

Cheyenne Genealogical & Historical Society

Sep-Oct 2018

Vol. 15 Issue 5

Cheyenne Genealogy Journal

Musings by the President . . .

Summer is often a time of slowing down and getting away. For some of us, getting away meant going to ancestral counties, towns and villages to look up vital records, etc, and to cemeteries to take pictures, make rubbings of headstones and look at sexton's records.

Now the leaves have changed to gold on the trees and snow is in the forecast.



I'm looking forward to the new year for the Cheyenne Genealogical and Historical Society. The programs are set for the 2018-19 year. The directory and membership list are complete and sent out. The proposed budget has been approved. Exciting new books have been purchased per members' requests and are available for check out. Other books have been added to the genealogy collection. I invite you to fully participate in all your society has to offer. *Sue*

Wyoming State Historical Society Looking for Oral Histories From People With Stories Related to Wyoming's "Boom and Bust" Economy

Booms and busts are characterized by rapid economic expansion (the boom) and contraction (the bust). They have occurred in a variety of industries and have happened ever since Euro-Americans began to visit and settle what would become Wyoming. They usually involve the production and marketing of a single commodity. For example, the fur trade boom in the Rocky Mountains of Wyoming caused by increased demand for beaver felt to use in hats, the gold mining boom around South Pass, the coal industry associated with the railroad and its coal-powered steam locomotives, the open-range cattle industry of the northern plains, and the uranium industry. All of these economic booms were followed by busts caused by changes in fashion, playing out the easily obtained gold, the replacement of coal-fired with diesel-powered locomotives, overgrazing and severe winter weather, and fears of nuclear plant accidents. Most recently, Wy-

oming has experienced booms and busts in the mineral industries, including uranium, oil and gas, and coal.

The Wyoming State Historical Society Oral History Committee is interested in recording experiences with Wyoming's boom and bust economy. Here are some tips they give for creating interviews:

- Compile a list of questions.
- Ask one question at a time so as not to confuse the interviewee. Follow-up as needed before moving onto the next question. If a topic comes up that you think is important, let your list of questions go for a

bit to explore the new topic.

- Test your equipment before doing the interview.

- Pick a quiet place for the interview, where you won't be interrupted.

- At the beginning of each interview, recite your name, name of interviewee, location, date and topic of the interview.

- Start with less probing questions, moving to more probing questions later.

- Do more listening than talking and allow silence for the interviewee to think.

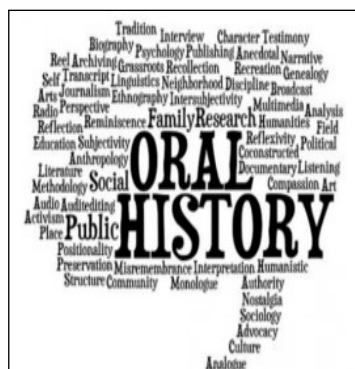
- Limit interviews to about an hour, depending on fatigue levels.

- If possible, take a photograph of the interviewee.

- Have the interviewee sign a release form before you leave.

- Label and number all recordings immediately; photos too. Make an extra copy of each in case of loss.

For more information and suggestions for conducting interviews, recording methods, and obtaining release forms, contact WSHS Oral History Chair Leslie Waggener at lwaggen2@uwyo.edu



Upcoming Events:

6 November 2018
"Tips & Tricks Using the FamilySearch Historical Record Collection"
[FamilySearch Webinar](#)
10:00 a.m.

7 November 2018
"Black Flags, Blue Waters: The Epic History of America's Most Notorious Pirates," [US National Archives Program](#) on YouTube
12:00-1:00 p.m. EST

8 November 2018
"United States Research: Plains States Region"
[FamilySearch Webinar](#)
1:00 p.m.

13 November 2018
"Wyoming's Forgotten Women's Militia"
CGHS Monthly Meeting
6:15-8:30 p.m.
Sunflower Room
Laramie County Library

15 November 2018
"Irish Census Records at the National Archives of Ireland"
[FamilySearch Webinar](#)
1:00 p.m.

15 November 2018
"The Odyssey of a Civil War Sabre" Larimer County Genealogy Society Monthly Meeting,
6:30-8:30 p.m., Good Samaritan Society, 508 Trilby Road, Fort Collins

29 November 2018
"Finding People in Early Census Records Using Digitalarkivet of Norway"
[FamilySearch Webinar](#)
1:00 p.m.

