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# *The Livermore Roots Tracer*



*Livermore-Amador Genealogical Society*

P.O. Box 901, Livermore, California 94551-0901

<http://l-ags.org> & <http://facebook.com/Livermore.Amador.Genealogical.Society/>

# Membership Report

May 2023

## Patrons

Anonymous, Lois Barber, Susan Davis, Dick and Wanda Finn, Dick and Jean Lerche, Doris Matthews, Tom and Natasha Mathews, Duncan Tanner and Shirley Terry

## Benefactors

Kristina Ahuja, Denise Barr, Matthew Berry, Ken Bredlau, Annette Breingan, Vicky Cunniffe, Linda Driver and Walt Crawford, Barbara Hemphill, and Peggy Weber

## L-AGS Members

96 active memberships and 110 members

## Meeting News –

### General Meetings –

**Monday June 12, 7:00 p.m.**, 2023, 7:00 – 8:30 p.m.  
Congregation Beth Emek, 3400 Nevada Court,  
Pleasanton.– Doors open 6:30 p.m. Live and in Person  
**NOT on Zoom.** Stephen P. Morse *The 1950 Census:  
Searching with and without a Name Index & The 1950  
Census: One Year Later*

**Monday July 10, 7:00 – 8:30 p.m.** – via Zoom – site  
opens 6:30 p.m. Christine Cohen *Homesteading:  
Land For All*

**Monday August 14, 7:00 p.m.**, 7:00 – 8:30 , TBA

**Let's Talk AND Write Genealogy** — When:  
Sundays at 3:00 p.m. REMOTE via Zoom  
resuming in June. Chair: Debbie Mascot. Contact  
[talkgenealogy.chair@L-AGS.org](mailto:talkgenealogy.chair@L-AGS.org)

**The Master Genealogist Group** — Due to Covid-19 meetings via Zoom on the 2nd Friday and 4th Saturday of the month, from 9 a.m. to 12 noon. The Friday meeting is because the Roots User Group in Virginia meets on the 2nd Saturday. TV-TMG Forum Topic: Reports and Problem Assistance; Location: Contact TV-TMG Chair (Duncan Tanner) <mailto:tvvtmg.chair@L-AGS.org>

**Pleasanton Genealogy Center** — is jointly supported by L-AGS, the Friends of the Pleasanton Library, and the Pleasanton Public Library. A L-AGS genealogy docent will be available by appointment, Wednesdays from 10:00 a.m. to 1:00 p.m. at the Pleasanton Public Library, 400 Old Bernal Avenue Pleasanton, California, request a mutually agreeable appointment via e-mail: [docents.chair@L-AGS.org](mailto:docents.chair@L-AGS.org)

## L-AGS Leadership for 2023

President*	<a href="mailto:president@L-AGS.org">president@L-AGS.org</a>	Julie Liu
First VP & Program Chair*	<a href="mailto:program@L-AGS.org">program@L-AGS.org</a>	Tom Mathews
Second VP & Membership Chair*	<a href="mailto:membership@L-AGS.org">membership@L-AGS.org</a>	Denise Barr
	<a href="mailto:info@L-AGS.org">info@L-AGS.org</a>	
Corresponding Secretary*		Vacant
Recording Secretary*		Susan Davis
Business Manager*	<a href="mailto:business.manager@L-AGS.org">business.manager@L-AGS.org</a>	Duncan Tanner
Publicity	<a href="mailto:publicity@L-AGS.org">publicity@L-AGS.org</a>	Sandra Condreva
Queries Manager	<a href="mailto:queries@L-AGS.org">queries@L-AGS.org</a>	Richard Finn
Roots Tracer Editor	<a href="mailto:roostracer.chair@L-AGS.org">roostracer.chair@L-AGS.org</a>	Patrick Lofft

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## President's Message

I have always tried to join some of the smaller local genealogy groups in the areas that I am researching. Some of these groups are obviously more beneficial than others. One of the groups I joined is a Phelps County Nebraska genealogy group (<https://www.usgenwebsites.org/NEPhelps/>). Their yearly membership is very, very reasonable at \$10.00 a year. I liked their newsletter. It always included interesting background on the lives of the original European settlers of the area. Which gave me a deeper understanding of what life was like for the early settlers. This month I felt like I hit a goldmine. The Jensen Memorial library at Minden, Nebraska added online newspapers for the area from 1893-1952. <https://jensenmemorialne.advantage-preservation.com/>.

These newspapers were not available on newspapers.com so I would probably have had to travel to the area to find this. So I am going to be looking at more of the small towns that I am researching to see what other surprises the small town genealogy groups may have.

Some of our groups will be resuming. One of them is the Let's Talk and Write Genealogy group. Debbie Mascot will be resuming it in June. The meeting will be held at the Livermore Library but Debbie can not reserve the room sooner than 7 days in advance. If there are a lot of Livermore residents requesting rooms then Debbie may not get the prized reservation date. If you are interested in being on the Let's Talk and Write Genealogy Group, you need to email Debbie and RSVP to [talkgenealogy.chair@l-ags.org](mailto:talkgenealogy.chair@l-ags.org).

The L-AGS board will lose one of our members within the coming month, Marilyn Glass has served as our **Corresponding Secretary** for several years. She picks up our mail twice a month at the **Livermore Post Office**, delivers checks to Duncan and sends out acknowledgements to our monthly speakers. We will miss Marilyn and wish her the very best in her move to be closer to the grandchildren. If you would choose to participate with the **L-AGS** board, we would love to add you to our group. You can contact me, Julie Liu [president@L-AGS.com](mailto:president@L-AGS.com).

We all can agree upon the fact that April is an extraordinary month. Spring has sprung! With the abundance of rain this year, the wild flowers, as well as our gardens will be stunning. Blossoms are abundant, new leaves coming out almost overnight on the trees, beautiful bulbs are sending forth their lovely flowers, and we are mindful of the beauty around us. L-AGS needs the **participation** of members for our volunteer organization to succeed.

Winter was technically over on March 20, 2023, the vernal equinox, the date when day and night are of equal length, signaling warmer weather and more daylight hours ahead. Earth Day takes place every year on April 22. One of the most widely observed international events, Earth Day brings together many large environmental organizations commemorating the day in a variety of ways—but always with the core mission of educating others on the protection of the environment. First commemorated in 1970 and now recognized in more than 190 countries.

L-AGS does not happen by itself or in a vacuum, we need the participation of members for our volunteer organization to work.

*Julie Liu, President*

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### *The Livermore Roots Tracer*

*The Roots Tracer* is the quarterly publication of the Livermore-Amador Genealogical Society. The mission statement of the Roots Tracer is: **“Instruct. Inspire. Inform.”**

We encourage members to submit articles for publication. Material can be e-mailed to: [rootstracer.chair@L-AGS.org](mailto:rootstracer.chair@L-AGS.org) or mailed to L-AGS, P.O. Box 901, Livermore, CA 94551-0901. Want ghostwriting help? Just ask!

