

UTAH GENEALOGICAL ASSOCIATION

CROSSROADS

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12

MY SOUTHERN ITALIAN FAMILY

By Barbara A. Font Royce



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PRESIDENT'S MESSAGE

I've heard it said that the Utah Genealogical Association provides an unbeatable value for the genealogical education it provides. After serving on the UGA board for nearly six years, I have to agree! I am amazed and impressed with all that UGA offers its members and have gained a better appreciation for why UGA has such a strong and vibrant member base.

The Utah Genealogical Association understands how important it is for all of us to continue our genealogical education in this fast-paced and ever-changing field. In fact, UGA's mission statement is to provide genealogical information, sources, and education through personal instruction and published media on state, national, and international family history topics, while promoting high standards and ethical practices. We who serve within UGA strive to provide you with first class genealogical instruction and education, and we thank you for trusting us to be part of your educational journey.

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With the holidays just a few months away, I encourage you to think of a few friends or neighbors that may enjoy a UGA membership and invite them to join us. With an individual UGA membership priced at just \$35 per year, it could be the perfect Christmas gift for someone who loves to learn or who enjoys family history. I hope you will help us spread the benefits of UGA and help us build a strong and supportive genealogy community. Within UGA, we find people who share our interests, care about family, and hope to learn about and preserve their family's story. It is a great community to be part of, and there's always room for more.

Registration has opened for SLIG 2024! If you haven't yet registered, I encourage you to attend, whether you've ever been a student at SLIG or not. We love our returning students as well as our first-timers! SLIG is an incredible way to gain high-level genealogical education on a subject that interests you, and with thirteen courses to choose from, I'm sure you'll find something you'd love to learn more about. I've attended as a student many times and have always been glad I did. Visit slig.ugagenealogy.org to learn more.

This edition of *Crossroads* features articles on marriage laws, including historical context in your research reports, digitizing your collection, finding Italy, the Salt Lake City Public Library Cookbook Collection, and of course, a section just for kids.

Enjoy Autumn!

Tristan Tolman, AG®

President, Utah Genealogical Association

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COVER PHOTO: Barbara Font-Royce and her cousin, Tom, in front of The Chiesa Madre in Cittanova, Reggio Calabria, Italy, built after the Calabrian earthquake of 1783.



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Tired of the glazed look non-genealogist family members adopt when you start to talk about your research? Our existing chapters provide a unique opportunity to network with other genealogists whose passion for family history matches your own. If there is not an active chapter in your area, we would love to help you start one.

ACTIVE UGA CHAPTERS

All chapters resumed in-person meetings in September 2022. See UGA website, UGAGenealogy.org, "Local Chapters" for details.

VIRTUAL CHAPTER

Rob Wallace and Peggy Lauritzen, AG®, Co-Presidents

virtual-chapter@ugagenealogy.org

Meetings: 3rd Thursday of each month, 7pm MT.

LOCAL CHAPTERS

Angie Stewart

chapter-support@ugagenealogy.org

Hybrid Meetings: 4th Tuesday of each month.

For meeting updates and topics, please see "Local Chapters" at the UGA Website.

UGA SPECIAL INTEREST GROUPS

UGA DNA SIG

Tanner Tolman, AG®, President

dna-sig@ugagenealogy.org

Meetings: 2nd Wednesday of each month, 7pm MT.

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AUTHOR SUBMISSIONS

Submit manuscripts to the *Crossroads* editorial team. An upload link can be found at UGAGenealogy.org.

Text should follow the *Chicago Manual of Style* (16th edition, humanities form); footnotes should follow Elizabeth Shown Mills, *Evidence Explained: Citing History Sources from Artifacts to Cyberspace* (Baltimore: Genealogical Publishing Company, Inc., 2007).

Feature articles should be between 1,500 and 3,000 words. Accompanying images are preferred.

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Crossroads is the official magazine of the Utah Genealogical Association. To receive the quarterly magazine simply join the Utah Genealogical Association at UGAGenealogy.org.

See website for membership details and more information.

EDITOR'S MESSAGE

This issue marks the start of the second year serving as the editor of *Crossroads*. When I look back on the past year, what stands out to me is the number of incredible genealogists that I've been able to meet and work with. When I stepped into this role, my goal was to give as many genealogists as possible, who had never been published, the opportunity to be published. I resolved that no matter how great a writer someone was, or how advanced they were on their journey, *Crossroads* would have space for their experiences, research, and knowledge. You as a reader, and UGA member, have helped to support that mission with every page that you turn.

I look at the stories we've uncovered and the personal journeys that we have been able to celebrate this past year, and I'm proud of the diversity we've brought to the publication.

Our *Crossroads* team has done an incredible job, and I want to thank all of our writers, along with Elise Godfrey, Claudia Sudweeks, Tristan Tolman and Whitney Tolman, as well as the layout and print team at Quality Quick Print for diving into this past year wholeheartedly, as we all navigated a new *Crossroads*. This month, I'm excited to welcome our newest *Crossroads* volunteer, Yvonne Vrouwenvelder-Edeker, who will be supporting the publication with her incredible graphic design skills. and Adena Mitchell who will be assisting with editing.

As always, I invite you to share your genealogy journeys with us – from your SLIG course experiences to your travels, and everything in between. There's a place within *Crossroads* for your story.

Kelly Richardson, APR, AG®
Executive Editor, *Crossroads*



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IN SEARCH OF LOST MARRIAGES: MARRIAGE LAWS AND ELOPEMENT DESTINATIONS

By Erica Curtis

My work as a forensic genealogist who specializes in heirship research requires knowledge of intestate law to determine fractional interest in a subject property, mineral rights, or an estate. It also requires knowledge of those laws that governed our ancestors' daily lives and affected their decision-making processes. This includes their choice of a place of marriage.

When common marriage record research strategies have been exhausted within a couple's area of residence, familiarity with county and state marriage legislation and its changes over time can aid in locating a hard-to-find marriage location and the corresponding records.

Reasons Why Couples Avoided the Local Marriage Process

By the end of the 19th century, restrictions like age of consent, waiting periods, and parental permission were common in state marriage laws. By 1944, thirty states required blood tests as part of the marriage process.¹ While most couples continued to marry in the town or county in which they resided, those seeking a quick marriage found locations with liberal marriage laws. Marriage restrictions may have been factors that influenced couples to marry outside of their immediate local area.

Couples often avoided the local marriage process when one or both members of the couple were underage and were avoiding parental permission. Couples may have favored an out-of-town marriage to avoid a waiting period after obtaining a license or a waiting period for remarriage after divorce. Elkton, Maryland, is well known among genealogists as a haven for elopements in the Mid-Atlantic states. This is largely due to couples wishing to avoid the mandatory waiting periods in neighboring states that were commonplace by 1910.² Other reasons may include the avoidance of health examinations, cost prohibitive marriage license fees, marriage near an out-of-town family member's home, tradition among the family to marry at a specific geographic location, or a moment of elopement spontaneity.

In the above examples, couples may have sought out the most convenient "Gretna Green." The phrase comes from the accessible Scottish village used by English couples wishing to avoid the Clandestine Marriage Act of 1753. This act prevented couples under the age of twenty-one from marrying in England or Wales without parental consent. Through the 19th and 20th centuries, the United States developed its own "Gretna Green" marriage mills.

While restrictions in marriage legislation were and still are well-intentioned, they often create a marriage industry in nearby towns, counties, or states with fewer restrictions. For example, independent Virginia cities like Winchester, Warrenton, Fredericksburg, and Leesburg profited in 1939 as couples flocked to these cities for their marriage. Couples with blood test results in hand were permitted to marry that same day. In contrast, Washington D.C., the state of Maryland, and other independent northern Virginia cities like Alexandria, Fairfax, and Arlington required a three-day waiting period between a mandatory blood test and the granting of a marriage license.³

Marriage Laws, Locality Guides, and Research Plans

Many genealogists create locality guides when coming across a new area in their research. Locality guides often include information about records, repositories,



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geographical changes, and relevant historical context. Laws should also be included in locality guides. Consider including marriage and divorce laws not only in the county or state in which your ancestor lived, but how they changed over time, as well as a comparison with those of neighboring county and state governments.

Here are several suggestions for researchers to acquaint themselves with changing marriage laws and marriage havens for eloping couples.

Go Straight to the Source: Legislation Over Time

Resources like *Google Books*, *HathiTrust*, the *Internet Archive*, and the collection of books on *FamilySearch* provide easy access to historic state laws and codes over time. Internal search options permit easy examination of codes and statutes related to marriage. These resources can be abstracted in research locality guides or bookmarked for future reference.

Study Geography and Transportation Routes

While Gretna Green was the destination for English couples wishing to marry without parental consent, part of its success relied on its location along a major transportation route. With a toll road from the south that ran directly through the town, couples from England or Wales could easily take a coach to their intended wedding destination. The same can be said for the success of U.S. marriage mill towns that were along major roads, rivers, or railroad stops. One example was West Alexander, Pennsylvania, located along Pennsylvania's border shared with the West Virginia panhandle. Its location was ideal for West Virginia couples wishing to take advantage of Pennsylvania's lack of a required state marriage license prior to 1885. Furthermore, its location along the National Road provided ease of transportation for couples who lived further afield. A review of newspaper articles demonstrated this point with couples from Pennsylvania, West Virginia, Ohio, Kentucky, Missouri, Louisiana, Washington D.C., and Vermont having used West Alexander for a quick marriage.⁴

However, assuming that couples always visited the nearest Gretna Green or used the easiest transportation route may result in overlooking marriage location possibilities. The *Philadelphia Inquirer* recounted the tale of a couple who traveled approximately 190 miles from Lock Haven, Clinton County, Pennsylvania, in north-central Pennsylvania to Baltimore, Maryland, to elope and return home that same evening, keeping the marriage a secret from their families.⁵

Search Newspapers

Because marriage legislation changed over time, Gretna Greens frequented by a particular community also changed. For a client research project, I reviewed historical newspapers for terms like "elopement," "runaway marriage," or "Gretna Green" in Wheeling and Morgantown, West Virginia, to determine marriage location ideas for couples who did not appear in local marriage records. The elopement destination preference for northern West Virginia was impacted by an 1885 marriage law change in the neighboring state of Pennsylvania.

A January 1874 article in *The Wheeling Daily Intelligencer* referenced the newspaper's pattern of regularly featuring "Squire Mayes," a justice of the peace who conducted marriages in nearby West Alexander, Pennsylvania. Additionally, *The Wheeling Register* reads like an advertisement for the elopement services of Squire Massie Beasley of Aberdeen, Ohio, located directly across the river from Wheeling, West Virginia.⁶ The article provided a biography of Beasley and detailed that he married over 2,000 couples, "nearly all of whom were runaways, on account of being underage, from family displeasure at the alliance, or some other equally serious objection on the part of the 'old folks.'" Nearby West Alexander, Pennsylvania, and Aberdeen, Ohio, appeared frequently as choices for West Virginia runaway couples in the 1870s and first half of the 1880s.

When Pennsylvania's new marriage law went into effect on 1 October 1885, requiring couples to register for a license at the county courthouse, West Alexander, Pennsylvania, was no longer an elopement destination

as it was not the county seat. The New Dominion warned West Virginians in Monongalia County that, "Squire Mayes can no longer marry couples and the town is in ruins." An entire marriage industry of hotels, carriage drivers, and other matrimonial related services now lacked for customers.

CONTINUED ON PAGE 22

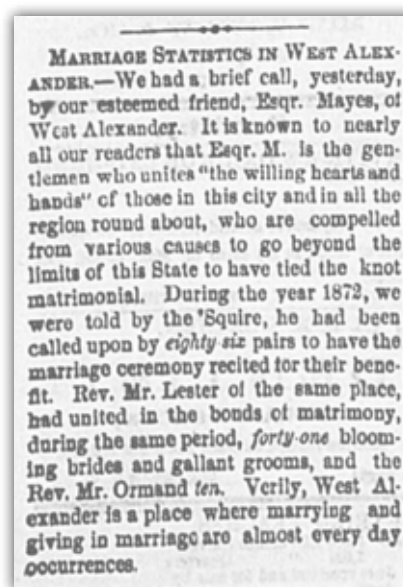


FIGURE 1: *The Wheeling Daily Intelligencer* supports Justice of the Peace, Squire Mayes.⁷



EXPLORING THE PAST: USING HISTORICAL CONTEXT IN GENEALOGY

By Maria Wittwer, CG®

Genealogical research is more than just finding birth, marriage, and death records. It is also about understanding how people were related to each other and how they fit into their communities. Historical context refers to the events and conditions that shaped our ancestors' communities and affected their lives. It includes laws and regulations, occupational trends, migration patterns, and demographics. By understanding these factors, we gain a more complete picture of our ancestors' lives, including evidence of their vital information, relationships, and daily lives.

Laws and Legal Issues

Genealogy researchers use historical laws to understand the legal conditions that affected the lives of their ancestors. Laws inform researchers about the legal status of immigrants, females, minors, and others. Laws related to family matters—like guardianship, inheritance, and marriage—lead to evidence of relationships within the correlating records. For example, marriage laws provide information on customs and social norms, as well as legal requirements, including age limits and parental consent. Probate and end-of-life laws help us determine family relationships based on exclusion or inclusion in various legal documents.

Historical tax and property laws can also provide clues about our ancestors' lives. Learning about the types of taxes that were levied and the ages when taxes were due can help us understand the economic conditions of our ancestors and their communities. Property laws show how land and other property were owned, transferred, and inherited. This information can provide evidence for residence, birth years, and relationships.

Example: Early New Jersey guardianship laws stated that minors under the age of fourteen years would have a guardian appointed by the court of one of their “next of kin.” Minors over the age of fourteen could choose their guardian.¹ Two records from Sussex County, New Jersey, illustrate this law.² Elijah, Abraham, and Elisha Warne, children of Joseph Warne, submitted a petition to the Orphan’s Court of Sussex County, New Jersey, that Garret Vliet be appointed their guardian. The court agreed and named Garret as the guardian of the three boys until they reached “full age.” The next item recorded by the court was the guardianship of Frances and Rhoda Warne, also children of Joseph Warne. The court appointed Garret as guardian of Rhoda and Frances until they reached the age of fourteen years. By understanding the law, a researcher finds evidence of the children’s ages and relationships, including a possible close relationship with Garret Vliet.