Save these dates:
27 Feb-2 Mar 2019
"Roots Tech" Conference
Salt Palace Convention Center, Salt Lake City
Go to: RootsTech.org
Early registration now open.

A glimpse back at the past...

"Prairie Madness"—a Result of Harsh Living Conditions & Extreme Isolation

Information in this article is from Wikipedia, creative commons:
https://en.wikipedia.org/wiki/Prairie_madness

Prairie madness or **prairie fever** was an affliction that affected European settlers in the Great Plains during the migration to, and settlement of, the Canadian Prairies and the Western United States in the nineteenth century. Settlers moving from urbanized or relatively settled areas in the East faced the risk of mental breakdown caused by the harsh living conditions and the extreme levels of isolation on the prairie. Symptoms of prairie madness included depression, withdrawal, changes in character and habit, and violence. Prairie madness sometimes resulted in the afflicted person moving back East or, in extreme cases, suicide.

Prairie madness is not a clinical condition; rather, it is a pervasive subject in writings of non-fiction (and fiction) from the period to describe a fairly common phenomenon. It was described by E.V. Smalley in 1893: "an alarming amount of insanity occurs in the new Prairie States among farmers and their wives."

Prairie madness was caused by the isolation and tough living conditions on the Prairie. The level of isolation depended on the topography and geography of the region. Most examples of prairie madness come from the Great Plains region. One explanation for these high levels of isolation was the Homestead Act of 1862. This act stipulated that a person would be given a tract of 160 acres if they were able to live on it and make something out of it in a five-year period. The farms of the Homestead Act were at least half a mile apart, but usually much more. There was little settlement and community on the Plains and settlers had to be almost completely self-sufficient.

The lack of quick and easily available transportation was also a cause of prairie madness; settlers were far apart from one another and they could not see their neighbors or get to town easily. Those who had family back on the East coast could not visit their families without embarking on a long journey. Settlers were very alone. This isolation also caused problems with medical care; it took such a long time to get to the farms that when children fell sick they frequently died. This caused a lot of trauma for the parents, and con-

tributed to depression and prairie madness. Another major cause of prairie madness was the harsh weather and environment of the Plains, including long, cold winters filled with blizzards followed by short, hot summers. Once winter came, it seemed that all signs of life such as plants, and animals had disappeared. Farmers would be stuck in their houses under several feet of snow when the blizzards struck, and the family would be cramped inside for days at a time. There were few trees, and the flat land stretched out for miles and miles. Some settlers specifically spoke of the wind that rushed through the prairie, which was loud, forceful, and alien compared to what settlers had experienced in their former lives.

Many pioneers stayed very attached to their way of life back East, and their attempts to make their new homes in the West adhere to the old ways, sometimes triggered prairie madness. Others tried to adapt to the entirely new way of life, and abandoned the old ways, but still fell victim to madness. Some coping mechanisms to escape the emotional trauma of moving to the prairie was to continually move around to new locations, or to move back to the East.

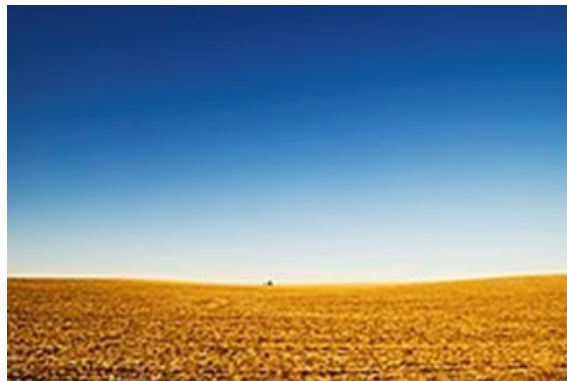
Immigrants were particularly at risk for prairie madness. Immigrant families not only had to suffer from isolation, but the settlers who lived in their area often had different languages and customs. As such, this was an even further separation from society. Immigrant families were also hard-hit by prairie madness because they came from communities in Europe that were very close-knit small villages and life on the prairie was a terrible shock for them. There is a debate between scholars as to whether the condition affected women more than men, although there is documentation of both cases in both fiction and non-fiction from the nineteenth century. Women and men each had different manifestations of the disease, women turning towards social withdrawal and men to violence.

