

FACC Newsletter

Genealogical Society of Hispanic America

March 31, 2022

Volume 29 Issue 2

Juan Bautista Martinez Grandfather of Tom J. Martinez



Juan Bautista Martinez, the grandfather of Tomas Juan Martinez, FACC Librarian, was born 01 Oct 1883 in San Francisco, Colorado. He died 12 Jun 1926 at the age of 42. He and his wife, Maria Maclovía Padilla, were residents of San Francisco, Colorado all his life. They had one son, Tomas de Aquino Martinez, who married Luisa Serna, the parents of Tom J. Martinez, also born in San Francisco, Colorado



President's Message



Dear FACC Friends,

It's already March and spring is just around the corner! To help with your genealogical research in the coming months we have a wonderful slate of speakers lined up for the year. Visit our events page at our website at <https://facc-genealogy.weebly.com/> to see the list of speakers and their topics. The speakers will be talking about excellent topics to aid in our genealogical research and education. Our January speaker, Gary De Leon, gave a lively and interesting presentation about the Spanish families that traveled with the Oñate Expedition and our February speaker, Vickie Smejkal, delved into the 1940 U.S. Federal Census! Our March speaker, Cheri Mello, gave a very informative presentation about digging deep to analyze your genealogy. We look forward to seeing you at the monthly general membership meetings.

April first will be the release date of the 1950 Census. This is the first census that the Baby Boomers are enumerated. Will this be the first census where you are listed? Who will you be searching for? The following paragraph explains a little about how the National Archives is preparing for the release of this census:

*The National Archives used an optical character recognition and artificial intelligence tool to extract the handwritten names from the 1950 Census population schedules and provide a first draft of the name index for public use. Members of the public can help refine the name index for better accuracy and easier access to the records, using a transcription feature that will be available on the 1950 Census website.
(From <https://www.archives.gov/news/articles/1950-census-volunteer>).*

For more details about the release and how you can access the 1950 Census website visit <http://www.archives.gov/research/census/1950>. I already have a long list of people I will be searching for as soon as the 1950 Census is released to the public! How about you?

Happy researching!

Phyllis Miranda, FACC President

Presentations

April – Aaron Taylor

May – Paul Spitzeri

June - Lee Martinez

(See Page 15 for more details)

FACC Meetings Zoom

11:00—Speaker Intro and
Presentation

11:45—Q & A

12:00—FACC General Mem-
bership Meeting

In Person

8:30 am—Library/Research

10 am—General
Membership Meeting

11 am—Speaker
Presentation

Pueblo Heritage Museum
201 West B St., Pueblo, CO

Board of Directors

President—Phyllis Miranda

Vice President— Vacant

Secretary—Kathy Pacheco

Treasurer—Bob Craig

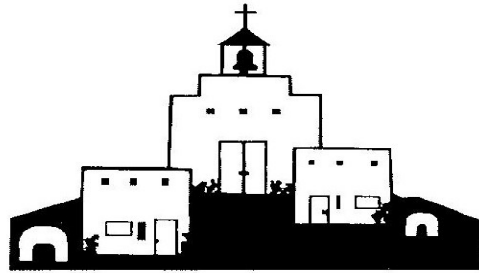
Board of Directors Meetings

Open to the Membership

First Tuesday of the Month

5 PM at Pueblo Heritage Museum

201 West B Street, Pueblo, CO



The Pueblo Heritage Museum staff has been busy during this past year streamlining and reorganizing the museum. They have asked us to take a critical look at our current display and make any changes we think would make it more current and visitor friendly.

As you may know, to support the Pueblo Heritage Museum and to have a reduced rate for the meeting room, the museum requires that we provide 10 hours of sweat equity per month. Mohammed Curtis, Museum Coordinator, has a couple of projects in the works with which he needs help. You can also help with changing light bulbs, cleaning, dusting, cleaning glass on displays and other general help with upkeep.

Please call Mohammed for details about his projects and for scheduling a time to volunteer to meet our 10-hour sweat equity responsibility at 719-295-1517.

Thank you for your continued support.

Committee members Tom Martinez (tommartinez@gmail.com, 816-886-8629), Claudine Riccillo (criccill@utep.edu, 719.676.2650), Mary Ellen Burciago (mburciago@gmail.com, 719-330-0704), and Connie Romero (cromero618@aol.com, 505.670.8804) will be prepared to hear any input/comments you would like to offer via email or phone calls. We hope to begin planning the new exhibit in November with the final project completed in 2022.



Would you like to see your ancestors' photo on a future newsletter cover? It's easy! Just send in a copy of the photo along with a short paragraph describing the photo to our newsletter editor, Christina Quintana, either by email at chrismq@pacbell.net or by regular mail to P.O. Box 927069, San Diego, CA 92192-7069.

