



*Cheyenne Genealogical &
Historical Society*

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Cheyenne Genealogy Journal

Messages From Your CGHS Presidents . . .

From Judy Engelhart, Outgoing President—

I must admit that this farewell was hard to write simply because in many ways it is not a good-bye at all! Just before the Covid close-down we had just worked on nominating members to be on our Board. Kris Smith agreed to become our VP if I would take the Presidency. We were to be Batman and Robin and work together to allow Kris to become comfortable with leading our Society. Needless to say this plan was difficult to put into action but we persevered and succeeded. We are switching jobs for the upcoming year and I welcome suggestions for future meetings. Kris has already booked speakers for 2021 and I will enjoy filling in the other months. Kris did a wonderful job finding programs and working with Otis to bring them to our membership online. She is more than ready to lead our wonderful group. Unfortunately our numbers have decreased. I sincerely hope that all of you reading this and did not pay dues for 2021-22 will reconsider and join us again at the library in September. We will pursue making the meetings available online for those of you that prefer this or are not close by. Look to a future email to receive a link to some of the programs you may have missed during the past year. We explored homestead records, brands, writing your family history and much more. If you can, please watch and confirm for yourself what a great job Kris and Otis did to keep the information flowing. I am looking forward to September 2021 and hope to see you all there! *Judy*



From Kristine Smith, Incoming President—

Let me introduce myself. I am Kris Smith. I was born in Cheyenne, however, I grew up in Riverton, Wyoming. My education was in Social Work. I provided services and advocacy for people with disabilities. I was lucky to be able to see and meet a lot of nice people and see our beautiful state while providing services. However, due to burn-out I left the area and became a cashier at Walmart. The experience gave me better insight into the life of retail workers. It is not as easy as it looks. The public is very demanding. My interest into genealogy began in 1989 when my father died, but I eventually lost interest. It took it back up when I retired and obtained a family narrative from my cousin. I've enjoyed learning about my ancestors and the history that goes along with it. I am brand new with the responsibilities of the Society's president, so please bear with me with as I stumble along. If there are any suggestions you have that you would like to see implemented, please feel free to communicate with me. Thank you for your vote of confidence. *Kris*

To you both...



Upcoming Events:

5 Aug 2021
"United States Territorial & State Census Records" 10 a.m.

[Family History Library Webinar](#)

7 Aug 2021
"Navigating Nordic Names" 9 a.m.
[Family History Library Webinar](#)

7 Aug 2021
"Exploring Court Records in Norway" 3 p.m.
[Family History Library Webinar](#)

19 Aug 2021
"United States Decedency Research" 10 a.m.
[Family History Library Webinar](#)

24 Aug 2021
"Tips & Tricks to Finding Elusive Records in Family Search" 10 a.m.
[Family History Library Webinar](#)

31 Aug 2021
"Attaching Sources to FamilySearch Family Tree" 10 a.m.
[Family History Library Webinar](#)

7 Sep 2021
"Merging Duplicate Records in FamilySearch Family Tree" 10 a.m.
[Family History Library Webinar](#)

13 Sep 2021
"Never to be Forgotten: Suggestions for Writing Family Stories" 1 p.m.
[Family History Library Webinar](#)

14 Sep 2021
CGHS Monthly Meeting & Program: *topic & location to be determined...*
Cheyenne Genealogical & Historical Society
6:15-8:00 p.m.

Religious Tolerance Was Major Enticement for German Immigrants to Settle in America

Information in this article is from the Library of Congress and Wikipedia. Sources: <https://www.loc.gov/classroom-materials/immigration/german/call-of-tolerance/> and https://en.wikipedia.org/wiki/Pennsylvania_Dutch and https://en.wikipedia.org/wiki/German_Americans

German immigrants were among the first Europeans to set foot in North America. They helped establish England's Jamestown settlement in 1608 and the Dutch colony of New Amsterdam--now New York--in 1620. German adventurers could be found roaming the farthest reaches of the New World for many years afterward. It was religious tolerance, though, that first brought large numbers of Germans to North America. During the 17th and 18th centuries, many European powers forced their subjects to follow an official state religion. Therefore, when William Penn toured Germany in 1677, spreading the word of a new kind of religious freedom in the American colonies, he found a receptive audience. Many Germans, especially Protestants, were persuaded to join him in his colony of Pennsylvania. Members of smaller sects, who were often persecuted in Europe, were especially eager to escape harassment, and German Mennonites, Quakers, and Amish emigrated in substantial numbers. Germantown, Pennsylvania--now part of Philadelphia--was established by 13 Mennonite families in 1683, and thousands of their fellow freethinkers and religious dissenters soon followed suit.