### *The Roots Tracer Staff*

**Editor**—Patrick Lofft

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Sharon Garrison, Caye Johnson,  
Debbie Conner Mascot, Shirley Siems Terry

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**Printing and Distribution** -  
Sue Davis, Jean Lerche

## Book Review

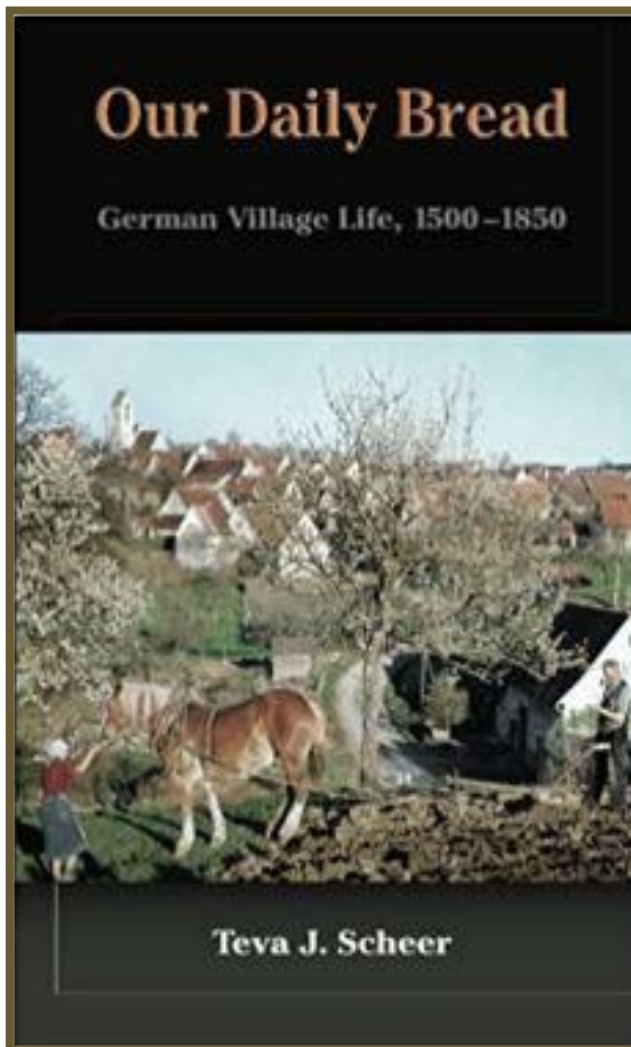
# Our Daily Bread - German Village Life 1500-1850

Review by Shirley Siems Terry

Have you ever wondered what life was like for your German ancestors? Have you ever tried to find a book on everyday village life? If so, you have probably already figured out that there aren't any books out there on the topic! But now, you can learn all about German village life in a book that is filled with information and fun to read. "Our Daily Bread" uses a fictitious family, the Mann's, to explain the major historical events and the everyday customs in German villages between the years 1500 and 1850. Read chapters on wars, religion, community structure, courtship and marriage, inheritance, family life, and emigration. Recommended for anyone who is curious about who their German ancestors really were, or anyone who would simply like to know more about German history and culture.

This book, published in 2010, was written by Teva J. Scheer. The author uses a fictitious family and village in southeast Germany in the 1800's to explain German village life, historical events and everyday customs from 1500-1850. Much would apply to most European ancestors. There are chapters on wars, (look at Wikipedia for lists of European wars) [https://en.wikipedia.org/wiki/List\\_of\\_wars%3A\\_1500%E2%80%931799](https://en.wikipedia.org/wiki/List_of_wars%3A_1500%E2%80%931799) religion, community structure, courtship and marriage, inheritance, family life, and emigration. I highly recommend this 221-page book if you have German ancestry or are merely fascinated in European history. It is an interesting read, well written and extremely informative. It has a glossary, chapter notes, extensive bibliography, and a good index. It's available at \$19.95 on Amazon.com.

One of the highlights for me was a much better understanding of the Protestant Reformation. The chapter entitled "Peasant Status" is absolutely mind-boggling. I knew nothing about serfdom. Serfs were tied to the land they occupied and were subject to tithes in goods and labor leaving little, if anything, to live on. Many lived under some very harsh rules in addition to the usual rents, tithes and fees imposed by whatever lord or noble owned their land and village. They weren't allowed to move to or marry anyone from another village. Most spent their entire life in the village



*Our Daily Bread\_ German Village Life, 1500-1850*

in which they were born unless they served apprenticeships.

The narrative running throughout the book concerns the fictitious Mann family in the hypothetical village Hochfeld am Neckar is set in the southeast Germanic kingdom of Baden. Beginning in late December 1816 (known as The Year Without a Summer) Johann Adam Mann, along with the pastor and entire village were burying Adam's youngest daughter within a month of losing his wife and three other children to influenza. He was left with his ten-year-old son,

Johann Jacob. Before this year of famine, Adam had been able to eke out a living on his small land holdings by growing vegetables and hiring himself out as a day laborer. Their home was a half-house Adam had inherited from his mother. The back half with original kitchen was owned by someone else.

Two years later, members of Adam's family were approached by the brother of recently widowed Anna Barbara Wagenbach who was ten years his junior. She was motivated to find a new husband to provide a home and some income for her two young sons and daughter. A quick marriage was a frequent solution to the problem of widowhood. The two of them were blood related, not unusual for families living in the same village for generations. They were third cousins meaning they shared one set of great-great-grandparents so they were related in the fourth degree of consanguinity. They would not have been able to marry if they had been more closely related. In addition, they could not have married if either of their previous spouses had been first or second cousins to the new couple. I had never heard of this "affinity" relationship. An enormous amount of detail is contained in this book concerning such things as rules for marriage, inheritance, etc. Marriage contracts detailing the real and personal property brought into the relationship, especially for second marriages, were often made to determine the inheritance rights of his children, her children, and their children. Whether a marriage contract was made or not, all marriages required a detailed inventory of the possessions of both parties. Partible inheritance (equal division of property) was the most prominent system in southwestern Germany and was the primary factor that caused the vast early exodus from southwestern Germany. Few people had enough land to support their families.

Adam and Barbara had four children together but only son, Johann George, survived. Adam died of a heart attack in 1835 while working in the fields. Barbara, who was only 35, married for the third time, a year later. Her new husband did not have a house, so they lived in the Mann home as was Barbara's right till death.

