

**Serving Calhoun County, Michigan, family history researchers
since 1988**

President's Message

Well, we are about to begin our summer leave from our regular meetings. I hope you have enjoyed and benefited from our programs this past season. Our research trip to the Library of Michigan in March I feel was a success. I heard from many of the people that they had successes in finding answers, clues, something, anything to help with their research. The staff provided us with a tour of the genealogical department which I felt was beneficial. I hope a good time was had by all.

In 2008 we will be celebrating our 20th year as Calhoun County Genealogical Society. If any of you have stories, remembrances or pictures of the past meetings and/or programs, we would love to have them. We would like to put together a celebration to share this milestone.

Come September, we will have two vacancies on the board, one of President and one on Treasurer. If you, or someone you know might be interested, please contact one of the board members. The ballot needs to go out to all members by August 15th. It takes many active members to keep this Society running smoothly and efficiently, so please consider this as an opportunity to help. The board members all work together to help one another so the tasks are not difficult and can be very rewarding.

Judy Groat, President

Joan Marie (McManus) Bibbings, a past member of CCGS, died Friday, March 24, 2006. She was born on May 19, 1933 in South Bend, Indiana to Maurice L. and Jean A. (Wallpert) McManus. She married John Louis Bibbings in Battle Creek on December 8, 1951. The complete obituary can be found at

<http://cityguide.lansingstatejournal.com/fe/battlecreek/Obits/Profile.asp?businessid=57373>

May 23 meeting

***NOTE....this month's**

meeting starts at 7:30, not the normal 7:00 time.

Know your family health history. This program will focus on incorporating health into a family history and the risk factors to be aware of for the prevention of chronic disease. Mary Teachout, MAT, the Genomics Educator for the Michigan Department of Community Health's Genomics Program will be presenting the family history side of chronic diseases and tips on recording a family health history.

handwriting

Palaeography: Reading Old Handwriting, 1500-1800, a practical online tutorial is available at the UK's National Archives.

<http://www.nationalarchives.gov.uk/palaeography/>

English Handwriting, 1500-1700. An online course.

<http://www.english.cam.ac.uk/ceres/ehoc/index.html>

Need help with Scottish handwriting? See the "Online Tuition in the Palaeography of Scottish Documents, 1500-1750." <http://www.scottishhandwriting.com/>

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June 27 meeting

Curt Osborn has always had an interest in Norse mythology and the discovery of North America by Norsemen. His pursuit came natural because Norway was the birthplace of his "Morfar" and "Mormor." Curt and his family have been residents of Marshall since 1991. In 2003, Curt won a trip for two through the Sons of Norway, Askeladden Lodge (Kalamazoo/Portage). The trip was a chance to meet his relatives, visit two of his families former Norwegian exchange students, as well as spend a little time in Iceland. Curt will give his video presentation which highlights his travels to these beautiful and facinating countries as well as his opportunity to meet with family.

QUERY: Is anyone familiar with a **Joseph J. Parrott** who moved to Michigan from Ohio and died in the Kalamazoo vicinity in 1908? If you can help, please contact:

Bruce Harmel
2311 Dakota Ridge
Johnsburg, Illinois 60050-1128
bruceharmel@hotmail.com

Doctoring the Records David Porter in Mountain View, CA
When reviewing old records, sometimes the "cause of death," wasn't. I dug up the record of a person who had died of "consumption." However, a most ancient member of the family told me that the person had really died of cancer, but, for no reason she could remember, that had been considered "shameful" and was never entered as the cause of death for a respectable person.

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Earing What I Ear

By R. Richard Crockett

Searching for my VIOX (vee-ox) ancestors in Cincinnati, Ohio, I was having a difficult time finding them in the 1880 census. I did thorough searches of the Soundex, but the family was not to be found. Thankfully, there were city directories available for the period that showed where they were residing. Of course, they were right in the intersection area of two enumeration districts. By going through the microfilm rolls, the family (actually families) were discovered. Apparently, old Sebastian had a bit of a German accent. The family was listed as FEOCHS (fee-ox). The German-English pronunciation of that first V is what the enumerator heard and what was recorded. So, if you don't find your ancestors by checking out the possible variant spellings, think of how the name might have sounded to an enumerator, especially if your ancestor had an accent.

