



Genealogy Friends News

Genealogy Friends of Plano
Libraries

Genealogy Friends News

October 2008

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Saturday Seminars

Mark your calendars now for the exciting Genealogy Friends events in 2008 & 2009. Meetings are held in the Program Room at the Haggard Library, 2501 Coit Rd., Plano, TX from 10:15 to 12:30:

Today's Topic:

October 18, 2008—Dr. Jacob Blosser will speak to us about the History of Religions in America. Dr Blosser is an Assistant Professor of History at Texas Women's University.

Future Topics:

October 25, 2008— Learn In—There will be two sessions focusing on using the internet for genealogy. See page three for more information.

November 11-16—Research Retreat to Salt Lake City (See Page 2 for more details.)

November 15, 2008—Bryan Lean, the curator of Collections and Exhibits at the North Texas History Center will be speaking to us about the collection.

December 20, 2008—Show and Tell—Bring all of your Genealogy Successes and share them with the group.

January 19, 2009—Jennifer Pitts will speak to us about On Line Hosting

February 21, 2009—Aaron Holt, Archivist at the Southwest Regional Archives will be back to speak to us about the National Archives and Record Administration resources.

March 21, 2009—Lynell Moss will speak to us about the Family History Library.

April 18, 2009—All Day Seminar—Naomi Taplin— Librarian, Texas Baptist Historical Collection will be doing an all day seminar on preserving family artifacts.

May 16, 2009—David and Paula Pitts will speak to us about Planning a Family Reunion.

June 20, 2009—James Dean will speak to us about Land Records Research

July 18, 2009—To be determined

August 15, 2009—Leo Baca will speak to use about DNA.

If you have suggestions for programs please submit them to Jean Funk at jeano25@aol.com.

Sixth Annual Research Retreat—Salt Lake City

Join Gen Friends members on our Sixth Annual Research Retreat to the Family History Library in Salt Lake City for the opportunity to use the vast resources of the largest genealogical library in the world—microfilm, microfiche, books, and CDs from all over the world. The book collection of the Family History Library does not circulate, you have to visit Salt Lake City to use the huge collection of family histories, county histories, maps, reference books, and published records. If you haven't been there this is a great way to learn your way around. If you have, you can research in the company of fellow genealogy enthusiasts.

November 11–November 16, 2006

The \$80.00 Retreat Fee includes:

- Pre-Trip Seminar on August 9, 2008 from 10:00-12:00 at Haggard Library on Research at the Family History Library and Planning Your Research
- Library Orientation by FHL Staff at 2 pm November 11th
- Seminar from a Professional Genealogist in Salt Lake City
- Block of Hotel Rooms has been reserved at the Salt Lake Plaza
- Individual and Group Consultations with Experienced Genealogists

Registration Deadline is October 15, 2008. If you have questions, please email Barbara Coakley at newsletter@genealogyfriends.org.

Genealogy Friends Logo Shirts

Be one of the best-dressed genealogists in town. Order your Gen Friends logo t-shirt or sweatshirt now. The shirts have a 3" logo printed on the left chest. Shirts are available in white, natural, or ash gray with a dark green logo.

T-shirts are \$12.00 for toddler through XL and \$14.00 for XXL and XXXL

Sweatshirts are \$17.00 for toddler through XL and \$19.00 for XXL and XXXL

Dues are Due

Dues are due! Individual memberships are \$30 and family memberships are \$50—funds go to purchase materials for the genealogy section at Haggard Library.

Publications For Sale

The following are available from Genealogy Friends:

Public Land Survey Systems	\$5
Plano Star Courier Index 1904-1910	\$20
Plano Star Courier Index 1911-1917	\$20
Cemeteries of Collin County, TX	\$40
Collin County, TX Voter Registration Index 1867	\$20
Place Names of Collin County, TX	\$10
Railroads in Collin County, TX	\$10
Military Investigations: Red, White & Blue	\$10
Colonial Ills, Brews & Concoctions	\$10
Library 101: Using Dewey Decimal Sys	\$10
Compiled Newsletters with Index	\$15

Gen Friends Learn In

Remember the Lock Ins we used to have? They have been replaced with Learn In's. The first one will be on Saturday, October 25th in the Genealogy Section at the W.O Haggard Library from 10:30 to 12:30.