Symptoms

Since prairie madness does not refer to a clinical term, there is no specific set of symptoms of the affliction. However, the descriptions of prairie

madness in historical writing, personal accounts, and Western literature elucidate what some of the effects of the disease were.

The symptoms of prairie madness



A view of the Great Plains of Nebraska.

were similar to those of depression. The women affected by prairie madness were said to show symptoms such as crying, slovenly dress, and withdrawal from social interactions. Men also showed signs of depression, which sometimes manifested in violence. Prairie madness was not unique from other types of depression, but the harsh conditions on the prairie triggered this depression, and it was difficult to overcome without getting off of the prairie. In extreme cases, the depression would lead to mental breakdown. This could lead to suicide. There are theories that the suicides caused by prairie madness were typically committed by women, and performed in an exhibitionist fashion. Prairie madness did not typically lead to suicide, and this is depicted more in fictional stories than it is seen in the historical record.

In literature

Prairie madness is used in literature of the period as a dramatic device, or to move the plot along. The madness is depicted in many different novels, some of the most notable include Willa Cather's *O Pioneers!* and *My Antonia*, Amelia Meuller's *There Have to be Six*, Sonora Babb's *An Owl on Every Post*, O. E. Rolvaag's *Giants in the Earth*, Dorothy Scarborough's *The Wind*, and *The Homesman* by Glendon Swarthout.

The prairie madness of non-fiction, seen in diaries and historical accounts, is not the same as is depicted in fiction. Rather than a long brewing madness it is a short, fleeting depression. It is more prevalent and more complex

(continued on page 3)

Between 1862-1934, U.S. Homestead Acts Granted 1.6 Million Homesteads and Distributed 270 Million Acres of Federal Land to Private Ownership

The **Homestead Acts** were laws in the United States by which an applicant could acquire ownership of government land or the public domain, typically called a "homestead." In all, more than 270 million acres of public land, or nearly 10% of the total area of the U.S., was given away free to 1.6 million homesteaders: most of the homesteads were west of the Mississippi River. An extension of the [Homestead Principle](#) in law, the Homestead Acts were an expression of the "[Free Soil](#)" policy of Northerners who wanted individual farmers to own and operate their own farms, as opposed to Southern slave-owners who wanted to buy up large tracts of land and use slave labor, thereby shutting out free white farmers. The **Donation Land Claim Act of 1850** allowed settlers to claim land in the Oregon Territory, then including the modern states of Washington, Oregon, Idaho and parts of Wyoming. Settlers were able to claim 320 or 640 acres of land for free between 1850 and 1854, and then at a cost of \$1.25 per acre until the law expired in 1855. The "yeoman farmer" ideal of [Jeffersonian democracy](#) was still a powerful influence in American politics during

Harsh Winters, Unrelenting Wind & Children's Deaths Also Contributed to "Prairie Fever"

(continued from page 2)
in non-fiction, though rarely fatal. Examples of prairie madness in non-fiction include Adela Orpen's account *Memories of the Old Emigrant Days in Kansas, 1862-1865*, and Mollie: *The Journal of Mollie Dorsey Sanford in Nebraska and Colorado Territories*. Descriptions of prairie madness in accounts by historians are found in Daniel J. Boorstin's *The Americans: The Democratic Experience* and Walter Prescott Webb's *The Great Plains*.

Prairie madness virtually disappears from the historical and literary record during the 20th century. This was likely the result of new modes of communication and transportation that arose during the late 19th and early 20th century. These included the increase in railroad lines, the invention and increasing usage of both the telephone and automobile, and further settlement leading to the "closing of the frontier," as described by renowned American Western historian [Frederick Jackson Turner](#).

