924-1952 a total of 98 rolls M1463

Card Manifests, Port of Detroit, Michigan 1906-1954 a total of 117 rolls M1478

Other sources include:

The National Archives of Canada which provides free access to Passenger Lists for the Port of Quebec 1865-1921 and Norwegian Passenger Ship Arrivals 1866-1869 which show the years when Norwegian ships were arriving in the highest numbers.

(Continued on page 7)

Archive.com provides a few files for free however, the photocopies of the originals show heavy editing in handwriting, making them difficult to read and decipher.

Familysearch.org provides free excerpts of any available records which have been transcribed and typically show, in condensed version, the following:

Name, Date of Entry, Arrival Port, Age, Estimated Birth Year, Birth Place and Birth Country, Gender, Race, Departure Port and Ship name.

The St. Albans Records remain one of the most comprehensive compilations available to today's genealogists and family researchers. For descendants, the information gleaned is invaluable.

Writers note: While completing research, I accidentally stumbled upon the St. Albans Records in search of my Great Uncle, Dugald McCorquodle Gilan. Thanks to Familysearch.org listing them as the source for files found, the discovery has allowed me to share this "treasure trove" with others unaware of their existence.

~YLA

Sources:

www.archives.gov

www.familysearch.org

www.norwayheritage.com

www.americanancestors.org

Coming Events

Nov 23, 2014 "Genealogical Research in Local Catholic Archives", St. Joseph Mercy Hospital Campus, Ypsilanti, Michigan. Presented by the Genealogical Society of Washtenaw, Michigan. For further info see: www.washtenawgenealogy.org/.

April 19, 2015 "Antiquarian Book and paper Show", University Quality Inn, Lansing, Michigan. www.curiousbooks.com/shows.html

Apr 25, 2015 "Indiana Genealogical Society Annual Conference", Held on campus of Indiana State University in Terre Haute, Indiana. Featured speaker is Judy G Russell of the Legal Genealogist. For further info go to www.indgensoc.org/conference.php.

May 2015. "Ann Arbor Antiquarian Book Sale" Actual Date TBA. Ballroom of the Michigan Union, Ann Arbor, Michigan. annarborbookfair.com.

May 29-31, 2015 "Tracks through Time", Ontario Genealogical Society Conference, Barrie, Ontario. For further info see [/www.ogs.on.ca/conference/](http://www.ogs.on.ca/conference/).

The Illinois State Genealogical Society offers webinars which are free to the public when presented live. After the live broadcast, they are then available to members only on-demand. For a listing of webinars see: ilgensoc.org/upload/menu/2015_Webinar_Brochure.pdf.

Migration to America in the 1700s

Posted by Anne Gillespie Mitchell on October 13, 2014 in Family History Month, Research on Ancestry.com blog

As you work backwards in your tree, do you find that the trail seems to go cold in the 1700s? Lack of census records and passenger lists can leave you scratching your head and wondering how exactly they suddenly appeared in Pennsylvania, New England, and Virginia. The answer may be in some of the major migrations of settlers to the colonies in the 1700s.

Two major groups that arrived during that time were the Germans and the Scots-Irish.

German Immigration to America

Around 1670 the first significant group of Germans came to the colonies, mostly settling in Pennsylvania and New York. In 1709 a group known as the Palatines made the journey from the Palatinate region of Germany. Many died on the way over on crowded ships, but around 2,100 survived and settled in New York.

Soon after that, multiple waves of Germans arrived in the Southeast and settled in Virginia, North Carolina and Georgia. Another wave came and settled in New England.

Between 1725 and 1775 many Germans arrived and settled in Pennsylvania. By the beginning of the Revolutionary War, about 1/3 of the state was Germans.

Scots-Irish in America

Timber Ridge Church built by early

News from Dick Eastman

FOLD 3 offers Free Access to the WWII Collection until November 30.

"In honor of Veterans Day, Fold3 is offering free access to our World War II Collection November 10-30. Explore the records of the war that shaped America's "greatest generation"—and look for your family's own WWII heroes along the way.

"Whether you're interested in historical aspects of the war or are searching for specific individuals who fought in it, Fold3's WWII Collection likely has what you need."

