



Volume 37 Number 4

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 Newsletter: Dottie Chandler
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President's Message

President's Year-End Report SVGS' ACHIEVEMENTS IN 2022

- Hybrid-meetings begun at the Burlington Public Library (BPL) – good attendance of both audiences
 - Digitization of obituary clippings in progress and planning for more perhaps in 2023.
 - New library volunteer Eric Pena assisting with research on the 1st Tuesdays, from 10-Noon at BPL.
 - New books added to the collection in memory of Hazel Rasar (*DNA for Native American Genealogy*)
 - Karen Strelow awarded Outstanding Volunteer Award by WA State Genealogical Society
 - Patty Gowler stepped up to serve as treasurer after Steven Hutchens' sudden illness.
 - Hawthorne Cemetery project progressing thanks to Sylvia Ammons and Dottie Chandler's leadership.
 - Pat Hoyrup increased community awareness about SVGS at the Highland Games and the Pioneer Picnic and doing a super job of vetting and scheduling the speakers for SVGS' educational programs.
 - SVGS welcomes Alice Bowden to the board as Membership Committee Chair.
 - Paul Vance assisting with membership data collection and publicity in the Clam Digger newspaper.
 - Publications chair, Dan Royal, fulfilled a large order for many SVGS' publications. So, Dan's kept busy.
 - George Ridgeway and Barb Johnson maintain meaningful communication and resources for members via the society's website & weekly genealogy news. Great team effort to launch the 1st hybrid meeting.
- John Hayes, past president and Rene Vance, secretary keep the president and board informed of by-laws, standing rules, and Washington State RCW updates. (Thank goodness for John & Rene!)

CHALLENGES TO MEET IN 2023:

Welcome to the board Education, Genealogist, and Publicity Committee Chairs to energize the society
 Resume seminar or workshop programming in 2023 with an Education Chair/Committee in place
 Finalize obituary digitization project with long-term data storage solution in place
 Introduce smaller focused discussion groups into regular SVGS programming
 Refine Hybrid-meetings to be engaging, meaningful, educational opportunities for all members
 Begin publication of the Hawthorne Cemetery inscriptions book
 Increase membership to meet fixed operating costs

THANK YOU TO THE SVGS BOARD:

*John Hayes, Pat Hoyrup, Rene Vance, Patty Gowler, George Ridgeway, Barb Johnson,
 Dan Royal, Sylvia Ammons, Alice Bowden, Dottie Chandler*

VOLUNTEERS:

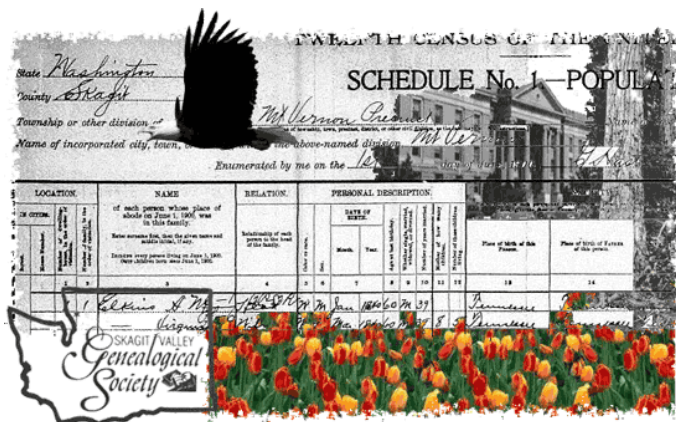
Karen Strelow, Paul Vance, Eric Pena, Sandie Jones, Louis Dailly, and jim justice

AND SVGS MEMBERS:

Thank YOU for contributing to another great year for your genealogy society.

It has been an honor to be of serve to you as president this past year. Thank you for your inspiration as you share your family stories, challenges, and those "ah ha" moments of discovery along the way. Genealogy is about enjoying the journey – it is not a destination.