Adam had learned the craft of barrel making from a relative who was one of two Master Coopers in the town. He had taught what he knew to his son Jacob and apprenticed him out to

a Master Cooper several years after his marriage to Barbara. Jacob served out his apprenticeship in several towns and ended up in a city where he enjoyed more freedom than his home village afforded. There he met another young man from northern Germany. In 1841 the two of them decided to emigrate to St. Louis in America where the friend's sister lived. Jacob sold what little land he had inherited to finance his trip. It was illegal for them to leave the country as neither had served their military service so they left on foot to board a ship in Le Havre, France, and only took what they could carry. I think this was at least 450 miles! Jacob took three of his cooper tools but ended up selling one of them to pay for a week's lodging when his friend got sick. They spent Christmas Day in Paris but made it to Le Havre and passage to New Orleans and to St. Louis. Not long after their arrival in America, Jacob got a job as a barrel maker in a brand-new brewery. His business grew from there and he was able to marry and have five children. He had achieved the American dream. Back in the homeland, his stepmother, Barbara, died and his uncle stood up to the authorities insisting Jacob get his rightful share of the sale of the house. He received a check after a penalty was deducted for him leaving the country without serving the military.

All my paternal Great-Grandparents immigrated from northern Germany 1866-1879 where impartible inheritance prevailed. Since the oldest son inherited the land (if there was any), younger sons emigrated to America to escape military service and build a new life. But some of my maternal Grandfather's ancestors immigrated from southwest Germany - some as Hessian soldiers during the Revolution. I'm not sure when my Arndts immigrated but they were in Mannheim,<sup>1</sup> Baden, before 1800 so must have lived a similar life to the Mann family.

<sup>1</sup>Mannheim is located at the confluence of the Rhine and the Neckar in the Kurpfalz (Electoral Palatinate) region of north-western Baden-Württemberg. The city lies in the Upper Rhine Plain, Germany's warmest region.



## The Chicken Coop

By Caye Johnson

As a child growing up on a farm in the Imperial Valley, we always had chickens and my job was to collect the eggs. To call it a chicken coop may have been a misnomer as it was really a very large, enclosed area made of posts and open wire mesh—probably chicken wire as that would have been less expensive than other open wire mesh. It was approximately 10-12 feet wide by 15-20 feet long and 8 feet high. Inside was a covered roosting shed with several horizontal beams on which the chickens could roost. The shed was about 6-8 feet wide and about 4 feet tall with a backward sloping roof. The hens preferred to lay their eggs in the back corners of the shed, so I would have to duck into the shed to collect the eggs.

Water was provided via a faucet and an old sink. We gave all the kitchen scraps to the chickens to eat, but we must have also supplemented it with other chicken feed. The hens provided eggs for us and upon occasion we paid for my and my brother's tuition at Sacred Heart Catholic School in Brawley with extra eggs. We weren't Catholic, but my brother was not doing well in public school and the Catholic school had a good reputation and gave us a good education from second to fifth grade.

The chicken coop was located at the southwest end of our yard. Going to the chicken coop, I walked past the two small "railroad houses" where the Mexican braceros lived in the shade of a eucalyptus grove. The railroad houses were used to house those who built the railroad in the Imperial Valley and were built on skids so they could be moved easily as the railroad was being constructed. One of the houses was used as a kitchen/eating area and the other as a bedroom. There was an outhouse and a faucet for water for the workers. They were always polite and would ask me how many huevos (eggs) I had collected. The only other Spanish word I learned from them was *gallina* (hen).

When my father leased out his farm in 1952, we traveled the United States in a 1922 Boles Aero travel trailer. We spent the winter in Florida where my brother and I attended school long

<b>Bradley Family Lineage</b>	
William Bradley b. 3 Aug 1792 Sedgley, Staffordshire, England m. 26 Feb 1816 Rosanna Hughes b. 22 Jul 1792	
Sarah E. Bradley b. 15 Jul 1838 Gornal, Staffordshire, England d. 12 July 1925 Cleburne, Johnson, Texas m. 5 Nov 1855 England Benjamin Franklin Meredith b. 16 Sep 1832 The Straits, England d. 27 Oct 1906 Cleburne, Johnson, Texas	Hannah Bradley b. 30 May 1842 England d. 9 Mar 1937 Toronto, Canada m. 26 Aug 1861 England George Guest b. 13 Mar 1841 Sedgley, England d. Toronto, Ontario, Canada
Mary Meredith b. 1858 England d. 5 Nov 1908 Philadelphia, Pennsylvania m. 1877 Alexander McLean b. 21 Apr 1836 County Antrim, Ireland d. 3 Feb 1917 Marlborough Twp, Pennsylvania	Beatrice Elizabeth Guest b. 12 Jan 1879 England d. 12 Nov 1970 Toronto, Ontario, Canada m. 12 Oct 1904 George Thomas Domelle b. 27 Apr 1877 Toronto, Ontario, Canada d. 16 Aug 1960 Toronto, Ontario, Canada
Louisa Meredith b. 1 Jun 1864 Bradford, West Yorkshire, England d. 5 May 1919 El Centro, Imperial, California m. 3 Jul 1892 Portland, Oregon Charles Walter Collins b. 10 Nov 1857 Alabama d. 15 Nov 1926 San Bernadino, California b. 10 Nov 1863 Alabama d. 15 Nov 1926 San Bernadino, California Walter Benjamin Collins b. 28 Apr 1900 Los Angeles, California d. 13 Jan 1990 Brawley, Imperial, California m. 24 Aug 1937 Reno, Nevada Violet Ethel Thurston b. 1 Nov 1904 El Paso, Texas d. 4 Apr 1990 Los Altos, Santa Clara, California	
Caye Collins Johnson, living	

enough to get a report card, Then we traveled up the East coast with a stop in Philadelphia to visit my father's first cousin, James McLean, and venture into Canada to see Quebec and to visit Beatrice Guest Domelle, a more distant cousin of my father in Toronto and then we returned home.

However, after a year on the road, I don't remember that the chicken coop still existed. Thereafter, the chickens just seemed to roam around the yard. I remember one hen that always laid eggs without shells and my father grabbing her by the neck and shoving a huge calcium pill down her throat. No more eggs without shells. We also probably had the only rooster we had ever had. The hens would sit on eggs in the large pile of eucalyptus logs we had in the back yard. I would still be required to collect eggs and my mother would always put them in a bowl of water

to see if they were good, e.g., not fertilized. I remember seeing one such egg that had a chick embryo in it. The other thing that I vividly remember is that that ornery rooster attacked me one day. So much for him. My brother and father went hunting for him with rifles. Sayonara rooster!

