



THE HISTORIC COUNTY

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Fall 2018

NEWSLETTER OF THE
PASSAIC COUNTY HISTORICAL SOCIETY

Bloomington • Clifton • Haledon • Hawthorne • Little Falls • North Haledon
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BOTANY MILLS ~ PASSAIC, NJ

By Helen Berkenbush

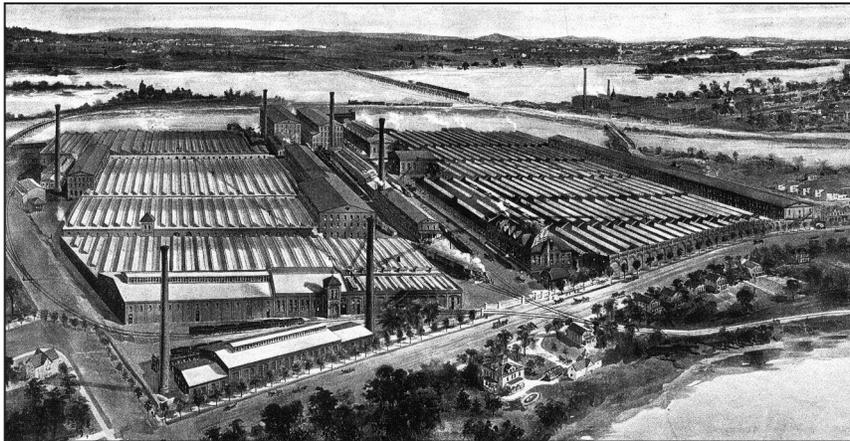
In the summer of 2017, the Passaic County Historical Society received a large collection of materials related to Botany Mills of Clifton/Passaic and Forstmann Woolen Company of Passaic/Garfield from the newly defunct American Textile History Museum in Massachusetts. The collection, now inventoried and known as accession 2017.047, includes 264 boxes of sample ledgers, pieces of cloth and some hand tools related to weaving. The vast majority of the collection relates to Botany Mills, the company for which the Botany Village section of Clifton was named.

The textile history of Passaic County so often focuses on the silk factories of Paterson, but many Clifton and Passaic residents will remember seeing the huge brick buildings on both sides of the Passaic River belonging to Botany, Forstmann and Hird Mills (of Garfield) as you crossed the Ackerman Avenue Bridge. Botany Mills was established in 1887, Forstmann Woolen Company following it into existence in the early 1900s. Samuel Hird eventually closed the plant in Garfield and established a plant in Clifton, located on Clifton Avenue at the corner of Paulison, now the Black Prince Distillery. As a youngster I remember going to feed the sheep that he kept in the fenced lot alongside the building on Paulison/Clifton Avenue Corner. Over the years the buildings in Garfield saw many changes in occupants and were torn down a few years ago to make room for new development along the Garfield side of the Passaic River.

On the Clifton side, parallel to the banks of the river, a canal was built in 1861 in conjunction with the Dundee Falls, labeled the Dundee Canal. The resulting Dundee Water Power and Land Company provided water and power for the factories of the area including Botany, which established a mill along the raceway in Passaic in 1889. The canal eventually joins the river again further downstream.

In the 1920s there were over 16,000 workers employed in the wool and silk mills located in and around Passaic NJ. This workforce represented over thirty-nine nationalities and approximately half of the employees were female. The largest, Botany Worsted Mills, employing 6,400 workers.

A large part of the recently inventoried collection is ledgers or albums of samples or swatches (measuring between 1 inch square to 2 inches by 4 inches). Designed to demonstrate colors and patterns, not unlike the paint swatch wall at your local hardware



Botany Worsted Mills, Passaic, NJ, circa 1900. Courtesy of Historian Edward A. Smyk

store, these books were created by the weaving department and date from as early as 1901 to 1955, when the Botany Mills Company was disbanded.

As I had the privilege of inventorying these books, it was amazing how the colors evolved over the years. Starting with simple black, brown, white and navy, over time introducing new colors that would be

acceptable to changing fashions. Finally tweeds and plaids were presented in every conceivable style and color. It was an amazing adventure to record these books and see how taste changed in a single block of time. As an example, in the span of 2-3 years there appears a half-dozen shades of tan from the brown woolens.

In its heyday, Botany 500 Suits for men were made of fine woolens and worsteds sold on Broadway in New York City. The company's advertising brochure, *Botany: An American Institution*, details several other products for men, women and children including wrinkleproof ties, beachware and Lanolin cosmetics. Their logo proudly reads "Botany Mills, Inc Passaic N.J." In the 1940s and 1950s you could go to the Passaic Mills outlet store and buy woolen yarn and yard goods.