The Surname Society

A new society has just been announced: **The Surname Society**. It sounds like a competitor to the already-existing Guild of One-Name Studies. It should be interesting to see if the new organization grows and becomes popular.

Here is the announcement:

NEW SOCIETY LAUNCHES at <http://surname-society.org>

The founder members are delighted to announce the launch of The Surname Society – the online society for individuals, groups and associations with an interest in surname studies, regardless of their location in the world, the surname they are studying, or their level of research expertise.

Focussing on single surname studies, the society meets the needs of researchers in the world of family history and genealogy as it evolves in the 21st century. The Surname Society's vision is to connect like-minded people by providing facilities which enable members to share knowledge, data and good practice with others. The society allows members to register both worldwide and limited studies and is entirely online. Collaboration is facilitated and encouraged as it is the core ethos of The Surname Society.

Search Historical Newspaper Archives with Elephind.com

Elephind can be a great **FREE** resource for anyone who wishes to search old newspapers. The purpose of elephind.com is to make it possible to search all of the world's digital newspapers from one place and at one time. Elephind.com allows you to simultaneously search across thousands of articles using key words and phrases.

Elephind presently contains 141,831,915 items from 2,704 newspaper titles. You can find a list of libraries that have contributed their archives on the site by clicking on "List of Titles." Clicking on any library's name displays the newspapers in that collection.

Elephind.com is much like Google, Bing, or other search engines but focused only on historical, digitized newspapers. By clicking on the Elephind.com search result that interests you, you'll go directly to the newspaper collection which hosts that story.

Of course, newspapers can be a great resource of genealogy information. Birth announcements, marriage announcements, court news, and more can be searched within seconds. If your ancestor was a merchant, you probably can also find his or her advertisements placed in the newspaper.

Ancestry.com Adds 3.2 Million American Indian Records

Utah-based genealogy website Ancestry.com has partnered with the Oklahoma Historical Society to add more than 3.2 million American Indian historical records and images to its website. The new addition will bring the total number of American Indian historical records to more than 10 million.

The website will contain records of more than 570 tribes, including those from which most Americans with Indian blood descend. Census counts, treaties, land allotments, marriage certificates and citizenship documents are all included in the new data set.

The new data set of 3.2 million records contains:

- Oklahoma and Indian Territory,

Dawes Census Cards for Five Civilized Tribes, 1898-1914.

- Oklahoma and Indian Territory, Indian Censuses and Rolls, 1851-1959.
- Ratified Indian Treaties and Chiefs, 1722-1869.
- Oklahoma, Indian Land Allotment Sales, 1908-1927.
- Records Related to Enrollment of Eastern Cherokee by Guion Miller, 1908-1910.

Laura Martin, deputy director of the research division at the Oklahoma Historical Society, said the collected data gives users the immediacy of having millions of American Indian records available with just a few keystrokes a major advancement from when people had to crisscross the country seeking documents.

"I think what we are most excited about is that this is the first time that basically, these records will be contained in one particular place," Martin said.

Research at DAR Library Now Free to the Public

The following announcement was written by the folks at the DAR Library:

The DAR Library, one of the country's premier genealogical research facilities, is now **FREE** to all researchers. In October, the entrance fee for use of the Washington, D.C. family history library was eliminated as part of ongoing efforts to make the extensive DAR genealogical resources more accessible to the public.

"We are so pleased to be able to now offer the DAR Library resources free of charge," says Eric Grundset, Director of the DAR Library. "We invite and encourage anyone who may have been deterred in the past by the usage fee to come visit and explore our vast holdings. You never know what you may be able to discover about your family at the DAR Library."

Scots-Irish settlers in Virginia. Detail of Palatine Church, early German immigrants. Library of Congress, "Old Stone Church, Timber Ridge, Rockbridge County, Virginia," digital file from original negative.

In the 1600s, many Scots migrated to the Ulster area of Ireland as they tried to escape war, religious conflict, poverty, drought and conflict with the English.

Between 1710 and 1775, around 200,000 of these Scots-Irish emigrated to what was to become the United States for many of the same reasons that they left Scotland. The majority of these new immigrants ended up first in Pennsylvania. Looking for cheaper land, many then went south down into Virginia and the Carolinas and other southern points; many eventually migrated west to Ohio and Indiana.