<p>FACC ZOOM PRESENTATIONS 2nd Saturday each month...11 am Click on link in your email FREE for members</p>	<p>FACC LIBRARY MAKE APPOINTMENT CALL TOM MARTINEZ 816-886-8629</p>	<p>FACC Website: https://facc-genealogy.weebly.com FACC Facebook: https://facebook.com/groups/faccgsha GSHA website: https://gsha.org</p>
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**Fray Angelico Chavez Chapter
Genealogical Society of Hispanic America
General fund
01/01/2022 thru 03/31/2022**

Cash Flow In

Membership 2022	\$	560.00
PayPal membership 2022	\$	641.92
Donation	\$	160.00
Amazon	\$	25.70
Savings interest	\$	0.70
	\$	1,388.32

Cash Flow Out

Postage	\$	13.92
Printing(1)	\$	78.60
Entertainment(2)	\$	200.00
Library(3)	\$	360.70
GSHA(4)	\$	885.00
	\$	1,538.22

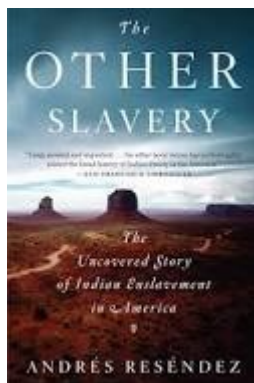
- (1) Newsletter-Color
- (2) City Park - Picnic pavilion reservation
- (3) Refund to Tom Martinez for purchases in 2021
- (4) 60% obligation to National

Beginning balance 01/01/2022	\$	500.00
Library user fees	\$	-
Fines	\$	-
Donations	\$	-
Purchases	\$	-
Ending balance 03/31/2022	\$	500.00

Bank balances as of 03/31/2022

General fund	\$	3,314.26
Savings	\$	9,775.97
Total	\$	13,090.23

**Bob Craig
Treasurer
3/31/2022**



Book Review by Deborah Martinez Martinez, Ph.D.

The Other Slavery: The Uncovered Story of Indian Enslavement in America by Andrés Reséndez, published by Mariner Books, an imprint of Houghton Mifflin Harcourt, Boston, 2016.

As a young person asking questions about my herencia, my antepasados, I had been told that I was “Spanish,” and that the Spanish did not have slaves, both myths. Turns out, I am Mexican American and my great-great grandmother was Jicarilla Apache, a servant on my great-great grandfather’s ranch.

For two centuries, Americans have tried to come to terms with African slavery. Across five centuries, the Spanish, in the guise of priests, soldiers, merchants have perpetrated mass enslavement upon the Native and mestizo peoples.

The book The Other Slavery brings light to the methods of the Spanish, initially encouraged in a papal bull to murder and enslave those who did not embrace the religion of the conquistadores, then restricted by some laws (1542) as window dressing but never practiced. Estimates of people enslaved are from 2.5 to 5 million slaves.

The author Reséndez is a professor and historian at the University of California, Davis, and therefore, he provides extensive sources for his statements. He discovered that the majority of slaves were women and children rather than adult males. Women even worked in the horrific mines of Mexico.

The Native Americans did practice various forms of captivity and enslavement. What makes the scope of the Caribbean, Mexican, and South American enslavement worse and broader is that both highborn and lowborn Mexicans, as well as Native Americans, became slaving traffickers as well.

Reséndez provides a detailed portrait of the system of Native enslavement that existed for four centuries. His theory is that the byproducts of enslavement, starvation, overwork, directed extinction, caused the rapid depopulation of Natives, rather than diseases. And because the slave trade was not legal, it could not be abolished like Black slavery.

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In Chapter 6: "The Greatest Insurrection Against the Other Slavery," Reséndez give a very thorough picture of the revolt than others. He describes the machinations of the Natives to achieve the ejection of their slave masters from Po'pay's leadership and that of others. In addition, he describes why the Spanish refused to give up their slaves when demanded by the swarming warriors.

In another chapter he brings light to "Missions, Presidios, and slaves." In this he describes the isolated Seri or Comcáac people of Sonora. In the biggest years of silver mining (1701-1710), the Spanish government chose to push the "Presidial Line" and militarized Mexico's northern frontier including Sonoran Seri people. At the time, there were estimated 3,000 people living in the most barren desert regions of Sonora. The people were known to unwaveringly return to their home when taken captive.

In modern times, Seri became the beloved models for artist Ted DeGrazia in the 1960s when he visited "Seriland" and made the public aware of the 350 remaining Natives living by the Sea of Cortez. Resendez follows the Seri from the development of the Spanish mission in their stark homeland to its conversion to the militarized "presidio." Presidio means garrison or prison.

In "Contractions and Expansions," Reséndez relates how William Bent (Bent's Fort, Colorado) managed to purchase many of his 100 employees from the Comanche and Kiowa. Mexicans from poor families were pervasive among these captives. The captives of wealthy families, both Mexican and American, tended to be ransomed by their families.

In the last chapter on "The Other Slavery and the Other Emancipation," the author brings the modern era into clear focus. In the 1980s, Indian faced charges of "vagrancy," which resulted in compulsory work awarded to the highest bidder for four months. Also, "...thousands of Indian children were awarded to white families as "apprentices." President Lincoln struggled to free these other slaves and apprentices, but he had limited success with the Legislature.

One slaver, George Woodman, caught transporting Pomo and Yuki children to Napa County, said they just came to him and hung out at his place. Although his captives were confiscated, he was given a slap on the wrist. All this being a different, previously unheard history, I wonder if Napa Valley has this kernel of truth in its public history?

In 1863, there were 4,500 Native children (under age 17) living in white households. In 1867, the Peonage Act passed, but few relied on that legislation to free themselves. Then there were several efforts to free the Navajo slaves held by Mexicans in New Mexico including releasing those at Bosque Redondo because the government did not wish to continue paying for their upkeep.