The journey to the colonies was not an easy one, though. Many of the first German immigrants came from the small Palatinate region in southwestern Germany. They began their travel by riverboat on the Rhine River, and then made their way to Holland. It took several weeks to reach an Atlantic seaport, and another eight to 10 weeks of difficult and dangerous ocean travel before they reached the shores of North America. To pay for their voyage, many impoverished immigrants resorted to selling themselves or their family members into indentured servitude,



Old Mennonite Church, Germantown, Pa.

agreeing to be legally bound to an employer in America for several years, until their debt was paid. The conditions of indentured servitude could be very harsh; for instance, if an indentured child died before the contract was completed, the child's parents or siblings might be forced to work the remaining years of that contract, in addition to their own.

Drawn by the prospect of inexpensive land, German immigrants quickly moved to settle on the fringes of the new colonies. Soon the river valleys of New York and Ohio were dotted with new German towns, and German settlements sprang up in Maryland, the Carolinas, and Georgia. Their stronghold, though, was still Pennsylvania. By 1745, more than 40,000 Germans lived in the colony, founding towns and villages with such distinctively German names as Manheim, Dunker, and Berlin. Many of these early communities maintain their German character to this day, especially in the Pennsylvania Dutch regions. The term Pennsyl-

vania Dutch was the result of Anglophone mispronunciation of the German word *Deutsch*, which means "German."

Pennsylvania Dutch

Pennsilfaanisch-Deitsch also referred to as the **Pennsylvania Germans**, are a cultural group formed by German immigrants settling in the state of Pennsylvania during the 18th and 19th centuries. These emigrated primarily from German-speaking territories of Europe, now partly within modern-day Germany (mainly from [Palatinate](#), [Baden-Württemberg](#), [Hesse](#), and [Rhine-land](#)), but also from the Netherlands, Switzerland and Alsace-Lorraine (then part of Germany). The first settlers described themselves as *Deitsch*, corresponding with the German language *Deutsch* (for "German") later corrupted to "Dutch". They spoke numerous south German dialects, including [Palatine](#). It was through their cross-dialogue interaction, the relative lack of new German immigrants from about 1770 to 1820, and what was retained by subsequent generations that a hybrid dialect emerged, known as [Pennsylvania German](#) (or Pennsylvania Dutch), which has resonance to this day.

(continued on page 3)



Typical Pennsylvania Dutch community. (Univ of Wisconsin photo.)

"Pennsylvania Dutch" Came From a Mispronunciation of the German Word "Deutsch"

(continued from page 2)

The Pennsylvania Dutch maintained numerous religious affiliations, with the greatest number being [Lutheran](#) or [German Reformed](#), but also many [Anabaptists](#), including [Mennonites](#), [Amish](#), and [Brethren](#). The Anabaptist groups espoused a simple lifestyle, and their adherents were known as [Plain people](#) (or Plain Dutch); this contrasted to the [Fancy Dutch](#), who tended to assimilate more easily into the European American mainstream. By the late 1700s, other denominations were also represented in smaller numbers. Ultimately, the terms Deitsch, Dutch, Diets, and Deutsch are all descendants of the Proto-Germanic word "piudiskaz" meaning "popular" or "of the people". The continued use of "Pennsylvania Dutch" was strengthened by the Pennsylvania Dutch in the 19th century as a way of distinguishing themselves from later (post 1830) waves of German immigrants to the United States, with the Pennsylvania Dutch referring to themselves as *Deitsche* and to Germans as *Deitschlenner* (literally "Germany-ers", compare *Deutschland-er*) whom they saw as a related but distinct group. After the Second World War, use of Pennsylvania German virtually died out in favor of English, except among the more insular and tradition-bound Anabaptists, such as the [Old Order Amish](#) and [Old Order Mennonites](#). A number of German cultural practices continue to this day, and German Americans remain the largest ancestry group claimed in Pennsylvania by the census.