After those hens were gone, we no longer had chickens. Probably because my brother and I had graduated from high school. I was at Stanford University and my brother was in the Navy so my parents, Walter and Violet Collins, had the freedom to travel. Mostly they spent the winters in Mexico where my father hunted until Mexico no longer allowed foreigners to bring guns into the country or they spent the summers along the coast of the northwestern United States or in Canada where my father fished for salmon.

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## From the Web

### **How long will RootsTech sessions be available on the website?**

FamilySearch International is the hosting organization of RootsTech. How long will RootsTech sessions be available on the website after the conference? **We will keep most of the classes and keynotes from RootsTech up for approximately three years.** Most classes from 2021 will be available until the 2024 conference and 2022 classes until 2025.

### **A Researcher's Golden Ticket: Using the Research Wiki**

Danielle Batson; Sponsored by: FamilySearch.

What is the secret to finding online genealogy databases? Use the Research Wiki as your golden ticket to locate websites, databases, records, and research strategies to help you find your ancestors. This class will include the most useful Wiki pages and practical ways for locating information about your ancestor.

<https://www.familysearch.org/rootstech/session/a-researchers-golden-ticket-using-the-research-wiki>

### **Living on the Margins: Records for Hard to Find Ancestors; Ann G. Lawthers**

Find records for elusive ancestors who lived on

the margins of society due to poverty, illness, advanced age, or misfortune. Throughout Colonial America and into the 19th century, the Overseers of the Poor provided relief to those in need. This session focuses on finding the records not only of the Overseers but of institutions such as the Poorhouse or Poor Farm.

<https://www.familysearch.org/rootstech/session/living-on-the-margins-records-for-hard-to-find-ancestors>

### **Mining the Manifest: Finding Immigrant Ports and Prior Names; International Association of Jewish Genealogical Societies; Sponsored by: International Association of Jewish Genealogical Societies**

Follow television pioneer and immigrant David Sarnoff in a case study to determine his original name and immigration history. Find records, explore non-New York ports of entry, follow a document trail, trace name changes, and reconcile information errors.

### **Search the On-Demand Library**

Find what you're looking for in more than 1,500 sessions on 185 topics in over 30 languages.

<https://www.familysearch.org/rootstech/search>

## Mary (Ayer) Parker, (b 1637, d 22 Sep 1697)

By Sharon Garrison

Salem Witch Trials Defendant, Mary Ayer Parker, was born in Norfolk, England c 1637, the daughter of John and Hannah Ayer. She is the sister of Obadiah Ayer, my 8<sup>th</sup> great-grandfather.

The Ayer(s) family emigrated from England and settled in the Massachusetts Bay Colony prior to 1645. Mary Ayer married Nathan Parker, and the couple had at least eight children.

Her husband Nathan, one of the “original proprietors of Andover” and one of the original ten members of the First Church, died in 1685. By 1692, Mary Parker had been a widow for seven years. It is believed Widow Parker was living with her son John, the oldest of the couple’s five living children, in the North End. The property, inherited from Nathan Parker, was near the Town Common in North Andover today.

In September 1692, Mary Ayer Parker was arrested on a charge of witchcraft. Under examination she stated “*I know nothing of it. There is another woman of the same name in Andover.*” There were at least three other women called Mary Parker in Andover, but that fact was ignored by the magistrates. In essence, Mary was convicted almost solely from the testimony of two teenage confessors. Her examination, indictment, and grand inquest all took place expediently, and within one month, Mary was



*Photograph taken at the Salem Witch Trials Memorial located next to the Old Burying Point Cemetery, Salem, Essex County, Massachusetts. The location of Mary Parker’s remains is unknown. Perhaps her body was brought home by family members and buried on their property, as popular tradition holds for a number of the executed.*

accused, convicted and executed. She was found guilty on September 17, 1692, only 16 days after she was first named. A few days later, on September 22, 1692, Mary, along with seven others were hanged on Gallows Hill, their bodies then disposed of in an unmarked, common grave.

Of the forty-four Andover residents who were accused of witchcraft in 1692, three were hanged for the crime. The widow Mary (Ayer) Parker, in her mid-50s, was the only accused person from present-day North Andover to be executed.

The first witchcraft accusations in Essex County began in Salem Village in early 1692 but didn’t reach the town of Andover until late May, when Martha Carrier was accused. Carrier was a perfect target. She was blamed for bringing smallpox to town two years earlier, resulting in the deaths of thirteen townspeople. She frequently had altercations with her neighbors. Most importantly, her brother-in-law, Roger Toothaker, was already in jail, accused of witchcraft. Toothaker’s wife Mary (Martha’s sister) and daughter were accused and arrested at the same time as Carrier. People believed witchcraft ran in families, particularly among the women.

After Martha Carrier’s arrest, there was a quiet period in Andover of about six weeks. Then Joseph Ballard, who had an ailing wife that he suspected might be under the influence of witchcraft, invited two of Salem Village’s afflicted girls to Andover to confirm his fear. Their visit, in mid-July, set off what would become the largest witch hunt in any Massachusetts town. More and more people were accused and arrested, and most confessed, believing it was the only way to survive. By this time, it was clear those who maintained their innocence were hanged, while those who confessed were not.

<sup>1</sup>The Salem witch trials were a series of hearings and prosecutions of people accused of witchcraft in Colonial Massachusetts between February 1692 and May 1693. More than two hundred people were accused. Thirty were found guilty, nineteen of whom were executed by hanging (fourteen women and five men). Arrests were made in numerous towns beyond Salem, notably Andover and Topsfield. The episode of Salem Witch Trials is one of Colonial America’s most notorious cases of mass hysteria. In 1957, an act passed by the state of Massachusetts legislature absolved a number of victims, while one passed in 2001 absolved additional victims. Massachusetts formally apologized for the witch trials through the acts.



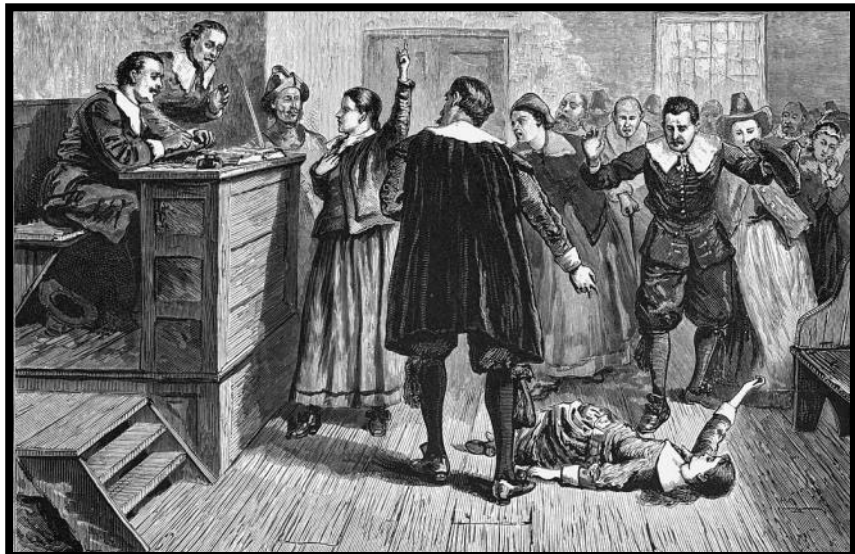
It was in late August when two of the most actively afflicted girls in Andover, Martha Sprague and Rose Foster, claimed the specter of Mary Parker tormented them. Parker was arrested, and shortly thereafter, so were her daughter Sarah, two of her nieces, and her grandniece.