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September 26 meeting : Deciphering Old Handwriting . Peggy Brumbaugh's interest in genealogy began in 1972 when her grandmother's cousin published a book of his family history. She began serious genealogy research in the 1980s, which has taken her on many wonderful adventures to old family homesteads, spooky cemeteries and archives full of old dusty books. The spark to learn how to decipher came from her grandmother's cousin's book which contained photocopies of old records which she could not read. While still a teen-ager, she went to a library and found a book on deciphering. Once she was able to read the old documents, she was hooked, not only on genealogy but on deciphering. It has been her passion since and she is eager to share her secrets and insights.

Calhoun County Genealogical Society

The purposes of the Calhoun County Genealogical Society (CCGS) are: To gather and preserve information of genealogical value, To encourage the deposit of such information in suitable depositories, To aid genealogists in the study of family history through the exchange of knowledge, To publish and promote Calhoun County and other genealogical materials.
CCGS is incorporated under the Michigan Nonprofit Corporation Act. Individuals, libraries or societies may join. Annual dues for the year beginning 1 September are \$12.00. Memberships are accepted year-round; dues received after 1 May will pay membership for the following year. Members receive the newsletter **Generations** six times per year. Meetings are held at 7:00 p.m. the fourth Tuesday of each month at the Gifford Schultz Educational Service Center --- CUSD building, 17111 G Drive North, Marshall, *unless otherwise specified*. No meetings are held in July, August or December. Programs are free and open to the public.

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All are invited to submit articles to the **Generations** newsletter editor. Permission is granted to reprint articles unless otherwise noted. Please give appropriate credit to the source. Copies of individual pages from back issues of **Generations** are \$1.00 for the first page, \$.50 for each additional page.

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Member National Genealogical Society - Michigan Genealogical Council - Federation of Genealogical Societies

Old Time Diseases

Cholera = Acute severe contagious diarrhea with intestinal lining sloughing
Cholera morbus = Characterized by nausea, vomiting, abdominal cramps, elevated temperature, etc. Could be appendicitis
Chorea = Disease characterized by convulsions, contortions and dancing
Cold plague = Ague which is characterized by chills
Congestive chills = Malaria
Consumption = Tuberculosis
Congestive chills = Malaria with diarrhea
Congestive fever = Malaria
Coryza = A cold
Costiveness = Constipation
Cramp colic = Appendicitis
Crop sickness = Overextended stomach
Cynanche = Throat Disease
Debility = Lack of movement or staying in bed
Decrepitude = Feebleness due to old age
Deplumation = Tumor of the eyelids which causes hair loss
Diary fever = A fever that lasts one day
Diphtheria = Contagious disease of the throat
Dock Fever = Yellow Fever
Dropsy = Edema (swelling), often caused by kidney or heart disease
Dry Bellyache = Lead poisoning
Dysentery = Inflammation of colon with frequent passage of mucous and blood
Dysorexy = Reduced appetite
Dysury = Difficulty in urination
Ecstasy = A form of catalepsy characterized by loss of reason
Eel thing = Erysipelas
Edema = Nephrosis; swelling of tissues & Edema of lungs is Congestive heart failure, a form of dropsy
Elephantiasis = A form of leprosy
Enteric fever = Typhoid Fever
Enterocolitis Inflammation of the intestines
Enteritis = Inflammations of the bowels
Epitaxis = Nose bleed
Erysipelas = Contagious skin disease, due to Streptococci with vesicular & bulbous lesions
Extravasted blood = Rupture of a blood vessel
Falling sickness = Epilepsy

Copied from the secretary's record book of the Carpenter-Pierce Reunions:

The 22nd annual reunion of the Carpenter and Pierce families was held at the pleasant home of Mr. & Mrs. Ora Simmons, 23 Janoah Ave., Battle Creek, Mich., Aug 1, 1914. A portion of the crowd left Athens at 9 a. m. on a special train, gathering in more at East Leroy and Joppa and on arriving at the M. C. Depot in B. C. were met by our genial host and conducted to a special street car, which took us only a few steps from his home, where shade was found on the lawn beneath artificial covering and the crowd assembled to the number of 146. Tables were spread at the noon hour and a bounteous picnic dinner was enjoyed.