This book is easy to read although very well documented. It provides information in one place that was not there before. When searching for unknown Native ancestors, perhaps people will find them, using this book as a guide, as unpaid laborers and slaves on the various large ranches of the time.



Map of the Provincia de Nueva Vizcaya, Chihuahua

**SANTA IGLESIA PARROQUIAL DE SEÑOR SAN PEDRO
DEL VALLE DE SAN BARTOLOME
PROVINCIA DE NUEVA VIZCAYA
SELECTED BAPTISMAL RECORDS FROM 1799-1815
“DE LOS REINOS DE CASTILLA”**

BY FRANK DOMINGUEZ

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I have been researching this set of baptismal records in search of my families that have been in this *Valle* since the late 1500s/early 1600s. In the course of my research, I have come across some records that I wanted to bring to light. Some involve my families and some do not. This particular baptismal record does not involve my families.

Like many genealogists, it is always exciting to find that one ancestor whose tribal affiliation is recorded, that one ancestor whose African roots are documented, and that one ancestor that is from Spain or Portugal or elsewhere in Europe.

In this particular baptismal record the father of the baptized child is *de los Reinos de Castilla*. This baptismal record is found on image 10 of FamilySearch microfilm number 162638. The baptismal date is 05 August 1799 and the priest is Jose Felipe Arttalexo. The child is recorded as a *Niño parvulo, Español, Legitimo* and born on 30 July 1799 in the Hazienda de San Lorenzo de Rueda. The child was given the name Jose Mariano Christobal de las Niebas and his parents are Francisco Gonzalez de Rueda *natural y parroquiano de los Reinos de Castilla* and Maria Josefa Saenz, *todos de esta Parroquia*. The godfather is Pasqual Gallardo and he is a *Misionero del Pueblo de San Buenaventura de Atotonilco*. The godmother is Maria del Rosario Ydoiaga and she is married to Manuel Norbertto de Estavillo

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Copy of the baptismal record:

En la Santa Iglesia Parroquial de S^r. San Pedro del Valle de San Bartolomé. En dho día mes y año. Yo dho. Padre D. José Felice Analejo, P^{re} de dha y dha Iglesia. Bautisé solemnemente. Exorcisé puse los Santos Oleo y Cisma, cum Niño Parv. Español, el que nació en la Her. de San Lorenzo de Rueda, el día 30 del pasado Julio, hijo legítimo de D. Fran^{co} González de Rueda, Natural, y Parroquiano de los Reinos de Castilla, y Vecino de esta Valle, y de D^a Maria Josefa Sáenz todos de esta Parroq; al que le fue puesto p. nombre José Mariano Cristóbal de las Nieves fueron sus Padrinos que lo tubieron, y recibieron en brazos el P. P^{re} Fr. Pasqual Gallardo, Meritorio del Pueblo de P^a Buenaventura de Atotonilco, y D^a Est^a del Rosario Fabriaga, canada, con D. Man^{uel} Norberto de Estavillo; a los que les advertí el Sacramento Espiritual, q. avian concurrido, y la obligación que les resultó de enseñar le todo lo que sea neces.º p. que sea buen Cristiano. Y p. q. como lo firmé =

P^{re} Analejo

Source: "México, Chihuahua, registros parroquiales y diocesanos, 1632-1958," database with images, FamilySearch (<https://familysearch.org/ark:/61903/3:1:S3HT-D187-8JH?cc=1521780&wc=3J15-RM9%3A69040301%2C69040302%2C69270001> : 1 October 2020), Valle de Allende > San Bartolomé > Bautismos 1799-1815 > image 10 of 1039; parroquias Católicas, Chihuahua (Catholic Church parishes, Chihuahua). Microfilm number 162638

For those of you who attended the 2018 GSHA conference, you may remember my presentation about migration patterns from the 1777 census for Parral, Nueva Vizcaya and how I found over forty people that came from different parts of Spain. It is important to note that the Parral – San Bartolome area was important for its mining activities (Parral) and its agricultural activities (San Bartolome).

As it turns out, Francisco Gonzalez de Rueda is one of those individuals recorded in the 1777 census for Parral, Nueva Vizcaya. He is found in household number 38 and the census record provides more details about where exactly he is from in *la Europa* :

N 38 D^o Fran^{co} Gonzalez De Rueda Español Cassado nativo del lugar Del Rezillo obispado De Santander En la Europa su h^o 38 a^s Su ejerzio Mercader Su fam^a D^a Maria Josefa Saez Su Esposa Nativa del Valle de Bart^o su h^o 19 a^s un niño de 15 d^{os} Josef Mariano Saez Español Soltero nativo de dho Valle Su edad 14 a^s Ex^o Mercader Sirbient^e Maria Antonia Lugo M^o Viuda nativa de Chiguagua h^o 48 a^s Zeferina Thalamantes Yndia libre donzella nativa de dho Valle h^o 15 a^s Maria Gertrudis Bustamante Yndia Apache nativa de el Pressidio de Guejuquilla h^o 12 a^s Juan Nepomuzeno Lugo Mulato Soltero nat^e de este R^o su h^o 18 a^s

Source: CENSUS OF 1777, Jurisdiction of El Parral Province of Nueva Vizcaya (present day Hidalgo del Parral, Chihuahua, Mexico), Index and Transcription by Frank Dominguez © copyright 2008, Reprinted 2019, PNV Press, Loveland, Colorado

Copy of the census record:

1.38^o D^{no} Fran^{co} Gonzalez de
Parral. D^{no} Juan Canazo nativo del
lugar del Arzobispado de
Santander en la Europa su h^o 38^o
a. su ejercicio mercader su fam.
D^{na} Maria Tafa saca su esposa
Nativa del Valle de Donna. su
h^o 19^o a. un niño se 15^o. Infanta
nata saca Español soltero nati
vo de este Valle su heras 14^o a. Co
mercader: sirvient Maria An
tonia luego en la Villa nativa
de Chiquarua h^o 18^o a. Zeferna
Thalamantes India libre con
ella nativa de este Valle h^o
15^o a. Maria Gertrudis Ojeda
nata India Apache nativa
del Premio de Guajuquilla
h^o 12^o a. Juan Nicomazent
Lug^o cesulato soltero nat^o

Source: AGI Indiferente General 102



PUBLIC NOTIFICATION OF DISPOSITION OF HUMAN BURIALS EXCAVATED FROM THE LA SECOYA DE EL CASTILLO PROPERTY, 401 OLD TAOS HIGHWAY SANTA FE, NEW MEXICO

The public is notified and invited to comment on the proposed disposition of the contents of graves excavated from the path of the development of the La Secoya de El Castillo property at 401 Old Taos Highway, Santa Fe, New Mexico, between September 2020 and January 2021 by Abboteck Inc. - Professional Archeological Services, in accordance with NMAC 4.10.11.9 PERMITTING PROCEDURES AND REQUIREMENTS PERTAINING TO THE REMOVAL OF HUMAN BURIALS: Section 18-6-11.2 of the Cultural Properties Act NMSA 1978.

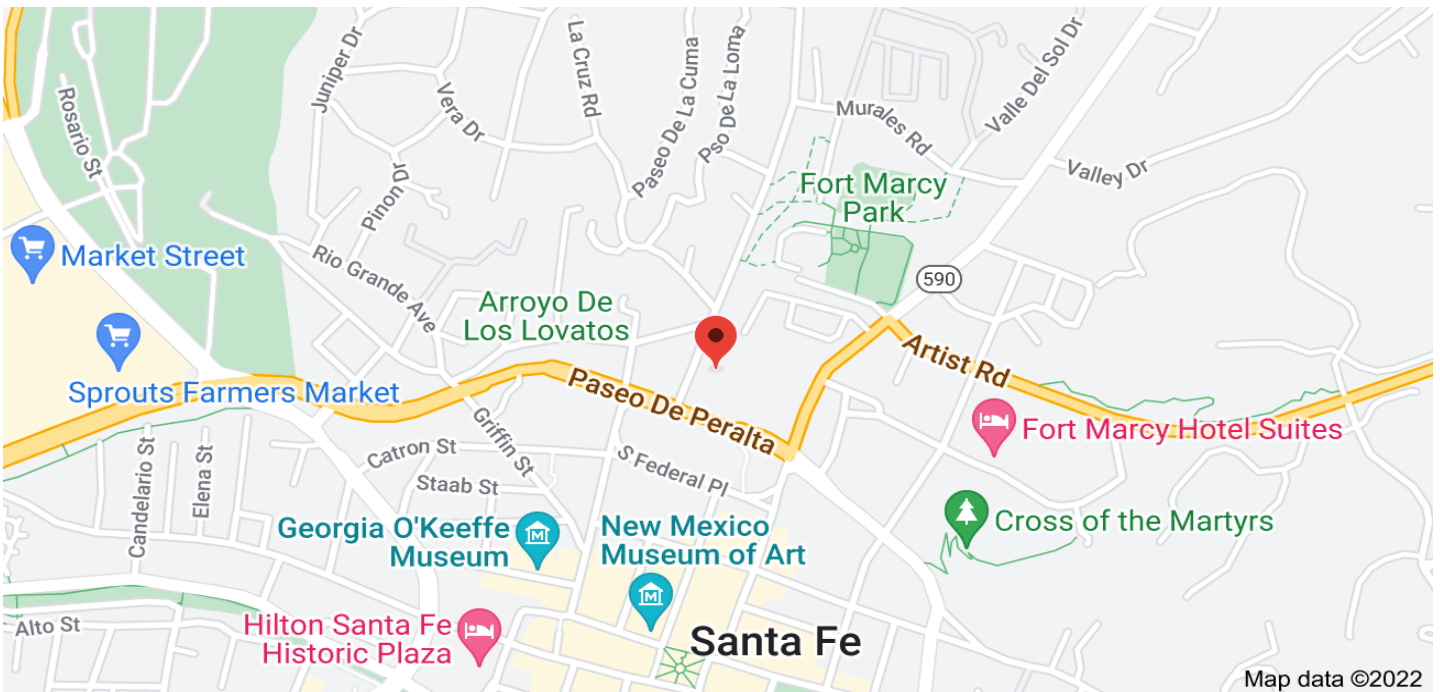
The graves were within the boundaries of what was called the Masons and Odd Fellows Cemetery, established in Santa Fe, New Mexico in 1853 as the first Protestant primarily civilian cemetery in Santa Fe. The cemetery was decommissioned in 1890. The cemetery was and remains the resting place of 19th century Santa Fe Masonic fraternity members, and the Independent Order of Odd Fellows and their families. The cemetery was/is also the resting place of citizens, military, merchants and travelers, men, women and children of many ethnic groups, who died between 1853 and 1890, most of whom were not permitted into Santa Fe's older established cemeteries because of religious restrictions.