Mary Parker was first examined by Salem Magistrates John Hathorne, Jonathan Corwin, Bartholomew Gedney, and John Higginson Jr. (son of Salem's elder minister, Reverend John Higginson). The afflicted witnesses writhed in torment in her presence and were "cured" after being touched by Parker. The touch test was used in Salem from May until the fall, the belief being that if a witch touched an afflicted person, the evil would flow back into its source and the torment would cease. It was thought to be an acceptable method to identify the guilty.

Mary Parker was stunned by the accusations against her and asked if it was a case of mistaken identity. There was another Mary Parker in Andover, perhaps they meant her? No, there was no mistake, said the witnesses. One witness who was present was Mary Warren from Salem, John Proctor's servant. She had a fit during Parker's examination and came forward with a pin stuck in her hand and a bloody mouth, saying it was Mary Parker who was to blame. Parker was held for trial.

What could have brought Widow Parker to the attention of the afflicted accusers? One event from the past, involving her husband Nathan Parker, may provide some explanation. More than thirty years earlier, in 1658, prominent Andover resident Thomas Chandler agreed to take on Job Tyler's son, Hopestill, as an apprentice. The legal contract for this arrangement was held, for safekeeping, by Nathan Parker. Four years later, for reasons unknown, Job wished to break the contract. He arranged for his

*From Wikipedia.com: Public Domain, Witchcraft at Salem Village, Engraving. The central figure in this 1876 illustration of the courtroom is usually identified as Mary Walcott.*



eldest son Moses Tyler to steal the document from the Parker home when Nathan and Mary were away. Their children and servants informed Goodman Parker about the theft and, in the ensuing trial, Parker testified against Job and Moses. The Tylers lost the suit. Thirty-four years later, as the witchcraft accusations increased, Martha Sprague was the first to accuse Widow Parker. Sprague was the stepdaughter of Moses Tyler. Perhaps there was lingering animosity.

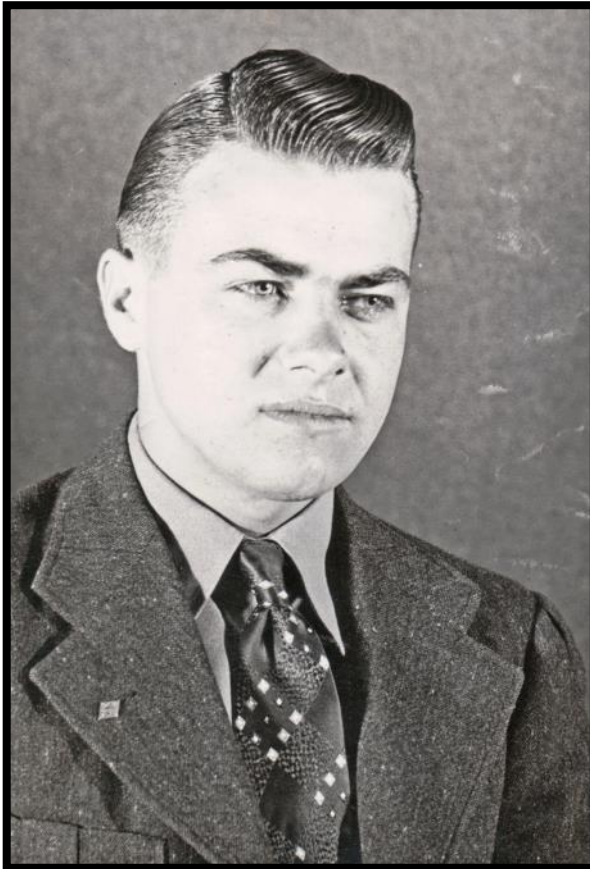
Mary Parker was tried during the week of September 13, 1692. Two other accused Andover residents, William Barker Sr. and Mercy Wardwell, both of whom had confessed to witchcraft, claimed that they had seen Mary Parker afflict Martha Sprague and the ailing Timothy Swan. Parker claimed innocence to the end. She was hanged, along with Mary Easty, Alice Parker, Ann Pudeator, Martha Corey, Samuel Wardwell, Margaret Scott, and Wilmot Redd, on September 22 on Proctor's Ledge at Gallows Hill. Reverend Nicholas Noyes was quoted as saying, "What a sad thing it is to see eight firebrands of hell hanging there."

In November of 1692, Mary's oldest sons, John and Joseph Parker, petitioned the governor regarding property wrongfully seized, saying that Sheriff George Corwin "seized our cattle, corn and hay, to a considerable value" and claimed that he had demanded an additional £10 when they complained.

In 1711, Mary Parker's name was formally cleared of the accusation of witchcraft.

## Grampa, Tell Me Again About How We Got to California

By Debbie Conner Mascot



*Pierre William Conner*

The year was 1941 and Grampa was 22 years old. He's a wonderful 104 now and I still make him tell me this story every time I see him. I've heard it so many times, that when he tells me again, it's like I'm remembering it, too. **“Grampa, tell me again about how we got to California.”**

While working in his namesake capital, my grandfather, Pierre William Conner (he and the city pronounce it PEER), saw an ad for jobs working on the docks in San Francisco, California. This excited him and he decided to try to make a go of California. His wife, my grandmother, Signa Viola Felt, was staying with her parents in Moskee,<sup>1</sup> Crook, Wyoming just over the State line from South Dakota. Her father, my great grandfather, worked for Homestake Mines<sup>2</sup> his whole career and ran the mine in the company town. Grampa went to Moskee to say goodbye to Gramma and let her know the plan.

The plan to this point was to hitchhike to California and send for her when he could. Gramma's brothers, Al and Art Felt thought the trip sounded perfect and decided to go along.