The Pennsylvania Dutch live primarily in Southeastern Pennsylvania (the Delaware Valley) and in Pennsylvania Dutch Country, a large area that includes South Central Pennsylvania, in the area stretching in an arc from Bethlehem and Allentown through Reading, Lebanon, and Lancaster to York and Chambersburg. Some Pennsylvania Dutch live in the historically Pennsylvania Dutch-speaking areas of Maryland, North Carolina, and Virginia's Shenandoah Valley.



German Immigrants boarding a ship for America. (Library of Congress photo.)

Immigrants from the Palatinate of the Rhine

Many Pennsylvania Dutch were descendants of refugees who had left religious persecution in the Netherlands and the [Palatinate of the German Rhine](#). Of note were Amish and Mennonites who came to the Palatinate and surrounding areas from the German-speaking part of Switzerland, where, as Anabaptists, they were persecuted, and so their stay in the Palatinate was of limited duration. Most of the Pennsylvania Dutch have roots going much further back in the Palatinate. During the [War of the Grand Alliance](#) (1689-97), French troops pillaged the Palatinate, forcing many Germans to flee. The war began in 1688 as Louis XIV laid claim to the [Electorate of the Palatinate](#). French forces devastated all major cities of the region, including Cologne. By 1697 the war came to a close with the [Treaty of Ryswick](#), now Rijswijk in the Netherlands, and the Palatinate remained free of French control. However, by 1702, the [War of the Spanish Succession](#) began, lasting until 1713. French expansionism forced many Palatines to flee as refugees. The devastation of the [Thirty Years' War](#) (1618-1648) and the wars between the German principalities and France caused some of the immigration of Germans to America from the Rhine area. Members of this group founded the borough of Germantown, in northwest Philadelphia County, Pennsylvania, in 1683. They settled on land sold to them by William Penn. Germantown included not only Mennonites but also Quakers. This group of Mennonites was orga-

nized by [Francis Daniel Pastorius](#), an agent for a land purchasing company based in [Frankfurt am Main](#). None of the Frankfurt Company ever came to Pennsylvania except Pastorius himself, but 13 [Krefeld](#) German ([South Guelderish](#)-speaking) Mennonite families arrived on October 6, 1683, in Philadelphia. They were joined by eight more Dutch-speaking families from Hamburg-Altona in 1700 and five German-speaking families from the Palatinate in 1707.

Palatines

In 1709, Protestant Germans from the Pfalz or [Palatine](#) region of Germany escaped conditions of poverty, traveling first to Rotterdam and then to London. Queen Anne helped them get to the American colonies. The trip was long and difficult to survive because of the poor quality of food and water aboard ships and the infectious disease typhus. Many immigrants, particularly children, died before reaching America in June 1710. (continued on page 4)

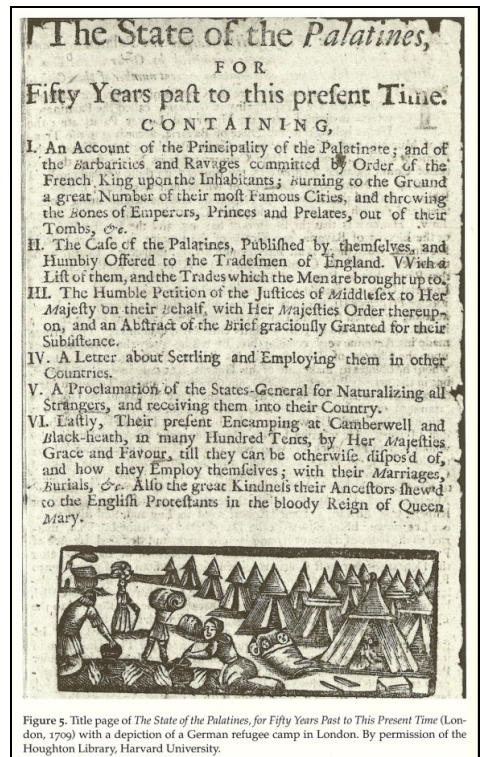


Figure 5. Title page of *The State of the Palatines, for Fifty Years past to this present Time* (London, 1709) with a depiction of a German refugee camp in London. By permission of the Houghton Library, Harvard University.