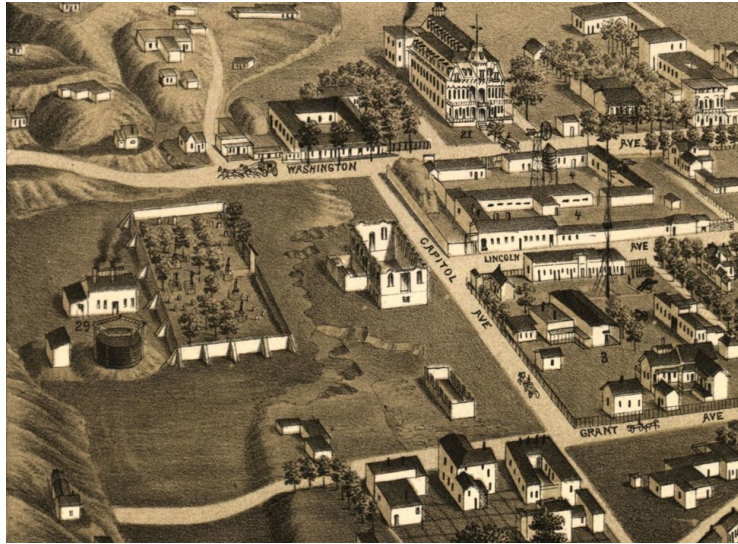
Individuals removed from their graves at the La Secoya de El Castillo development could not be identified by name. No identifying markers or marked cemetery maps pertaining to the graves have been found in the archives of the Montezuma Lodge No. 1 Santa Fe, or the Independent Order of Odd Fellows Santa Fe Lodge. Potential reburial locations for these individuals include The Independent Order of Odd Fellows Cemetery in Santa Fe. Reburial is scheduled to take place in 2022.

People who may have or know they have relatives who were interred in the Old Masons and Odd Fellows Cemetery in Santa Fe between 1853 and 1890 are urged to share any information or documents that they may have regarding their relatives. Information such as name(s), date(s) of interment, grave location(s) as well as life stories in letters, news clippings, photographs might help to identify individuals buried specifically and contribute to what is known about the history of the cemetery and the people interred therein.

Please contact: aloriabbott@msn.com.

Alysia L. Abbott PhD Principal Investigator Abboteck Inc. - Professional Archaeological Services





Masonic and Odd Fellows Cemetery

Located on Paseo de Peralto, between Old Taos Highway and Washington Avenue (at the corner, Washington becomes Bishops Lodge Road). An 1882 map shows that the location was Capitol Avenue (which no longer exists), between Grant Avenue and Washington Avenue. The Masons and Odd Fellows Cemetery was incorporated by the Territorial Legislature in 1853 and is the earliest non-Catholic burial ground in Santa Fe. During the Spanish Colonial and Mexican periods (1598-1846), Roman Catholicism was the only non-Indian religion openly practiced in New Mexico. When a more diverse population began to settle in Santa Fe, the Masons and Odd Fellows established a burial ground north of the former Spanish presidio grounds to serve the non-Catholic population who arrived mostly by traveling the Santa Fe Trail. The graveyard was a rectangle surrounded by a high adobe wall. The single entrance facing the city was intended for foot traffic through a folding doorway, which was later replaced by an iron gate, which is now at Fairview Cemetery. Some thirty years later, Fairview Cemetery and a new Odd Fellows Cemetery were founded on what is now Cerrillos Avenue. As a result, the old burial ground fell into disuse. In 1895, the removal of burials began to the Santa Fe National Cemetery, Fairview Cemetery, and the new Odd Fellows Cemetery. The process was declared over at the beginning of 1903, but was apparently never completed, as bodies have been unearthed in later excavations at the site. The cemetery was condemned by 1900, five years after “the removal of burials” began. “Attention is being called to the dilapidated and disgraceful condition of the old cemetery in the rear of the federal building,” The New Mexican reported on July 12, 1899. “The adobe wall is crumbling, several gravestones have been dragged around, and burros browse among the weeds that cover the ground. The cemetery might be turned into a beautiful park or else cultivated to advantage.” By 1903 the allowance of time for the removal of bodies ended, and presumably, all remaining grave locations were lost. However, a construction crew building a home for a retired Presbyterian minister on the property in 1960 found six graves when their machinery tore into the pine caskets, four of which had Masonic symbols on them, according to a Sept. 20, 1960, article in The New Mexican. In 2020, human remains and other deposits were discovered during construction of La Secoya de El Castillo retirement community on the corner of Paseo De Peralta and Old Taos Highway. Part of the southeast corner of the El Castillo property falls within the boundaries of what was once the site of the Masonic and Odd Fellows cemetery. The section of the cemetery encountered appears to have included mostly adult males, laid out in an orderly row, mostly in coffins, some of which may reflect the status of the men as being prominent in their communities and of some means. The uncovered remains include men who “are not of advanced age, and who may even have been subjected to post-burial cremation,” indicating people buried there in the late 19th century included those who died prematurely, and possibly as the result of infectious disease. Additional gravesites are believed to be in the area. The profile of the area revealed a series of burial pits, which if continuously distributed in the same manner as observed could contain the remains of as many as 24 more people. Research is underway to identify who was buried at this cemetery. Source: Find A Grave

From The Recipe Box & The Cook's Tales

Biscochitos, as important to the United States as chocolate chip cookies

by Charlene Garcia Simms

If you ask a Hispanic person how you make biscochitos, you will get a hundred recipes from their mother, grandmother or an ancestor further back. Each recipe has basic ingredients with one little twist that make them a little different but delicious, nevertheless.