the 1840-1850s, with many politicians believing a homestead act would help increase the number of "virtuous yeomen." The Free Soil Party of 1848-52, and the new Republican Party after 1854, demanded that the new lands opening up in the west be made available to independent farmers, rather than wealthy planters who would develop it with the use of slaves forcing the yeomen farmers onto marginal lands. Southern Democrats had continually fought (and defeated) previous homestead law proposals, as they feared free land would attract European immigrants and poor Southern whites to the west. Land-grant laws similar to the Homestead Acts had been proposed by northern Republicans before the Civil War, but had been repeatedly blocked in Congress by southern Democrats who wanted western lands open for purchase by slave owners. The **Homestead Act of 1860** did pass in Congress, but it was vetoed by President James Buchanan, a Democrat. It was to make land available for 25 cents per acre. This act was passed by the United States Congress, but was ultimately vetoed by President Buchanan. After the Southern states seceded from the Union in 1861 (and their representatives had left Congress), the bill passed and was signed into law by President Abraham Lincoln (May 20, 1862—the **Homestead Act of 1862**), which opened up millions of acres. The homestead was an area of public land in the West (usually 160 acres) granted to any US citizen willing to settle on and farm the land. The law (and those following it) required a three-step procedure: file an application, improve the land, and file for the patent (deed). Any citizen who had never taken up arms against the U.S. government and was at least 21 years old or the head of a household, could file an application to claim a federal land grant. Women were eligible. The occupant had

to reside on the land for five years, and show evidence of having made improvements. The process had to be completed within seven years. [Daniel Freeman](#) became the first person to file a claim under the new act. The **Southern Homestead Act of 1866** sought to address land ownership inequalities in the south during Reconstruction. Enacted to allow poor tenant farmers and sharecroppers in the south become land owners in the southern United States during Reconstruction. It was not very successful, as even the low prices and fees were often too much for the applicants to afford. The 1866 Act explicitly included black Americans and encouraged them to participate, but rampant discrimination slowed black gains. Historian Michael Lanza argues that while the 1866 law was not as beneficial as it might have been, it was part of the reason that by 1900 one fourth of all Southern black farmers owned their own farms. The **Timber Culture Act of 1873** granted land to a claimant who was required to plant trees—the tract could be added to an existing homestead claim and had no residency requirement. Recognizing that the Sandhills of north-central Nebraska, required more than 160 acres for a claimant to support a family, Congress passed the **Kinkaid Amendment of 1904** which granted larger homestead tracts, up to a full section (640 acres) to homesteaders in Nebraska. Because by the early 1900s much of the prime low-lying alluvial land along rivers had been homesteaded, an amendment to the Homestead Act of 1862, the **Enlarged Homestead Act** was passed in 1909. To enable dryland farming, it doubled the allotted acreage for a homestead from 160 to 320 acres to farmers who accepted more marginal lands, which could not be easily irrigated. Another amended act, the **Stock-Raising Homestead Act**, was passed in 1916 and again increased the land involved, this time to 640 acres for ranching purposes.

Between 1862 and 1934, the federal government granted 1.6 million homesteads and distributed 270,000,000 acres (420,000 sq mi) of federal land for private ownership. Homesteading was discontinued in 1976, except in Alaska, where it continued until 1986. About 40% of the applicants who started the process were able to complete it and obtain title to their homestead.



Norwegian settlers in 1898 North Dakota in front of their homestead, a sod house.

Did Hurricane Florence Destroy Records of America's Slave Trade?

Some information in this article is from [Dick Eastman's Online Genealogy Newsletter](#) of 28 September 2018. The original article was written by Sophie Yeo from the news site, *Pacific Standard*.

North Carolina's archivists are worried that fragile collections of documents, covering centuries of history, could have been destroyed by Hurricane Florence. Forecasters have predicted that the storm could cost up to \$60 billion in economic damage, as people lost their homes, cars, and possessions to rainfall and flood water when the hurricane hit the eastern coast of the United States. But it's harder to place a dollar value on the loss of North Carolina's historic archives, which trace, among other things, the history of the slave trade and, later, Southern systems of racial segregation. Some archival collections are housed in well-protected university libraries, while others are located in courthouses and historic buildings. Courthouses in particular are vital because they contain property records—and prior to the abolition of slavery in the U.S., that included people (as property). For many African Americans, these property records are the only way they have of tracing their family history. On September 14th, in the midst of Hurricane Florence, 70 out of 100 courthouses in North Carolina were reporting closures or advisories.