We will be offering two classes that focus on using the internet to find your ancestors. Jennifer Pitts will be teaching a class on using Ancestry.com the first hour. During the second hour you will have a choice. If you would like to apply what you learned in Jennifer's class by using the computers in the Genealogy Section there will be volunteers standing by to help you. Or you can attend another class; Barbara Coakley will be teaching a class focusing on other genealogy sites that you can access using the libraries computers.

History Blooms

History Blooms in the Maxwell-Murphy Cemetery

Saturday, November 1st 10 a.m. – 2 p.m.

The Cemetery Association of Murphy, Inc. and the Garden Club of Murphy invite the community to come out and join them in planting bulbs for spring blooms. A Murphy Lowe's team of 20 store employees will be there that day to install new wrought iron fence panels and create attractive raised flower beds at the entrance to the cemetery. With the help of Classic Gardens & Landscape, the community will have products made available to plant bulbs at various markers in the cemetery.

Bring your gardening tools and water buckets if you have them –stay for an hour (or less) or stay the whole time - even if you don't know how to plant bulbs, the Murphy Garden Club will be there to guide you. There will be a portable bathroom on-site.

Bring your own bulbs if you want. All bulbs and flowers are welcome. Contact Joy Gough for information or directions. jfarrgo@verizon.net

Legacy Users Group

The Legacy Family Tree users group meets the fourth Tuesday of each month at the Haggard Library in the Program Room from 10:30 to 12:30. Contact Joanne Corney at ptxlegacyug@verizon.net for more information.

Tracing Our Roots Column

The "Tracing Our Roots" column written by Brenda Kellow appears each Sunday in the 'PULSE' or ENTERTAINMENT' section of the Plano Insider newspaper, and in Star Community newspapers throughout North Texas.

Visit the Plano Insider web site is <http://www.planoinsider.net/> and click on either PULSE or ENTERTAINMENT to read the weekly column. Each column is posted for one week only. The column and archives are posted at <http://www.geocities.com/TracingOurRoots>.

Pennsylvania Records Online

People for Better Pennsylvania Historical Records Access are asking for our help to make older death certificates more accessible and available online. We need to let the state know we support this cause. Currently, all death certificates in the Commonwealth of Pennsylvania since 1906 have restricted access. A copy costs \$9 if you know the date of death. If not, a search costs \$34. Also, the requestor is asked to required to have a direct relationship to the deceased. If you need the death certificate to prove this is your ancestor this can be difficult. We are being asked to contact Pennsylvania state officials to express our interest in having the access changed. There are talking points, sample letters and contact information available on the website—<http://users.rcn.com/timarg/PaHR-Access.htm>. Writing a letter will just take a few minutes and may save many of us time and money if the rules are changed. Please help by writing a letter.

Murphy

By Joy Gough

It was brought to my attention last month that Bug Tussle was not included in my list of strange place names. That was truly an oversight. I had planned to include it. There were several Bug Tussles in the US. The name came from the pioneers eating outdoors and the bugs “tussling” over the crumbs they dropped. There was a Bug Tussle in Fannin County and, I believe, one in Grayson County. Someone said there was one in Collin County, but I have not been able to locate it. Ex-Speaker of the House Carl Albert said he was from Bug Tussle, Oklahoma.

Murphy

On September 27, the city of Murphy celebrated its 50th anniversary of incorporation. My thoughts were, “Why only 50 years? The Murphy area was one of the earliest settled areas in Collin County.”