Recently I had the privilege of having a conversation with Walter Pruiksmas, a former resident of Clifton, now residing in Brick, N.J. He was a trained Quality Control Examiner who evaluated the

Continued on page 3

**PASSAIC COUNTY
HISTORICAL
SOCIETY**

LAMBERT CASTLE

3 Valley Road
Paterson, NJ 07503-2932
Museum: (973) 247-0085
Fax: (973) 881-9434

E-mail: info@lambertcastle.org
Website: lambertcastle.org

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Lambert Castle, a picturesque 1892 Victorian mansion located on the Garret Mountain Reserve, is on the National Register of Historic Places. The Castle is operated and managed by the Passaic County Historical Society, a not-for-profit 501(c)(3) educational institution.

PRESIDENT'S MESSAGE

The New Jersey Historic Trust Board of Trustees approved grant recommendations from the Preserve N.J. Historic Preservation Fund for thirty-three projects to save and promote historic sites throughout the state. The County of Passaic is recommended for \$50,000 to help fund construction documents for restoration of Lambert Castle and its carriage house. Constructed in 1892-93 for Paterson industrialist Catholina Lambert, it was incorporated into Garret Mountain Reservation in 1928 and has been operated by our Passaic County Historical Society as a museum and library since 1934. We extend our thanks to the Passaic County Board of Chosen Freeholders for their ongoing support of the Society and Lambert Castle.

With summer over, the time is rapidly approaching for the Holiday Boutique held right in Lambert Castle. Our Wine and Cheese Preview for the Boutique is Friday, November 2. Please come to support the Society and get an early choice of the best crafts, gift items, jewelry and objects you will not find anywhere else. Your support of the Holiday Boutique is the main ongoing source of revenue for the Society in its maintenance of the Lambert Castle Museum.

Happy Holidays and Best Wishes for 2019!

Michael Rubin
President

31st Anniversary PASSAIC COUNTY HISTORICAL SOCIETY PRESENTS
NORTH JERSEY'S LARGEST CRAFT SHOW
LAMBERT CASTLE
Holiday Boutique
3 VALLEY ROAD, PATERSON-CLIFTON BORDER
NOVEMBER 3~DECEMBER 2, 2018
WEDNESDAY THRU FRIDAY • 10AM~8PM
SATURDAY & SUNDAY • 10AM~5PM
CLOSED MONDAY, TUESDAY & THANKSGIVING DAY
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CHILDREN UNDER 12 FREE • NO CHILD STROLLERS PERMITTED
WINE & CHEESE PREVIEW NIGHT • NOVEMBER 2, 2018

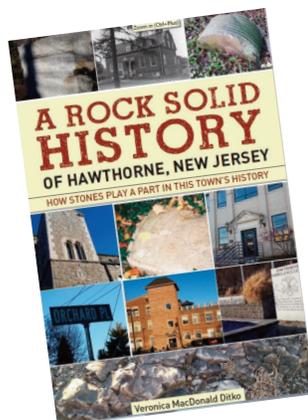
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OPENING WEEKEND
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ALL TICKETS INCLUDE 2 RETURN VISITS

BRING THIS CARD AND BE ENTERED TO WIN A \$100 SHOPPING SPREE



**“A Rock Solid History of Hawthorne, New Jersey”
explores history through rocks**

Local author Veronica MacDonald Ditko is launching her first book entitled “A Rock Solid History of Hawthorne, New Jersey.” The book explores the history of Hawthorne, NJ through rocks and inspires school-aged youngsters to look at their surroundings, learn from what they can touch and see, and search for more.

The book runs through Prehistoric times to present day in Hawthorne with compelling language, photos, and go-get-em encouragement. Children will not even realize they are absorbing history and learning some earth science along the way. If you would like more information about the book or the author, please contact Veronica MacDonald Ditko at 201-887-8385 or email her at vmditko@gmail.com. She is also available for interviews, book talks, presentations and signings.

BOTANY *cont. from page 1*

finished product before shipping for Forstmann Mills and became a leading salesman for the company in New York City. He indicated that employees working in the processing of the woolen goods were sworn to “need to know” access to their factories, keeping the processes under wraps. He said the same was true for Botany. During World War II, the tan fabric for all the Naval Officers’ uniforms were made by Forstmann Mills. Their wool came from Australia, spun in a building just off River Road in Garfield and then sent to be dyed in Passaic in the dye mill whose power was provided by the canal.

Mr. Pruiksmas also indicated that Botany Mills had a company band. It was disbanded in the late 1930s. All the instruments were donated to the Clifton Public Schools. In 1938, the Mustang Band at Clifton High School was established with these same instruments. Mr. Pruiksmas had learned to play the trumpet on one of the instruments Botany donated.