(Paragraphs re the program and business meeting.)

A rising vote of thanks was given the host and hostess and as train time was drawing near, the southbound people wended their way towards the Mich. Central Depot, all feeling that they had spent a day of unalloyed pleasure never to be forgotten in the annals of family history.

There were 80 of the Carpenter family present, 31 of the Pierce family and 35 visitors. Making a total of 146 present.

Matie Stanton, Secretary

Thank you to Elma E. Carpenter

Understanding Marital Issues Jacqueline Davis, San Antonio, Texas

Concerning the family legend of American Indian ancestry, a problem is marriage laws. In many places in the U.S., at many times, it was against the law for people of different "races" to marry.

Therefore, consider the census taker visiting your ancestors in the outback of Alabama, Georgia, or the Carolinas, and the husband said, "Yes, my wife is White." Would you be the one to say, "No, your wife is Indian" and imply that they weren't legally married and that all those nice, strapping young men helping on the farm were bastards? This holds true for any marriage combination -- White, Black, Mulatto or Indian. Best way to handle it -- the wife becomes the same "race" as her husband.

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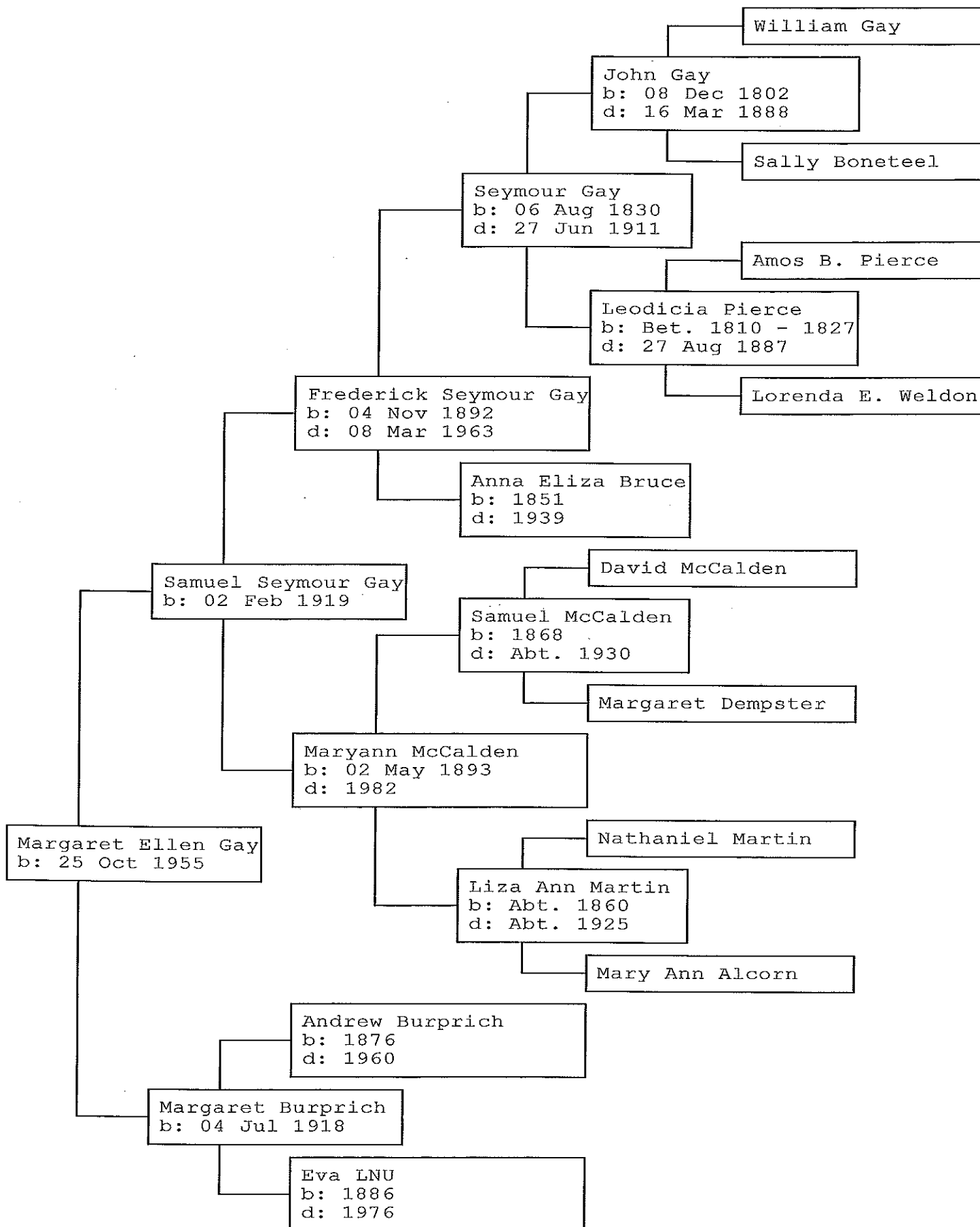
Toting Files Digitally By Stephanie Carson Feldman

