

Kenosha County Genealogy Society



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# SOUTHPORT ECHO

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## MEETING TIME / PLACE

- 2nd Monday of the month  
Kenosha Public Library-SW  
7979—38th Avenue Avenue  
Conference Room  
Kenosha, WI 53140  
(NO MEETINGS JULY & AUGUST)  
6:30pm Registration & Social Time  
7:00pm Program
- Check our Website Calendar for the most up-to-date location at [www.kenctygensoc.org](http://www.kenctygensoc.org)

## F Y I

### MAY Meeting Venue Changed:

#### Location:

Kenosha Public Library-Southwest

Time: 6:30 p.m.

**NOTE:** We will not be meeting at Gateway for our May meeting.

## Nominating Committee:

The Society will have the election of vice president and treasurer at the Annual Business Meeting June 10th. If you would like to be on the Slate of Candidates, contact: Charlie Hermann by email at:

[pcbadder29@gmail.com](mailto:pcbadder29@gmail.com).

## Duties of these two positions taken from the Bylaws:

### Section 2 – Vice President shall:

- be elected in odd numbered years; two-year commitment
- be a member of the Executive Committee;
- in absence of the President, conduct the meetings of KCGS;
- assume the duties of the President for the remaining term of office in the event of a vacancy in the office of President.

### Section 4 – Treasurer shall:

- be elected in odd numbered years; two-year commitment
- be a member of the Executive Committee;
- be responsible for the safe keeping of the monies of KCGS;
- report to the membership at general meetings and to the Executive Committee. Such reports shall include the amount of monies in each fund.
  - General Funds.:**
    - Paid dues
    - Special Fees
    - Expended monies
    - Current Balance
  - Educational Funds.**
    - Donated for the purchase of educational materials or educational programs.
    - Expended monies
    - Current Balance.
- deposited in the bank under the name of KCGS on a timely basis;
- be authorized to sign checks for KCGS;
- pay routine bills promptly. Other expenditures require the approval of the Executive Committee;
- be the Chairperson of the Budget Committee.
  - prepare the books for audit for presentation at the Annual Business Meeting.



You have seen people with a II after their name, and with a Jr. Since both seem to indicate a person is named after someone else, is there a difference between the two, and if so, what is it? This is an important question for genealogists, as it will impact your understanding of your research. To have the most accurate research possible, knowing the difference between II and Jr is important—and there is a difference.

It is common to want one's children to be like you, or like a treasured family member who came before them. Back in the old days, when child mortality was

high, it was common to name a child after an older child who had died—and the name used, in turn, was usually either a family name that had been used a lot over several generations, or the name of a recent or contemporary relative the parents wanted to honor.

However, the most common type of naming, when it comes to naming a child after someone in particular, is to name a boy after his father or another family member of the same name (usually one who did great things, was well known, or was highly respected, in the hopes the child would follow in those venerable footsteps). You can see this type of naming pattern quite clearly in the kings (and sometimes queens) of old. There have been eight kings of England named Henry, and another eight named Edward, for example. It is easy to see here that the kings and queens were being named after previous monarchs of the same name, sometimes their parents and sometimes earlier royal branches on their family tree.

However, with regular people, the use of II and Jr can sometimes be confusing. There is nothing set in stone about how these two name suffixes should be used, but there is a common usage. That common usage is to use Jr when the child is being named directly after his father and to use II when the child is to have the name of an earlier male relative, such as a grandfather, uncle, great-uncle, great-grandfather, etc.

The Jr suffix has some other unofficial rules associated with it. One of these is that calling a man Sr is only to be done after he has passed, and also only when his Jr offspring has married. It is also usually expected that a father still is alive if a child is called Jr. If the child is born posthumously, and the mother wants to name him after the father, he should be called II.

Of course, none of these are legal rules for naming. Anyone is free to name a child however they wish. These are just some of the common and traditional uses of Jr and II. You could, for example, follow the example of Phoebe's half-brother Frank Jr on the TV show *Friends*, who named his son Frank Jr Jr (though your child would probably not thank you for that).

When it comes to the II suffix, it is traditionally used when naming a child (usually a boy) after a male family member other than the father. If II is to be used, the name must be exactly the same as the name of the person being honored, including spelling and middle name, or the II suffix would be pointless. You are honoring a relative by naming a child after them, so the name must match perfectly, by logic, if you are going to call them II (i.e., "the second").