Col. Charles F. H. Johnson, President of Botany Worsted Mills, circa 1929.
Courtesy of Historian Edward A. Smyk

Clifton developed a small area along the river called Botany Village, which was a neighborhood built primarily for the workers of the Botany and Forstmann Mills. This area has changed over time, of course, but the homes that were built are still going strong. You can also find the same style of development along Dayton Avenue of Passaic, which was established for the same reason. Recently, in driving in the area, I noticed that the factory buildings facing Dayton Avenue are being torn down and recycled on the spot – an amazing process if you have a few minutes to watch it happening. The Mills in the Botany Village neighborhood are protected as part of the Dundee Industrial Historic District. Botany Mills was disbanded in 1955. Forstmann Woolen Company was acquired by J. P. Stevens in 1957.

Sources:

Books:

Clifton Boomtown Years by Philip M. Read. 2007
Clifton Sampler by Elvira Hessler, David Van Dillen and William J. Wurst. 1991
Clifton Then and Now by Sandra Giordano. 2008

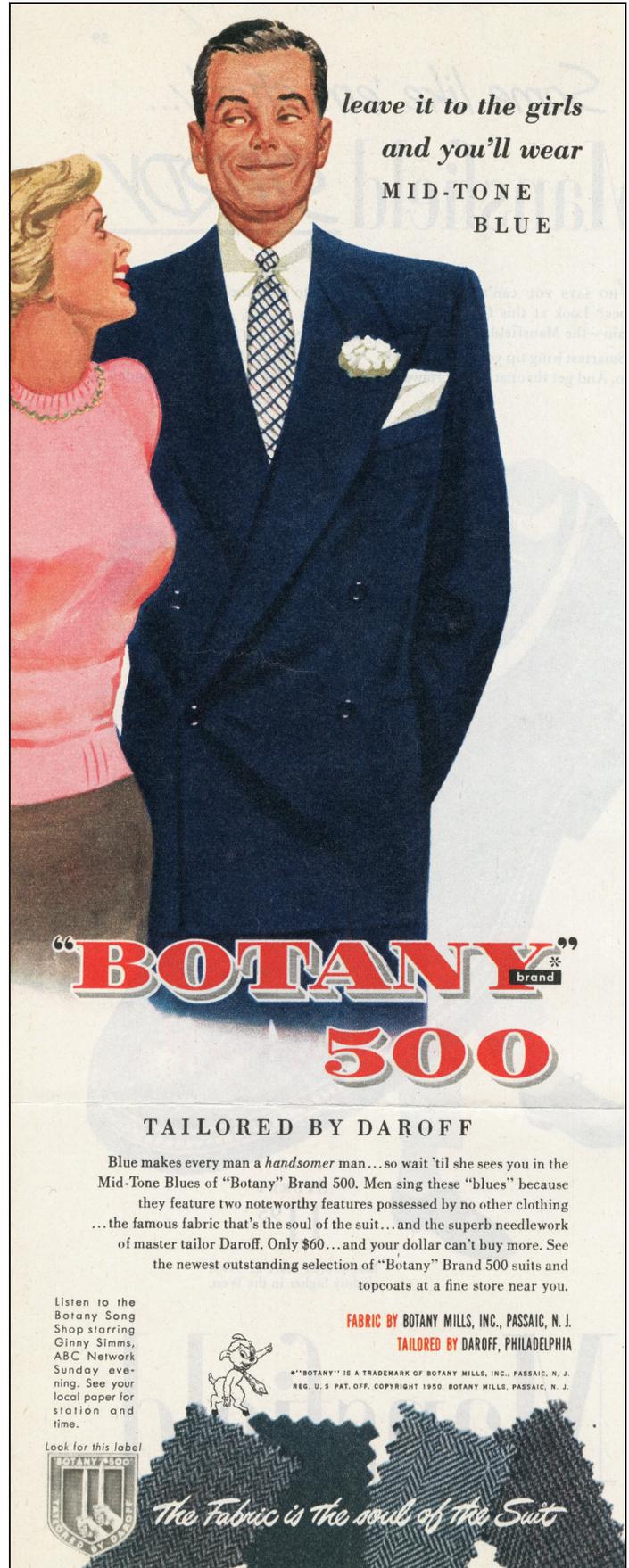
Websites:

www.socialarchive.iath.virginia.edu/ark:/99166/w6v73cmr accessed 7/20/2017
www.en.wikipedia.org/wiki/Botany_Mills accessed 7/20/2017
www.en.wikipedia.org/wiki/1926_Passaic_textile_strike accessed 7/20/2017

Primary:

Anecdotal material from Mr. Walter Pruiksmas, Brick NJ.
Material included in collection 2017.047

CORRECTION: In The Castle Genie section (p.5), Spring 2018 it references the “new” Andrew Cuomo Tappan Zee Bridge. It should say the Mario Cuomo Tappan Zee Bridge.