"These could very much be at risk. It's not unheard of for flooding to take out [archival] materials in county courthouses," says Erin Lawrimore, archivist and associate professor at the University of North Carolina-Greensboro, adding that records have been destroyed by floods and fires in the past. Archivists fear especially for Wilmington, an historic port city, which suffered extensive damage as Florence cut it off from the outside world with flooding and fallen trees. Given that Wilmington has been a center of commerce, the archives stored there are important in studying the flow of slaves into the state. The town also played a pivotal role in the history of segregation in the U.S., when it became the site of a deadly coup by white supremacists in 1898—a revolt that heralded the start of the Jim Crow era and caused the deaths of up to 60 black people who had built up successful businesses and political careers following the Civil War. "The fact that Wilmington was a pretty vital port city

throughout the 17th, 18th, and 19th centuries—what could be lost is kind of terrifying," Lawrimore says. "The longer [recovery] takes and the more time goes on, the scarier it gets in terms of preservation." That's because, as floodwaters subside, a greater peril for fragile archives sets in: mold.

About 1.7 million people were ordered to evacuate ahead of the storm, plenty of archivists among them. As they struggle to return to their homes—let alone to the archival collections in their care—documents will start to decay, rendering unsalvageable archival material that could have been restored had it faced only flood water.

"It's probably going to be many weeks before we get a good sense, on the cultural heritage side of things, what was lost," Lawrimore says. Based in the inland city of Greensboro, North Carolina, she hasn't received the full report of the storm, and has been receiving information piecemeal from her colleagues around the state, many of whom have been unable to assess the state of the damage.

Damage to Bellamy Mansion, an historic house built by slave laborers in Wilmington in 1859, could be a harbinger of the destruction being wrought on North Carolina's cultural heritage: The building lost a portion of its belvedere roof, while water soaked right down to the basement. "Our paper archival material didn't suffer damage," says Gareth Evans, executive director of the mansion's museum. "A few ex-



hibit furniture pieces did, but the main damage was to the building itself. That's a big deal, as the buildings are the artifacts in our case."

Concerned by the growing threat that climate change poses to archival collections in the U.S., Eira Tansey, an archivist at the University of Cincinnati, has been building a database of where every repository is located

across the country. As Hurricane Florence gathered strength, she realized that she could put this data set to practical use and help her colleagues who were being affected by the storm. By overlaying Tansey's map of archives in Georgia, South Carolina, North Carolina, and Virginia with data sets from the National Oceanic and Atmospheric Administration, the map shows, in real time, which collections sit in the path of a storm, and which are vulnerable to storm surge. While the actual damage incurred depends on more than the physical location of the collections (another crucial determinant is how well protected the buildings are against storms), Tansey hopes that the map has the power to bring conservators together, providing a convenient way for unaffected archivists to reach out to the curators of the most vulnerable collections, and to offer their help and resources. In particular, this approach could benefit the more obscure repositories, of which other archivists wouldn't necessarily have been aware. Lawrimore believes that the map could be useful as North Carolina's archivists start to assess the state of the damage. "I know folks who work at UNC-Wilmington, but I don't know who works at all of the other institutions," she says. "Having a map helps us to judge potential impacts, but also plan an effective recovery effort afterward that doesn't just involve the bigger institutions. Having that information available can help us at least make contact." As more data becomes available,

Tansey plans to add layers to the map that illustrate the aftermath of the storm. "Eventually, we want an up-to-date map of all of the repositories in the United States, where, at any given time, archivists or any disaster response professionals could see what archives need assistance, whether it's before or after an event," she says. For Lawrimore, preserving these records in the face of Hurricane Florence is important for anyone who is interested in the truth about the past. "When those records are lost, the things we're left with are other people telling you their version of what happened 100 years ago. That's dangerous, because people can twist stories to say whatever they want to say," she says. "Without being able to go back to the sources, to understand context and to find some of the stories that don't get told, how can you tell the whole story? You can't."

Genealogy News You Can Use...

Findmypast to Make Its Catholic Heritage Archive "the Most Comprehensive Online Collection of Roman Catholic Records for the USA, Britain & Ireland"

This article was provided by Ted Bainbridge, PhD., genealogical researcher, teacher, speaker, writer and contributor to the *Cheyenne Genealogy Journal*.

Findmypast.com is enlarging its Catholic Heritage Archive, which intends to become, "the most comprehensive online collection of Roman Catholic records for the USA, Britain and Ireland,"

containing one hundred million records. The site's front page claims, "Most of these records

have never been accessible before by the public—either offline or online." Go to <https://www.findmypast.com/catholicrecords> and sign in or subscribe. Alternatively, use this pay site free at an LDS Church Family History Center.