~ Margie Wilson, SVGS President



SVGS Board of Directors 2020

President:	Margie Wilson rootsproject@frontier.com
Vice President:	Pat Hoyrup pathoyrup@gmail.com
Secretary:	Rene Vance rene.a.vance.rav@gmail.com
Treasurer:	Patty Gowler pattygowler@gmail.com
Past President:	John Hayes rosie@valleyint.com
Archivist:	Dan Royal dmoroyal@earthlink.net
Education:	Barbara Johnson pro-tem gorhamgen@gmail.com
Genealogist:	Sylvia Ammons
Librarian:	Margie Wilson rootsproject@frontier.com

Membership:

Newsletter:

Dottie Chandler
dotcom10@frontier.com

Webmaster:

George Ridgeway
4george30@comcast.net

Projects :

Dan Royal/Dottie Chandler/Sylvia Ammons

Publications:

Dan Royal
dmoroyal@earthlink.net

Publicity:

Special Committees

Nominating: OPEN

Audit/Budget: Stephen Hutchens

Bylaws/Standing Rules: John Hayes
rosie@valleyint.com

Refreshments:

Raffles/Door Prizes: Seminar: Board Members

SOCIETY EMAIL: genealogy0715@gmail.com

**Check out our redesigned web page at
skagitvalleygenealogy.org**

Comb Binding ...

- For members, The society owns a comb binding machine. If you call Dan Royal @ 360-826-6141 he will make arrangements to bind your pages into a book for you. Cost is: \$1.00 per book to cover supplies.

SVGS MEMBERS

We have a new BLOG on our website. If you are interested in participating in our blog go to skagitvalleygenealogy.org/BLOG to see how you can register and log in. Thank you

Removing Brick Walls



Presented by Barbara Johnson
Genealogist and Presenter

Saturday, November 12 2022 at 12:45 pm

Discover Your Roots with SVGS at the 2nd Saturday Genealogy Educational Program. SVGS members & the public are welcome to attend free in person meetings at the Burlington Public Library or on Zoom

If you are not a member

To receive a ZOOM invitation, contact:

rootsproject1@gmail.com

SVGS Website www.skagitvalleygenealogy.org
Burlington Library: www.burlingtonwa.gov/library



Christmas traditions around the world



Mexico: 'Feliz Navidad!'

In 1828, the American minister to Mexico, Joel R. Poinsett, brought a red-and-green plant from Mexico to America. As its coloring seemed perfect for the new holiday, the plants, which were called *poinsettias* after Poinsett, began appearing in greenhouses as early as 1830. In 1870, New York stores began to sell them at Christmas. By 1900, they were a universal symbol of the holiday.

Norway: 'Gledelig Jul!'

Norway is the birthplace of the [Yule log](#). The ancient Norse used the Yule log in their celebration of the return of the sun at winter solstice. "Yule" came from the Norse word *hweol*, meaning wheel. The Norse believed that the sun was a great wheel of fire that rolled towards and then away from the earth. Ever wonder why the family fireplace is such a central part of the responsible for the popularity of log-shaped cheese, cakes and desserts during the holidays.typical Christmas scene? This tradition dates back to the Norse Yule log. It is probably also responsible for the popularity of log-shaped cheese, cakes and desserts during the holidays.

Greece: 'Kala Christouyenna!'

In Greece, many people believe in *kallikantzeri*, goblins that appear to cause mischief during the 12 days of Christmas. Gifts are usually exchanged on January 1, St. Basil's Day.

Ukraine: "Srozhdestvom Kristovym!'

Ukrainians prepare a traditional twelve-course meal. A family's youngest child watches through the window for the evening star to appear, a signal that the feast an begin.

Central America

A manger scene is the primary decoration in most southern European, Central American and South American nations. St Francis of Assisi created the first living nativity in 1224 to help explain the birth of Jesus to his followers.

England: "Happy Christmas!'

Celtic and Teutonic peoples had long considered mistletoe to have magic powers. It was said to have the ability to heal wounds and increase fertility. Celts hung mistletoe in their homes in order to bring themselves good luck and ward off evil spirits. During holidays in the Victorian era, the English would hang sprigs of mistletoe from ceilings and in doorways. If someone was found standing under the mistletoe, they would be kissed by someone else in the room, behavior not usually demonstrated in Victorian society.