In the mid-1840s the Maxwells, McMillens, Herrings, Sachses, Pegues, and several other families settled in the area around present-day Murphy. Some were there before statehood. The Murphy family came in the early 1850s.

James Maxwell, Sr. brought his family to Collin County in 1846 from Arkansas. Maxwell Creek still carries the name of this early family. It runs from Allen down to Murphy where it turns east and joins Muddy Creek near Wylie.

The first community in the area was named Maxwell. It was located about 1/4 mile down present-day South Maxwell Creek Road from FM544.

Comfort Allen McMillen, husband of Lydia Maxwell, is credited with forming the Corinth Presbyterian Church in 1846, thought to be the oldest continuing church congregation in Collin County. For many years the congregation met in the Maxwell School House. After the Civil War it met at the McMillen home and later the Wilkins School House in Corinth. The present building in Parker was built around 1920 when one of the church members donated land for a new building. To view pictures of the Corinth Presbyterian Church go to <http://www.rootsweb.ancestry.com/~txcolli3/churches/corinthpresbyterian.htm>. Its stained glass window is interesting in that Jesus has 6 toes on one of his feet.

The Maxwell/Murphy Cemetery was started in the late 1840s, possibly when James Maxwell, Sr. died. The earliest marked grave is dated 1853. Henry Maxwell mentions helping with the burial. Three acres of land were deeded for the cemetery by James Maxwell, Jr. in 1886, right before the railroad came through. Murphy actually has 4 cemeteries, more than several larger towns. Three of them are the family cemeteries of McMillen, Murphy, and Herring families.

According to the *Daybook of Henry Maxwell, 1853-1860*, life was busy and thriving in the 1850s in and around the small community of Maxwell. Even though no county roads were officially built until 1858, in 1853 Henry Maxwell was going to the town that became Plano a couple of times a week for shopping and McKinney about once a month. He went south toward present-day Sachse to the blacksmith's shop and west toward present-day Dublin Road for legal work. He went east to check on his livestock that was allowed to roam free in the East Fork of the Trinity River bottoms around present-day Wylie. Note that the community of Maxwell predated all of the towns mentioned, except McKinney. It might even have predated McKinney.

Henry Maxwell worked on his land, planting crops and building fences. He took his corn to the mill in Dublin to be ground and his cotton to the local gin. He sold and traded his pigs, sheep, cows, and horses and bought and sold pieces of land. He went to preaching every Sunday.

The Maxwell school house had already been built by 1853. “Preaching” was held there weekly. In the days of circuit riders, ministers from different denominations visited the school each week. In Collin County the denominations were usually Baptist, Methodist, Cumberland Presbyterian, and Christian. The local residents attended every week, no matter which denomination was represented.

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Murphy (continued)

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Other entertainments included Singing Schools and debates. Singing schools lasted about 1 week. Debates were very popular at that time when most people were illiterate. A debate might last three or four nights and would cover any number of topics. Which denomination was best was a favorite subject. Many times the debaters were preachers also.

As early as 1846 protracted camp meetings were held as a way to bring religion to the rural people where no church existed. The annual meetings were held usually near a spring. In the Murphy area they were held at Pegues Springs, near present-day Dublin Road and FM544. Different denominations would hold the meetings. Families would pack enough supplies in their wagons for a week, or maybe two, and camp out near the spring. The revivals always ended with several conversions and baptisms. Many of Collin County's earliest churches claim their beginnings were the annual camp meetings. There were stories about families being half way home before realizing they had left one of their children behind.

At the beginning of the Civil War, the Maxwell community voted for secession, even though the rest of Collin County voted against it. Most of the local Confederate enlistees were in either Fitzhugh's Regiment in Lucas or Stone's Regiment in Plano.