Movement and Migration Patterns

People moved from one place to another for various reasons. Understanding the reasons people moved can lead to the discovery of additional records as well as an understanding of an ancestor’s life. Learning about types of travel or typical migration paths will help us find records associated with an ancestor’s migration. People regularly left records as they emigrated and created more records in the place where they began their new life.

Members of a community often had similar migration patterns, and observing these patterns can lead to information about our ancestors’ families, origins, and social networks. We might find that many people from a particular area or religious group migrated to a certain location. Noting the similar characteristics



Maria Wittwer, CG® is a genealogical researcher, writer, and presenter. Her research interests follow the migration of her ancestors from the Midwest to the Southwest and borderlands. Maria enjoys helping people learn about their ancestors and connecting families using historical records, social history, and DNA. Maria serves on the Board of the Utah Genealogical Association.

of people in a community can lead to records and information about the places people came from.

Wars, conflicts, and disasters also caused people to leave a region. People may have fled their homes to escape hostilities or because of the prospect of forced military service. Weather or disaster-related displacement occurred when events made life difficult or impossible in one location and caused people to migrate out of an area. Famine, drought, earthquakes, hurricanes, and fires all caused people to look for new places to live and work.

Occupational migration refers to the movement of people from one place to another to find work or because their type of work required movement. Occupational migrants might have been motivated by economic factors, such as a lack of opportunities in their home region or the hope of better opportunities in a different location. Governments sometimes offered economic incentives for migrants such as promises of jobs or land.

Example: In 1800 Richard Coverdale lived in Sussex County, Delaware.³ By 1810, he had moved to Fayette County, Kentucky, and in 1830 he resided in Marion County, Indiana.⁴ Following Richard's path from Delaware to Indiana allows researchers to identify his associates. Major Donoho lived in Sussex County, Delaware, in 1800 and appeared in Fayette County, Kentucky, in 1810.⁵ Similarly, in 1820 Henry Bowling lived in Fayette County, Kentucky.⁶ By 1830 he had also migrated to Marion County, Indiana.⁷ Together the Coverdales, Donohos, and Bowlings formed a community as they migrated from place to place. By identifying multiple individuals in a migration group, researchers learn more about our ancestors' origins and relationships and identify other associates.

Occupations

Learning about the occupation of an ancestor helps to identify the social and economic conditions that shaped their life, and the opportunities and challenges they faced. Information about occupations can lead to unique record sets and a better understanding of the community where someone lived.

If an ancestor was a railroad or mining worker, a researcher can search for records related to their industry, such as company records, accident reports, and union records. Newspaper accounts sometimes discussed mines and their employees, especially in times of turmoil. Mining census reports provide

general information about the industry in various places. Learning about mine closures or new railroad lines can help us identify events that affected entire communities.

Similarly, if someone were an indentured servant, searches for records related to apprenticeship and indenture contracts, court records, and census records may provide information on their status and experience. Understanding how the laws of the time defined indenture and apprenticeships will also allow us to discover general information about apprentices or servants as a group that would apply to our research subject.

For an ancestor involved in agricultural work, various records may offer insight into their day-to-day life or into events that would have caused changes in their community. The U.S. Agricultural Census can identify the relative economic level of an ancestor or those in their community. Issues of the *Farm Journal* or newspapers can identify new practices or difficult circumstances that would have affected someone's livelihood. Identifying other occupations may allow researchers to find similar records.

Example: The United States government has a long history of keeping records for the postal service. Helpful records might include service records, information on regulations that would define an ancestor's work, accounts of new offices, or rate changes that give clues about the local economy.

David Whiting was appointed postmaster in Santa Fe County, New Mexico, in 1854 and his service was noted in the U.S. Appointments of Postmaster books.⁸ To learn more about the history of the mail service, a researcher might consult the United States Postal Service Publication "An American History."⁹ While David is not listed in the *Register of Officers and Employees*, this document identifies many Postal Service employees and will give researchers an idea of David's salary.¹⁰ The *Annual Report of the Postmaster General 1851-1857* shows the growth of the postal service in New Mexico and the costs associated with running the post office in Santa Fe.¹¹

Firsthand Accounts and Historical Studies

Historical and academic works often scrutinize historical events, including cause and effect analysis, witness accounts, and how events fit into the broader timeline of history. The information these works present helps researchers understand how



our ancestors lived and what was important in their communities. History books and academic studies can add to the information that we know about our ancestors' lives.

Community histories or autobiographical works can describe events that affected an ancestor, even if they do not mention someone by name. Our ancestors may not have left a diary or other firsthand account, but someone from their community or social group may have left a record of their own life. These firsthand accounts can offer valuable information that leads us beyond vital records and helps to populate the stories of people's lives. One person's experience can be used to infer information about others in the community.

Example 1: Manuel Ainsa ran a mercantile business in 1851 in Sacramento, California.¹² This area in California was booming because of the discovery of gold in 1849. While no firsthand records of Manuel have been located, another merchant left a diary that gives details of daily life in his Marysville store, 40 miles north of Sacramento.¹³ Some of this information could have been pertinent to Manuel's experience, such as an account of purchasing goods in San Francisco or a list of the costs and sale prices of the goods sold in the Marysville store.

Example 2: Manuel's granddaughter, Dolores Ainsa, was born in Tucson, Pima, Arizona, in 1884.¹⁴ She likely attended school but left no known information about those years. Historical works identify a common experience among other young people in Tucson in the 1890s. To learn about Dolores's experience, a researcher might read *Songs My Mother Sang to Me* to find firsthand accounts of schooling for Hispanic children in Tucson.¹⁵ Or a researcher could read *Los Tusconeses* to understand the social and political climate of the area during Dolores's early years.¹⁶ Newspaper accounts described the celebrations and parades that may have been part of her experience.¹⁷ Using these types of works gives us an idea of what life may have been like for our ancestors.

Patterns in Existing Records: Patterns of Illness and Causes of Death

Thorough researchers look at the entries surrounding the documents that list their ancestors. On census enumerations, neighbors may be parents, in-laws, or other relatives or a person may live in a community that reflects their origin or their occupation. Land deeds were sometimes recorded as a bundle when

the land was inherited or sold, and the adjacent deeds may belong to the ancestor or their family. Church records, including baptism, confirmation, and admission or dismissal records, often contain vital information and sequential entries can reveal other family members.

Various records may also give information about a family's economic or social status within the community. Following an individual's tax assessments from year to year can show the economic status of someone in relation to their community. Similarly, census enumerations and deeds also identify changes in the economic circumstances of both individuals and communities over time.

Example 1: José Trinidad Flores died in Hermosillo, Sonora, México, on 9 December 1850. Analysis of the death records for the winter of 1850 in Hermosillo shows that many people died during those months, three times as many as the year before and the year after. The number of deaths recorded at La Asunción Catholic Church from November 1850 to January 1851 was 232. The previous year, November 1849 – January 1850, the number was 77 and the following year, November 1851 – January 1852, it was 57.¹⁸ This data shows that José died during a flare-up of an illness that greatly affected his community.

Example 2: In 1870 just over 1,950 people were enumerated in the 1870 U.S. census in Morgan County, Utah.¹⁹ Of these, 47% were born in Utah and 20% had been born in England and immigrated to Utah. Smaller percentages originated in other states, like Italy, Denmark, Wales, Scotland, etc. Information about the demographics of the county help to identify when an ancestor had similar or differing characteristics from his or her neighbors.

Conclusion

Historical context is used to understand the events and communities where our ancestors lived. By studying laws and migration patterns, researchers expand their knowledge of the place and time where their ancestors lived. Firsthand accounts of people who lived in their community or shared their religion or occupation may offer insights into an ancestor's daily life. Social or academic history works written about the area will show how people fit into their larger community. By understanding the historical context of our ancestors' lives, we can gain a deeper understanding of who they were and what they experienced.

Resources:

Local historical societies

Katherine Scott Sturdevant, *Bringing Your Family History to Life Through Social History* (Cincinnati: Betterway Books, 2000).

Wayne C. Booth, Gregory G. Colomb, Joseph M. Williams, *The Craft of Research*, 3rd ed. (Chicago: University of Chicago Press, 2008).

Kay Haviland Freilich and William B. Freilich, *Genealogy and the Law: A Guide to Legal Sources for the Family Historian* (Arlington, VA: National Genealogical Society, 2014).

Zachary M. Schrag, *The Princeton Guide to Historical Research* (Princeton: Princeton University Press, 2021).

HathiTrust (www.hathitrust.org/).

JSTOR (www.jstor.org/).

¹ William Paterson, *Laws of the State of New Jersey* (Newark: Matthias Day, 1800), 63; digital image, *Google Books* (www.books.google.com : accessed 20 April 2023).

² Sussex County, New Jersey, Orphan's Court, Minutes, vol. A, August Term 1804, p. 24-25, Elijah, Abraham, and Elisha Warne; and Rhoda and Frances Warne; digital image, *FamilySearch* (www.familysearch.org : accessed 20 April 2023); citing film #8137050.

³ 1800 U.S. Federal Census, Sussex County, Delaware, Nanticoke Hundred, p. 330 (penned), Richard Coverdill; digital image, *Ancestry* (www.ancestry.com : accessed 20 April 2023); NARA microfilm publication M32, roll 4.

⁴ 1810 U.S. Federal Census, Fayette County, Kentucky, Lexington, p. 805 (penned), Richard Coverdill; digital image, *Ancestry* (www.ancestry.com : accessed 20 April 2023); NARA microfilm publication M252, roll 6. Also, 1830 U.S. Federal Census, Marion County, Indiana, Center, population schedule, p. 185 (penned), Richard Coverdill; digital image, *Ancestry* (www.ancestry.com : accessed 20 April 2023); NARA microfilm publication M19, roll 28.

⁵ 1800 U.S. Federal Census, Sussex County, Delaware, Nanticoke Hundred, p. 332 (penned), Major Donoho; digital image, *Ancestry* (www.ancestry.com : accessed 20 April 2023); NARA microfilm publication M32, roll 4. Also, 1810 U.S. Federal Census, Fayette County, Kentucky, Lexington, p. 36 (penned), Major Donoho; digital image, *Ancestry* (www.ancestry.com : accessed 20 April 2023); NARA microfilm publication M252, roll 6. Major Donoho is crossed out on this page.

⁶ 1820 U.S. Federal Census, Fayette County, Kentucky, population schedule, p. 76 (penned), Henry Bowling; digital image, *Ancestry* (www.ancestry.com : accessed 20 April 2023); NARA microfilm publication M33, roll 17.

⁷ 1830 U.S. Federal Census, Marion County, Indiana, Warren, population schedule, p. 405 (penned), Jacob Coverdill, Henry Bowling; digital image, *Ancestry* (www.ancestry.com : accessed 20 April 2023); NARA microfilm publication M19, roll 28.

⁸ "U.S., Appointments of U.S. Postmasters, 1832-1971," database, *Ancestry* (www.ancestry.com : accessed 20 April 2023), Santa Fe County, New Mexico, entry for David Whiting, 4 March 1854; citing NARA microfilm publication M841, roll 85.

⁹ *An American History*, publication 100, (Washington: United States Postal Service, 2022); digital image, *USPS* (www.about.usps.com : accessed 20 April 2023).

¹⁰ *Register of Officers and Agents, Civil, Military, and Naval in The Service of the United States on the Thirtieth September 1853* (Washington: Robert Armstrong, 1853), 704; digital image, *Archive* (www.archive.org : accessed 20 April 2023).

¹¹ United States Postal Service, *Annual Report of the Postmaster General 1851-1857*, p. 656 (Washington: U.S. Government Printing Office); digital image, *HathiTrust* (www.babel.hathitrust.org : accessed 20 April 2023).

¹² "Cargo for Sale," *San Joaquin Republican* (California), 5 July 1851, p. 4, col. 4; digital image, *Center for Bibliographical Studies and Research*, "California Digital Newspaper Collection," (www.cdnc.ucr.edu : accessed 20 April 2023).

¹³ Benjamin B. Richards, editor, *California Gold Rush Merchant: The Journal of Stephen Chaplin Davis* (San Marino: Huntington Library, 1956), 18-19; digital image, *HathiTrust* (www.babel.hathitrust.org : accessed 20 April 2023).

¹⁴ Cathedral of St. Augustine (Tucson, Arizona), "Baptismal Register, 1883-1885," Dolores Ainsa, 25 October 1884; "Records of the Catholic Church, Diocese of Tucson, 1721-1957," Series II, Vol. 5, *University of Arizona Special Collections*, Tucson, Arizona.

¹⁵ Patricia Preciado Martin, *Songs My Mother Sang to Me: An Oral History of Mexican American Women* (Tucson: University of Arizona Press, 1992).

¹⁶ Thomas E. Sheridan, *Los Tusconenses: The Mexican Community in Tucson 1854-1941* (Tucson: University of Arizona Press, 1986).

¹⁷ "The Tri-Color and Old Glory Take a Day Off," *Arizona Weekly Citizen* (Tucson, Arizona), 20 September 1890, p. 3, col 2; digital image, *Newspapers* (www.newspapers.com : accessed 20 April 2023).

¹⁸ See *FamilySearch* (www.familysearch.org : accessed 20 April 2023), Hermosillo, Sonora, La Asunción Catholic Church, Defunciones 1829-1840, 1847-1853 > images 283-289 for 1849-50; images 314-332 for 1850-51; images 364-369 for 1851-52. Jose Trinidad Flores's record is on image 320.

¹⁹ 1870 U.S. Federal Census, Morgan County, Utah, population schedule, p. 1-50 (penned), digital image, *Ancestry* (www.ancestry.com : accessed 20 April 2023); NARA microfilm publication T132, roll 1611.



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MY SOUTHERN ITALIAN FAMILY

By Barbara A. Font Royce

The first time I heard my dad cry was 9 December 1966. I was nine years old, and we had just returned from the funeral of his father, my grandfather, Antonio Fonti.