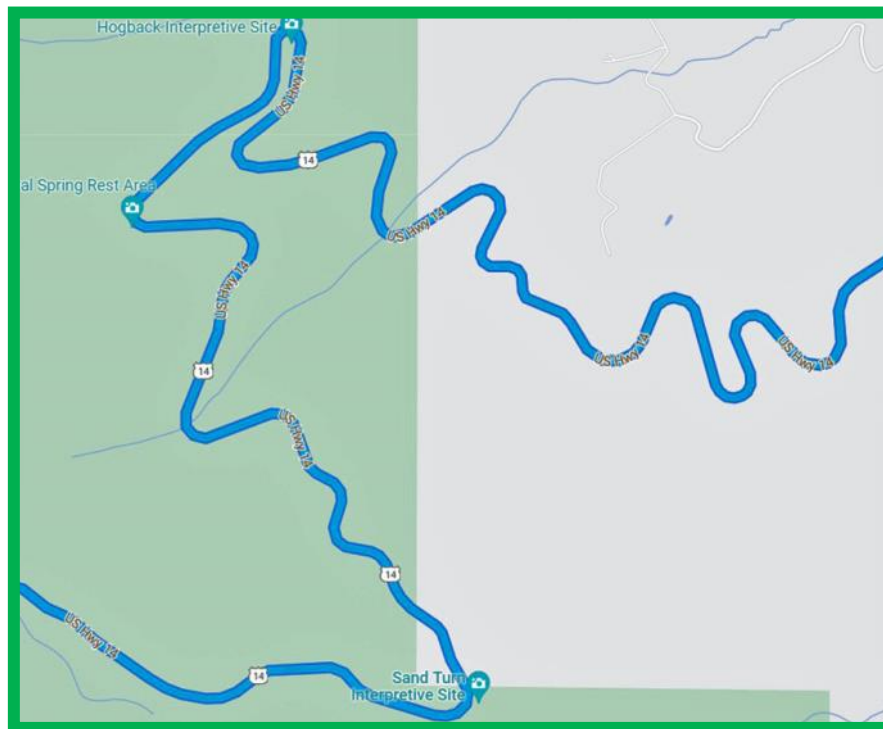
My great grandfather, Peter Felt, decided that he couldn't let his two sons and his son-in-law hitchhike across the country and vetoed the idea. He took them all into Deadwood, South Dakota



*Felt Family: L-R: Al, Peggy, Dorothea, Inga, Art, Peter, Signa, Alta*

<sup>1</sup>Moskee had its beginning early in the 1900s as a lumber and sawmill town. It was first started by the McLaughlin Tie & Timber Company. However, they ceased operations in 1907. About 1921, the Homestake Mining Company developed the town as a lumbering and sawmilling community to provide timbers for the mine. A post office was opened in 1925 and a school in 1928. The population reached about 200 in the 1930s. The mill and the town were closed down during the Second World War and never reopened. Many of the buildings still remain.

<sup>2</sup>The Homestake Mine was a deep underground gold mine (8,000 feet or 2,438 m) located in Lead, Lawrence, South Dakota. Until it closed in 2002 it was the largest and deepest gold mine in North America. The mine produced more than forty million troy ounces (43,900,000 oz ; 1,240,000 kg) of gold during its lifetime.



*Road from Sheridan, WY to Cody, WY.*

and bought them (on loan) a used Model A Ford—noisy and on its last legs, but still running.

They mapped their route and decided to go through Yellowstone and into Oregon, where my Uncle Al knew a man who used to work with him at the Homestake Mines. Great Gramma, Inga, packed the boys enough food for an army and before the three young men set out for California, my grandmother smashed open her piggy bank and donated \$9.00 to the California or Bust fund. This brought the boys to \$20.

They set out north to Casper, Wyoming where they filled the tank and then on the way to Sheridan, Wyoming, they got a flat tire. They mended it and in Sheridan needed to fill up and fix the tire.

Late that first afternoon, they found a trailer at a service station with fishing gear in the back. They liberated a rod, reel and some other fishing equipment, which they sold in Sheridan for enough to fill the tank. They then headed up the mountain into Yellowstone, with no money but a full tank of gas.

They got halfway up a zigzag mountain and it was late. They stopped to rest and the three boys

huddled together with their coats and parked until morning.

Grampa once demonstrated that road to me. He drew a series of 'z's in the air with his finger. It's no wonder they stopped for the night. Pulling up Google Maps he shows us something more disturbing than the letter 'z.' See the map above from Google.

They started out again in the morning at Cody, Wyoming, where Uncle Al hocked his nice overcoat for a tank of gas. They continued in this manner, passing through Yellowstone and Idaho and into Oregon. About 40 miles from Klamath Falls, Oregon in the High Desert, the generator on that old Model A gave out along with the battery. They had zero dollars and not much left to sell. It was looking dire and not a soul around. A lone man in a pickup truck came by. He stopped and stepped out to check on the broken-down jalopy and asked if he could help. Turns out, it was the one person in all of Oregon that the boys knew. He was the man my Uncle Al used to work with at the Homestake Mine.

They hitched the Ford to the pickup and pulled it to Klamath Falls. The friend paid for a new generator,

battery and a tank of gas. He brought them to his house for the night and in the morning, the three left for San Francisco.

Every time Grampa tells this story, he pauses here to say that they sent every penny back to repay their debt. He also pauses later in the story to note when this payment took place.

They headed south and missed their turn to San Francisco. Instead, they ended up in Modesto, California, where they were out of gas. There was a big sign requesting tomato pickers. They picked until noon, reaping nearly nothing compared to the other experts. Enough, though, for a tank of gas and so they headed for San Francisco. In Redwood City, they stopped at a drive-in on El Camino Real and spent the rest of their money on delicious burgers.