Major Settlements, Immigration, and Naturalization in the 1700s

1707: A new era of Scottish migration began as a result of the Act of Union between England and Scotland. Scots settled in colonial seaports. Lowland artisans and laborers left Glasgow to become indentured servants in tobacco colonies and New York.

1709: In the wake of devastation caused by wars of Louis XIV, German Palatines settled in the Hudson Valley and Pennsylvania.

1717: The English Parliament legalized transportation to American colonies as punishment; contractors

began regular shipments from jails, mostly to Virginia and Maryland.

1718: Discontent with the land system: absentee landlords, high rents, and short leases in the homeland motivated large numbers of Scotch-Irish to emigrate. Most settled first in New England, then in Maryland and Pennsylvania.

1730: Germans and Scotch Irish from Pennsylvania colonized Virginia valley and the Carolina back country.

1732: James Oglethorpe settled Georgia as a buffer against Spanish and French attack, as a producer of raw silk, and as a haven for imprisoned debtors.

1740: The English Parliament enacted the Naturalization Act, which conferred British citizenship on alien colonial immigrants in an attempt to encourage Jewish immigration.

1745: Scottish rebels were transported to America after a Jacobite attempt to put Stuarts back on the throne failed.

1755: French Acadians were expelled from Nova Scotia on suspicion of disloyalty. The survivors settled in Louisiana.

1771–73: Severe crop failure and depression in the Ulster linen trade brought a new influx of Scotch-Irish to the American colonies.

1775: The outbreak of hostilities in American colonies caused the British government to suspend emigration.

1783: The revolutionary war ended with the Treaty of Paris. Immigration to America resumed, with especially large numbers of Scotch-Irish.

1789: The outbreak of the French Revolution prompted the emigration

of aristocrats and royalist sympathizers.

1790: The first federal activity in an area previously under the control of the individual colonies: An act of 26 March

1790 attempted to establish a uniform rule for naturalization by setting the residence requirement at two years. Children of naturalized citizens were considered to be citizens (1 Stat. 103).

1791: After a slave revolt in Santo Domingo, 10,000 to 20,000 French exiles took refuge in the United States, principally in towns on the Atlantic seaboard.

1793: As a result of the French Revolution, Girondists and Jacobins threatened by guillotine fled to the United States.

1795: Provisions of a naturalization act of 29 January 1795 included the following: free white persons of good moral character; five-year residency with one year in state; declaration of intention had to be filed three years prior to filing of the petition.(1 Stat. 414).

1798: An unsuccessful Irish rebellion sent rebels to the United States. Distressed artisans, yeoman farmers, and agricultural laborers affected by bad harvests and low prices joined the rebels in emigrating. U.S. Alien and Sedition Acts gave the president powers to seize and expel resident aliens suspected of engaging in subversive activities.

This list originally appeared in "Immigration Records" by Loretto Dennis Szucs, FUGA, Kory L. Meyerink, MLS, AG, FUGA, and Marian L. Smith in The Source: A Guidebook to American Genealogy.

The Indian Removal

Act of 1830

Posted by [Crista Cowan](#) on November 12, 2014 in [Research](#) at [blogs.ancestry.com](#).

Humanity has often wept over the fate of the aborigines of this country and philanthropy has long been busily employed in devising means to avert it, but its progress has never for a moment been arrested, and one by one have many powerful tribes disappeared from the earth. ... But true philanthropy reconciles the mind to these vicissitudes as it does to the extinction of one generation to make room for another ... Philanthropy could not wish to see this continent restored to the condition in which it was found by our forefathers. What good man would prefer a country covered with forests and ranged by a few thousand savages to our extensive Republic, studded with cities, towns, and prosperous farms, embellished with all the improvements which art can devise or industry execute, oc-

cupied by more than 12,000,000 happy people, and filled with all the blessings of liberty, civilization, and religion?

This statement made by President Andrew Jackson in his second annual message to Congress sums up the sentiment that led to the passage of the Indian Removal Act of 1830. This law authorized the president to grant unsettled federal lands west of the Mississippi to the Five Civilized Tribes in exchange for their lands within existing state borders.