Paper backup is great and so are external drives and CDs. But don't forget that digital camera that goes on every vacation. Not everyone may be aware of this, but the card you use for your camera and plug into your computer is a disk like any other. If you can access the contents of the disk, you can drop your GEDCOM on to it and still take and download pictures all you want.

This is still my preferred method of transferring files from computer to computer, seeing as I have Mac and PC and some are brand-new and some are more than five years old. The only thing that consistently worked was my digital camera card.

Previously published in RootsWeb Review: 14 Sept. 2005, Vol. 8, No. 37.

Ancestors of Margaret Ellen Gay



One of the interesting or frustrating occurrences we trip over in our search for that lost branch of our family tree is stumbling across mentions of some group that we know little about. You've heard the word but exactly who were those people? One branch of my tree falls under the umbrella group known as **Pennsylvania Dutch**. The easy answer is they were those people of German descent who settled in eastern Pennsylvania in the 18th century. But it is not quit that simple. The German emigrant to America in the 1700s in most cases had immigrated from France and Switzerland to Germany before removing again to the then British colonies.

You would think that with the name Pennsylvania **Dutch** that these diverse groups came to America by way of Holland or the Netherlands, but in fact, most of the original groups came here not only through England but with the financial assistance in some cases of the English monarchy. And truth be told, while most spoke German, many in fact had more of a French or Swiss heritage than German. During most of the 16th and 17th century, those groups we now collectively call Pennsylvania Dutch were bouncing around the border areas of today's Germany, Switzerland and France, landing whenever and wherever the local powers that be allowed them some form of religious tolerance.

This article is not intended to be any more than an exercise in telling "*what is the difference*" between each of these groups, hopefully answering in a small way who were the Anabaptists and how were they different than some of the other religious sects collectively lumped together as Pennsylvania Dutch. If I miss a particular group or misstate a fact about one of them, please excuse my error or omission. From a personal standpoint, my Pennsylvania Dutch heritage begins with a group of Anabaptists who came to America in the early 1700s and this little essay began with my search to find out what is an Anabaptist.