For the national GSHA conference in Pueblo in 2018 we had a bizcochito contest. There were eight entries, and our judges took it very seriously, using a rubric that included taste, texture, color, shape and a story to go with the biscochitos. The organizers of the conference promised to publish the recipes and stories. Unfortunately, they got lost in the COVID pandemic and a computer glitch. But, luckily we are doing better with the pandemic and the stories were found.

The winners were: 1st place: Ken Gardner

2nd place : Michelle Bickford (Vickie Arellano's granddaughter)

3rd place: Jessica Tidball (Martinez)

Biscochitos

by Ken Gardner (Manchego, Sanchez, Martinez, Trujillo, etc.)

Biscochitos have always been a part of our holidays and celebrations. The story goes in our family that these cookies came with the Conquistadores many, many years ago. The recipe used to make my biscochito cookies is the one passed down from my Great-Great Grandmother, Maria de la Luz Martinez, who was born in Abiquiu in 1813. The lineage to me is as follows:

Maria de la Luz Martinez 1813-1905

Donaciana Manchego 1845-1948

Cleotilde Trujillo 1889-1972

Loretta Sanchez 1924-2018 (my mother)

Making the biscochitos was always done with much care and pride. Pure lard must be used – no Crisco or butter, a juice glass of whisky must be added for flavor and, of course, you must use good quality cloves of anise. The dough must be mixed to the right consistency to give the bizcochito its flakiness. Since around 1863, our family has used the same rolling pin to roll out the dough. The rolling pin was originally owned by my Great-Grandmother, Donaciana Manchego's, first husband, Charles Eames, who was a cook in the military at Ft. Massachusetts (near Fort Garland today).

He brought this rolling pin to their home when they married in June of 1863. One of the biggest beliefs in my family is that a true biscochito cannot be made with a cookie cutter. We use a knife to cut squares from the dough and then the dough is pinched and crimped in a specific way. It wasn't until 20 years ago that we found out that the crimping was originally done to mimic the *fleur-de-lis* which represents the Holy Trinity. The *fleur-de-lis* shape was first used in biscochitos when the Spanish monarchy had a connection to France's House of Bourbon. They were then brought over with the Spanish Conquistadores. I hope you enjoy these biscochitos and the long history that brought them to you today.

From The Recipe Box & The Cook's Tales

Recipe courtesy Beatrice Anaya, winner of a past New Mexican biscochito contest.

BISCOCHITOS

1 pound lard
2 eggs
1 tablespoon anise seeds
1 tablespoon anise extract
2 tablespoons vanilla
1 1/4 cups sugar
6 cups flour
1 teaspoon baking powder
1 teaspoon Concord grape wine
Sugar
Cinnamon



Preheat oven to 325 degrees.

Mix lard, eggs, anise seeds, anise extract, vanilla and sugar together. Then mix flour and baking powder together. Combine all of the ingredients and knead until all ingredients are mixed together. Then add wine and roll dough out on a floured cutting board.

In a bowl or plate, mix granulated sugar with a little ground cinnamon — not too much or the cinnamon will overwhelm the anise flavor. Use cookie cutters to cut out shapes. Then dip cookies in the cinnamon sugar.

Bake at 325 degrees for 8 to 10 minutes or until edges and bottom turn a very light brown. Let cool a few minutes on baking sheet, then move to rack to complete cooling.



There are as many bizcochito recipes as there are cooks. Each family had their secret recipe adding as the flavoring, wine, brandy, whiskey, orange zest, etc. found in the cupboards. But at the heart of the bizcochito flavor and tastefulness is manteca and the cookie is traditionally cut into the shape of [fleur-de-lis](#), or sometimes crosses, stars, and moons This delightful cookie was bought to Nuevo Mexico, New Spain by the Spanish settlers and was made as a special treat especially at Christmas time and became the official cookie of New Mexico in 1989.

Biscochitos by Michelle Bickford (submitted by Charlene Garcia Simms)

Michelle is an FACC member and probably still our youngest member. She is the granddaughter of Victoria Arellano, past president of GSHA and a member of FACC, also one of our society's biggest supporters. We were very lucky to watch Michelle grow up from a little girl into the wonderful woman that she is. Michelle won second place in the biscochito contest but it almost turned into a coin toss.

I made these cookies with my grandma, Victoria Arellano, using her grandmother's recipe.

Baking biscochitos with my grandma is my opportunity to connect with her and with my ancestors. She shares photographs and records on her six-inch thick research book with me. While we hand-mix the dough and cut the cookies that stranger's face in the photo evolves into a person, a relative, a life-story, my family.

These cookies bring me back to being a little girl spending quality time getting to know my ancestors. Because of that, I appreciate where I come from and preserving our family's history.

I have been a member of the FACC chapter since I was 8. I am now 31, still the youngest member. It is important that we preserve our history and not let those we love be forgotten.

(This article was written in August 2018).



More stories and recipes in next issue .