The CHA contains or will contain millions of Irish records; plus sacramental registers of England, Scotland, and the United States. Records of the

archdioceses of New York, Philadelphia (beginning in 1757), and Baltimore contain thirty million records. English records include those of Birmingham and Westminster, both beginning in 1657. Records include baptisms, marriages, deaths and burials, censuses, and more. You can search the entire collection by specifying various name, date, and place

Records, Searching Irish Catholic Parish Registers, Common Latin Terminology, and Finding British and Irish Places of Birth, and at the bottom of the CHA front page are many links to other helpful internet locations.

Uproar About FindAGrave Content Copied by PeopleLegacy... (Update from "The Legal Genealogist")

This article is reprinted from "The Legal Genealogist," by Judy G. Russell, a New Jersey genealogist with a law degree. The article, "One Big Step Forward for FindAGrave" was posted on 3 Oct 2018. To read more about it, visit her blog at <http://www.legalgenealogist.com/blog/>

The debacle over the wholesale swiping of copyrighted photographs from FindAGrave by a website called PeopleLegacy began back in mid-September when, billing itself as "one of the largest online repositories for cemetery and grave records from all available historical sources," PeopleLegacy launched into a firestorm of public criticism: clearly it had indulged itself in wholesale appropriation of user-uploaded images and information from FindAGrave.com. PeopleLegacy even put a watermark on the images making it look like PeopleLegacy owned the copyright. Or if there was an existing watermark on an image, PeopleLegacy tried to blur it and then added their own. They also copied images of people that were at the FindAGrave website and narratives and memorials that people wrote. PeopleLegacy claims that all their information on their site came from public sources. Copyright owners and Ancestry, owner of the FindAGrave website, were not amused. Ancestry issued a cease & desist notice. PeopleLegacy has since removed the images and narratives from its site, and FindAGrave now has a program asking users to prove they are not robots...



parameters. Alternatively, you can access English or Irish or Scottish baptism, marriage, or burial registers; as well as American baptism or marriage registers, or parish registers. Each data set can be searched for several parameters that you can specify or omit as you think best.

Invaluable guidance is available by selecting *Learn More, Understanding the*

Findmypast Releases Over 53 Million British Electoral Registers

Leading British and Irish family history website, [Findmypast](https://www.findmypast.com), recently announced the release over 53 million indexed England and Wales Electoral Registers covering the 1920s and early 1930s. Improved access to these important documents will enable many family historians to bridge the vital gap left by the destruction of the 1931 census of England & Wales. Combined with the 1911 census and 1939 register, today's release means that Findmypast is now able provide customers with unrivalled record coverage for early 20th century Britain, allowing them to trace their ancestors across a period of history that has traditionally been problematic for many researchers.

The new collection, [England & Wales Electoral Registers 1920-1932](https://www.findmypast.com/england-wales-electoral-registers-1920-1932), has been created by reprocessing the original documents in order to improve image quality. Findmypast has also developed a new process for picking out individual names, allowing this vast bank of rec-

ords to be searched with greater accuracy than ever before. For the very first time, the Registers can now be searched accurately by individual names in a similar way to other indexed collections currently available on Findmypast. Searches will now also cover all of England and Wales and matching records from the registers will feed into hints for all customers with a Findmypast Family Tree.

Electoral Registers are listings of all those registered to vote in a particular area. The lists were created annually to record the names of eligible voters and their reason for eligibility, such as their residence or ownership of a property. Registration for voters in England has been required since 1832 and registers were typically published annually, making electoral registers an excellent resource for tracking ancestors between the census years or for uncovering the history of your home or local area.

More than 1 million Americans have already uploaded their genetic information online using public genealogy sites. There's enough genetic data on family trees that researchers estimate more than half the people in the U.S. could be identified by name with only a sample of their DNA and a few basic biographical facts, such as their age and where they live. --From the *Los Angeles Times & This Week*, 26 Oct 2018.