The **ANABAPTIST** name was applied, originally in scorn, to certain Protestant sects holding that infant baptism is not authorized in Scripture and that baptism should be administered to believers only. The term "Anabaptist" derives from the fact that the early Anabaptists had received baptism as infants, which was the usual practice in the state churches of Europe, but then, as adults, they came to the view that the only true baptism was of adult believers. Although they were never united either politically or doctrinally, three distinct subgroups of Anabaptists evolved. One faction was the Mennonites who were often associated with the *evangelical* Anabaptists and were avowed pacifists.

MENNONITES were descendants of the Dutch and Swiss evangelical Anabaptists of the 16th century. While each congregation is at liberty to decide independently on its form of worship and other matters, Mennonites generally agree on certain points—baptism of believers only, the necessity of repentance and conversion for salvation, the refusal to bear arms and to take oaths, the rejection of worldly concerns, simplicity of dress and habits, and disapproval of marrying outside the faith. The name *Mennonite* is derived from Menno Simons (c.1496–1561), a Dutch reformer and organizer of the early congregations. Menno left the Catholic priesthood in 1536 to help gather together and rehabilitate the Dutch Anabaptists confused by the downfall of the revolutionary Anabaptist theocracy set up at Munster (c.1524–25).

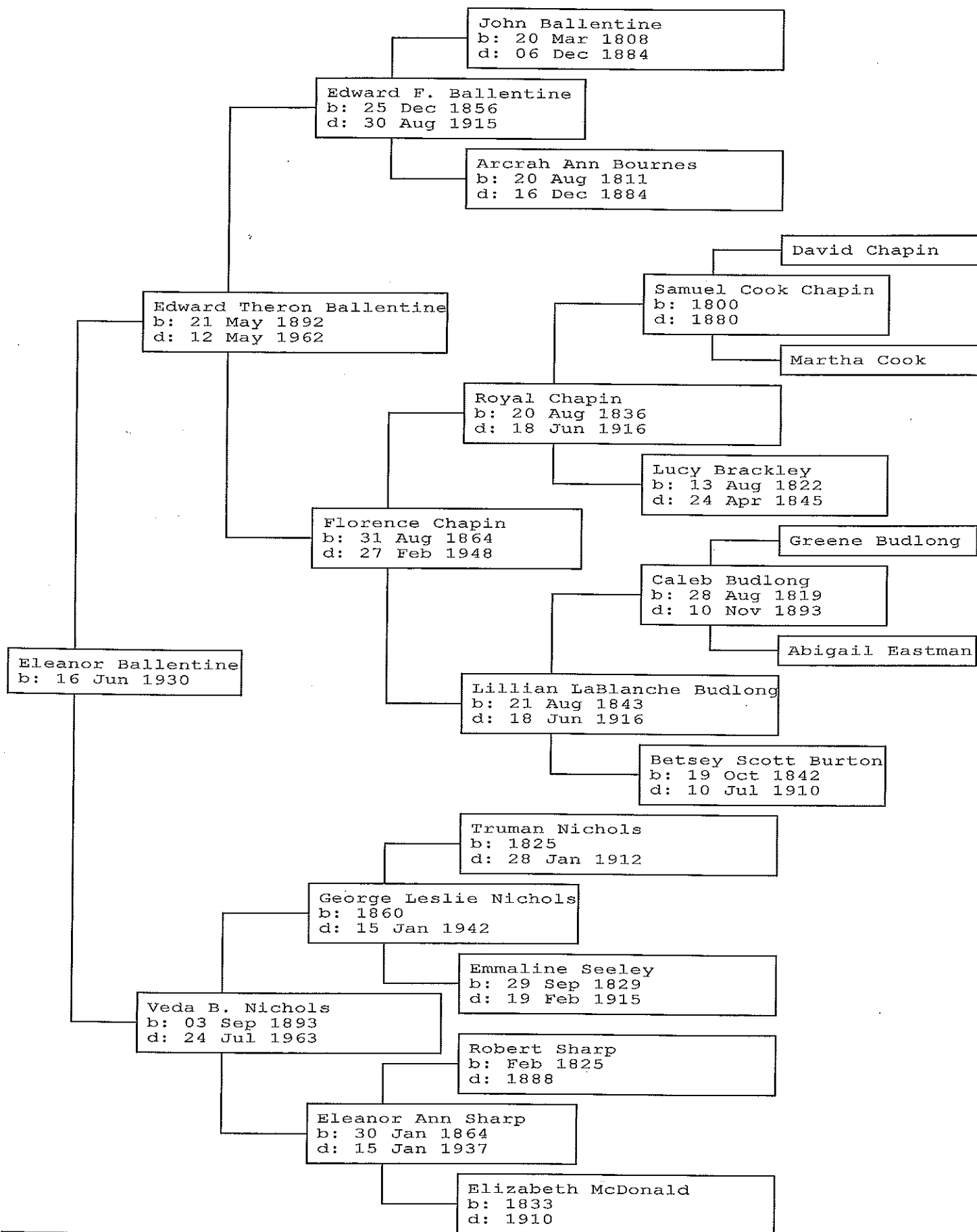
One of the most conservative divisions of the Mennonites is the **AMISH** Church, which, under the leadership of Jacob Amman (late 17th cent.), broke away from the main body in Europe. The **Amish** are particularly strict in the matter of dress, maintaining a simple but distinctive garb, and also have a strong aversion to modern technology.