Excerpt from the book "[The State of the Palatines for 50 Years Past to this Present Time](#)." (free on Googlebooks)

Germans Settled North America From Pennsylvania & the Hudson Valley to Louisiana

(continued from page 3)

The immigration of about 3,300 Palatines who left London in 10 ships and arrived in New York in 1710 were the largest single group of immigrants to enter the colony prior to the American Revolution. Most first settled along the Hudson River in work camps, to pay off their passage. By 1711, seven villages had been established in New York on the Robert Livingston manor. In 1723 Germans became the first Europeans allowed to buy land in the Mohawk Valley west of Little Falls. One hundred homesteads were allocated in the Burnettsfield Patent. By 1750, the Germans occupied a strip some 12 miles long along both sides of the Mohawk River. The soil was excellent; some 500 houses were built, mostly of stone, and the region prospered in spite of Indian raids. Herkimer was the best-known of the German settlements in a region long known as the "German Flats." They kept to themselves, married their own, spoke German, attended Lutheran churches, and retained their own customs and foods. They emphasized farm ownership. Some mastered English to become conversant with local legal and business opportunities. They tolerated slavery (although few were rich enough to own a slave).

The most famous of the early German Palatine immigrants was editor John Peter Zenger, who led the fight in colonial New York City for freedom of the press in America. A later immigrant, John Jacob Astor, who came from Baden after the Revolutionary War, became the richest man in America from his fur trading empire and real estate investments in New York.

John Law organized the first colonization of Louisiana with German immigrants. Of the over 5,000 Germans initially immigrating primarily from the [Alsace Region](#) as few as 500 made up the first wave of immigrants to leave France en-route to the Americas. Less than 150 of those first indentured German farmers made it to Louisiana and settled along what became known as the German Coast. With tenacity, determination and the leadership of D'arens-



The Conestoga wagon was first designed and built by German settlers in Pennsylvania.

burg these Germans felled trees, cleared land, and cultivated the soil with simple hand tools as draft animals were not available. The German coast settlers supplied the budding City of New Orleans with corn, rice, eggs, and meat for many years following.

The [Mississippi Company](#) settled thousands of German pioneers in [French Louisiana](#) during 1721. It encouraged Germans, particularly Germans of the Alsatian region who had recently fallen under French rule, and the Swiss to immigrate. Alsace was sold to France within the greater context of the Thirty Years' War (1618-1648).

The [Jesuit Charlevoix](#) traveled New France (Canada and Louisiana) in the early 1700s. His letter said "these 9,000 Germans, who were raised in the Palatinate (Alsace part of France) were in Arkansas. The Germans left Arkansas en masse. They went to New Orleans and demanded passage to Europe. The Mississippi Company gave the Germans rich lands on the right bank of the Mississippi River about 25 miles above New Orleans. The area is now known as 'the [German Coast](#)'."

In 1723, some 33 [German Palatine](#) families, dissatisfied under Governor Hunter's rule, migrated from Schoharie, New York, along the Susquehanna River to Tulpehocken, Berks County, Pennsylvania, where other Palatines had settled. They became farmers and used intensive German farming techniques that proved highly productive. Another wave of settlers from Germany, which would eventually coalesce to form a large part of the Pennsylvania Dutch,

arrived between 1727 and 1775; some 65,000 Germans landed in Philadelphia in that era and others landed at other ports. Another wave from Germany arrived 1749-1754. Not all were Mennonites; some were Brethren or Quakers, for example. The majority originated in what is today southwestern Germany, i.e., Rhineland-Palatinate and Baden-Württemberg; other prominent groups were Alsatians, Dutch, French [Huguenots](#) (French Protestants), Moravians from Bohemia and Moravia and Germans from Switzerland.