These are old-fashioned rules for naming children, which originated in previous times out of necessity to distinguish people from one another when there was not as much of a variety of different names used as there is today. While it would be perfectly acceptable today to call a boy named after his father II instead of Jr, this was not so in the generations of our ancestors. If you want to follow custom and family tradition, then you should do the same thing. If these things don't matter that much to you, then do whatever you like best as far as the name goes.

Girls can also be given the suffixes Jr and II, but it is not as common as with boys. It was sometimes done in the generations of our ancestors, but it never became as widely used as it was with boys, since girls took the last names of their husbands when they got married. If a Jr or II was used with a girl, it was often informally, to distinguish her from her mother or whatever other female relatives she had been named after, and only used until

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she got married (when her full name would become different from that of her namesake). You might find this done with a few girls today, but it is definitely even less common than it was in previous generations.

When it comes to suffixes beyond Jr and II, such as III, IV, and so on, this usually starts with a child of a Jr or II, whether that Jr or II was named for their father or another male relative. When the same name (middle, spelling, and all) is handed down for a third time and subsequent times after that, it does not matter if the original Sr was a father or another like-named male relative. The point, at that point, is that the name is being handed down from generation to generation.

It might also signify that a name has been handed down more than once in the same generation. Famed boxer George Foreman, for example, had five sons, and he named them all after himself. To signify where in line each child fell, George started with Jr, then George III, George IV, George V, and George VI (with the original George the father being George Sr now).

Now that you know the difference between II and Jr, your genealogy research should be much more accurate. You should also have a better idea of naming customs of your ancestors if you choose to name any of your children after them.



### Why It's Important to Preserve Ancient Family Traditions

Every time period and every family has its traditions. Often, the two mix. Sometimes, they are separate. They are all important to our understanding of our families and our heritage. That is why they should be preserved. Part of your genealogical research should always be to find out about the traditions of the times in which your ancestors lived, and any special family traditions, and then record them for posterity. If you don't, these important historical details may be lost, and our understanding of our families and of the past may suffer because of it. This is your genealogical responsibility.

The good news is that it is fun to learn about traditions from the past. The traditions we celebrate as a society and as individual families today have changed from practices that may have been far different from what we know now. Tracing the traditions of such holidays as Easter and Christmas, for example, shows how they started, the way they changed with the times, and the way they got to be what they are today. Knowing these things helps us understand the world in which our ancestors lived much better and gives us a stronger idea of what kind of people they were, as well as what their beliefs and values most likely were. These are rich and important details to add to any family history and are particularly important if you are turning a family history into historical fiction. Even if you're writing nonfiction, details on traditions can flesh out the book and make

the people in it more real to your audience.

You can find out about old family traditions by asking your older relatives about how they did things when they were little, and what their own older relatives from their childhoods told them about their family traditions from generations ago. Also try looking into town histories, county histories, old letters and diaries, and old newspaper articles to find details about the particular family traditions your ancestors practiced. You would be surprised how many detailed descriptions of holiday celebrations, anniversary parties, weddings, and children's birthday parties there are in old newspapers going back more than a century.

Discover more about the traditions of the times and places in which your ancestors lived by doing research online and in local and regional archives. Online research can give you detailed information about general traditions from time periods among various groups of people. Looking in local and regional archives will tell you many things about the traditions that may have been particular to a city or town, or even county. The deeper you look, the more details you will discover, and the more chance you will have of re-discovering information on traditions that has been lost to general public knowledge for generations. Bringing this information back to the public is a precious gift to everyone.

Traditions tell us things about our ancestors that bring them back to life for us, by making them seem like real people again. They also tell us about the times and places in which our ancestors lived. Include these details in your family history and it will be much richer and more valuable and special for it.

**UPCOMING EVENTS**

**May 4, 2019, NWSG, 9-11:00am, "Processing Family Papers"** with Tony Burroughs at Arlington Heights Memorial Library, 500 N Dunton Ave, Arlington Heights, IL 60004.

You inherited old letters, documents, and photographs that were passed down through your family. What steps should you take to ensure your family papers survive? What preservation techniques can you apply at home? What supplies do you need? How should these documents be organized and Cataloged? This presentation will cover all these issues for the genealogists.

Registration is required to attend this meeting. Please call (847) 392-0100.

**May 9, 2019, MCIGS, 7-9:00pm, "Library of Congress, Website, and Social Media Links"** with Tina Beaird at McHenry County College, 8900 US HWY 14, Crystal Lake.

Whether you are researching in this glorious building or utilizing their amazing digital collections. The Library of Congress (LOC) offers something for every family historian. Tina will walk you through all of the different ways you can engage with the Library of Congress both through their digital resources and their dynamic social media presence, to advance your family history.