The **MORAVIANS** or the Renewed Church of the Brethren, are an evangelical Christian communion whose adherents are sometimes called United Brethren or Herrnhuters. It originated (1457) near Kunwald, Bohemia, among some of the followers of John Huss and was originally known as the Church of the Brotherhood. August Gottlieb Spangenberg, who later became (1735) the founder of the Moravian Church in America. Bethlehem, Nazareth, and Lititz, Pa., were founded (c.1740) as Moravian settlements, and missionary work among Native Americans and white settlers was actively carried on. The Moravians emphasize conduct rather than doctrine.

The **BRETHREN** are a German Baptist religious group. They were popularly known as Dunkards, Dunkers, or Tunkers, from the German for "to dip," referring to their method of baptizing. The Brethren evolved from the Pietist movement in Germany. The Brethren oppose war and advocate temperance, the simple life, plain dress, and "obedience to Christ rather than obedience to creeds and cults."

I'm sure that I missed the group that your ancestors worshipped with, and I have intentionally not gone into many of the divisions each of these religions as undergone. I started out wanting a better understanding of who are Anabaptists and what motivated my ancestors to come to America. If you are interested in more information on any of these groups or perhaps another group, I suggest a wonderful starting point would be **The Columbia Encyclopedia**, Sixth Edition. 2001-05. I discovered this source with a Google search for Anabaptist. In addition to providing most of the data used to write this article, the Encyclopedia supplies a plethora of additional resources to gather extra facts.

Ancestors of Eleanor Ballentine



The **Calhoun County Genealogical Society** has received a transcription of a diary written by Susan Errington in 1880. Like most diaries, it is a "day in the life of" this young girl living in Muskegon, Michigan. While not exactly Calhoun County, it is none the less an interesting look at what life was like in our area at that time. **GENERATIONS** will print excerpts as space permits. We wish to thank Myra Herron for the time and effort she has given in transcribing this diary and for giving it to us. *Thank you, Myra.*

**THE YEAR 1880 FOR
SUSIE ERRINGTON
MUSKEGON, MICHIGAN**

**INFORMATION TAKEN FROM A DIARY GIVEN
TO SUSIE ERRINGTON, WITH THE INSCRIPTION**

***"SUSIE ERRINGTON, A CHRISTMAS GIFT,
1879, MUSKEGON"***

Sunday, April 11, 1880 Cousin Addie has a baby boy, weighs 10 lbs. Cousin Kit brought me back tonight. Mr. Beals vunerel (sic) was today. I feel very tired tonight and home sick.

Monday, April 12, 1880 A cold but beautiful day. School was nice. I went to Mr. B's after school and made out an order for my wages and it with my contract to signed (sic). Think I shall go to the big lake tonight.