The Pennsylvania Dutch composed nearly half of the population of Pennsylvania and, except for the nonviolent Anabaptists, generally supported the Patriot cause in the American Revolution. Henry Miller, an immigrant from Germany of Swiss ancestry, published an early German translation of the *Declaration of Independence* (1776) in his newspaper *Philadelphische Staatsbote*. Miller often wrote about Swiss history and myth, such as the [William Tell](#) legend, to provide a context for patriot support in the conflict with Britain.

Migration to Canada

An early group, mainly from the Roxborough-Germantown area of Pennsylvania, emigrated to then colonial Nova Scotia in 1766 and founded the Township of Monckton, site of present day Moncton, New Brunswick. After the American Revolution, [John Graves Simcoe](#), Lieutenant Governor of Upper Canada, invited Americans, including Mennonites and German Baptist Brethren, to settle in British North American territory and offered tracts of land to immigrant groups. This resulted in communities of Pennsylvania Dutch speakers emigrating to Canada, many to the area called the German Company Tract, a subset of land within the [Haldimand Tract](#), in the Township of Waterloo, which later became Waterloo County, Ontario. Some

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From 1800 to the 1830s, some Pennsylvania Dutch Mennonites in Upstate New York and Pennsylvania moved north to Canada, primarily to the area that would become Waterloo County, Ontario. Settlement started in 1800 by Joseph Schoerg and Samuel Betzner, Jr. (brothers-in-law), Mennonites from Franklin County, Pennsylvania. Other settlers followed mostly from Pennsylvania typically by Conestoga wagons. Many of the pioneers arriving from Pennsylvania after November 1803 bought land in a 60,000-acre section established by a group of Mennonites from Lancaster County Pennsylvania, called the German Company Lands. Fewer of the Pennsylvania Dutch settled in what would later become the Greater Toronto Area. William Berczy, a German entrepreneur and artist, settled in upstate New York, and in May 1794 he was able to obtain 64,000 acres in Markham Township, near the current city of Toronto. Berczy arrived with approximately 190 German families from Pennsylvania and settled there. Others later moved to other locations in the general area, including a hamlet they founded, German Mills, Ontario, named for its grist mill.

The immigrants of the 1600s and 1700s who were known as the Pennsylvania Dutch included Mennonites, Swiss Brethren (also called Mennonites by the locals) and Amish but also Anabaptist-Pietists such as [German Baptist Brethren](#) and those who belonged to German [Lutheran](#) or [German Reformed Church](#) congregations. Other settlers of that era were of the [Moravian Church](#) while a few were [Seventh Day Baptists](#). Calvin-



Over 60 percent of the immigrants who arrived in Pennsylvania from Germany or Switzerland in the 1700s and 1800s were Lutherans and they maintained good relations with those of the German Reformed Church. The two groups founded Franklin College (now Franklin & Marshall College) in 1787.

areas and established schools for Native Americans.

With an estimated size of approximately 49 million in 2020, German Americans are the largest of the self-reported ancestry groups by the United States Census Bureau in its American Community Survey. German Americans account for about one third of the total ethnic German population in the world. Very few of the German states had colonies in the new world. In the 1670s, the first significant groups of German immigrants arrived in the British colonies, settling primarily in Pennsylvania, New York and Virginia. The Mississippi Company of France moved thousands of Germans from Europe to Louisiana and to the German Coast, Orleans Territory between 1718 and 1750. Immigration ramped up sharply, with eight million Germans arriving during the 19th century, seven and a half million just between 1820 and 1870.

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Americans Can Thank German Immigrants for the Introduction of Hotdogs & Hamburgers to the United States' Cuisine

(continued from page 5)

of German-Americans in the U.S. and is home to one of the group's original settlements, Germantown (Philadelphia), founded in 1683 and the birthplace of the American antislavery movement in 1688, as well as the revolutionary Battle of Germantown. The state of Pennsylvania has more than 3.5 million people of German ancestry. The arrivals before 1850 were mostly farmers who sought out the most productive land, where their intensive farming techniques would pay off. After 1840, many came to cities, where "Germania"—German-speaking districts—soon emerged.