Antonio Fonti was a first-generation immigrant to the United States, born 20 April 1883 in Cittanova, Reggio Calabria, Italy. The Calabria region is in southernmost Italy, at the tip of the boot. The summer of 1906 Antonio arrived at Ellis Island, New York, at the age of twenty-three and eventually settled in Warren County, Pennsylvania. He married Ruth Viola Hunter in Jamestown, New York, in September of 1914 and became a United States citizen two years later, anglicizing his surname from "Fonti" to "Font" (note - spelling variations are common in genealogical documents. All names have been standardized throughout this article for ease of reading).

My dad, Thomas Arthur Font, was the last of eight children born to Antonio and Ruth. He grew up in the midst of the Great Depression. Thomas graduated from high school in Warren, left to attend a machinist trade school in Cleveland, Ohio, married my mom, and was drafted into the army toward the end of the Korean War in 1953. After he returned home, three children were born, and life got busy. He was not prepared for his father's passing in 1966. There was so much about his father that he did not know and so many questions he had not thought to ask. It was not until my foray into genealogy in 2019 that I began to understand just how much the untold stories troubled him.

I was not the first amateur genealogist in my family. Decades earlier, my brother, Larry Thomas Font, had begun building our family tree. His annual Christmas letter detailed his discoveries throughout the year: bits about this person and pieces about that person,

always closing with a "wish list" of what he was still searching for. His research method largely consisted of stuffing a few dollars in an envelope, addressing it "to whom it concerns," sending it to a church, archive,

or library then anxiously awaiting the mailman. Unfortunately, Larry passed away before the advent of online genealogical tools and sophisticated databases. His research books sat unopened on my bookshelves for the next two decades.

In 2019, my daughter, Megan, planned a trip abroad and I thought it would enrich her travel if she knew where some of her ancestors had lived. I asked my dad for information about his side of the family. He paused before telling me that he could not help because he knew nothing about his past. His father had never spoken about it—not his childhood in Italy, his siblings, or his parents. It was then that he told me he had always wished to see the place where his father had grown up.

At that moment, I decided to give my father—as well as myself and my daughter, Megan—the gift of reconnection to our ancestry and began to research in earnest. Not knowing quite where to start, I poured through my brother's thick genealogy notebooks stuffed with the treasured responses to his Christmas wish lists. Years of mailbox deliveries had brought



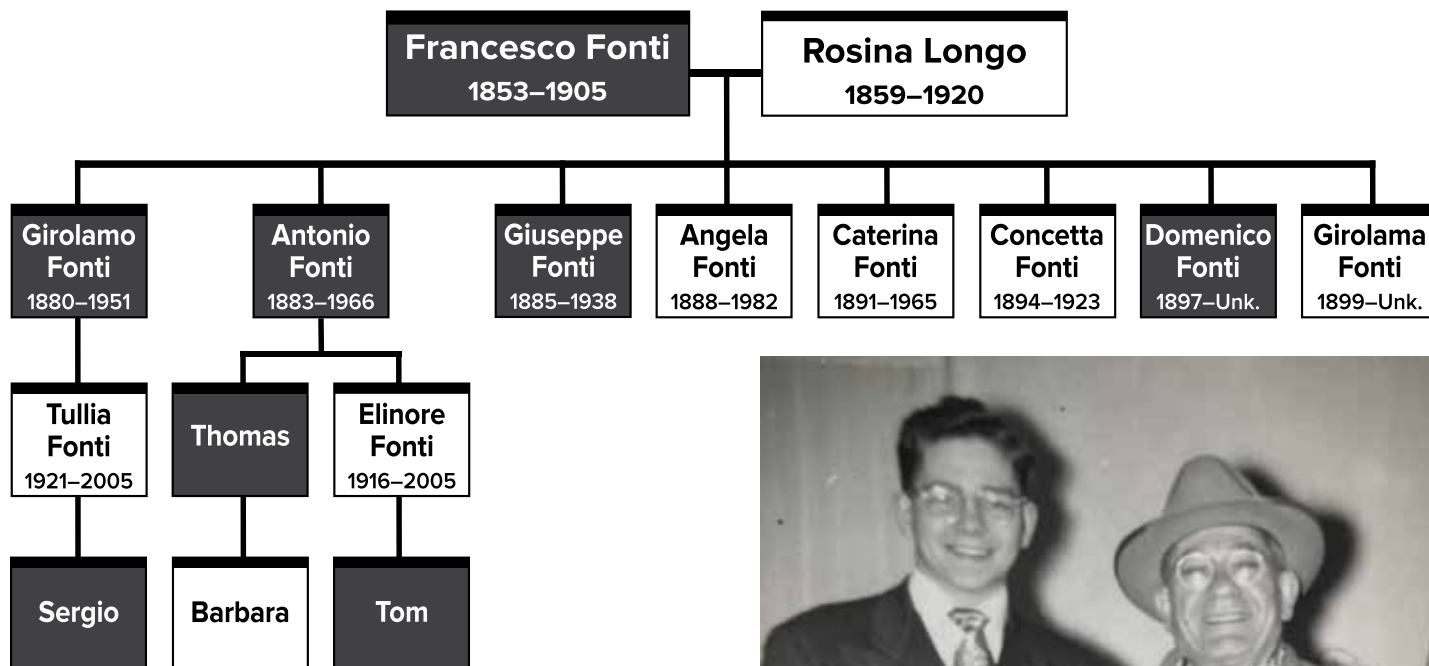
Antonio Fonti (1883-1966), taken a few months before his immigration to the United States in 1906.



Barbara Font Royce is an amateur genealogist who loves all things history. She grew up in Warren, Pennsylvania, eventually moving to Missoula, Montana, where she lives with her husband, Mitch, and cat, KK. Barbara's interests include genetic genealogy and southern Italian history.



❧ The Fonti–Longo Family ❧



Thomas A. Font and his father, Antonio Fonti. Photo from 1951.

documents and records of every sort. He had traveled to our hometown of Warren, Pennsylvania, several times, where he recorded interviews with relatives, searched microfilm at the local library, and took photos of homes long-since torn down.

I signed up for genealogy classes, listened to podcasts, and watched instructional videos. I asked my cousins if they had any information about our ancestors. My cousin Tom, retired from Boeing and a seasoned traveler, had the same heritage curiosities that I did.

What follows is the path we took to uncover the mysteries of our family, connect us to our Italian roots, and, as my father could no longer make the trip to Italy himself, bring the story of Cittanova to him.

Start With the Known and Move Toward the Unknown

No matter what the research question is, the answer in genealogy almost always begins with a review of what you know and how you know it. Is it family lore or documentation? My grandfather, Antonio, was just two generations back from me. I thought I had all his children in our family tree, but I did not. I know it is cliché, but *you don't know what you don't know*. Researching only your pedigree (direct line) leaves too many clues behind, especially if you plan to cross an ocean.

Start with yourself, add your parents, your parents' siblings, and the children of those siblings, then research each one before moving back a generation. Review the records you have, look for ones you do not have, and organize the data in a way that makes it easiest for you to analyze.

Genealogical documents are like pieces of a puzzle. Obituaries, for example, are considered primary evidence of death (firsthand knowledge of an event), yet they are still only as good as the memories of those who write them. A single obituary may not name every sibling of the departed, but the obituary of a sibling who died many years earlier might carry a previously unknown name. This was the case with Antonio. His obituary, published in 1966, named one brother, Giuseppe, who passed away in 1938. Giuseppe's obituary, however, named two surviving brothers: Antonio Fonti in Warren, Pennsylvania, and Girolamo Fonti, in Italy.

My grandfather, Antonio, died 5 December 1966 at the age of 84 in Warren, Pennsylvania. His obituary



stated that he was born 20 April 1883 in Cittanova, Italy, lived twelve years in Tidioute, Pennsylvania, and spent the last 50 years in Warren, Pennsylvania. He was a member of Holy Redeemer Catholic Church, a carpenter by trade, and employed by Paramount Furniture Company for many years. Among others, he was survived by his widow (Ruth), three daughters (Vera, Elinore, and Betty), and three sons (Anthony, Paul, and Thomas). He was preceded in death by an infant son and daughter, a sister, Mrs. Caterina [Fonti] Plateroti, in 1965, and a brother, Giuseppe [Fonti], in 1938.

When I asked my dad about the infant son mentioned in his father's obituary, he replied, "Pudge said that he thought we had another brother, but he died either before birth or at birth. He really wasn't sure." Pudge was the nickname of Paul, dad's closest brother, both in age and affection. Paul was four years older, born in 1929 along with a twin sister, Pauline. The local paper had announced their arrival—"First twins born at the maternity hospital this year." The same paper announced Pauline's death the following year in December 1930. Her death certificate listed the cause of death as lobar pneumonia. Pauline was the infant daughter mentioned in Antonio's obituary.

Antonio and Ruth's first four children—Vera, Elinore, Betty, and Anthony—had been born in 1914, 1916, 1919, and 1921, respectively. The twins, Paul and Pauline, were born in 1929, which left a gap of eight years, an indication there could have been another child. Pennsylvania's Department of Health started keeping birth and death certificates statewide in 1906 so I targeted 1922 to 1928 and found what I was looking for in the 1924 records.

Robert Joseph Fonti, son of Antonio Fonti and Ruth Hunter, was born 24 March 1924 and died thirteen days later, 6 April 1924, at Warren General Hospital. His cause of death was "septicemia - infection from circumcision." The infection had led to pneumonia, a secondary cause of death. The informant on his death certificate was Giuseppe Fonti.

I printed the death certificate and drove over to my father's house. "I found your brother." We sat quietly at the kitchen table letting the reality of a death caused by a then-untreatable infection sink in. Penicillin didn't exist in 1924. I added Robert to our family tree before leaving and was surprised how important it felt, perhaps because now he belonged to a family. He belonged to us.

With all eight of Antonio and Ruth's children accounted for, I next sought evidence that would connect Antonio to his mother. I was able to find several documents that confirmed this relationship. My brother had obtained a birth record from Cittanova that confirmed Antonio's birth date of 20



Rosina Longo Fonti (1859-1920). Rosina died nine days after arriving at Ellis Island.

April 1883 and recorded his parents as Francesco Fonti and Rosina Longo. Antonio's death certificate in 1966¹ as well as his marriage certificate in 1914 also listed his mother's birth name as Rosina Longo.²

Our Italian heritage remained elusive until I found the photo of a tombstone on *Find a Grave* bearing the inscription "Rosina Font, 1862-1920." Her gravestone was just a few feet away from my grandfather Antonio's grave in Saint Joseph's Cemetery, Warren, Pennsylvania.³ Suspecting that *this* Rosina Font might be Antonio's mother, I searched censuses, newspapers, death records, city directories, and obituaries but I could not find a record that placed a Rosina Font or a Rosina Longo in Warren, Pennsylvania, in 1920. I did, however, find a death index on *Ancestry* for a Rosina Font, age 60, birth date about 1860, death date 4 April 1920, and place of death Manhattan, New York.⁴ The index had a certificate number and could be ordered online for a small fee and proof of relationship. The death certificate arrived in my mailbox a few weeks later.⁵

According to her death certificate, Rosina Font was born 16 September 1859 in Italy, the daughter of James Longo and Kathryn Avati. She arrived in the United States on 27 March 1920, was admitted to Presbyterian Hospital in Manhattan, New York, on 1 April 1920, and died at 6:35 am on 4 April 1920, just nine days after arriving. The house physician had signed, "I am unable to state definitively the cause of death; the diagnosis during her last illness was Broncho-pneumonia." The burial was to be at Saint

Joseph Cemetery in Warren, Pennsylvania. At the bottom on the reverse side was a directive, “I hereby certify that I have been employed as undertaker by Anthony Font, the son of the deceased.”⁶

The residence given on Rosina’s death certificate was 904 Pennsylvania Avenue West in Warren, Pennsylvania. The 1920 census listed Giuseppe Font, his wife, Lucy, and son, Frank, living with Lucy’s family at 904 Pennsylvania Avenue West. Giuseppe’s father-in-law, Anthony Guiffre, was a well-known merchant in Warren, having opened the first wholesale fruit and produce company there in 1900. In 1917, Mr. Guiffre was elected the first president of the Warren Marconi Italian Society—a position he would maintain for several decades. The Marconi Society served as a conduit to help new Italian arrivals assimilate into American culture. They also paid benefits to members who were sick or disabled. We do not have details regarding the transfer of Rosina’s body to Warren for burial, however, we do know Anthony Guiffre purchased Rosina’s cemetery plot.⁷

Rosina’s death certificate stated that she had arrived in the United States nine days prior to her death. This led me to her immigration record. Italian women kept their birth name after marriage, so Rosina had traveled to America as Rosina Longo. According to the ship passenger manifest she was 60 years old (ages on ship manifests were not exact) and widowed. Her last permanent residence was Cittanova, Italy, and birthplace, Radicena, Italy. She had sailed from Naples, Italy, aboard the *S.S. America* with her two daughters, Concetta Fonti, age 24, and Caterina Fonti, age 28. Upon arrival at Ellis Island, Rosina was held for special inquiry, denoted by “SI” in the far left-hand column on the ship manifest. This meant further review was necessary before admission would be granted. Rosina had been issued a medical certificate for senility and, in addition, had not passed the required reading test. Scheduled for a hearing on 1 April 1920, she likely stayed in a dormitory with other immigrants awaiting interviews. Rosina finally gained entrance to the United States on 1 April 1920. That same day, she was admitted to Presbyterian Hospital in Manhattan under the name Rosina Font. She died there three days later.⁸

Enchantment in Cittanova

In April of 2022, my cousin Tom (the child of Dad’s sister, Elinore) and I traveled to Italy in search of information

on Antonio’s siblings and father, Francesco Fonti. Our skill sets worked well together—his background as an engineer meant that he questioned everything—which, in turn, made me a better researcher. Before leaving, since neither of us spoke Italian, we used *Google Translate* (an online web application that translates text from one language into another) to create simple sheets that listed vital information for each family member, written in English on one side of the paper and Italian on the other. I used the same application to create an introductory letter that I could hand to someone if they did not speak English. The letter gave our names, the purpose of our trip, and asked for suggestions on how we might best approach our research. I brought copies of immigrations, naturalizations, obituaries, and photographs, including one of my father and grandfather standing together.