At one point in the 1870s some of the residents tried to develop a town site. Decatur was located between the present-day roads of Murphy, Maxwell Creek, and FM544. It was about 3 blocks wide and 3 blocks deep. A few town lots were sold. Decatur was not a successful business venture. However, at one time the town had J. T. Murphy's cotton gin, a church, a school, 3 doctors and a general store. The Decatur school lasted until about 1900. In 1884 the town applied for a post office. Since the name Decatur was already in use, the post office was named Maxwell. The post office lasted 3 years, until the railroad came to the area.

In 1887 the St. Louis-Southwestern Railway (Cottonbelt) said they wanted to connect Plano and Greenville. When railroads were being built, the companies knew they wanted to go from point A to point B. The exact route depended on bribes and incentives. James Murphy promised to donate right-of-way and a nice depot if the railroad came through his property. The railroad named the depot "Murphy." A new town was born. Maxwell and Decatur faded away.

Murphy continued to thrive. The Murphy post office was started in 1891 with James Murphy as postmaster. In 1900 the First Baptist Church was built near the corner of FM544 and Murphy Road. By 1920 Murphy had a bank, a school, a drug store, a general store, a barber shop, a café, and a picture show, plus cotton gins and gas stations. The major crops were cotton and onions. The WPA built the Murphy school building in the 1930s. During the 1950s, the school district and the post office were consolidated with Plano. It seems odd that Murphy did not incorporate before 1950. It was obviously a thriving community before that time.

In the late 1980s Murphy was still a rural farming community. To see what Murphy was like in 1988 go to <http://www.rootsweb.ancestry.com/~txcolli3/Places/murphy.htm>

Development started in Murphy in the late 1990s. Plano School District built a high school and middle school. A huge city hall was opened recently. Shopping centers are being built. The First Baptist Church that had stood on the corner of FM544 and Murphy Road for 100 years found itself in a WalMart parking lot with a Starbucks as its neighbor. This year the building was moved about 1 mile north on Murphy Road.

The early residents would not recognize the place with so many people and so many changes. Happy Anniversary, Murphy.

Louisa, My Enigma

By Brenda Kellow

Enigma 1

Louisa has always been an enigma. We see her for the first time in Household No. 414 on the 1860 Anderson County, Texas Census. She is nine. We know nothing else of her until she appears on the 1870 Anderson County Census¹. She is listed as a white, 18 year old female whose birthplace is Texas. The record tells us she is living in a boarding house and she works as a domestic servant. There is another young girl there, Celia Crist, who is listed as a 10 year old waiter residing in the same boarding house. I have never known what to make of her being in Palestine, Texas when her parents, brothers and sisters have already moved to Collin County. Did she decide to stay in Palestine and not follow her parents? Was she just staying there while her family was establishing themselves in Collin County?

This is the end of Louisa's brief appearance! We never find her again. She is not recorded on the 1880 Collin County Census² with her parents. Did she get married? Louisa was one year younger than Mary; therefore, in 1880 she would have been 29 years old. Certainly she would have been married if she were alive! However, there is no marriage record of a Louisa Stibbens to date. Did she die? There is no tombstone with her name carved on it to be found.

I have always believed Louisa to be one of the daughters who changed her name after coming to Collin County. When Jane died, her brother George W. Stibbens gave the information on her death certificate. He listed her birthday the same as Mary's birthday. She is eleven months to one year younger than Mary on the census. This would account for George mistaking their birthdays. I do not think she is Mary because Mary is accounted for during the same time period. While little Adaline, another sister, seems to have died young, Louisa appears on all the census records with Mary. Louisa disappears only after the family moves to Collin County.

Each child is addressed in the order in which they are found on the census! Therefore, I believe Louisa and Jane to be one and the same female. Maybe her name is Louisa Jane! If my assumptions are true, then her parents, Charles and Elizabeth Stibbens, have only eleven children instead of the twelve I previously surmised. Therefore, the number of children coming to Collin County would change to eight.