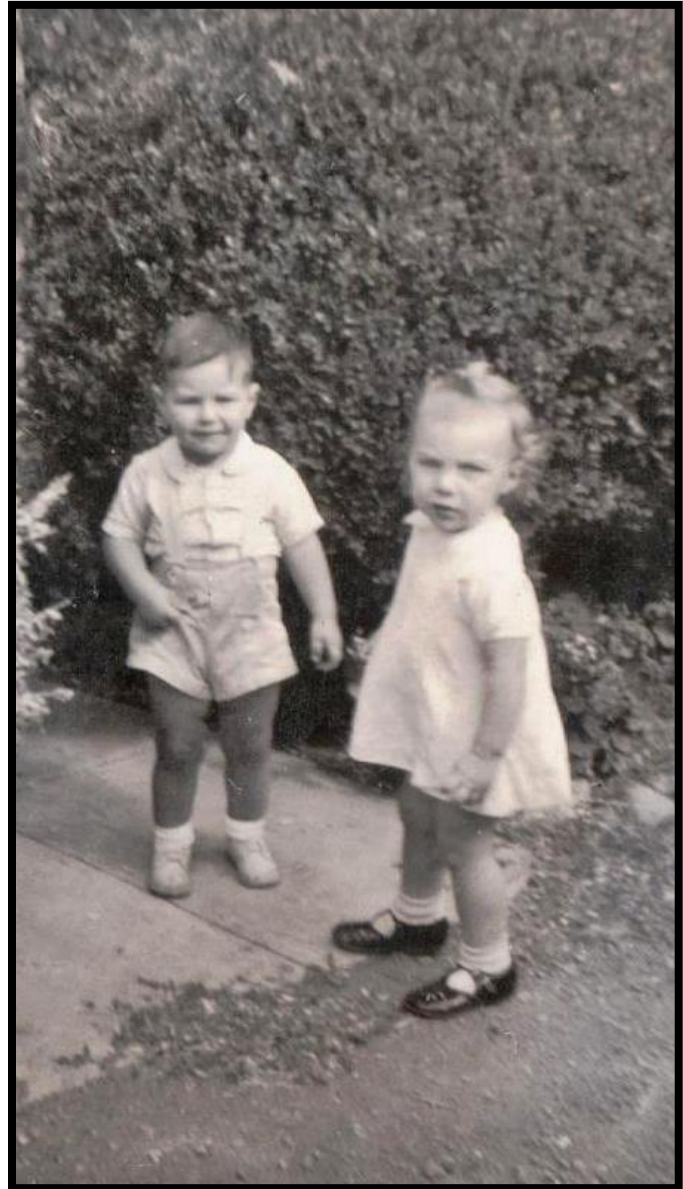
There they were on the El Camino Real in Redwood City, San Mateo, California. 1,400 miles away from home, with little gas, no prospects, no money and full bellies. They started toward San Francisco from that drive-in and they passed a closed Chevrolet garage on the left. Because all the lights were out but those in the office, the lone man in the office was brightly illuminated. Uncle Al exclaimed, "I know that guy!" Uncle Art said, "Yeah! That's Rudy Jerde!" They knew him from their family home in Spearfish, Lawrence, South Dakota.

They stopped for a reunion and Rudy brought the boys home to his one-bedroom apartment where they stayed in the living room. The next day, Uncle Al got a job in the lumberyard and Rudy took Grampa to the Chevrolet garage, where the owner hired him, beginning his long career in the automotive repair industry.

The story continues for many decades, but I will stop here in the story of why I'm a member of the Livermore-Amador Genealogical Society. Without Grampa's western migration, I would not be in the West or even here at all.

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*Pierre William Conner passed away at the age of 104 on April 16, 2023. Stories from his long, wonderful life can be found in many Roots Tracer articles through the past years and I'm sure you will read more about him in coming years. —DM*



*The Conner and Jerde families remained friends for life. This is Debbie's father, Harry Conner, with Rudy Jerde's daughter, Judy. ca 1945*



## Mitochondrial Ancestors

by Shirley Siems Terry, Founding Member & 1<sup>st</sup> President of L-AGS

Mitochondrial DNA (mtDNA) is passed down almost unchanged from a mother to **all** her children, but **only** passed on by her daughters. FamilyTreeDNA is the only company that provides full sequencing on your mtDNA although two other companies give partial results.

After doing the mtDNA test with FTDNA in 2016, I only had ten matches with 0 mutations plus four matches with a mutation of one. Another ten exact matches and four mutations have tested since then. My Haplogroup is K1a1 which indicates Europe as the origin. Everyone in Haplogroup K1a1 are said to share a common maternal ancestor way back in history. You are asked to list your earliest known maternal line ancestor and fill out a pedigree chart. If you've done any DNA testing, you won't be surprised to hear that only about half of those tested list that earliest ancestor and very few fill out the chart past themselves and maybe a parent. I was encouraged to find that one person had a matching ancestor to my Ann Elizabeth Jacques b. 18 July 1717, m. 6 March 1736 in Amelia, Virginia James William Oliver 1715-1787. They had Elizabeth born 1717 who married James Oliver in Virginia, but that person did not respond to my e-mail and was only listed by initials. I was still happy to have

the match as it would seem to prove my paper trail. There is also a world map showing what appear to be matches who are not all on my mtDNA list. "Sarah Oliver b. 1747 Amelia, Virginia", (daughter of my Ann Elizabeth) shows up on that map with different contact information.

I explored a little and found a K group that I joined. It encompasses all of Haplogroup K, not just K1a1 and I only found one person who mentioned K1a1 in several years of posts. I decided I'm really not that interested in ancient migration.

I have lots of FTDNA Family Finder and Ancestry DNA matches who are descendants of my 4<sup>th</sup> Great Grandmother, Philadelphia (Harrison) House. I've known of her for 50 years, but a few years ago I learned through Ancestry that she must have been named for her paternal grandmother Philadelphia (Inman) Harrison. You'll notice in my chart that she and three succeeding generations lived in Clay County, Kentucky, where the Harrisons, Benges and Houses had big families and intermarried. Many of their descendants took DNA tests and showed up as my matches. It seems like half of all my autosomal matches belong to my maternal grandmother's Kentucky people.

My accompanying mitochondrial tree only shows

Mitochondrial Ancestry of Shirley Siems Terry			
<u>Maiden Name</u>	<u>Birth Date &amp; Place</u>	<u>Marriage Date</u>	<u>Spouse</u>
Shirley Jean SIEMS	b. Gage, Nebraska	m. Salem, Marion, Oregon	TERRY
Arlene Lucille EMAL	b. 1917 Gage Nebraska	m. 27 Dec 1937 Fillmore, Nebraska	SIEMS
Bertha Jane DAY	b. 22 Dec 1890 Gage Nebraska	m. 26 Dec 1912 Gage, Nebraska	EMAL
Lucinda "Lucy" Jane COBB	b. 9 Feb 1872 Clay Kentucky	m. ca 1889 Nebraska	DAY
Susan HOUSE	b. 1 Mar 1853 Clay Kentucky	m. Oct. 1869 Clay, Kentucky	COBB
Elizabeth Ann BERGE	b. 1827 Kentucky	m. 16 Dec 1844 Clay, Kentucky	HOUSE
Philadelphia Ann HARRISON	b. ca 1800	m. 9 Jan 1817 Clay, Kentucky	BERGE
Lydia "Liddie" BOTTOMS	b. 1782 Amelia, Virginia	m. 11 Jul 1797 Jefferson, Tennessee	HARRISON
Sarah Anne "Sallie" OLIVER	b. 1747 Amelia, Virginia	m. 19 Aug 1766 Amelia, Virginia	BOTTOMS
Ann Elizabeth JACQUES	b. 18 Jul 1717 d. 20 Nov 1787 Amelia, Virginia	m. 6 Mar 1736 Virginia	OLIVER

back to Ann Elizabeth Jacques 1717-1787 who married 1736 James Oliver 1715-1787, although I have some proof of four earlier generations taking Elizabeth from the Virginia Colony back to Dalkeith, Midlothian, Scotland. I've been a genealogist long enough to know that just having the same names doesn't prove it's the same person, especially with common names like Elizabeth or Ann. I am continuing research hoping to prove my findings fit into my mitochondrial line because I know my

mother and her sister, Elva, would have loved to have ancestors from the Edinburgh, Scotland, area. They spent three weeks of October 1985 with us when we lived just outside of London. I had two teens attending an American Community School so had to stick pretty close to home during the week, so the two of them took a train trip from London to Edinburgh. It was one of the highlights of their trip and they would have loved to know they were so close to their ancestral roots.