We landed at Catania on the island of Sicily, just south of the Italian peninsula. We took a train north then boarded a ferry that took us across the 2-mile-wide Strait of Messina to mainland Italy. As we approached the middle of our twenty-minute crossing, I could not help but think about the Messina earthquake and tsunami of 1908, the largest to ever hit Europe. The epicenter was in the Strait of Messina. Newspapers all over the United States, including the *Warren Times Mirror*, carried daily news of the disaster. Earthquakes and volcanoes have defined southern Italy since antiquity.⁹

We exited the ferry and with our rental car secured, traveled north along Italy’s west coast, periodically glimpsing the deep, blue waters of the Mediterranean Sea. After an hour or so we turned inland and for twelve miles we slowly gained in altitude until at last we were there—Cittanova, nestled in the foothills of the Aspromonte Mountains.

Our hotel, *Uliveto Principessa*, located on the outskirts of town, was surrounded by a forest of ancient olive trees as far as the eye could see. The trees had wide massive roots, gnarly trunks, and random, seemingly misplaced knobs that made each one unique. They were beautiful. With daylight ebbing, we dropped off our bags and drove into Cittanova. It felt like driving into a time gone by.

The town of Cittanova, once called Casalnuovo, was built in two parts: the first (the historical part) after the earthquake of 1616, the second after the earthquake of 1783 which hit Cittanova and the surrounding villages directly, killing upwards of half the population.¹⁰ The center of southern Italian life, both then and now, both



geographically and spiritually, is the Roman Catholic Church, second only to the bonds of family, *la famiglia*. The original *Chiesa Madre di Cittanova* (Mother Church) was built around 1617 to help people in the area who had lost their farms. The church was dedicated to San Girolamo (Saint Jerome), a fourth-century scholar and historian. Destroyed by the earthquake of 1783, the church was rebuilt.¹¹ In front of it sits a piazza, or open square—a place for celebrations and remembrances of all kinds.

The next morning, a Friday, we arrived early at City Hall and approached the registrar's office on the first floor. We wore masks as Covid restrictions were still in place. I was afraid my mask would hide my joy and longing to be there, but I need not have worried. I gave my introductory letter to the gentleman behind the desk who handed it to the registrar, Gaetano Ciardullo. He motioned, "Come with me." Gaetano spoke no English, so the three of us relied almost entirely on the *Google Translate* application on our mobile phones.

Civil registration of births, marriages, and deaths in southern Italy began in 1809.¹² Considered vital records, they are maintained locally at registrar offices in each city and town. Church records, also maintained locally, are much older. Cittanova's civil and church records are housed together at City Hall within beautiful floor-to-ceiling olivewood cabinets accessible by a sliding library ladder. The books are large, handwritten, fragile, and heavy, and the registrars are under no obligation to scale ladders all day in search of genealogical treasures. Yet Gaetano and others in the office reviewed the documents we had brought, then one generation at a time carefully traced our grandfather Antonio's paternal line back through bootmakers and farm laborers to 1765. In the blink of an eye the day was over. Before leaving I told Gaetano that my father had always wondered where his father grew up. Gaetano said that if we came back on Tuesday, the day before we were leaving, he would take us there.

We spent the next three days visiting nearby towns, taking many pictures, relaxing over afternoon espresso (called *caffè*), sampling divine pastries, and wandering through Cittanova. Some of the second-floor balconies had freshly washed laundry hanging to dry. Others had rows of terracotta pots lined up, anxiously waiting to display summer blooms. There was a light breeze and I remember thinking how magical it all looked. We walked through the "*Carlo Ruggiero*" Municipal Villa, a magnificent park in the center of town with centuries-

old trees, exotic plants, flowers, fountains, benches, hidden paths, and boulevards illuminated by old-fashioned streetlamps. Before leaving for Italy, Tom and I had found a postcard that a friend had sent to Antonio from Cittanova in 1956. On the front of the card was a picture of the park that Tom and I were now sitting in. I felt my grandfather everywhere.

On our last day in Cittanova, we headed back to City Hall. Gaetano was outside waiting, and he invited us to go on a walking tour with him. We toured three magnificent churches, all close together,

including the Chiesa Madre where our family likely attended mass and celebrated baptisms, weddings, and funerals. A few streets away, the roads widened slightly (a safety precaution after the earthquake of 1783) and as we crossed a street, Gaetano said, "This is the street that your grandfather and his siblings played on growing up. It was called Via Bologna back then and the Fonti family lived at the end of the street on the right side." As Gaetano and Tom continued, I stood frozen, wanting to remember every detail to share with my dad when I returned.

As we walked the short distance back to the registrar's office, I remembered that I had not asked for Francesco's death record. Gaetano said that he would look for it when we returned. He led us into a small room filled with cabinets and drawers containing file cards. He pulled out a *Foglio di Famiglia* or Family Record card for Girolamo Fonti. The *Foglio di Famiglia* is an open card that lists ongoing details about family relationships such as parents, siblings, spouses, and children. The card recorded Girolamo Fonti, born in 1880, as the oldest son of Francesco Fonti and Rosina Longo. His brothers, Antonio and Giuseppe, followed in 1883 and 1885, respectively. Antonio and Giuseppe were listed on the card as having "transferred to America." Other family members were detailed as well. Gaetano then, hurriedly, took us back to the main



Finding Francesco Fonti's (1853-1905) death certificate - in the original book.

archive room, excused himself and said that he would return shortly. We saw him outside a couple minutes later talking on his mobile phone. When he returned, he explained, "When we were looking at Girolamo's records, I realized that I knew his grandson, Sergio, because my dad and Sergio's dad grew up together and were best friends." He said that he had just spoken to Sergio, and he would be meeting us at City Hall in two hours. As if that was not enough of a gift, Gaetano invited us to join him for a delicious meal prepared by his charming wife, Gina. We had so much fun.

When Sergio arrived, naturally cautious, Gaetano showed him the records and drew out our family tree. Sergio's grandfather, Girolamo Fonti, was the older brother of our grandfather, Antonio Fonti. Sergio and I had been born the same year—1957. The four of us drove together to Cittanova's cemetery, the *Cimitero di Cittanova*. Tom and I had visited the cemetery a couple times already, each time overwhelmed by its breathtaking beauty. The road approaching the main gate was lined with majestic pine trees that spoke of age and fortitude. Everywhere there were symbols that connected the dead to the living. There were pictures of the deceased on many tombstones, flowers, solar nightlights, candles, handwritten notes, and tokens with personal meanings. When we arrived with Sergio and Gaetano, it was near closing time, and the cemetery was quiet and profoundly peaceful. After visiting the grave of our great uncle, Girolamo, I walked as slowly as I could, not wanting to leave. After a final meander, Sergio invited us to his home.

Sergio and his lovely wife, Maria, did not speak English and Tom's and my mobile phones did not have power left, so *Google Translate* was not an option. Luckily two of Sergio's five sons were home for the Easter holiday and both spoke enough English to translate



Reaching for records from the 1700s.



Record books found in Cittanova.

for us. The rest of the evening, our last in Cittanova, was spent getting to know each other, talking about our families, laughing, and sharing the most delicious meats, cheeses, and Prosecco. I had copies of records and family photographs that I left with them. Sergio pulled out two bottles of Calabrian wine for us to take back for my dad. When Sergio and one of his sons drove us back to our car, it was hard to say goodbye. After one last hug, Tom and I headed for our hotel. Before we got there, I remembered that Gaetano had given us an address earlier in the day, 19 Via Astuti. The three brothers—Girolamo, Antonio, and Giuseppe—had lived there before Antonio immigrated to the United States in 1906. Their father, Francesco Fonti, born in 1853, had died just a few months earlier in October of 1905 at age 52.

We put the address into our car's navigation system and up it came, 19 Via Astuti. Tom turned the car around. When we parked, we realized we were back on the same street that we had walked earlier in the day—the one had been

built after the 1616 earthquake. The narrow, white-washed stone residence had a circular frame above a thick wooden door. A decorative metal lattice was inlaid at the top. Beside the doorway was a stenciled gray number "19" on a square of white fading paint. As I grasped the solid iron door handle, I could not stop my tears.

I wondered—was this the same door my grandfather had closed before opening a new one in America?

Returning Home

Back home I sat with my dad and explained, "Your father, Antonio, had an older brother named Girolamo who stayed in Cittanova. Girolamo had a daughter, Tullia Fonti, born in 1921, and Tullia had a son, Sergio, born in 1957. Sergio is your first cousin once removed



(the child of your first cousin). Girolamo and Antonio had six other siblings: Giuseppe, Angela, Caterina, Concetta, Domenico, and Girolama. I drew a chart to illustrate my findings.

Sadness spread over Dad's face, and he grew quiet. I could feel his sense of regret—the same regret he had expressed when we first launched our research. The incredible joy of finding close family in Italy did not negate the sense of loss he felt for not having known they were there. Antonio's siblings were Dad's aunts and uncles—yet nearly all were strangers. Seeing them on a chart with just a birth and death date hurt.

I reminded him that we know of them now.

We have learned together that family history is not a book that always has a happy ending. Genealogy research often begins with assumptions that are

quickly taken over by evidence. Evidence has no regard for what may have been or what was lost—its only regard is for what was. As genealogists, we study evidence for accuracy, fight the desire to make assumptions, and present the findings.

Genealogical research serves as a foundation for writing family history. The documents and records we discover build an outline of events that define a life once lived. Perspective added from historical events (i.e., earthquakes, wars, diseases) elucidate happenings in real time, offering clues and context for actions by ancestors.

For me, genealogy has become a passion—a puzzle I can put together - one that has given me solid tools to write my family's story, for my dad, my daughter, and our southern Italian family.



Registrar, Gaetano C., and the author working in the research room at Cittanova City Hall.



The end of a perfect research day.

¹ Pennsylvania Department of Health, "Pennsylvania, U.S., Death Certificates, 1906-1968," Anthony A. Font (1966), database with images, *Ancestry* (www.ancestry.com : accessed 8 May 2022), coroner's certificate no. 125841, local reg. no. 143, primary dist. no. 62001-559; citing *Pennsylvania Historical and Museum Commission*.

² "New York, U.S., County Marriage Records, 1847-1849, 1907-1936," Font-Hunter (1914), Jamestown, Chautauqua, New York, database with images, *Ancestry* (www.ancestry.com : accessed 10 June 2022), record no. 3212; citing *City Clerk, Chautauqua, New York*.

³ *Find a Grave*, database with images (www.findagrave.com : accessed 10 March 2022), Rosina Font (1862-1920), memorial no. 190055531, Saint Joseph Cemetery, Pleasant Township, Warren County, Pennsylvania; photograph by DEG, contributor no. 49489143.

⁴ "New York, New York, Extracted Death Index, 1862-1948," Rosina Font (1920) online database, *Ancestry* (www.ancestry.com : accessed 11 September 2021), certificate no. 12770; citing *New York City Municipal Archives*.

⁵ City of New York Department of Health, "Standard Certificate of Death," Rosina Font (1920) photocopy of original held by author, image on Font/Fonti public family tree, *Ancestry* (www.ancestry.com : accessed 6 November 2021), register no. 12770; citing *New York City Municipal Archives*.

⁶ City of New York Department of Health, "Standard Certificate of Death," Rosina Font (1920) photocopy of original held by author, image on Font/Fonti public family tree, *Ancestry* (www.ancestry.com : accessed 6 November 2021), register no. 12770; citing *New York City Municipal Archives*.

⁷ *Saint Joseph Cemetery*, database with images, (www.saintjosephcemetery.com : accessed 5 October 2021), Rosina Font, ID no. 5110, owner, Anthony Giuffre, grave G, section 30, lot no. 4, location 4, internment date 01/01/1920 (note-internment date indicates year of burial, 01/01 is default, confirmed by cemetery administrator), from website> enter "Font" into search, fourth entry listed; citing Saint Joseph Cemetery Association, Warren, Pennsylvania.

⁸ City of New York Department of Health, "Standard Certificate of Death," Rosina Font (1920) photocopy of original held by author, image on Font/Fonti public family tree, *Ancestry* (www.ancestry.com : accessed 6 November 2021), register no. 12770; citing *New York City Municipal Archives*.

⁹ *Quantectum* (2023), "Seismic Activity in Italy," (www.quantectum.com/seismic-activity-in-italy : accessed 20 May 2023).

¹⁰ E. Jacques, C. Monaco, P. Tapponnier, L. Tortorici, and T. Winter, (2001). Also, "Faulting and Earthquake Triggering During the 1783 Calabria Seismic Sequence," *Geophysical Journal International*, 147. 499-516, (www.doi.org : accessed 9 February 2022).

¹¹ Francesco Politi, (1998), "Churches in Novigrad - The Mother Church," (note - "Novigrad" is Italian translation for Cittanova), *cittanovaonline* (www.cittanovaonline.it : accessed 5 January 2022); citing Municipality of Cittanova.

¹² The Church of Jesus Christ of Latter-day Saints, Italy Civil Registration, "Years of Coverage," *FamilySearch* (www.familysearch.org : accessed 31 March 2022).

LIFE SKETCH OF JOSEPH HENRY HALFORD

Submitted by Bonnie Andersen

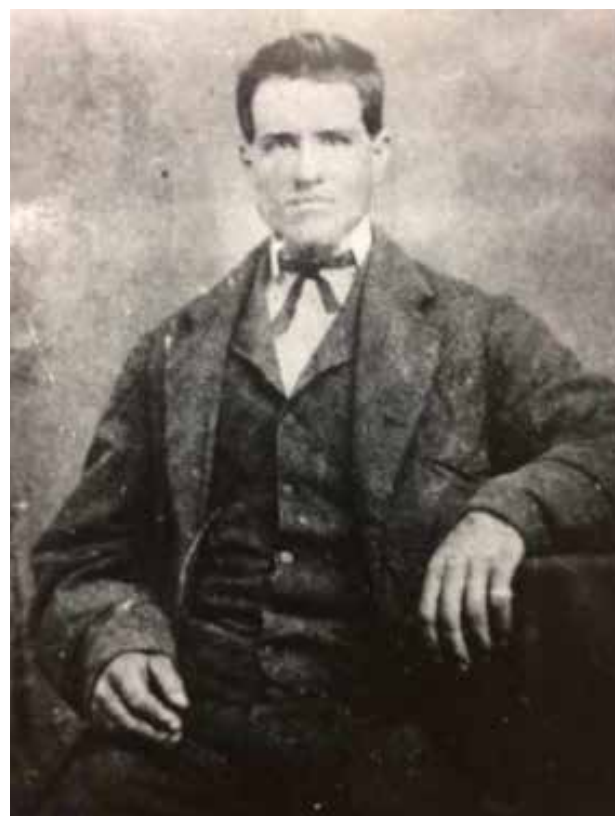
Joseph Henry Halford, born 14 February 1842 in Nauvoo, Hancock, Illinois, was the second son and last of the five children born to Joseph Halford (1803-1843) and Eliza Crook (1805-1843). Sadly, the unrest and hardships of the people in Nauvoo led to Joseph's and Eliza's early deaths from consumption. Joseph was only a baby at the time of his parents' deaths. Fortunately, he was taken in by James Robins and his wife, Elizabeth. They didn't have any of their own children at the time, but Joseph was always treated the same as their other children as they came along, maybe even better. When the property of James Robins was settled and divided, Joseph received his share equally with the rest of the children.