For a researcher to identify a person and then lose track of that person is very perplexing. It's probably the *mystery* of trying to find the missing puzzle piece which keeps us *Dig'n Up Bones!*

Enigma 2

In the 1841 Republic of Texas Tax Census there is an alphabetical listing of names of people living in Texas and paying taxes. One of those people recorded in 1840 in Harris County is a lady named *Sarah Louisa Stebens*. I do not find this lady again and I do not know how or if she fits into our Stibbens line. I do know that Charles C. Stibbens does not appear in that census. Who is she? What a puzzle!

1. 1870 Anderson County Census, Palestine, page 118. Enumerated 23 November 1870 by Assistant Marshall Thomas N. Bates.

2. 1880 Collin County Census, St. Paul District, page 223, line 40

Hutterites In the Family Tree

By Carol Hofer

If you find a surname such as Wurz, Tschetter, Kleinsasser, Gross, Waldner, Wipf, or Hofer while researching your family history, you may have a Hutterite in your ancestry. Your likely question is: What in the world is a Hutterite? Sometimes compared to the Mennonites and the Amish because of their isolation from the modern world, the Hutterites' religion and their way of life may not be as well known. My late father-in-law, born and reared in a Hutterite colony in southeastern South Dakota, would adamantly tell anyone who made the comparison that the Hutterites were not the same as the Mennonites or the Amish.

The origins of the Hutterites are rooted in the Zurich Anabaptist movement in the early 1500s. Although the Reformation was underway, a group of radical reformers was dissatisfied with what they considered to be the slow pace of change. While the official reformers wanted to implement the principle of strict construction of Biblical Scripture, the radical group pushed the boundaries of change and controversy further by demanding adult baptism. Much more than a religious ritual, infant baptism in the Zurich theocracy assured that every person born would simultaneously become a citizen of the state and a member of the church. Adult baptism, in contrast, would allow an infant to grow into a thinking adult who might voice an opinion. In the Zurich theocracy of the 16th century, adult baptism posed a severe threat to the order of the state church.

In Zurich, Anabaptism and its teachings were officially prohibited, and offenders would receive the penalty of death by drowning. From 1525 to about 1528, the radical group and their followers were in flight, looking for an acceptable place to settle. Forced from Zurich, the radicals traveled to the South Tyrol region and then to Nikolsburg, Moravia, where an internal disagreement about military service split the group. One group accepted military service; and the other group, besides being pacifist, resolved to own property communally. The pacifist group of about 200 people moved to Austerlitz, Moravia, where Jakob Hutter joined the group. By 1533, he was the established leader of the community. A charismatic leader and an effective organizer, Hutter brought order to the diverse and dissident group of religious refugees, established a model for the distribution of communal wealth, and proposed the concept of the strictly organized *Bruderhof* (communal farm). To honor him, the community assumed the name of "the Hutterite Brotherhood."

From the mid-1500s to approximately the mid-1700s, the Hutterites experienced periods of peace and prosperity alternating with periods of persecution, severe hardship, and internal conflict. The prosperous last half of the 16th century in Moravia and Slovakia was followed by the hardships caused by the Counter-Reformation and the Turkish wars. The devastating Thirty Years' War, starting in 1618, drove the Hutterites to the Alwinz, Siebenbürgen region of Transylvania. Later, faced with the choice of remaining in Alwinz and converting to Catholicism or again fleeing to be allowed to embrace their religious beliefs, sixty-seven Hutterites departed from Alwinz in October 1767 and made the dangerous journey to Wallachia where they spent about three and one half years.

Csarina Catherine II of Russia, in the Manifesto of 1763, advertised for immigrants to settle and cultivate her country. She promised, in return, religious liberty and exemption from military duty. The Hutterites migrated to the Ukraine settling first in Vischenka and later in Radichev. They were allowed to practice their religion for almost a century until Russian nationalism took hold. In 1864, the mandatory language of instruction became Russian, and in 1871, universal military service became compulsory. The pacifist Hutterites once again decided to migrate and, in 1873, sent two representatives to the United States to explore opportunities for relocation.