German Americans established the first kindergartens in the United States, introduced the Christmas tree tradition, and introduced popular foods such as hot dogs and hamburgers to America.



The great majority of people with some German ancestry have become Americanized; fewer than 5 percent speak German. German-American societies abound, as do celebrations that are held throughout the country to celebrate German heritage of which the German-American Steuben Parade in New York City is one of the most well-known and is held every third Saturday in September. Oktoberfest celebrations and the German-American Day are popular festivities. There are major annual events in cities with German heritage including Chicago, Cincinnati, Milwaukee, Pittsburgh, San Antonio and St. Louis.

Findmypast Adds Over 2.7 Million Civil Births, Marriages and Deaths to Their Growing Scottish Collection

(This article is from Dick Eastman's Online Newsletter of 21 May 2021)

Millions of new births, marriages, deaths and newspapers from across Scotland are now available to search at Findmypast. [Scotland, Modern and Civil Births 1855-2019](#) records are compiled from a number of sources; this collection is essential for enriching the Scottish branches of your family tree. This growing set of millions of records has been compiled from a number of sources, including local government indexes held by various councils and archives, volunteer & local family history society transcriptions, modern records and civil registers. Providing a variety of valuable biographical details including dates, locations, parents' names and residences, the collection will continue to grow over the coming months as further records are collated. If your relatives exchanged wedding vows in Scotland, you may be able to unlock family love stories with this useful resource.

Search this collection to discover when, where and to whom your ancestors were married. Using the information you glean from this index, you can access copies of original Scottish marriage certificates via [ScotlandsPeople](#).

This vast record set reveals rich Scottish family research detail including death and burial facts, addresses, occupations and next of kin. Findmypast is home to the fastest growing collection of Scottish family records online. Enhance your research by combining these death and burial records with [Scotland Monumental Inscriptions](#), the largest resource of its kind. With it, you'll uncover vital details about your Scottish ancestors' lives and deaths. Expect these collections of modern and civil birth, marriage and death records to expand further over the coming months as Findmypast continue to update their growing Scottish collection.

The Family History Library is Reopening July 6, 2021!

(This article is from a News Release from FamilySearch, 9 June 2021)

The FamilySearch Family History Library in Salt Lake City, Utah, announced it will begin a phased reopening starting 6 July 2021. The popular destination service has been closed since March 13, 2020, due to precautions pertaining to the global COVID-19 pandemic. The library serves beginner and professional family history patrons from all over the world and is a popular tourist attraction for the state of Utah. Initially, hours will be from 9 a.m. to 5 p.m. Monday through Friday, with plans to extend to additional days and hours soon. When the library reopens, patrons will be asked to respect any prevailing safety precautions at that time. In addition, sanitizing stations are placed throughout the library, and continuous cleaning procedures will also be in place. The library has taken advantage of the prolonged closure to make needed renova-

tions to the facility that will be available to patrons when the doors reopen. Crews have been busy remodeling and adding new features like state-of-the-art patron workstations with multiple monitors and adjustable height desks to accommodate sitting or standing preferences, enhanced workflow throughout, and adding nearly 40,000 books from new acquisition and long-term storage. The library has upgraded the following new, free patron services that are accessible through the new Family History Library web page. Guests can sign up for free, online, one-on-one virtual consultations with a research specialist and if you can't come to the library, a staff member can retrieve a book from its shelves and help you find what you're seeking. In the library, they have improved services to digitize your family photos and artifacts or convert family audio & video tapes to digital media.

Genealogy News You Can Use...

FamilySearch Updated Its 'Genealogies Search' Page to Make It More Intuitive—Allowing Multiple Name Searches, Broad Searches, Filter Options

This article was written by Diane Sagers on 18 Sep 2020 from the FamilySearch Blog.

For 125 years, the Genealogy Society of Utah and its successor, FamilySearch International, have collected genealogies submitted through earlier research programs or created by partners and other societies. These genealogies are available online in [Genealogies](#) under the Search tab on FamilySearch.org. To further serve FamilySearch users, the Search options on the Genealogies search page have been updated. The landing page and results pages have been updated to make them more efficient and intuitive. The changes are summarized below.