The Robins family came to Utah with the William Snow/Joseph Young Company, which departed from Kanesville, Iowa, on 21 June 1850. They arrived on 4 October 1850 and settled at Kaysville, Utah. They engaged in farming and fruit raising, growing sugar cane, and making molasses. Joseph helped his adoptive parents like a dutiful son on the farm until he was grown and ready to be married. Almost every year, when he lived in Portage, Utah, Joseph received a keg of molasses from the Robins family in Kaysville.

Joseph met his "Brown-eyed Beauty," Emma Hoskins (1853-1927) at a dance in Kaysville. They were married on the 27th of February 1868 in the Salt Lake City Endowment House and moved to Portage, Utah. They became the parents of thirteen children. While he spent time building up his orchards, corrals, and gardens, Jason also served in the military during the battles of the Black Hawk Wars (1865-1872) in central and southern Utah. After an extended illness involving an appendicitis attack, Joseph died on 20 April 1907 in Portage, Box Elder, Utah, at the age of 65.

The UGA Utah First Families program honors both Founding and Territorial Pioneers of Utah.

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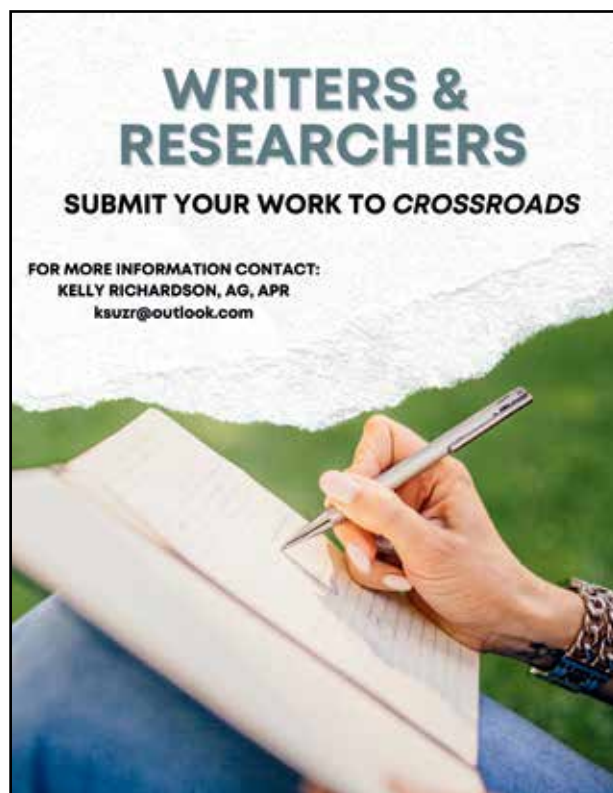


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USING POETRY TO RETELL CENTRAL AMERICAN INDIGENOUS NARRATIVES:

A Case Study on Oral History and Poetic Translation

By Noel Shafi

What is Oral History?

Oral history is a fundamental part of family history research and one of the most common techniques used in learning about ancestral origins. According to Shopes, "Oral history might be understood as a self-conscious, disciplined conversation between two people about some aspect of the past considered by them to be of historical significance and intentionally recorded for the record."¹ The practice of oral history is central to Latin American culture, and was the primary method used by both colonizers and native peoples to reconstruct the indigenous past.²

The Oral History of the López

The author conducted independent research with Central American families to collect oral histories. In conversations with A.G., a 64-year-old Salvadoran grandfather, church musician, farmer, and retired fisherman from Usulután, the author documented a narrative that was passed down for generations: a story which revealed the lopsided relationship between A.G.'s indigenous ancestors and Spanish settlers in the town of San Francisco Javier, Usulután, a rural town in El Salvador. A.G. never met his paternal grandfather, Reyes López, but learned of Reyes through his own father. He also knew that Reyes's mother was named Vicenta but knew nothing beyond that.

Oral history was the only means by which A.G. was able to learn anything regarding his ancestors. Based on this case study, it appears that some Salvadoran families, especially those of indigenous descent, have undergone significant cultural and linguistic transforma-

tion within the last century. For instance, while A.G. is a Spanish-speaking Christian evangelical, Reyes López, his grandfather, was a "pure Indian" who descended from the Pipil, spoke Nawat (Pipil), and practiced indigenous customs.

Upon further questioning, A.G. revealed a groundbreaking event that changed his family's destiny. A.G. recalled a land transfer between Reyes and a Spanish gentleman, who remains unknown. According to the narrator, the Spaniard exploited the Indian by offering a piece of European technology, a horse saddle, in exchange for an extravagant land grab. The Indian lost vast territories and was effectively stripped of the only resource that empowered indigenous peoples: land. Upon telling this story to the author, A.G. appeared to express feelings of regret and disbelief over Reyes, although he was also able to partake in laughter over what transpired generations ago.

This story is clearly a part of a larger narrative of European colonialism in Central America, and nearly all of A.G.'s descendants are aware of the egregious land transfer executed by Reyes. The tradition of oral history is potent, and families continue to gain knowledge of their past through this form of interaction (typically between the storyteller, often the village elder, and his or her children).

Genealogy of the López via Oral History

The López family lived in Izalco, an indigenous stronghold, from the late-18th century into the mid-20th century, nearly 150 years. A few of their descendants, however, including Reyes López, migrated to Usulután,



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perhaps due to socioeconomic and political instability in the region. For instance, there are historically documented indigenous revolts that occurred over land disputes in Izalco during the late-19th century.

The Use of Poetry in Retelling Oral History

The conventional history of poetry in El Salvador begins with the introduction of early Spanish colonial literature. Most scholarly work on Salvadoran poetry, however, seems to focus on revolutionary poetry from the Salvadoran Civil War (1979–1992) or the Post-War period. There is some previous work that has investigated and interpreted Pipil mythology, although there is a lack of pre-Columbian and colonial records on anything relating to Mesoamerican culture. While some Salvadoran writers are known to have made references to indigenous life, the potential use of poetry by the Pipil (or descendants thereof) is largely understudied. Little work appears to focus on the use of poetry in exploring modern Central American indigenous family narratives.

Poetry as a method of communicating family history has potential for many populations, but especially those individuals who can engage in complex literary expression. The idea of using poetry to unravel family history was previously applied within an educational setting with apparent success.

Here, poetry is being used to explore and preserve Salvadoran family history by adapting preexisting oral histories into a written art form. Due to his previous work in the field of poetry therapy, the author raised the possibility of retelling A.G.'s oral history in the form of a poem. A.G. agreed to this artistic experiment. In collaboration with A.G., the author wrote the following poetic narrative on the oral history of the López family of Usulután:

Una historia poetica sobre los López de Usulután

Contado por A.G.

Escrito por Noel Shafi

en El Salvador
el terreno es poder
pero mi abuelo
lo dejó perder
hay cosas que suceden
que no se puede comprender
por eso sí tenemos
saber a defender
el indio no sabía
lo que le iba a suceder
y por eso el español
le quería ofrecer
una silla de montar
por el pitarrillo
y el indio se quedó
con nada en su bolsillo
le vendió
le vendió
la tierra al señor
No sabiendo que esta venta
fue un regalo al español
Le preguntaré, preguntaré
si no fue una gran locura
¡Y tal vez, le regrese
la basura de montura!

[English Translation]

A poetic history of the López of Usulután

Told by A.G.

Written by Noel Shafi

in El Salvador
land is power
but my grandfather
lost it all
there are things that happen
that cannot be understood
that's why we have to know
how to defend ourselves
the Indian did not know
what was going to happen to him
and therefore, the Spaniard
wanted to offer him
a saddle (in exchange)
for the land known as "Pitarillo"
and the Indian was left
with nothing in his pocket
he sold it
he sold it
he sold the land to the gentleman
not knowing that this sale
was like a gift to the Spaniard
I'll ask, I'll ask
if it was not a great madness (on his part)
And maybe, I will return
His (damn) saddle back to him!

Final Thoughts

The idea of translating oral history into poetry is unconventional but still effective in retelling family narratives. Our case study on the López family from Usulután demonstrates that there are stories to be told, and stories to be remembered, especially in El Salvador's rural south, among indigenous peoples whose family histories are often unheard or forgotten. This is because Latin American genealogy is often limited to the study of hidalgos (Spanish or Portuguese nobility), or individuals of high socioeconomic status, with little investigation into the history of rural indigenous families.

While Salvadoran genealogy continues to progress, the author's focus is on the experimental use of poetry to retell oral history. Poetry can revitalize family oral history by adding a musical element to the narrative so that the storyteller can deliver the message across platforms: from the fields to the farmhouse, and from the church to the community. By retelling oral history in poetic form, people may memorize their history with greater accuracy, integrate their history into song and dance, and better understand their history by using rhythm, rhyme, and repetition. As such, a poetic oral history serves a dual purpose in helping people to remember their history as well as offering an opportunity for reflection. However, the traditions of the family in question are what ultimately determine whether poetry should be one of the vehicles used to preserve their own history. Poetry, even if used with proper intent, should conform to cultural norms and practices. Family narratives are essentially personal narratives, and as such, should be expressed in a manner that preserves its authenticity.

In conclusion, genealogy and poetry share a common purpose in creating opportunities for exploring self-identity through the process of constructing narratives based on family history. In this case, poetry is but another hook to reel in the ancestral memories of El Salvador's indigenous peoples.

¹ L. Shopes, (2011). Oral history. *The SAGE Handbook of Qualitative Research*, 451-465.

² I. Jaksic, (1992). Oral history in the Americas. *The Journal of American History*, 79(2), 590-600.

³ A. A. Lauria-Santiago, (1999). Land, community, and revolt in late-nineteenth-century Indian Izalco, El Salvador. *Hispanic American Historical Review*, 79(3), 495-534.

⁴ J. Beverley & M. Zimmerman, (2021). 5. *Salvadoran Revolutionary Poetry*. In *Literature and Politics in the Central American Revolutions* (pp. 115-143). University of Texas Press.

⁵ E. Jossa, (2019). "La mujer en fragmentos": una lectura de un mito pipil. *Mitologías hoy*, 19, 0325-337.

⁶ B. Gott, (2014, November 24). *Writing the Past: Using Poetry to Explore Family History*. *Poets* (www.poets.org) : accessed 18 March 2021).

⁷ N. Shafi, (2010). *Poetry therapy and schizophrenia: Clinical and neurological perspectives*. *Journal of Poetry Therapy*, 23(2), 87-99.

"IN SEARCH OF LOST MARRIAGES" CONTINUED FROM PAGE 7

After October 1885, Maryland had the least restrictive marriage laws among Pennsylvania, West Virginia, and Ohio, and a new Gretna Green attracted northern West Virginia couples, Oakland, Garrett County, Maryland. The *New Dominion* recounts "...there was the numerous and inevitable couple eloping from West Virginia on matrimony intent. Oakland [Maryland] has become the Gretna Green for all such, and few days pass upon which there is not a marriage of that kind sometimes as many as three in one evening at this hotel." ⁹

Conclusion

Marriage laws varied greatly by county and state and fluctuated over time. Becoming familiar with marriage legislation for the area you are researching, as well as neighboring state marriage requirements, is important for successful genealogical research. A locality research guide should include information comparing the restrictiveness of relevant marriage statutes, important transportation routes, and runaway marriage destinations as helpful first steps in identifying "missing marriages."

¹ Ellen Gutoskey, "Why Did States Require Blood Tests?," *Mental Floss*, 1 July 2020, (www.mentalfloss.com) : accessed 1 March 2023), para. 5.

² Melissa August, "How One Maryland Town Became the Marriage Capital of the East Coast in the Early 20th Century," *Time*, 11 February 2021, (www.time.com) : accessed 4 March 2023), para.2.

³ Jim Toler, "Recalling Warrenton's days as a 'marriage mill,'" *Fauquier Times*, 10 March 2017, HTML edition, archived (www.fauquier.com) : accessed 1 April 2023), para. 3-4.

⁴ "Six Thousand Weddings in One Little Town," *The Wheeling Daily Register* (Wheeling, West Virginia), 16 May 1878, p. 4, col. 3.

⁵ "Wedding Couple Had Tribulations," *Philadelphia Inquirer*, 7 January 1901, p. 1, col. 3.

⁶ "An Ohio Gretna Green. The Aberdeen Justice Who Coupled Two Thousand Runaway Couples," *The Wheeling Register* (Wheeling, WV), 10 February 1882, p. 3, col.2.

⁷ "Marriage Statistics in West Alexander," *The Wheeling Daily Intelligencer* (Wheeling, West Virginia), 24 January 1873, p. 4, col. 1.

⁸ "Faded Glory of Gretna Greene-West Alexander's Leading Industry in Ruins," *New Dominion* (Morgantown, West Virginia), 28 November 1885, p. 4, col. 2.

⁹ "Like a Banquet Hall Deserted," *New Dominion* (Morgantown, West Virginia), 25 October 1890, p. 3, col. 6.

GENEALOGY PHOTOGRAPHY SCANNING PROJECTS

By Larry Naukam

After you finish your genealogy research, putting together a basic family tree and supportive information, you will usually have a stack of non-digitized items: pictures, records, films, slides, and even letters and manuscripts, which make your family come alive in a way that simple facts do not. Preserving these items by digitizing them will not only preserve them but make them easily accessible for future research.