With cheap land and a climate similar to that of Russia, the Dakota Territory was selected as the site for the Hutterite settlement. The first group of Russian Hutterites left Alexandrovsk and arrived in Germany June 7, 1874. Sailing from Hamburg on the S.S. *Hammonia*, they arrived in New York July 5 and traveled west by train. The group purchased twenty-five hundred acres of land on the Missouri River in Bon Homme County, South Dakota, in August, and established the first *Bruderhof*. By 1879, the entire Hutterite population of approximately twelve hundred, with the exception of two families that elected to remain in Russia, had arrived in South Dakota with fewer than half resolving to re-

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Hutterites In the Family Tree (continued)

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establish the practice of communal property. In North America, four Hutterite groups had been established: the original Schmiedeleut (named for blacksmith Michael Waldner) of Bon Homme Colony; the Dariusleut (named for Darius Walter) of Wolf Creek Colony; the Lehrerleut (named for the teacher Jakob Wipf) of Elmspring Colony; and the remaining group, Prärieleut (Prairie folks) who chose to own property individually and allied themselves with the Mennonites becoming known as Hutterite Mennonites and Krimmer Mennonites.

As World War I loomed, the insular, German-speaking immigrants were suspect, and, being pacifists, they refused to pay war taxes and to go to war. Again migrating, the Hutterites moved to Canada, primarily to Saskatchewan, Manitoba, and Alberta, leaving only one colony in South Dakota. During the 1920s and 1930s, the abandoned colonies were resettled, and new colonies were established in other states. Since that time, the Hutterites have followed Jacob Hutter's *Brudershof* principle, and the principles established by their 16th century forefathers.

The basis for the Hutterite's communal ownership of property is the Biblical concept of sharing, and any kind of privately owned property is considered to be sinful. The differences between the Hutterian practice of communal ownership and politically-based communism are spiritual sharing and voluntary participation rather than forced sharing and participation. Community ownership of goods and property is the major tenet that sets the Hutterites apart from the Mennonites, and a cursory review of land records shows some property owned by the Hutterites and the Society Hutterische.

Besides the Mennonites, the Hutterites may seem similar to the Amish since they, too, shun the modern world. While the Old Order Amish with their horses and buggies are familiar images, technological advantages are not forbidden by the Hutterite religion when communal productivity is a factor. Based on scripture, the Hutterites believe that man has dominion over the earth, and they are not hesitant to use modern farm equipment, chemical fertilizers, or other technology that will improve production to provide for the community. Trucks are necessary, and station wagons are useful for the largely self-sufficient operation of the colony; but passenger vehicles are believed to be of no value except for pleasure and are, therefore, prohibited.

Geographic isolation is a fairly obvious method of separating themselves from the world, but the Hutterites also use language as a barrier. Despite the time and the miles that have distanced the Hutterites from their forefathers in Europe, the Hutterites' continue to speak their particular dialect of Austrian-German with some Slavic additions. English as well as High German are taught in the schools, and after living in the United States for over a century, some English has crept into the language. High German is the language used for worship, and the sermons and the hymns are the same ones written by the Hutterian forefathers: the early sermons and hymns express original beliefs without the possibility of distortions that might occur over time.

Hutterian history is well documented, but problems arise in research when trying to sort out generations and branches of families that have the same names. Rebecca, Sarah, Mary, John, Jacob, David, and other Biblical names abound. When coupled with the limited number of surnames, confusion is inevitable. If a spouse dies and the surviving spouse remarries, which is likely, the confusion is compounded. After locating the correct family line and ancestor, attempting to create a personal profile could be difficult if not impossible. In a communal society where self-submission and sharing is the rule, the puzzle pieces that might allow researchers to create any kind unique individual probably do not exist. Since individuality is not considered to be a virtue, I think members of the group might be pleased with our difficulty. Since the Hutterites prefer to live apart from worldly influences, they no doubt prefer to be unknown to the public while they pursue their lives of religious purpose.

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