Multiple Search Names

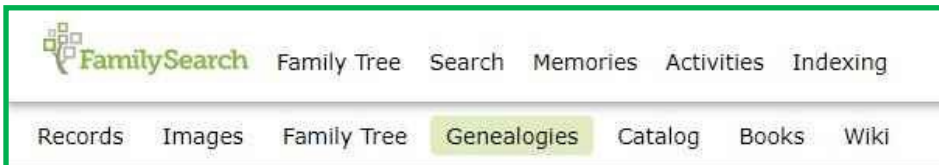
Rather than allowing for only a single, primary search name, it is now possible to search for alternate names a person may have used. For example, a woman's name could be searched using her maiden and married names simultaneously.

Broad Searches Now Standard

"Exact Search" check boxes no longer appear automatically by search fields. "Exact" searches limit the results to details that match input precisely—excluding records with spelling variations, indexing errors, or even place differences, often causing users to miss useful records. However, exact searches can help narrow search results in some situations. To show the exact check boxes next to Name or Place entry fields, below the search fields, click the **Show Exact Searches Fields** option. Check the box next to a field to require an exact search for that field.

Filter Options Above the List of Results

Filter options now appear above the table of results. Clicking filters opens pop-up lists with perti-



nent sub-options. For example, users can select from a list of countries in the Birthplace pop-up list; then, another pop-up gives locations within the selected country. Multiple filters can be applied simultaneously to narrow results. In addition, results can now be filtered by more than one value per field at the same time. For example, search results could be filtered to show only results with the death place as New York, in the United States, as well as the death place anywhere in Italy.

What Is the FamilySearch Genealogies Search Page?

FamilySearch's Genealogies is a searchable collection of completed family trees from various sources. It also includes records that were previously submitted to FamilySearch under older programs, such as [Personal Ancestral File](#). These records are held separately from the FamilySearch Family Tree and may hold valuable clues for current research. Genealogies also include recorded oral genealogies from cultures that typically pass their ancestry down by word of mouth rather than in written form.

How to Use the Genealogies Search Page

Users can find names contained on the Genealogies search page much like a search in other FamilySearch search repositories, such as Records or Catalog. Enter a primary name and other search criteria, such as birthplace, to look for ancestors in submitted family trees. In general, a search using just a few search fields provides a broader range of potentially applicable records. Clicking **Search** will display persons from trees submitted to Genealogies with matching information. Each result provides the basic information about

the person and identifies the corresponding Genealogies category. Details between different results for the same person may vary, but such details also supply clues for further research and verification. The reliability of the records depends on the submitter of the tree. Some categories of trees, such as the Pedigree Resource File or Partner Trees, are pedigrees provided by users of FamilySearch.org or FamilySearch partners. Others, such as Community trees and [Guild of One-Name Studies](#) have usually been well curated by genealogical societies or experts. Thus, the accuracy of the data in Genealogies varies according to the source, and all data should be validated before use.

Genealogies Categories

The What Are Genealogies section, now on the bottom of the page, provides summaries of the types of family trees included in the categories. The FamilySearch Research Wiki also has [an article](#) that gives greater detail. The categories included are as follows:

[Guild of One-Name Studies](#)
[Community Trees](#)
[Oral Genealogies](#)
[Partner Trees](#)
[Pedigree Resource File](#)
[Ancestral File](#)
[The International Genealogical Index](#)

If you haven't tried searching for your ancestors in FamilySearch Genealogies, give it a go! You may discover something that will help you smash a research brick wall or fill in details about your family that you have never discovered before.