Large scale genealogy projects, spearheaded by organizations, libraries, and museums, usually have the benefit of high-end cameras, scanners, and ancillary equipment that the rest of us don't have at home. However, if you have items that you need to take pictures of, there are ways of doing this at home and getting pretty good results!

BUILDING A PHOTO BOX

You do not need an extravagant budget to create an almost professional quality digital object, which can then be manipulated or shared as you see fit. This enables you to create these objects from a unique, rare, or fragile source. Making a "chamber" helps to get the camera to focus on the object being photographed. It allows for better control of the lighting involved and a consistent background against which the item being photographed sits.

How can you do this? Here are the steps.

Photo Box Supplies

- Four 30-inch by 20-inch black foam core boards (can be found at most local craft stores, Walmart.com, and Amazon.com)
- Box cutter
- Yardstick
- Hot glue gun and glue
- At least 2 right angle brackets (also known as corner braces)
- At least 4 small spring clamps

Directions

1. Start with two of the 30-inch by 20-inch flat black foam core board sheets.

2. Make the back and bottom of the photo box by gluing two of the foam core boards together on the long side (i.e., the 30-inch side). It is important to have another person to work on this with you as the glue that you use to bind the core boards together will dry very fast. By using two people, the amount of glue that is exposed between the boards is minimized.

In about 20 seconds, after the glue is still pliable and tacky (and not hot or stringy) take the right-angle brackets and the clamps to reinforce the right-angle shape of them. Let these dry and harden for at least 15 minutes. While you are waiting for this to happen, you can use the glue gun to reinforce the seams of the glue on the outside of the photo box. This also allows you to reseal any areas that seem to be lacking in adhesion. Once the glue has completely hardened, you can remove the clamps and right-angle brackets.

3. Use the same technique described in step 2 to add your two remaining foam core boards as sides three and four. Make a glue seam along the sides of the back and base boards. Again, once this is tacky and pliable, use the clamps and right-angle brackets from the prior step to support the form and let it dry. This will take another 15 or 20 minutes. Do this one more time on the opposite side and at the end of these steps you will have completed the sides of the photo box.



Larry Naukam is a retired genealogy librarian. He headed the Local History, Genealogy, and Digitizing area at the Rochester NY Central Library. He has written for many online and print magazines and given hundreds of talks on genealogy over the past 40 years. He has a special interest in making research materials available in a digital format.

4. Because you have used 20x30-inch foam boards, you will have two sides which are considerably longer than the 20-inch height of the starting foam core board. Neatly trim those overly long sides so you get a neater looking photo box. Do not trim them beforehand, as you cannot put back what you take out. You can do this by taking your straight-edge (the yardstick) and trace a line perpendicularly to the back and bottom pieces of the overall box.

Using your box cutter, score a line where you will remove the excess foam core board (do not cut completely through unless you have an underlying surface that you don't mind scoring a bit.) If you have already cut through the edges of the box and do not need to break them off, great! If you have scored them deeply and need to break them off, you can line up the scored edge on the edge of a table and snap the edges off. Keeping the brackets and clamps on your box seams will help to reinforce the structure and keep the edges from splitting if you need to snap the excess off.

ORGANIZING YOUR COLLECTION FOR PHOTOGRAPHING

Before taking a picture, you have to get your collection camera-ready. Go through the collection you wish to photograph. Choosing the best of a series of similar items is a way to reduce the amount of work. But if you want to photograph the entire document or letter, or an entire collection of photographs or records, make sure each page is ready.

LIGHTING

Determine whether if you have enough natural lighting or if you need supplemental lighting. Sometimes ambient, natural light (from windows) is enough, but often you will want to have at least two lights (one from each side) on the item to be photographed. Place these at about a 45-degree angle from the target. You might want to use tabletop LED photography lights to get more light into the box you have built.

The most important thing to remember is to take the image from directly above to avoid shadows. Having a steady hand holding a camera is the least that can be done, or you may want to pile books to hold the camera. Ideally, use a holder or stand to provide a steady base, as holding it with your hand will always incur some blurring.

TESTING

After making sure your workspace is clean, try some test photos. Use these test photos to make sure there is no shine back of light. Smaller items should be distinct and crisp when you zoom in digitally to the image. You can use a professional camera or a digital camera from a phone. Be sure your images are taken at 300 dpi or more (dots per inch). While the size of the end product is bigger, the end result is well worth it. We long ago left behind the limits of a 64K floppy disk. A one terabyte hard disk is well under \$100 these days, and a fast SSD drive is also reasonably priced.

Cell phone cameras have advanced a great deal in just a few years. It is common for a cell phone to take pictures at 12-megapixel resolution.



Basic needs.



Starting to glue.



Clamping the box.



Partial completion.



Nearing completion.

Some do far better. Considering that a \$150,000 digital scanner used to take 8 to 10 megapixels, you can easily use your cell phone camera as a tool. Brand names would include iPhones, Samsung products, and the like. I would strongly suggest using a fixed base where the camera is mounted to avoid shakiness and blurring.

Make sure that shiny objects do not obscure the item which you are trying to scan. And keep the whole body of work on a device with adequate storage space.

ORGANIZING YOUR PHOTOS

Some cameras allow you to change the default naming structure. Most will still only allow you to use four digits for the sequence number for photos, but you can use a unique prefix with each series of pictures.

For example, a Nikon DSLR camera will let you change the default naming structure, but most cameras will not. Renaming the photos from a default is very helpful when you are working with a group of photographs. Name your items immediately after they are done if the camera does not allow changing the default names. As an example, if you have items on the Miller family, take the photos, and use a good bulk renaming software to label them in one pass. For example, if you have 150 items on the Millers, and you do this on December 5, 2022, have the software rename the titles of each photo as Miller - 2022 12 05.001 to Miller - 2022 12 05.150, and so forth.

TYPES OF FILES

Make sure you take images in a TIFF format. If your camera will only take a JPEG, convert them to TIFF right away. It is a bigger file but one that does not lose sharpness when saved. You need to get the photos from the camera to a computer to work with them further. Windows or Mac users can use OneDrive or even iCloud to automatically put their photos into the cloud from whence they can be downloaded and worked with.

More suggestions: create an archival master TIFF from the images you have created. Organize them in a reasonable manner. You might consider saving them as PDFs (portable document format) so that any comput-

er can read them. TIFF stands for Tag Image File Format and is a computer file used to store graphics and image information. They are a good way to store high-quality images before editing if you want to avoid lossy file formats. JPEG stands for Joint Photographic Experts Group. It is a lossy compression for digital images. It allows for trading off picture quality against size of the file, particularly for those images produced by digital photography.

PNG stands for Portable Network Graphics. It (PNG) is an unpatented file format that supports lossless data compression and transparent backgrounds and is frequently used on the web.

PHOTOPROCESSING SOFTWARE

Use photo processing software, for Windows or Mac, such as GIMP (free) or ABBYY to process OCR (optical character recognition) items like text. If you are going to do more than just scan things by taking a picture, it is wise to go the extra mile and do it right. This is software which will rename photographs and allow you to touch them up should you desire.

With any photographing project, you have to weigh the time and money spent on your own end to accomplish the project. Consider hiring a photographic consultant to do the scanning and labelling to tackle the project.

And what to do with the end result? I not only would make copies available to relatives, but perhaps also have a web site that can be reached. I would strongly consider putting the end product into the Memories section of a FamilySearch account. There it is likely to be kept for a long time.

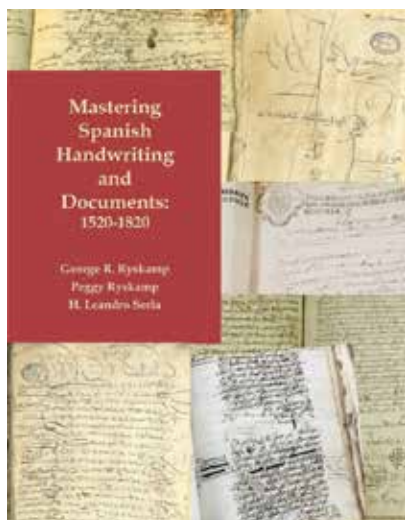
Now that you have digitized your images and documents, you can also think of digitizing a variety of materials and heirlooms, such as textiles, glass, silver, etc. I believe in the old proverb: ***you live as long as you are remembered.*** Why spend the effort and energy to digitize your images like this? Because we can enrich the future by tapping into the past. Taking the time to preserve photographs, documents, and items can bring genealogy research projects to life.

Links to instructional videos:

<https://sunyla.org/midwinter2016full/>

https://www.youtube.com/watch?v=N_yGloTHOM0

All photos taken by Amanda Shepp, M.L.S. and used with her written permission.



MASTERING SPANISH HANDWRITING AND DOCUMENTS: 1520-1820

Reviewed by Kelly Summers, AG®

Mastering Spanish Handwriting and Documents: 1520-1820

By (the late) George Ryskamp, Peggy Ryskamp, & H. Leandro Soria

ISBN 9780806321196.

Genealogical Publishing Company (Genealogical.com), 2023.

I was excited when asked to review *Mastering Spanish Handwriting and Documents: 1520-1820* by (the late) George R. Ryskamp, Peggy Ryskamp and H. Leandro Soria. This book is more than a reference for Spanish paleography, it helps the reader understand major types of Spanish handwriting and documents covering 300 years. The book provides the necessary historical background of legal practices and formats, as well as typical processes from drafting a document to the final legal copies. Additionally, the reader is presented with historical context or, the story within and surrounding the creation of these documents, both legal and religious—and an understanding of the motivation behind the individuals that commissioned the creation of these beautiful documents. The explanations are concise with bibliographic lists at the end of each chapter directing the reader to more in-depth information.

The main type of records included in this book are Catholic church records and notarial (legal) records. The Catholic religion played a predominant role in the lives of the people of Spain and those in her colonies (Latin America and the states now known as Alabama, Arizona, California, the Carolinas, Colorado, Florida, Georgia, Mississippi, New Mexico, and Texas). Religious worship was an integral part of their culture and social life. The important religious rites were recorded by the

clergy of the church. These rites or “sacraments” were baptism, confirmation, marriage, Communion (the Eucharist), confession and absolution, last rites, and ordination to the priesthood. The Council of Trent, held in 1563, mandated that these records should be created for every person in the parish, not just the nobility as was common prior to that time. These religious records were recorded in Spanish.

Notarial records give us an additional view into the lives of these people. These are legal records recorded by one of the local notaries. A notary is similar to what we might think of as an attorney. Notarial records are broad and include contracts and sales, apprenticeships, power of attorney, marriage and death inventories, wills, and many more interesting documents.

The purpose of this book is to provide a resource for the Spanish researcher that combines the techniques and skills required to read historical documents. It includes the typical format of information that should be contained within each type of document. Additionally, each document image is listed with transcription and detailed explanations. Most often in both legal records and religious documents there are phrases repeated in all similar writings. Often these phrases are what cause the reader to struggle in transcribing and translating documents. In this book,



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the typical repeated phrases whether religious or legal are listed and their meanings explained.

For example, a typical marriage record would contain the phrase, “*cáse, deposé y velé in facie Ecclesia.*”

The verbs used in the marriage and blessing ceremony phrase—*cáse, deposé y velé* (married, wed and blessed)—indicate two different marriage actions that take place within the Catholic ceremony. The first is the actual marriage ceremony; shown by the word *casé*, or the words *cáse, deposé*. The sacrament of marriage was performed by a priest and could take place any time of the year.

The third verb, *velar*, refers to a special blessing given by the priest at the time of marriage, performed as a separate ceremony, which in the eighteenth century began at the door of the church. The use of the term *velar* (to veil) refers to the custom of the bride placing her veil over her head and around the groom’s shoulders when the blessing was given. The priest then took the groom’s wedding ring, blessed it, and placed it on the fourth finger of the groom’s right hand while reciting the words *In nomine Patris, Filii et Spiritus Sancti*. The priest then blessed the bride’s wedding ring and handed it to the groom who placed it on the fourth finger of her right hand, while stating that he did so as a sign of marriage. The *velación* ceremony continued as the priest took the couple by their joined hands and walked with them through the doors into the church and up to the altar, where the couple knelt and received the Eucharist and a blessing from the priest (82).

This book provides multiple samples of handwriting from different periods of time and from multiple authors. The documents come from many Spanish speaking countries including Spain, countries in Latin America, and the Philippines. Spanish documents typically contain many abbreviations. The transcriptions provided include square brackets with the missing letters of the words, helping the reader grasp the intended meaning. Translations and notes are included that explain any unusual or atypical items in the texts. Also included are the expected charts and tables showing the different ways a letter or word might appear within the documents.

Typically, one would expect to read or study a book like this from the beginning to the end. However, this book is unique in that it provides several suggested orders of study depending on the experience level of the reader. Three levels of approach are suggested based on whether the reader is considered a beginner, intermediate, or advanced. There are chapters devoted to Catholic religious records and practices and other chapters focused on civil records and the legal system.

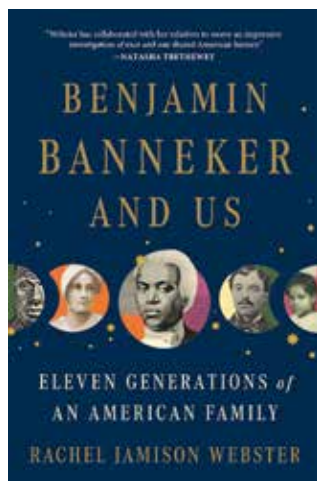
The authors are extremely knowledgeable about this topic and are experts in their fields. Dr. George Ryskamp worked as a university professor where he regularly taught Spanish Paleography and tutored students on this topic. His wife, Peggy Ryskamp, accompanied George to Spanish archives reading old Spanish documents for more than 35 years. Leandro Soria is a native of Argentina and an expert in Spanish translation and interpretation. He currently works at FamilySearch using his expertise. With the combined knowledge of these experts, it is no surprise that the book contains a treasure trove of information never published together before.

My biggest disappointment is the images contained within the book. They are printed in black and white and in many instances the images are rather small for my aging eyes to see clearly. I wish that these images could be found online at the publisher’s website so that we could zoom in to see the details clearly, like we would with any digital image.