How to Attend our Zoom Meetings



1. Go to <https://zoom.us>
2. Then download the Zoom app to your device. Here is a link to a video showing you how to download the Zoom app: https://www.youtube.com/watch?v=qsy2Ph6kSf8&feature=emb_rel_end
3. Here is a video showing you how to join a meeting: <https://www.youtube.com/watch?v=9isp3qPeQ0E>

You will receive an invitation to our FACC meeting through an email. A few minutes before the meeting, go to the email and click on the link to the meeting and follow the instructions, however, ignore the message that tells you to download the Zoom app if you already have it downloaded. Once you get in you will be placed in a Waiting Room. We will see who is in the Waiting Room and let you in to the meeting.

IMPORTANT: We will set up the meeting with your microphone muted, so please do not unmute your microphone. Muting everyone except the administrators and the presenter will keep background talk from ruining the presentation. At the end of the meeting you can use the Chat button to write in any questions you may have for the presenter.

One last thing. Some desktop computers do not have a camera and/or a microphone, which may not allow you to set up the program. Other than that, it's really pretty easy. Let's see if we can have a lot more people join our next Zoom meeting.

Speakers for 2022:



April – Aaron Taylor, Investigating Indigenous Slavery in Genealogical Research.

May – Paul Spitzzeri, To the best of My Knowledge and Belief: Thomas W. Temple II and the Authority in History

June - Lee Martinez, Genetic Genealogy as a Citizen Scientist

July - Debbie Gurtler, In the Eyes of the Parish Priest

August – Annual picnic. Orphan Stalk: Growing up Adopted in a Manito Culture. Book launch and signing with Charlene Garcia-Simms.

September - Marietta Vigil Gonzales, Topic TBD

October - Henrietta Martinez Christmas, Topic TBD

November – Karen Cordova, Topic TBD.

December – Tentative: Christmas party.

Zoom Lectures presented by Angel de Cervantes

Ángel de Cervantes is offering zoom lectures over the coming weeks. If you enjoy learning about history and DNA, and the impact events made on the lives of our ancestors, please join these very informative lectures from the comfort of your own homes.

Here are a few of the topics that will be scheduled in the coming months. For information, please contact Ángel de Cervantes at angelcervantes@gmail.com for dates and times. It will be well worth your time.

DNA & New Mexico Family History

Genetic Ancestry DNA Testing & Fighting Crime



The Basque Connection to New Mexican Families (Haplogroup R1b1)

The Indo-European Connection to the Celts, DNA and Language Origin (Haplogroup R1b1)

Atlantis & Tartessos: A Possible Celtic Connection? (Haplogroup R1b1)

The Celt-Iberian Connection to New Mexican Families (Haplogroup R1b1)

Julius Caesar and the Celts (Haplogroup R1b1)

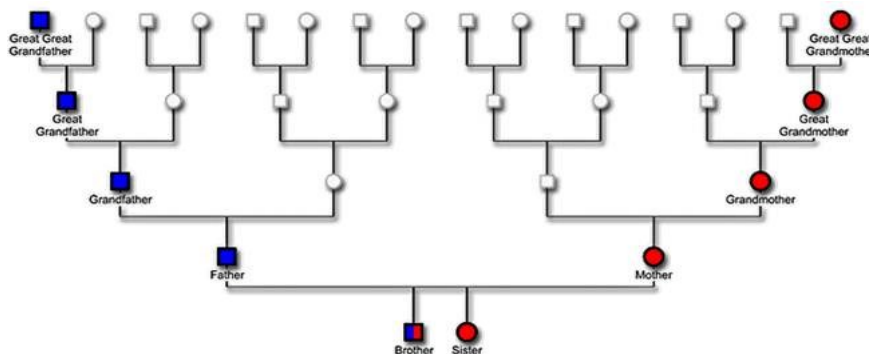
The Roman Connection to New Mexican Families (Haplogroup E1b1b1)

The Minoans & the People of the Sea (DNA Origins)

The Phoenician Connection to New Mexican Families (Haplogroups E1b1b1 & T)

(The Carthaginian Connection to New Mexican Families (Haplogroup E1b1b1b))

Viriathus: The First National Hero of the Iberian Peninsula through DNA



DNA Q&A: WHY DO MY TEST RESULTS KEEP CHANGING?

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MARCH/APRIL 2022

RESEARCH GUIDE

THE 1940s PREP FOR THE 1950 CENSUS

12 Hidden Sources of Family Photos

Expert Tips for MyHeritage.com Search

Find Your NORWEGIAN Roots

TIPS FOR WRITING FAMILY HISTORIES



Learning all you can about your family members' lives during the '40s will better prepare you to find them in the 1950 census.

newspapers, and ask your favorite libraries what digital newspaper subscriptions they have. Use your subscriptions to sites such as Newspapers.com (www.newspapers.com), GenealogyBank (www.genealogybank.com) and MyHeritage. However, note that digitized editions from the 1940s are not as common in major newspaper collections, because they are (in many cases) still copyright-protected. You may have to try other strategies. First, discover what newspapers were in print for your family's hometown in the 1940s at ChronicleingAmerica.com using the US Newspaper Directory (chronicleingamerica.com/guide/newspapers). Then run targeted online searches for those newspapers. You might lack into digitized editions or at least find what libraries have print or film editions.