**Cheyenne
Genealogical &
Historical Society**

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www.cgshwyoming.org

To contact CGHS or to
submit newsletter
suggestions and/or
articles, send a note to
Wendy at
wendywy04@aol.com

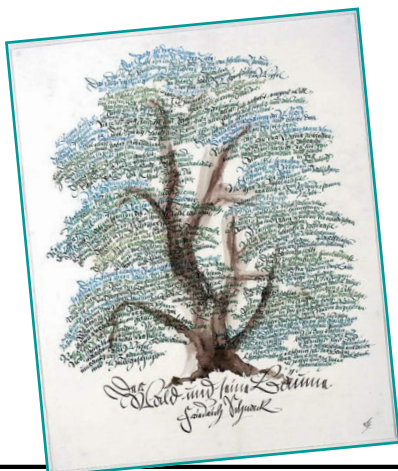
Follow us on the Web at

www.cgshwyoming.org

and on Facebook at [https://](https://www.facebook.com/pages/Cheyenne-Genealogical-Historical-Society)

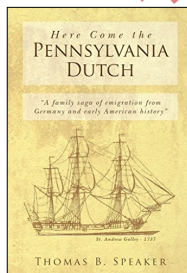
[www.facebook.com/pages/Cheyenne-
Genealogical-Historical-Society](https://www.facebook.com/pages/Cheyenne-Genealogical-Historical-Society)

The Cheyenne Genealogical &
Historical Society continues to
wish all its members healthy,
productive genealogical research
adventures! We encourage all
members to pay their CGHS
dues, participate in our pro-
grams and invite new members
to join us!



"Check This Out"

Family history-related fiction & nonfiction
book reviews by CGHS members & others

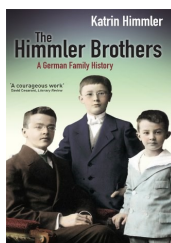


Here Come the Pennsylvania Dutch: "A Family Saga of Emigration from German and Early American History"

By Thomas B. Speaker (c. 2015; 448 pages;
CreateSpace Independent Publishing; North
Charleston, South Carolina—historical fiction)

This novel takes the reader through one-hundred years of a Pennsylvania Dutch family. It begins in 1675 in a small one-room school in the Wurttemberg Province of Germany. Two boys, 15 years-old and best friends, have heard about the New World from their teacher. He also tells them about William Penn. They attend a meeting with William Penn who has come to Germany to talk about his Quaker beliefs and his dream of a "Holy Experiment," which will become the colony of Pennsylvania. After many years of struggle, the two friends emigrate to the New World. In America the English and Queen Ann force them to be indentured servants along the Hudson River in New York. When they leave the indentured service, they travel secretly to the Mohawk Valley and eventually to the Western Frontier of Pennsylvania. They and their families become involved in the French-Indian War and then the Revolution. During the course of these events they serve with Benjamin Franklin, George Washington, Dr. Joseph Warren, Henry Knox, John and Sam Adams, and other patriots in establishing an independent America. The novel is filled with drama—joys, sorrows, successes & failures. This family saga is based upon history and gives the reader a personal way to learn about America before and during the Revolution.

—Amazon Review



The Himmler Brothers: A German Family History

by Katrin Himmler translated by Mike Mitchell
(c 2012; 334 pages; Pan Macmillan Publishers Ltd;
London, United Kingdom—historical biography)

Once upon a time the Himmlers were just a normal German family, middle-class, hard-working, well-educated. There were three brothers, Gebhart, Heinrich, and Ernst. Heinrich grew up to become the head of Hitler's SS, mastermind of the concentration camp system, and chief perpetrator of the Holocaust. When Katrin Himmler, Heinrich's great-niece, was 15, one of her schoolmates asked during a history lesson if she was related to that Himmler. "Yes," she stammered, at which there was a deathly hush in the classroom and the teacher, embarrassed and unsure, quickly moved the lesson on. As she grew older, Katrin gave her family history a wide berth, but married to an Israeli whose family was confined to the Warsaw Ghetto and with a young, half-Jewish son, she realized that she could not evade the past so easily. Katrin Himmler's cool but meticulous examination of the Himmler story reveals in all its dark complexity the gulf between the "normality" of bourgeois family life and the horrors perpetrated by one member and a more nuanced portrait of Heinrich himself emerges—not a lone evil executioner, but a middle-class family man, loved and fully supported by his respectable German family. The author had access to letters, photos and journals stored in her grandmother's attic (items not available in the German National Archives), which make this book unique. It also really illustrates the fact that your genealogy or your name cannot entirely define you.

—Goodreads Review