This is an exceptional resource for anyone wanting help to read and understand the context of Spanish handwriting and the historical, religious, and civil documents. In fact, I believe that the any researcher, regardless of the language of the records, would benefit from this book if they were researching records of the Catholic church or notarial records. The authors desired to create a reference study book that went beyond just handwriting help. They endeavored to produce a book that provides a deeper and more accurate understanding of the historical, institutional, social, and cultural contexts of Spanish historical documents. I believe they succeeded. I highly recommend this book. Every Spanish researcher should have this book as part of their library.



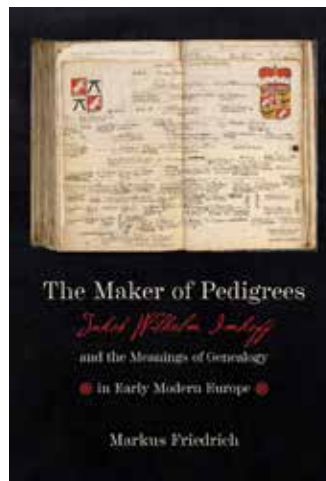
ALSO ON OUR BOOKSHELVES...



A family reunion gives way to an unforgettable genealogical quest as relatives reconnect across lines of color, culture, and time, putting the past into urgent conversation with the present. In 1791, Thomas Jefferson hired a black man to help survey Washington, D.C. That man was Benjamin Banneker, an African American mathematician, a writer of almanacs, and one of the greatest astronomers of his generation. Banneker then wrote what would become a famous letter to Jefferson, imploring the new president to examine his hypocrisy, as someone who claimed to love liberty yet was an enslaver. More than two centuries later, Rachel Jamison Webster, an ostensibly white woman, learns that this groundbreaking black forefather is also her distant relative.

Acting as a storyteller, Webster draws on oral history and conversations with her DNA cousins to imagine the lives of their shared ancestors across eleven generations. Among these were Banneker's grandparents, an interracial couple who broke the law to marry when America was still a conglomerate of colonies under British rule. These stories shed light on the legal construction of race and display the brilliance and resistance of early African Americans in the face of increasingly unjust laws, some of which are still in effect in the present day.

Benjamin Banneker and Us
Rachel Jamison Webster, Author
ISBN: 978-1-2508-2730-2
Published: 2023



In *The Maker of Pedigrees*, Markus Friedrich explores the complex and fascinating world of central European genealogy practices during the Baroque era. Drawing on archival material from a dozen European institutions, Friedrich reconstructs how knowledge about noble families was created, authenticated, circulated, and published. Jakob Wilhelm Imhoff, a wealthy and well-connected patrician from Nuremberg, built a European community of genealogists by assembling a transnational network of cooperators and informants. Friedrich uses Imhoff as a case study in how knowledge was produced and disseminated during the 17th and 18th centuries.

Family lineages were key instruments in defining dynasties, organizing international relations, and structuring social life. Yet in the early modern world, knowledge about genealogy was cumbersome to acquire, difficult to authenticate, and complex to publish. Genealogy's status as a source of power and identity became even more ambivalent as the 17th century wore on, as the field continued to fragment into a plurality of increasingly contradictory formats and approaches. Genealogy became a contested body of knowledge, as a heterogeneous set of actors—including aristocrats, antiquaries, and publishers—competed for authority. Imhoff was closely connected to all the major genealogical cultures of his time, and he serves as a useful prism through which the complex field of genealogy can be studied in its bewildering richness.

The Maker of Pedigrees and the Meaning of Genealogy in Early Modern Europe
Markus Friedrich, Author
ISBN: 978-1-4214-4579-3
Published: 2023

EXPANDING YOUR SKILLS WITH SLIG COURSES

By Kelly Richardson, AG®, APR

Imagine that the most challenging genealogy question you have yet to answer is sitting in front of you, and there's a pretty good chance that within five days, you are finally going to have an answer, or be very close to it. Coming across an old land deed for your ancestor can be exciting, but that elation may quickly subside as you start to read the description "two white oaks and a cherry tree...north seventy-three and three quarters degrees to a rock...nineteen poles from the post..." The metes and bounds land system leads many genealogists to just say, "Well, my ancestor owned land in this county..." generalizing their findings instead of digging in a bit further and leaning on land records to deepen the understanding of their research.

Last January, thirty-seven of us gathered in an online classroom, ready to learn how to read land deeds, find maps, and plot the land our ancestors had owned. We had signed up for SLIG's "Metes and Bounds Land Platting" course, coordinated by Gerald "Jerry" Smith, CG, and were about to learn what genealogical clues might be hiding in land records and where exactly the land that we were researching was on a map.

Prior to the class, while trying to confirm the connection between David Sutherland Richardson (1825–1898) and his father, David Richardson (1788–1863), I located a map that showed approximately where David Sutherland Richardson's residence would have been in North Lisbon, Grafton County, New Hampshire.¹ The land deeds found were associated with a property sale shortly after David Richardson died; however, the documents did not provide a legal description for the land that he lived on, nor did they identify any neighbors. The deeds simply stated "land David Richardson owned" was transferred to some of his children.² I had no evidence to support that the land David Sutherland Richardson lived on had previously belonged to his father.

That was, until I dug into David Richardson's expansive probate file which contained a hand-drawn survey, part of a petition filed by David's second wife, Abigail Walker, for her "Return of Dower." During the process, the land David Richardson owned was surveyed and a map was later drawn by the surveyor, folded up, and mailed with a stamp (no envelope) to a lawyer living in North Lisbon, New Hampshire, with a note stating, "You can alter this

as you please, however – this is only drawn with the eye – but the measure I guess is right..." The map depicted a river, bridge road, and the railroad.

When compared to the map showing David Sutherland Richardson's residence, which also had a river and a railroad line, I concluded that this could possibly have been the same property David Richardson's son, David Sutherland Richardson, had also lived on.³

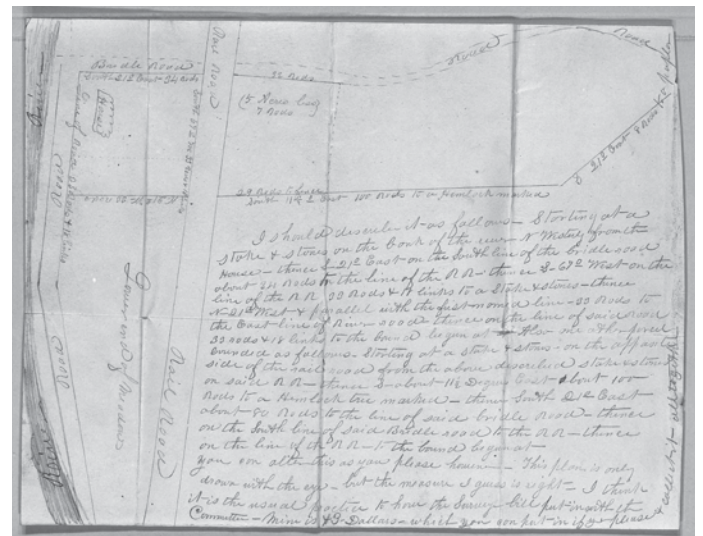


FIGURE 1. Hand-drawn plat map found in Grafton County, New Hampshire, probate files for David Richardson.⁴



FIGURE 2. 1892 Map of North Lisbon, New Hampshire, depicting the residence of D.S. Richardson.⁵

Not unlike myself, every one of my classmates had their own reason for registering in the class. Cheryl Chasin had been working with her cousin for years to determine the parentage of David Farr (ca. 1800 – bef. 1860) and was attempting to untangle the Farr families of Mecklenburg and Cabarrus Counties, North Carolina. Minna Marinko owned *DeedMapper*, one of the software



solutions used in the class, for several years and felt learning how to use it on her own had proven to be a fiasco and she had given up. Cheryl Hudson Passey was researching her 3rd great-grandfather, Ransome Taylor Early, of Chambersburg Township, Iredell County, North Carolina. His widow, Ellen Caroline Martin, fought to receive dower rights. Cheryl wanted to locate this land.

We gave ourselves permission to spend an entire week, uninterrupted, learning new software solutions and new genealogy skills. Like eager kids on the first day of school, all of us logged in with new pencils, graph paper, rulers, and more laid out on our desks next to us, ready to learn.

For those unfamiliar with the metes & bounds land survey system, it is one of two survey systems (the other being the Rectangular Survey System) used in the United States. Metes & bounds was used primarily in nineteen states: Connecticut, Delaware, Georgia, Hawaii, Kentucky, Maine, Maryland, Massachusetts, New Hampshire, New Jersey, New York, North Carolina, Rhode Island, South Carolina, Tennessee, Texas, Vermont, West Virginia, and Virginia. Six of those states, Ohio, Maine, Georgia, Kentucky, New York, and Pennsylvania, also use the Rectangular Survey System.

On our first day, Jerry and the other course instructors, Sydney Cruice, Kimberly Powell, and Rick Sayre, CG, CGL, FUGA, warmed our class up, giving all of us background on land platting, reading deeds, terminology, and taking us through hand-platting exercises. Then it happened. We separated into breakout rooms to practice extracting the pertinent information out of a deed and hand-drawing a plat for it.

Regardless of what genealogy related class I've ever been in, breakout rooms are usually a lively space, where non-stop discussion takes place, often running into the cut-off time. This, however, was a different experience, and all was quiet. Each one of us was intently working on our assignments and was so focused that you could have heard a pin drop in our Zoom breakout room. It was something that I don't think any of us were expecting, but it's what we fell into. At the next breakout the instructors shared that one of the rooms would be a "quiet room" and when the entire class showed interest in being in the "quiet room," most of the breakout rooms became silent areas of wonder—all of us spread out across the world working on the same problems, cameras off, microphones off, but still together.

Over the next five days, we learned skills that would

further our understanding and increase our use of land records. The mostly "hands-on" course provided so many tips, tricks, and new techniques.

As far as my own research goes, I went down a land record "rabbit hole" that I have yet to crawl out of. I was able to confirm that the residence depicted on the map for David Sutherland Richardson did in fact belong to his father, David Richardson. This last spring, I took a trip to New Hampshire and was able to drive right up to the land. The present owners were mowing the grass and not very interested in stopping their work to talk to me, so I enjoyed the views for a few moments before departing.

I wanted to catch up with some of my classmates this summer to check in and see how the land platting class helped them with their research:

Cheryl Chasin

For several years, I've been working with a cousin to determine the parentage of our ancestor, David Farr (ca. 1800 – bef. 1860). As part of that research, I'm trying to untangle the various Farris of Mecklenburg and Cabarrus Counties, North Carolina. Careful analysis and platting of their deeds have been valuable in this effort.

Ephraim Farr (?-1785) owned several tracts of land in the Coddle Creek area of present-day Cabarrus County, North Carolina. But where did he live? His will distributed land among his four sons, leaving "the plantation I now live on" to his youngest son, and identified the source of each of the other parcels. By platting Ephraim's landholdings, assembling some of them into a group of neighboring plats, and placing them on a map, I was able to identify land on which Ephraim lived. Additionally, it was his first land purchase upon arrival in North Carolina from Pennsylvania. The solid parcel on the map in Figure 3 is where I believe Ephraim Farr and his family lived. The roads visible in the map are Hwy 73 and I-85.

Minna Marinko

I had owned *DeedMapper* for several years before taking SLIG's "Metes & Bounds." I have also collected several deeds. However, trying to learn *DeedMapper* on my own proved to be a fiasco, so I had given up. Other than a nice binder full of deed copies and my transcriptions, I was stuck.

By the end of class on the first day, I suspected the week was going to be another fiasco. Nothing was working in *DeedMapper*, and—predictably for me—I got so stressed out I couldn't think straight. It took me until Wednesday

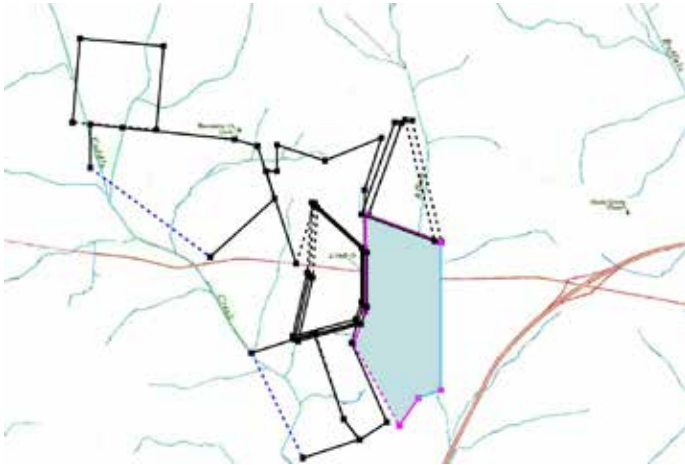


FIGURE 3. Map of Ephraim Farr's land.

to recover my wits and discover where the program was "hiding" on my computer. Problem solved...many thanks to Jerry for his patience and help.

By the end of the week, *DeedMapper* and I were friends. Since then, I have plotted—and tentatively located—some of those long-held deeds. What a thrill to see those mysterious calls turn into shapes and get placed on a map. Time-consuming work, to be sure, but the results are exciting.

I learned that building neighborhoods is crucial to locating my ancestors' plots accurately. So, I am working on acquiring those additional deeds and piecing them together in *DeedMapper*. Thank heaven for the indispensable syllabus—I have referred to it many times—and I will need it moving forward.

Cheryl Hudson Passey

Ransome Taylor Early of Chambersburg Township, Iredell County, North Carolina, died intestate in 1888. He left a wife and several children, three of whom were minors. His probate package tells an interesting story of his widow's fight to receive dower rights. Part of their property had been mortgaged to pay debts. The mortgaged land was sold for more than what was owed,

and she wanted her dower share of the excess. She also wanted the court to grant her dower rights on 1/3 of the property still in her husband's name after his death. The case was heard before a jury, and she was awarded the money and the land.

A description of Ellen Caroline (Martin) Early's dower land, which included the house and outbuildings, is given in the court record. According to land records, Ransome Taylor Early bought two pieces of land in Iredell County, one in 1875 and an adjacent piece in 1881. My question coming into class was where was the land given to Ellen to have until her death?

I have used *DeedMapper* and had hand-plotted a few times for other land problems, but this was the first time I needed to plot pieces within the same tract of land. The skills taught in the SLIG Metes and Bounds Land Plotting Course helped me be successful in learning where the dower land was marked off.