Be willing to search creatively and perhaps a little farther afield than you might typically. I couldn't find John or Barbara in any 1940s

digital newspapers, or access to any Pueblo papers near me. Finally I searched Newspapers.com for the term *Pueblo Wildcats*, the name of John's football team. In a fall 1942 issue of the *Grizzly Daily Tribune*, an article announcing a Wildcats game (from the opponent's point of view) appeared on the same page as a report of "9 Army Flyers in Training Killed Them." It was a bleak reminder that the same boys who ran out on the field might within months be in harm's way. John hadn't yet enlisted Army Air Corps, but he would soon be one of those fliers.

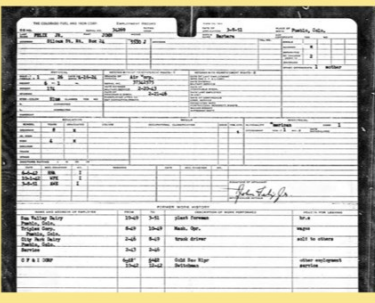
My mother came across another reprint from the *CF&I Blast*. The public company newspaper for the Colorado Iron Company, where John, his father, or relatives worked, is dated 19 May 1943. It spotlights John and his half-brother, "and Felix served" was a headline above of both boys in uniform (see page 17), described as "PFC John Felix, Jr., a farm aviator, who has been in the Army since Feb. 1943. He is a flight engineer in Corps and is present in stationed at Field, in Florida." The article comes from CF&I Archives at the *Stecher's Corn West*. www.stechers.com is available for research by appointment.

lean



Internment Camps

Many US residents of Japanese, German or Italian descent spent part of the 1940s in internment camps. Many were foreign born others were not. Learn about researching 20th-century immigrant ancestors in internment camps, alien registration records and more in www.familytreemagazine.com/records/immigration/ or record types immigrant ancestors.



EMPLOYMENT RECORDS

Like that CF&I article above, records relevant to a person's work can offer a window into their lives. How will you know where someone worked? In addition to clues from the 1940 census, you may also learn about occupations in:

- City directories (described later)
- Draft registrations
- Social Security applications (SS-5 forms)
- Newspaper articles, including later obituaries
- Records created by employers

Draft registrations and Social Security applications both required employment information, along with other key genealogical details. All surviving WWII draft registrations are searchable on ancestry.com.

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My grandfather's employment record includes a partial work history plus his height and weight.

com's/military/war-draft-card-collections, and you can order qualifying Social Security records online at www.ssa.gov/foia/request.html. Actual employment records don't always survive. And if they do, they aren't easy to find. But you might get lucky like I did—Ancestry.com hosts a collection of Colorado Records records (www.ancestry.com/search/collections/918110). John's employment record, dated 1943 (see above), lists several positions held during the 1940s, including his pre-war stint at CF&I as a truck driver, "told me they" and "warehouse."

War may have generated employment records even for your civilian family members. The US armed forces enlisted some 16 million people during World War II—and an additional 3.5 million workers in federal civil service. Find records of wartime service at fold.dod.mil, www.ancestry.com/records/918110, my grandfather's 1943 record confirms his prior work as a "team-qualified switchman, railroad."

Within this issue of Family Tree Magazine are sources explored that can yield information when researching your family. The writer of this article, Sunny Jame Morton, used employment records from CF&I in Pueblo, school yearbooks, the 1940 census, newspapers, city directories, vital records and district maps. I have included a few pages to peak your interest. The 1950 census will be released in April. Happy exploring.

Oral history resources



Marriott Library Special Collections: <https://lib.utah.edu/collections/special-collections/>
Special Collections Research Request Form: <https://forms.lib.utah.edu/special-collections/>
(this form is used to schedule an appointment to come into our reading room to look at materials or request reproductions and research assistance if you're out of state)

Archives West: <https://archiveswest.orbiscascade.org/>

(portal where you can search for oral histories - many undigitized from the Marriott Library and other institutions)

Digital Collections: <https://collections.lib.utah.edu/>

Oral History Collections online: <https://collections.lib.utah.edu/browse/topic/oral%20histories>

Construyendo Latinidad: https://collections.lib.utah.edu/search?facet_setname_s=uum_cliw

Oral History Submission form: <https://forms.lib.utah.edu/dl-ohcliw/>

Utah Digital Newspapers: <https://digitalnewspapers.org/>

Webinar on searching Utah Digital Newspapers for family history topics: <https://www.youtube.com/watch?v=ORU0qkUrnUw>

Submitted by Ed Munoz, GSHA Oral History chair



We all have family stories told round the kitchen table or at family reunions. They are precious and should be preserved for future generations.

In Memoria

Matilda "Tillie" (Cordova) Ortiz

24 February 2022

Do not stand at my grave and weep,
I am not there, I do not sleep.
I am a thousand winds that blow;
I am the diamond glints on the snow.
I am the sunlight on ripened grain;
I am the gentle autumn's rain.
When you awaken in the morning's hush,
I am the swift uplifting rush
Of quiet birds in circled flight.
I am the soft star that shines at night.
Do not stand at my grave and cry.
I am not there; I did not die.





From my desk

San Francisco is a small town in Costilla County, Colorado, United States.

In 1853–54 San Francisco was established and is one of the earliest settlements in the San Luis Valley. About nine miles southeast of San Luis, it was settled by Hispanic settlers along San Francisco Creek and named after the town's patron saint, St. Francis.

San Francisco is the site of **Iglesia de San Francisco de Assisi**, listed on the National Register of Historic Places. The Sangre de Cristo Mountains are nearby.



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