Tuesday, April 13, 1880 Windy. Went down to the lake after school, went to have my order cashed but Jeannott wasn't there. Am going tonight. Wrote to Lottie and Mattie in the evening. School was real nice.

Wednesday, April 14, 1880 Went to Mr. Dupuis last night and spent the night. Had a nice time. Didn't see the sun set, it was so cloudy. Got my order signed and my contract. No letters.

Thursday, April 15, 1880 I have been reading the 12th chapter of Luke about the sorrows, it is so comforting, but Oh, I am so wicked. I wish I knew how to give myself soul and body to God. Father help me.

Friday, April 16, 1880 It has rained nearly all day today so that I could not go to Muskegon but shall go in the morn if pleasant. My skirts are all ready to stitch. I am tired.

Saturday, April 17, 1880 Went to Muskegon.

Sunday, April 18, 1880 Went to church and how I did enjoy it. Mr. Hill preached, text last verse, 4th Chap, Hebrews. Mattie is almost sick. I wish the old examination were in Halifax.

Monday, April 19, 1880 First day of 6th week. School was all good, but Grant. I have just read 25th Psalm, it has comforted me a good deal. I met Mr. Humphry tonight.

Tuesday, April 20, 1880 Sunday, the girl's water closet s not fixed yet. Went to Mrs. B's to sew.

Wednesday, April 21, 1880 School was very noisy today. I finished the stitching on my dress, can finish it in a little while now.

Thursday, April 22, 1880 School was very nice today only I don't know how to teach Grammar very well. Miss Hendrick wants me to come there Sat. after noon.

Friday, April 23, 1880 Rained nearly all day, only had nine scholars, couldn't go home. Put the band on my skirts. I don't like to when I have so few scholars.

Saturday, April 24, 1880 A dull cloudy day. Fixed my brown dress. Spent P.M. and eve at Mr. Hendrick's, enjoyed it much. Burtice saw me home in the rain. I lent him the umbrella.

Sunday, April 25, 1880 Dull and rainy, but I have enjoyed it much. Wrote M, H, E & B. The S. S. was nice though small. I don't like Herbert H. near as well as I do Burtice, he is so contrary.

Monday, April 26, 1880 School was nice, went to Mr. B's to see about the water-closets. He said he would fix them. I gave him the key.

Tuesday, April 27, 1880 School was naughty. Had school on the bluffs in the afternoon, got some flowers when I came home.

Wednesday, April 28, 1880 Sent my flowers, didn't get any letters. Had a time with Sonie Monette. I am very home sick and want to see my mother.

Thursday, April 29, 1880 School naughty again. Rained almost all day. May and Burtice spent the evening here and I have enjoyed it so much.

Friday, April 30, 1880 School went nicely all day. I went to the Head and expected to go to Muskegon but cousin Addie's dear little baby died this morning and so I staid (sic) with the girls while Nelia & K went to Mus(kegon).

Saturday, May 1, 1880 Frank's birthday. Went to Muskegon on the train, got there before they had breakfast. Poor cousin Addie has so much to worry about and Mrs. Harry is so horrid. I just detest her. Mattie is through examin(at)ions.

Calhoun County Genealogical Society **CALENDAR**

CCGS monthly meetings are typically held the fourth Tuesday of each month except July, August and December and are free and open to the public. Unless noted, meetings are held at 7 p. m. at the Gifford Schultz Educational Service Center--Calhoun Intermediate School District building, 17111 G Drive North, Marshall.

- 23 May Mary Teachout, Genomics Educator; ***NOTE** meeting time change. We will start at 7:30.
27 June How about a trip to Norway? Featured speaker is Curt Osborn.
July **NO MEETING**
August **NO MEETING**
26 September Deciphering Old Handwriting . Peggy Brumbaugh
24 October
28 November Candice Whitney will speak on becoming a member of the Mayflower Society.
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Generations
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family history researchers since
1988**