There was a mistake in the calls for two of the pieces of land, and using the examples we worked on in class, I was able to correctly plat the land and fill in the gaps. I also was able to locate a map that shows the area in Chambersburg Township that most likely is the location of the land. I still have more work to do and more questions to answer. This is a work in progress as I attempt to plot the neighborhood and attempt to place the exact location on a Google map.

Ultimately, I would love to walk the land my 3rd great-grandmother fought so hard to obtain.

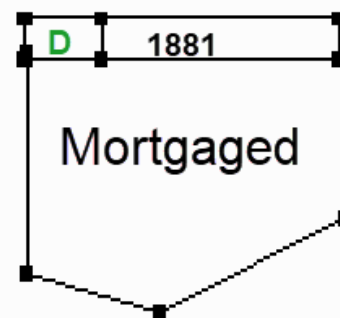


FIGURE 3. Plat of Ransom Taylor Early's two pieces of land; the mortgaged part from his 1875 purchase, the addition of the 1881 long piece at the top, and the portion from the 1881 purchase marked and platted as dower lands for his widow, Ellen Caroline (Martin) Early.

¹ Town and city atlas of the State of New Hampshire map of Lisbon, New Hampshire, Boston: D.H. Hurd & Co., 1892; digital image, *David Rumsey Map Collection* (www.davidrumsey.com : accessed 8 February 2022).

² "Land Records, 1773-1902, Grafton County, New Hampshire," vol. 293, record 311, Richardson, Paddelford, Hibbard, to David S. Richardson; *FamilySearch* (www.familysearch.org : accessed 5 June 2020); citing Grafton County Courthouse, Woodinville, New Hampshire; Also, "Land Records, 1773-1902, Grafton County, New Hampshire," vol. 293, record 310, Richardson, and Richardson to Brewster Richardson; *FamilySearch* (www.familysearch.org : accessed 5 June 2020); citing

Grafton County Courthouse, Woodinville, New Hampshire. Also, "Land Records, 1773-1902, Grafton County, New Hampshire," vol. 440, record 344, Bedell, Colby, Richardson, Richardson, and Richardson, to Julia Richardson; *FamilySearch* (www.familysearch.org : accessed 5 June 2020), citing Grafton County Courthouse, Woodinville, New Hampshire.

³ "New Hampshire Grafton County Probate Estate Files," vol. Powers John. A - Ruggles, George H., David Richardson (1863), image 156 of 395, images, *FamilySearch* (www.familysearch.org : accessed 12 December 2020), citing Granite Mountain Record Vault. Also, Town and city atlas of the State of New Hampshire map of Lisbon,

New Hampshire, Boston: D.H. Hurd & Co., 1892; digital image, *David Rumsey Map Collection* (www.davidrumsey.com : accessed 8 February 2022).

⁴ "New Hampshire Grafton County Probate Estate Files," vol. Powers John. A - Ruggles, George H., David Richardson (1863), image 156 of 395, images, *FamilySearch* (www.familysearch.org : accessed 12 December 2020), citing Granite Mountain Record Vault.

⁵ Town and city atlas of the State of New Hampshire map of Lisbon, New Hampshire, Boston: D.H. Hurd & Co., 1892; digital image, *David Rumsey Map Collection* (www.davidrumsey.com : accessed 8 February 2022).



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frustrating to hold still
and smile so often. Did
you ever think about why
we take pictures? Let's
figure out why together!

Have you ever made a
family tree? Family trees
are ways to visualize how
our ancestors are related
to us. Follow the
instructions on the
following pages to create
your own!



What's the big deal with pictures?

When you're young, it's hard to imagine your memory won't last forever! However, as time goes on, it is easy to forget details of our lives. By taking pictures, we can memorialize or "freeze" a moment in time. By looking at that picture later, we can better remember or experience again the moment the picture was taken.

So next time your mom pauses to take a picture, think that someday you'll be grateful you can look back at the moments you can no longer remember!

Have you ever heard the phrase "a picture is worth a thousand words"? This can be even more true the older a photo is. Discovering the lives of our ancestors can be enriched by examining a picture taken during their lifetime, whether it is a family portrait, a picture of their home, or even the town they lived in. This is why taking and preserving pictures is so valuable. By preserving (making something last a long time) a picture, you are saving a piece of history for your descendants to discover!

Photo Challenge!

Ask a parent or grandparent to help you look for pictures of your ancestors (this might be online at [FamilySearch.org](https://www.familysearch.org) or in personal family photo collections).

What memories do you want to preserve? Make a photo or video tour of your current home or bedroom to look back on someday!





Build Your Own Family Tree!

On the page below write the names of your parents, grandparents, etc. Then color in the leaves (if you like), cut them out, and glue them to the tree on the next page.

Bonus! Add photos! Have you seen pictures of your grandparents when they were young? Great-grandparents? Great-great grandparents? Looking at old pictures is a great way to connect with your ancestors! Ask an adult to help you find pictures of your ancestors to add to your tree (try old family photo albums or FamilySearch).



Mother



Great-grandfather



Great-great-grandfather



Father



Great-grandmother



Great-great-grandmother



Paternal Grandfather



Great-grandfather



Great-great-grandfather



Paternal Grandmother



Great-grandmother



Great-great-grandmother



Maternal Grandfather



Great-great-grandfather



Great-great-grandfather



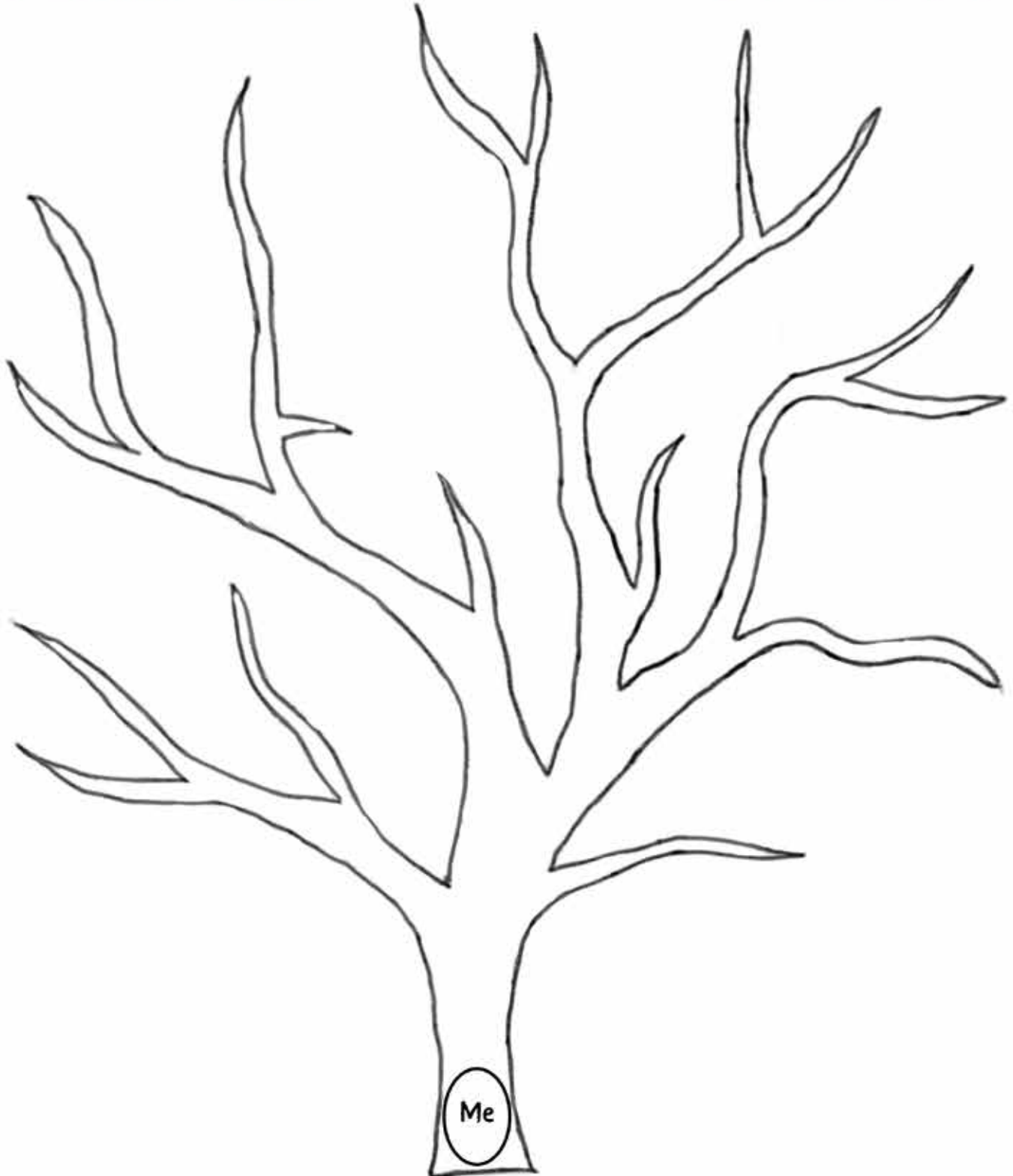
Maternal Grandmother



Great-great-grandmother



Great-great-grandmother



UTAH SPOTLIGHT: COOKBOOKS & COMMUNITY

By Kelly Richardson, AG®, APR

Food is a communal experience; few things are as intimate as gathering to eat together. Within Utah's unique history, sharing a meal with others is ingrained in many facets of the state's culture, which has led to the Salt Lake City Public Library curating a collection of cookbooks as part of their Special Collections.

"Equally important to our collection is the need to document the expanding nature of Utah's cultural landscapes," said Cherie N. Willis, Librarian, Salt Lake City Public Library. "Utah is a welcoming home to refugees from all over the globe who bring their own traditions of preparing and sharing food. We are very intent on finding ways to cultivate a collection of cookbooks with this broader, universal scope."

Willis also notes that the Special Collections department works closely with the Periodical department, which houses a robust collection of magazines in hard copy that date back to 1821. "Some of the most cherished Utah recipes were printed in the *Relief Society Magazine*, published from 1915 to 1970," she added. "While not a Utah publication, *American Cookery* published from 1914–1943, 1945, and 1946 also charts foodways through two world wars and the Great Depression."



Cookbook collection at the Salt Lake City Public Library.

Highlights from the collection include:

Savor: Stories of Community, Culture & Food

By Kate Harrington and Mary McIntyre
First Published 2015

The importance of food in society is undeniable. Perspectives on healthy eating are as varied as the cultures included in this collection of recipes and profiles from fifteen different cooks originating in twelve different countries, all living in the Glendale neighborhood of Salt Lake City. Each recipe illustrates the critical need for access to fresh and culturally significant ingredients. The unifying nature of food is also evident as many ingredients are found in recipes from countries as different as Mexico and Vietnam. This book celebrates the diverse foundations of community, bound together by the elemental power of food.

The Mormon Pioneer Cookbook

By The Daughters of Utah Pioneers
First Published 1995

In Utah, when organizing a holiday celebration with "The Pioneers" as the theme, this little cookbook is indispensable for providing authentic recipes, updated for modern cooks. The vast majority of pioneers that made the trek to the Utah Territory (over 90%) before the coming of the railroad in 1869 were members of The Church of Jesus Christ of Latter-day Saints and drew heavily from the states on the U.S. east coast and northern Europe, especially the British Isles and Scandinavia. This cultural diversity shaped the culinary traditions of the pioneers as well as the creative ingenuity necessary to sustain life in new and challenging environments.

Restaurant Secrets of Salt Lake: Featuring Recipes and Gift Certificates from the Best Restaurants in the Area, Collection Series, Volume 1

By CUC International
First Published 1998

Compiled as a vehicle for fundraising organizations, this volume is a rarity among Utah cookbooks—no desserts! The collection showcases dozens of local Salt Lake Valley and adjacent canyons restaurants, many of them only memories today. Most recipes boast long ingredient lists, but there are lots of photos and cooking hints. These are helpful in using really local meats, such as the "ragout for wild bird," and a few recipes for Rocky Mountain elk, the state's official animal. It appears there was not a Volume 2 in this series.

Utah Celebrity & Local Heroes Cookbook

By Sheila Liermann and Nancy Reid
First Published 1995

Compiled as a fundraiser to benefit the Park City Performing Arts, this collection of recipes, stories, portraits, and artwork is a time capsule of 1990s Utah. The recipes reflect the tastes of born-and-bred natives, transplanted newcomers, iconic institutions, and even a few celebrities who only performed for loyal fans in local venues but did not actually live here. There is a great deal of humor included as Fred Adams, founder of the Tony Award-winning Utah Shakespeare Festival, submitted a recipe for Tibetan Yak Casserole, Gorgeous the Gorilla recommended her birthday cake recipe complete with monkey chow, and the University of Utah Seismograph Station provided a recipe for "Tasty Quake" which uses Jello to illustrate the release of energy produced by an earthquake.

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October 19	7pm MT	If Walls Could Talk <i>Christina Yetzer Drain</i>	online
November 16	7pm MT	Reminiscing, Reunions, and Recipes <i>Megan Heyl, M.Ed.</i>	online

Genealogy ProTalk Webinars

October 3	6pm MT	So You Want to Work for Legacy Tree? <i>Elly Catmull</i>	online
November 7	6pm MT	The Business of Genealogical Speaking <i>Annette Burke Lyttle, MA</i>	online
December 5	6pm MT	Setting Goals to Focus Your Genealogy <i>Cynthia K. Patton</i>	online

UGA DNA

December 1	7pm MT	DNA and Indirect Evidence Identify the Biological Father of an Early 19th Century Woman <i>Jennifer Roodzant</i>	online
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Local Chapter Meetings

Cache Valley Hybrid Chapter

October 24	7pm MT Brick Wall Q&A
November	No meeting
December	No meeting

Utah Valley Chapter

October 12	7pm MT	Mount Timpanogos FamilySearch Center 835 N 900 E, American Fork, Utah
November 9	7pm MT	Mount Timpanogos FamilySearch Center 835 N 900 E, American Fork, Utah
December 14	7pm MT	Mount Timpanogos FamilySearch Center 835 N 900 E, American Fork, Utah