By this time, most of the native tribes in the northeastern United States had been driven to near extinction by the westward expansion of the white man. The Iroquois, Pequot, Powhatan, and Miami were among those tribes already becoming distant memories. Intermarriage and assimilation meant they lost their language and thus their culture within just a generation or two. According to many historians, President Jackson believed that this new policy for dealing with the Indian nations in the southern United States would allow them to maintain their identity, culture and language.

The Five Civilized Tribes – so called because they had already adopted many of the colonists' customs, had many members in their tribes who spoke English, and, generally, had good relations with the white man – were the Cherokee, Chickasaw, Choctaw, Muscogee-Creek, and Seminole. At the time of removal, they occupied their native lands in Mississippi, Alabama, Georgia, Tennessee, North Carolina and Florida.

The removal act was signed into law on 28 May 1830 by President Andrew Jackson. By the end of September, the Choctaw had signed the Treaty of Dancing Rabbit Creek, conceding to removal, though not before causing deep rifts within the tribe.

More than 14,000 Choctaws (plus 1,000 slaves) were to be removed to Indian Territory in three separate government-supervised migrations over the course of three years. Beginning in mid-October 1831, Army wagons were sent throughout Mississippi gathering up the Indian families set to head west with the first group. However, rains turned heavy, heavy rain turned into flooding and removal by wagon became impossible. Steamboats were

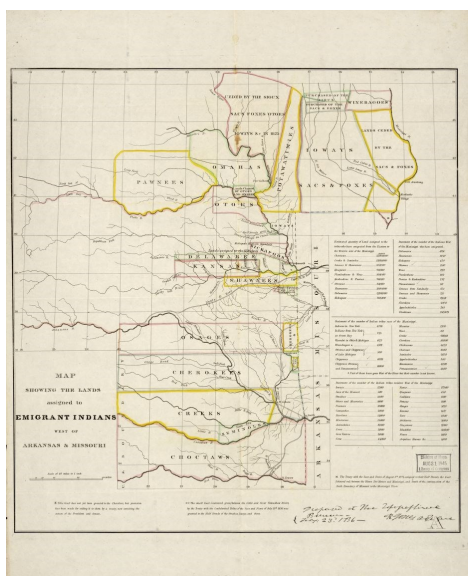
rounded up while the Choctaw waited in soggy encampments outside of Memphis and Vicksburg.

The delay meant that all available rations were used up before the group had even crossed the Mississippi River. Once boats were secured, the group was taken up the Mississippi and Arkansas rivers only to be dropped off at Arkansas Post because the military needed the boats. The storms of the weeks previous then turned into a blizzard. The post, not expecting several thousand additional people, was low in rations and only had 60 small army tents to provide as shelter to the scantily clothed, sometimes naked, almost entirely shoeless group of refugees.

They remained in these conditions for eight days before 40 government wagons arrived with food and blankets to convey them the remainder of their journey. When the group reached Little Rock, a reporter spoke with one of the Choctaw chiefs who was quoted as saying that their removal to that point had been a "trail of tears and death."

More groups would follow in subsequent months and years. Some took a southern route and avoided some of the weather, but very few preparations were made to care for them during their migration. There were not enough rations. Most were forced to walk several hundred miles. To make matters worse, as they were exposed to military personnel and local white men in their travels, they were also exposed to diseases to which they had not built up any immunities, diseases such as typhoid, dysentery, cholera, and diphtheria.

A 400-mile forced march without shoes. Ill-informed guides, ill-prepared rations, and ill-advised stops and detours. Blizzards, disease and starvation. It is not then surprising, perhaps, that when the final report was made after three years of removal, there were only about 8,000 Choctaw reported as residing in the their new homeland. The journey to that place had been a "trail of tears and death" indeed.