**May 11, 2019, NSGSIL, 1-3:00pm, "Archive—Passing Down Your Family History"** at Northbrook History Museum, 1776 Walters Avenue, Northbrook, IL.

This session with Emily Simkin, Professional Archivist, will explore how to preserve your collections for the future. Topics include storage recommendations, handling tips, water damage recovery, scanning, file naming, and backing up digital media. Additionally, specific guidelines for textiles, photographs/negatives, documents, and scrapbooks are covered. Participants will leave the session with the tools needed to create a family archive and safeguard personal collections for future generations.

**May 14, 2019, LCIGS—6:30-9:00pm, "Chicago Land Prehistory, Emphasizing Lake County's prehistoric Native American Past"** at Vernon Hills Village Hall, 290 Evergreen Drive, Vernon Hills, IL.

Do you want to know what Chicago and Lake County were like before its current settlement? Dan Melone will discuss the people of the pre-Chicago period, and what was left behind. In addition, Dan will present his prehistoric and historic findings throughout the Lake County Region.

**May 18, 2019, BIGWILL, Spring Research Workshop from 10:00am until 2:30pm at the Community Church, 5714 Broadway, Richmond, IL 60071..**

This is a double-session workshop presented by Dan Hubbard, PhD. **"Research at Appomattox Court House** from 10am to 12 presenting genealogy through the lens of the Civil War. Civil War era records aren't just about soldiers and sailors. Before, during and after the war, a wealth of different types of unusual records were produced that speak of that time and tell the story of a whole generation, 1:00pm to 2:30pm **"Where the Murderers Roam"**. Some family stories are far more important than they seem on the surface. Connections to people may be lost, events toned down, rationales forgotten. In this presentation we start with a Social disruption (the Civil War), a motivation (The Homestead Act) and the story of a fight between farmers. Then, with some research, we'll weave it all together and learn that sometimes a simple fight over a fence was something more, something darker.

*There is no charge for attending this workshop. However, lunch is available at a cost of \$10 per person. Reservations are required for lunch so please contact us at [lordpeck@yahoo.com](mailto:lordpeck@yahoo.com) if you plan to attend.*

**May 20, 2019-BURL, 6-8:30pm, "The Victorian Undertaker"** Meet at Burlington Gateway Center Building, 496 McCanna Parkway, Burlington, Wisconsin. An unusual program about Victorian funeral and mourning customs is given by Steve Person, a retired funeral director, about many Victorian funeral and mourning customs. It was during the Victorian Era that the ritual of death became increasingly sophisticated and arrangements and the hearse for transportation of the deceased. RESERVATIONS are due by May 18, 2019, as space is limited. Email [burlwigen@gmail.com](mailto:burlwigen@gmail.com) to request a reservation, include your name and phone number. For more information, visit:

<https://burlingtongenealogical.weebly.com/>





## The FRENCH and NATIVE AMERICAN RELATIONS

ANCESTRALFINDINGS.COM

There are all kinds of stories of hostilities between early American colonists and the Native people

who were already there. However, these hostilities did not occur with every European group who came. The French are a notable exception to this, and in fact, enjoyed excellent relations with the Natives almost from the very beginning.

Why were the French different? The main reason is that they did not try to change the Natives. They also did not compete with the Natives for land. When the French first came to the Americas in the 1530's and 1540's to engage in seasonal fur trading, they immediately established strong trading ties with the local Natives they found there. The Natives already dealt extensively in furs.

The French quickly discovered they could go back to France in the winter months with ships laden with furs they had purchased from the Natives with European wares, such as metal cooking pots, weapons, horses, and other goods not accessible to the Natives at that time. The Natives also accompanied the French on hunting parties and showed them where the good fur animals could be found. The French made it a point to learn the Native languages and ways, and established good relations that were based on equality with all of the tribes in the area.

The French began to stay year-round in the early 1600's, establishing their first permanent settlement at Quebec in 1608, one year after the English founded Jamestown in Virginia. They did not displace any Natives in the establishment of their settlement and continued to work closely with them in the fur trade. They respected Native territories, their ways, and treated them as the human beings they were. The Natives, in turn, treated the French as trusted friends. More inter-marriages took place between French settlers and Native Americans than with any other European group.

This close alliance, which was based on mutual respect and good treatment from both sides, led the Natives to side with the French in their conflicts with the English settlers that came later in the 1600's and into the mid-1700's. Relations between the Natives and the English were not nearly as good.