## SHIRLEY'S LAST WORD (As first LAGS President) , Fall 1990

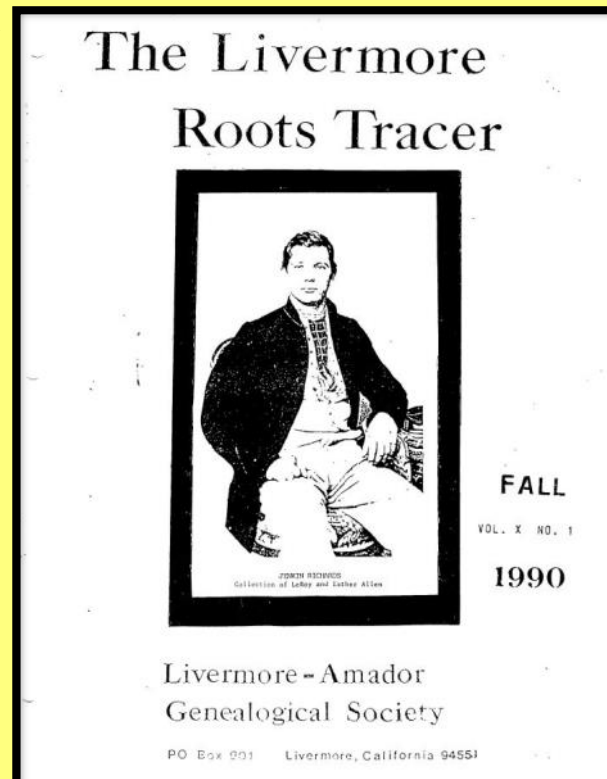
These past two years have been interesting and full for LAGS. My term started with two major losses to LAGS – the death of one of our original and most valued members, Bill Wolcott, and the major problem of suddenly losing our meeting place at Hacienda Business Park. For about a year we looked for a place we could depend upon while we met mostly at the Dublin Library, which could only be arranged a month in advance. Clarence was finally able to arrange for us to meet at Congregation Beth Emek in Livermore for which we are thankful.

During the past two years, several officers have moved away and replacements have been found within the membership. I thank all of you who have willingly served as officers, chairman and volunteers. It's been a good group to work with. I encourage the rest of you to help share the load and volunteer when needed.

I leave the office with much satisfaction with the recent move of our library to the Pleasanton Public Library. It looks great and we hope you're all enjoying working in such a lovely environment.

We believe the library's location will bring us increased visibility and membership.

On Saturday, October 13, 1990 LAGS is sponsoring an Everton Workshop at the Pleasanton Library. I encourage you all to attend.



Your \$18.50/\$20.00 will be well spent as you will learn much from the classes and other help available. You will also receive a full year's subscription to the Genealogical Helper which alone now costs \$21.00.

*Sincerely, Shirley Siems Terry*

✠ **In Memoriam** ✠

**Barbara Ann Hannon (Smith, Petersen)**

**Aug. 28, 1930 – Dec. 24, 2022**

*Originally published in Livermore Independent January 12, 2023.*

Barbara Ann Hannon of Livermore passed quietly on Christmas Eve, joining her late husband, Charles Aubrey Hannon. Born in Oakland in 1930, the second daughter of Lloyd and Marie Smith, she grew up in San Leandro. A pre-war highlight of her young life was participating in a group performance of Bay Area children playing Hawaiian guitar at the 1939 World's Fair on Treasure Island when she was only 9 years old. Barbara was spirited and adventurous, she loved being outdoors and exploring new places through travel and research. The nature of her father's career in the U.S. Army made her a traveler early in life, and naturally independent.

A 1948 Graduate of San Leandro High School, she met her first husband Dwayne Petersen while she was an active Cadet and aspiring pilot in the Civil Air Patrol squadron at Hayward Airport, and together they had three children.

She later worked for the Livermore Lab first as a secretary and then as a lab technician in the Radiochemistry department. While at the Lab, she met Charlie Hannon, and they were married in 1964. Charlie adopted her three children and they later had a daughter. They were married for 52 years until his death in 2016.

Partnered with Charlie, she drove her own motorcycle around the United States and Canada, took multiple cruises, traveled by rail across Europe, and even parachuted solo from a plane at age 56. Her credo to all young women was to "Never ride on the back of any man's bike," implying that all women deserve to ride independently in life. Most recently, at age 87, her daughter Ginger joined her on a two-week trip to Denmark and Norway, walking up to six miles a day. She loved taking photos, watching ice skating and tracing her family's genealogy.

Barbara is survived by her four children: Jeffery Hannon, Debra Rock, Susan Winfree, and Ginger Greenlee (Stuart), ten grandchildren and four great-grandchildren. The family offers their sincere gratitude and appreciation to those who supported and cared for her in her last days, particularly the caring staff at Sunol Creek Memory Care and Hope Hospice.

**Your family history is important!**

Share it publicly and with your family through

**The Livermore Roots Tracer**

*The Livermore-Amador Genealogical Society's Quarterly publication.*

Editor Patrick Lofft is willing and able to help you format your  
information to share with others.

Contact Patrick at [PMLOfft@comcast.net](mailto:PMLOfft@comcast.net)

## *Future General Meetings - via Zoom*

Zoom is a web-based video conferencing tool.  
Join the L-AGS Zoom meeting through a L-AGS email invite.  
First time Zoom participants Learn How with YouTube.com:

<https://www.youtube.com/watch?v=9isp3qPeQ0E>

Visitors are always welcome.

Monday June 12, 7:00 p.m. – Congregation Beth Emek, 3400 Nevada Court, Pleasanton. Doors open at 6:30 p.m. Live and in person. NOT on Zoom

*Stephen P. Morse*

*The 1950 Census: Searching with and without a Name Index and The 1950 Census: One Year Later*

Monday July 10, 7:00 p.m. -via Zoom - site opens 6:30 p.m.

*Christine Cohen*

*Homesteading: Land for All*

Monday August 14, 7:00 p.m.

*TBA*

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