Lands assigned to emigrant Indians west of Arkansas and Missouri (Photo Credit – Library of Congress, 1836)

Looking Back in Midland County

Midland Republican March 4, 1898

LAPORTE

A Happy Home Wedding

Laporte Feb. 26, 1898

William P Hanks and Geraldine Winslow were married at the home of the brides parents, Mr. and Mrs. L.S. Winslow, Laporte, Tuesday, Feb 22nd at 3p.m. in the presence of immediate friends and relatives, Rev. B. Reeve officiating. At the hour above mentioned the bridal party entered the parlor while Mendelssohn Wedding March was being played by Mrs. Ray Chamberlin, Miss Dollie Winslow turning the music, both ladies cousins of the bride. Miss Laura Winslow attended as bridesmaid, while Edwin Winslow acted as best man, the former a cousin and the latter a brother of the bride. The bride was handsomely gowned in salmon pink cashmere with trimmings of white silk and ribbons, and wore in her corsage orange blossoms; a spray of the same flower was seen in her hair, while she carried as a bouquet a calla lily blossom., her corsage orange blossoms; a spray of the same flower was seen in her hair, while she carried as a bouquet a calla lily blossom. The orange blossoms were sent the bride for the occasion by Miss Maggie Rinehart of Eagle Lake, Florida, and the lily from Flossie Reeve

of Laporte. One of the articles of the brides attire is especially worthy of mention, it being a skirt of white mull, hand embroidered, that was worn fifty-five years ago, as the wedding dress of the late Mrs. L. S. Winslow, St., the paternal grandmother of the bride. The maids of honor were the Misses Rennie, Josie, Julia and Ida Winslow, who were dressed in white mull and wore as bridal favors the colors of the bride. Ross Winslow also wore a bridal favor, and assisted the maids of honor in their duties at the tables. Miss Rennie is a sister, the others are cousins of the bride.

The bridesmaid wore a gown of wine color with trimming of white, while the groom and best man were faultlessly attired in black with white ties. After the ceremony refreshments befitting the occasion were served, the party being conducted to the tables by W. B. Rood, whose method in so doing testified to his knowledge of such matters. The guests numbered about sixty, thirty-four of whom were Winslows, and that family of the Green mountains being jolly and musical as well as numerous the time was passed in a pleasant way.

The young people received many beautiful and useful presents from their friends who in this manner and by their presence showed

their friendship.

A present from Mr. Geo. Hanks of Laporte, father of the groom being of a very substantial character consisting of farming implements and stock amounting to about \$400. Mrs. Jennie Hanks also presented to the young couple a bed-room suite.

Mrs. Hanks is a lady of refinement, loved and respected by all who know her and Mr. Hanks is an estimable well-to-do young farmer.

The happy couple will begin house keeping soon on the farm adjoining the home of the bride, and Mr. and Mrs. Winslow do not feel that they have lost a daughter but rather have gained a son.

If you don't
believe in
ghosts, you've
never been to
a family
reunion.

~Ashleigh Brilliant

Pioneer Record

Midland Genealogical Society
P.O. Box 2421
Midland, MI 48641-2421



MGS Officers

President	Faye Ebach	faeae@charter.net	835-7518
Secretary	Jo Brines		832-8312
Program Chairs	Betty Bellous	bettymarie1929@gmail.com	837-2092
	Marion Berry	marionjoan@charter.net	631-3057
Membership Chair	Ruth Ann Cassadonte	Bobruthcasadonte@gmail.com	835-5115
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MGC Delegates	Faye Ebach	faeae@charter.net	835-7518
	Jo Brines		832-8312
Historian	Nancy Humphrey	nanphrey@sbcglobal.net	631-5123
Hospitality Chairs	Linda Fisher	fisherl@tm.net	687-9131
	Thora Goodnight	tgoodnight@charter.net	832-0294
Web Master	Walt Bennett	wgbennett@gmail.com	631-5247
PR Editor	Walt Bennett	wgbennett@gmail.com	631-5247

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Information about Midland Genealogical Society

The MGS meets on the 3rd Wednesday of Sept., Oct., Nov., Jan., Feb., Mar., Apr. & May at 7:00 PM in the lounge of the Grace A. Dow Memorial Library, 1710 W. St. Andrews Dr., Midland, MI 48640 or at the St. John's Episcopal Church on the corner of Saginaw and St. Andrews Streets in Midland. Visitors are always welcome. Watch the Midland Daily News or local Midland MCTV channel 189 for upcoming speakers, dates and times as well as location.

Membership dues are \$20.00 for single and \$25.00 for a couple and can be paid after July 1, but must be paid by Nov. 25, to continue receiving the Pioneer Record. Dues may be paid at any MGS meeting or may be sent to the Membership Chair,