The English treated the Natives as inferior, believed they stood in the way of their God-given right to the land in America and tried to subject the Natives to their laws as they established their colonies. The Spanish didn't have any better relations with the Natives, as they tried to enslave them when they first came to America, and later established missions where they tried to force them to convert from their traditional religions to Catholicism. The Natives did not appreciate any of this.

The key to the friendly relations the French enjoyed with the Natives was all in the way they treated them when they first encountered them, and how they continued to treat them afterward. As long as the French maintained settlements in America, they enjoyed excellent relations with each other. For those who have early American French ancestry, or French settler ancestors who married Native Americans, the vast majority of those records can be found in the provincial archives of Quebec (some records there might lead back to France if the settler returned there with his Native American bride).

These records provide a fascinating look at relations between Natives and Europeans and show just how different things could have been if all the European people who came to America had been as progressive in their treatment of the Natives as the French were.

### Native Americans in the United States

#### **Where do Native Americans come from?**

The prevailing theory proposes that people migrated from Eurasia across Beringia, a land bridge that connected Siberia to present-day Alaska during the Ice Age, and then spread southward throughout the Americas over the subsequent generations.

#### **What does it mean to be Native American?**

Native American identity in the United States is an evolving topic based on the struggle to define "Native American" or "(American) Indian" both for people who consider themselves Native American and for people who do not.

#### **What is the race of Native American?**

Indigenous peoples of the United States are commonly known as Native Americans or American Indians, and Alaska Natives. Application of the term "Indian" originated with Christopher Columbus, who, in his search for India, thought that he had arrived in the East Indies.

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**How many Native Americans were there?**

While it is difficult to determine exactly how many Natives lived in North America before Columbus, estimates range from a low of 2.1 million to 7 million people to a high of 18 million.

**Who lived in America before European colonizers arrived?**

Systematic European colonization began in 1492, when a Spanish expedition headed by the Italian explorer Christopher Columbus sailed west to find a new trade route to the Far East but inadvertently landed in what came to be known to Europeans as the "New World".

**How many Native Americans tribes were there?**

This is a list of federally recognized tribes in the contiguous United States of America. There are also federally recognized Alaska Native tribes. As of 29 January 2018, 573 Native American tribes were legally recognized by the Bureau of Indian Affairs (BIA) of the United States. Of these, 231 are in Alaska.

**How many Indian reservations are there?**

Each of the 326 Indian reservations in the United States is associated with a particular Native American nation. Not all of the country's 567 recognized tribes have a reservation—some tribes have more than one reservation, while some share reservations.

**Surname Project**

To keep the KCGS Surname list current and up to date, please remember to submit any additional surnames to Dawn Best at the KCGS monthly meetings or via email at: [dawnb23@mail.com](mailto:dawnb23@mail.com).

Be sure to check out the surname list on our website at [www.kengensoc.com](http://www.kengensoc.com).

**Spotlight on Surnames being researched:**

Brown	Burk	Cotes
Elderkin	Katilahn	Iken
Inman	Rodell	Rolfes

**ELECTED OFFICERS**

President ~~ Kathy Nuernberg

Vice President ~~ Dawn Best

Treasurer ~~ Oren Simpson

Secretary ~~ Brenda Lambert-Miller

**APPOINTED OFFICERS**

Digital Archivist ~~ Oren Simpson

Digital Equipment Operator ~~ Oren Simpson, Bob Finnegan

Librarian/Historian ~~ Suzanne Dibble

Membership ~~ Dawn Best

Newsletter Editor ~~ Kathy Nuernberg

Photographer ~~ LeRoy Goines

Publicity ~~ Judy Reynolds

Research ~~ Mary Ann Cole

Surname Project ~~ Dawn Best

Preservation Projects ~~ Judy Uelmen

Webmaster ~~ Kathy Nuernberg

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DCGS—DuPage County Genealogical Society

BIGWILL—British Interest (Genealogy) Group of WI &amp; IL

BURL—Burlington Genealogical Society

CAGGNI—Computer Assisted Genealogy Group of Northern IL

CGS—Chicago Genealogical Society

ILZGS—Zion Genealogical Society

LCIGS—Lake County (IL) Genealogical Society

MCGS—Milwaukee County Genealogical Society

MCIGS—McHenry County Illinois Genealogical Society

MPAFUG—Milwaukee PAF Users Group

NSGS—North Suburban Genealogy Society

NWGS—Northwest Suburban Genealogy Society

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