**Cheyenne
Genealogical &
Historical Society**

P.O. Box 2539

Cheyenne, Wyoming
82003-2539

Website:

www.cgshwyoming.org

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

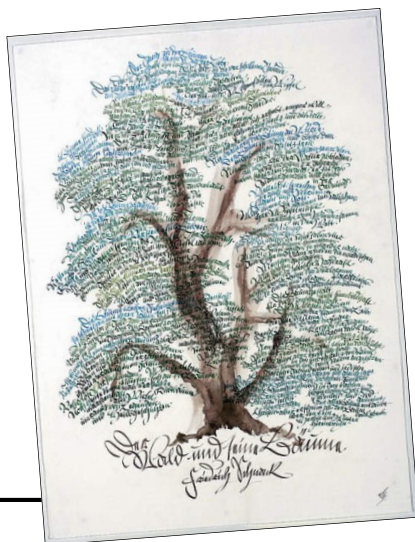
Follow us on the Web at

www.cgshwyoming.org

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

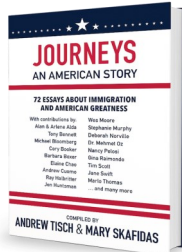
[www.facebook.com/pages/Cheyenne-
Genealogical-Historical-Society](https://www.facebook.com/pages/Cheyenne-Genealogical-Historical-Society)

The Cheyenne Genealogical &
Historical Society welcomes
contributions and suggestions for
this newsletter. Send them to
the P.O. box or email address
above.



"Check This Out"

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



Journeys: An American Story

Compiled by Andrew Tisch & Mary Skafidas
c. 2018; Rosetta Books, New York; 345 pages

"Every family has a story of how they arrived in America, whether it was a few months, years, decades, or centuries ago. *Journeys: An American Story* celebrates the vastness and variety of immigration tales in America, featuring seventy-two essays, recounting families' histories about their arrival and experience in this country. This is a collection of family lore, some that has been passed down through generations, and some that is being created right now. *Journeys: An American Story* captures the quintessential idea of the American dream. The individuals in this book are part of the brilliant mosaic of people who came to this country and made it what it is today. Read about a Governor's grandfather who dug ditches and cleaned sewers, laying the groundwork for a budding nation; how a future cabinet secretary crossed the ocean at age eleven on a cargo ship; about a young boy who fled violence in Budapest to become one of the most celebrated American football players; the girl who escaped persecution to become the first Vietnamese American woman ever elected to the US congress; or the limo driver whose family took a seventy-year detour before finally arriving at their original destination, along with many other fascinating tales of extraordinary and everyday Americans.

"In association with the New-York Historical Society, Andrew Tisch and Mary Skafidas have reached out to notable figures to contribute an account of their family's immigration story. All profits from this collection of stories will be donated to the New-York Historical Society and the Statue of Liberty Ellis Island Foundation."

The book has many authors, including: Alan Alda, Arlene Alda, Tony Bennett, Cory Booker, Michael Bloomberg, Barbara Boxer, Elaine Chao, Andrew Cuomo, Ray Halbritter, Jon Huntsman, Wes Moore, Stephanie Murphy, Nancy Pelosi, Dr. Oz, Gina Raimondo, Tim Scott, Jane Swift, Marlo Thomas, and more. For more information, look at the *Journeys: An American Story* website at: <https://journeysanamericanstory.com>.

—Book information is from Dick Eastman's Online Genealogy Newsletter of 27 June 2018, and the book's website.

Did You Know...

From the blog, *Ancestral Findings*, comes this information...

Scientists are now saying virtually everyone with European ancestry is descended from the great 800 AD-era ruler, Charlemagne; and, almost everyone with Asian ancestry can claim descent from Genghis Khan. Go back even further, and most people on the planet, except possibly Native Americans and Aboriginal Australians, can claim descent from ancient Egyptian royalty like Nefertiti or Rameses III.

You see, there is a paradox in genealogy, and mathematicians look at this paradox as a puzzle to be solved. The paradox is one of numbers. You start with you on a family tree chart; as you go back, each generation doubles in numbers, from your two parents to your four grandparents, eight great-grandparents, 16 great-great-grandparents, 32 great-great-great grandparents, and more. By the time you reach Charlemagne, that famous guy who united the Frankish kingdoms into one united France, you should have more than a trillion ancestors on your family tree. Only, that's not possible. A trillion people is more than were living on Earth at the time of Charlemagne. It's more than are here now. Read the rest of the story at

<https://ancestralfindings.com/are-we-all-royalty-mathematics-seems-to-prove-it/>