Washington Pioneer Pursuit Contest

Join us in documenting the family histories of every man, woman and child that lived in Washington Territory on or before Statehood was declared on November 11, 1889 -- and win a prize! The Washington State Genealogical Society invites all genealogical societies, historical societies and individuals to research and document every Pioneer who resided here on or before November 11, 1889, and two subsequent generations of their descendants. As an incentive, prizes will be awarded to societies and individuals who submit the most entries.

The contest runs from November 1, 2022 until October 31, 2023. For more information, email WAPioneerPursuit@gmail.com.

New Year's traditions around the world

In Spain, locals will eat exactly 12 grapes at the stroke of midnight to honor a tradition that started in the late 19th century. Today, Spaniards enjoy eating one grape for each of the first 12 bell strikes after midnight in the hopes that this will bring about a year of good fortune and prosperity.

In Scotland, the day before January 1 is so important that there's even an official name for it: Hogmanay. On this day, the Scottish observe many traditions, but easily one of their most famous is first footing. According to Scottish beliefs, the first person who crosses through the threshold of your house after midnight on New Year's Day should be a dark-haired male if you wish to have good luck in the coming year. Traditionally, these men come bearing gifts of coal, salt, shortbread, and whiskey, all of which further contribute to the idea of having good fortune. But why dark-haired men? Well, back when Scotland was being invaded by the Vikings, the last thing you wanted to see at your doorstep was a light-haired man bearing a giant axe. So today, the opposite—a *dark-haired* man—symbolizes opulence and success.

The Netherlands: Chowing Down On Oliebollen The reasoning behind this Dutch New Year's Eve tradition is slightly odd, to say the least. Ancient Germanic tribes would eat these pieces of deep-fried dough during the Yule so that when Germanic goddess Perchta, better known as Perchta the Belly Slitter, tried to cut their stomachs open and fill them with trash (a punishment for those who hadn't sufficiently partaken in yuletide cheer), the fat from the dough would cause her sword to slide right off. Today, oliebollen are enjoyed on New Year's Eve, and you'd be hard-pressed to find a Dutch food vendor in the winter months who isn't selling these doughnut-like balls.

For the past 25 years or so, it has been a Russian holiday tradition for two divers, aptly named Father Frost and the Ice Maiden, to venture into a frozen Lake Baikal, the world's largest freshwater lake, and take a New Year Tree—typically a decorated spruce—more than 100 feet below the surface. Though the temperature is normally well be-

In Chile, New Year's Eve masses are held not at church, but in cemeteries. This change of scenery allows for people to sit with their deceased family members and include them in the New Year's Eve festivities.

In Denmark, people take pride in the number of broken dishes outside of their door by the end of New Year's Eve. It's a Danish tradition to throw china at your friends' and neighbors' front doors on New Year's Eve—some say it's a means of leaving any aggression and ill-will behind before the New Year begins—and it is said that the bigger your pile of broken dishes, the more luck you will have in the upcoming year.

In Germany, all of the New Year's Eve Festivities center around a rather unique activity known as Bleigießen, or lead pouring. Using the flames from a candle, each person melts a small piece of lead or tin and pours it into a container of cold water. The shape that the lead or tin forms is said to reveal a person's fate for the upcoming year, not unlike tasseography.

One-hundred-and-eight. That's how many times Buddhist temples in Japan ring their bells on New Year's Eve—107 times on New Year's Eve, and once when the clock strikes midnight. This tradition, known as joyanokane, is meant to both dispel the 108 evil desires in each and every person and cleanse the previous year of past sins.

The Czech prefer to predict their future fortunes on New Year's Eve with the assistance of an apple. The night before the new year begins, the fruit is cut in half, and the shape of the apple's core is said to determine the fate of everyone surrounding it. If the apple's core resembles a star, then everyone will soon meet again in happiness and health—but if it looks like a cross, then someone at the New Year's Eve party should expect to fall ill.

Genealogy.com: Why did you decide to study family traditions?

Dr. Coady: There were really two main reasons. First, it was the result of my teaching a class about families to college students. When the college-aged students spoke about their families, they would always be talking about them in terms of traditions. Over time, it became obvious that traditions were what people carried with them and part of what people wanted their families to become. Secondly, while researching I read quite often that traditions were statistically linked to family strength and family satisfaction. We wanted to take a closer look at these phenomena.

Genealogy.com: What are traditions?

Dr. Coady: Traditions are generally things that are very ritualistic. We've defined them as activities that a family does now, has done in the past, is likely to do in the future, and values and respects. They are characterized by regularity, commitment, and some type of predictable activity.

Traditions are also family-specific. It means that while a culture or an ethnic group might influence the occasion that the family celebrates, the family puts their own stamp on the way they celebrate it. Think about how we all celebrate the holidays differently. People outside the family wonder what's going on. That's why a tradition is defined as something that is family-specific.

Traditions start easily. Once you have children and you do something more than once, you're going to be doing it forever because the children come to expect it. Many times traditions are started intentionally by parents who want to create family roots or stability. They may feel that something is missing from the family without them. For example, some people in our studies thought that Christmas had become so commercial and that the children didn't understand the real meaning. For this reason, they started doing things like feeding other families and volunteering their time as a family. This grew into a holiday tradition and gave the holiday that meaning that they felt was missing before.

Genealogy.com: What forms do traditions take? Are they mostly centered around holidays?

Dr. Coady: There's no limit to what a tradition can be, although we did find that most traditions revolve around holidays. Families do have everyday routines, such as who sits where at the dinner table, or reading a bedtime story every night, but we didn't really consider those to be traditions. Traditions are usually something that is a little more special -- something that's anticipated and that you're greatly disappointed if it doesn't happen.

Genealogy.com: Why are traditions important to individuals and families?

Dr. Coady: They are important because they provide stability, a sense of family history, and feelings of roots. They also define the boundaries of the family. Many people are reluctant to bring in outsiders to be a part of their traditions, even, for example, when there is a new engagement in the family. Traditions are also important because they keep the generations in contact with one another.

Genealogy.com: Are traditions more important to certain groups of people?

Dr. Coady: In our study we interviewed three generations of women -- grandmothers, mothers, and college students. The grandmothers described their traditions in great detail and with a lot of thought, but the college students tended to put the least effort into describing them -- usually only a few lines. This may be an indication of how much traditions are important to each generation.

Traditions are also very important to families with young children. They want to establish their own traditions and perhaps break away from the traditions established by the older generations. For example, many of them want to start celebrating Christmas in their own homes, rather than traveling to their parents' homes. The early marriage stage is also when people are sorting through the traditions that each one is bringing from their families. They are sort of negotiating their family histories and deciding what the new traditions will be.

Interestingly, people from the middle generation generally express the least satisfaction with their family's traditions. This generation is usually the bridge between the youngest and oldest generations and therefore the most active in keeping the family together. The problem is that they most often are the ones who have to put the most effort into carrying out the traditions. They also have to mediate between the younger and older generations. The younger ones may not want to take part in a tradition and this can make the older ones feel hurt, so the middle generation has to be the compromiser.

In cases of divorce and remarriage, traditions also play a special role. It can be very important to honor the traditions of both families, or perhaps adapt them to the new situation.

MEMBERSHIP DUES ARE COMING UP

Just a friendly reminder that dues are going to be due soon for the Skagit Valley Genealogical Society. **Our year goes from Jan. 1st through Dec. 31st.** Dues this year have raised to \$20.00 for single membership and \$25.00 for family member

SKAGIT VALLEY GENEALOGICAL SOCIETY MEMBERSHIP APPLICATION - 2023

Membership is open to all persons interested in historical research, preservation and publications of genealogical interest. You may join SVGS via www.skagitvalleygenealogy.org and pay via PayPal or credit card or by completing and mailing in the form below. SVGS is a 501c3 nonprofit organization. EIN #: 91-1359846. A newsletter is published by the society and is distributed free of charge to members as a benefit of membership.

**Please print to complete the membership form below and mail with your check to:
SVGS, P.O. Box 192, Burlington, WA 98233.**

FULL NAME: _____ **PHONE:** (____) ____ -- _____

ADDRESS: _____
Street City State Zip Code+4

EMAIL: _____ ☐ NEW MEMBER ☐ RENEWING MY
DUES

DUES: _____ **INDIVIDUAL = \$20/yr.** _____ **FAMILY (at Same Address) = \$25/yr.**

**SKAGIT VALLEY
Genealogical Society
P.O. Box 192 Burlington, WA 98233-0192**

Address Correction Requested