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and you'll wear
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Look for this label

THE FABRIC IS THE SOUL OF THE SUIT

Botany Worsted Mills, advertisement for Botany 500 Tailored Suits, from the October 21, 1950 issue of Collier's Magazine.

Courtesy of Historian Edward A. Smyk

ST. JOHN'S GOES TO WAR

By Mary Feenan-Nesnay and Mary K. Nesnay

If one looks hard enough, you are sure to find memorials honoring those who made the supreme sacrifice on the altar of their country's need. Each name represents someone's son, brother, or husband. Many were barely old enough to join the fight. Sadly, today many such monuments and tablets are being forgotten and their stories may be lost forever. We hope this story inspires others to keep the memory alive and find other "shortly forgotten" but soon to be remembered memorials.

No one knew what the world would look like after World War I. Soldiers entered the service not knowing if they would ever return home. They boarded transport ships wondering if this would be the last time they saw America or their families. By the time the United States entered the war in April 1917, the fighting had been raging in Europe for three years. The casualties would be the greatest number in history up until that time. America alone would have 116,516 soldiers and sailors make the supreme sacrifice to keep the world safe for democracy. And so, this is where our story begins – at the end of World War I. The treaty signed, men lucky enough to survive the war returning home, and now a problem facing every nation – what to do with all the deceased military buried throughout Europe?

By November 28, 1917, the parish of St. John's Cathedral in Paterson, New Jersey had sent the second largest group of Catholics in the state with 305 reporting for duty. At a church ceremony, a roll call commenced naming all those enlisted and the service flag was unfurled. As the war progressed, more stars were added to the flag as additional men joined the fight. By the end of the war, there were a total of 525 stars on St. John's flag – fifteen of them were gold. "At 8 o'clock this morning {Nov. 28, 1918} the huge bell in the tower of the church will begin ringing and will toll 525 times for the men in service and when the bell has been rung that many times the chimes will begin playing patriotic airs, which will continue until the mass begins... After the mass the service flag will be blessed and unfurled and the bell in the tower will then be tolled fifteen times for the deceased members of the church."¹

For the first time in American history, families would be able to choose if they wanted their loved ones to remain overseas where they had fallen or to bring them back home, as they were still trying to cope with never seeing them again. Over thirty percent (35,000, memorializations included) decided to let their bodies lie where they had perished.² Teddy Roosevelt's son, Quentin Roosevelt, had

been killed in action when his airplane was shot down. When asked why he let his son be buried in France, Teddy replied, "We have always believed, that 'where the tree falls, there let it lie.' We know that many good persons feel entirely differently, but to us it is merely painful and harrowing long after death to move the poor body from which the soul has gone. We greatly prefer that Quentin shall continue to lie on the spot where he fell in battle, and where the foemen buried him."³

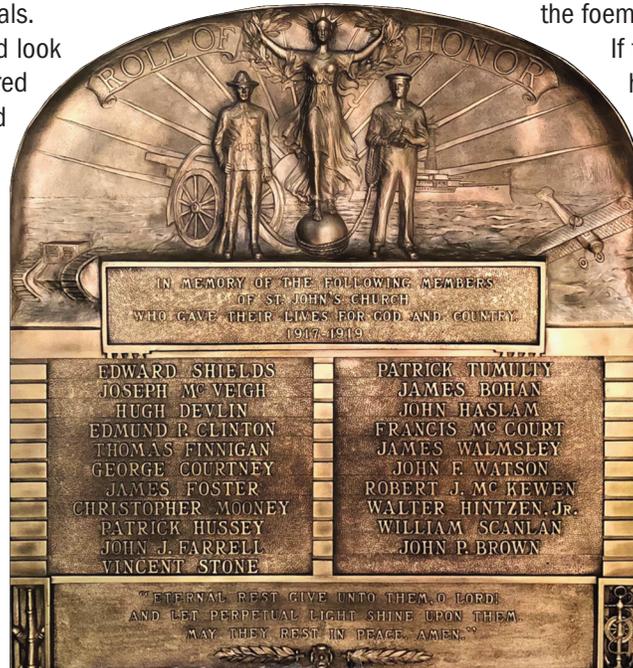
If families so chose to keep their sons or husbands buried in Europe, the U.S. government would ensure that they received a photo of their grave marker. A decade later, the Gold Star Pilgrimages would begin (gold stars were symbols of mourning for fallen soldiers). This program, sponsored by the government, would allow a mother or widow the opportunity to visit her son's or husband's gravesite. When they arrived at the cemetery, a picture was taken by the grave and the women were provided a chair to sit and reflect. They would also lay a memorial wreath at the soldier's grave. In total, almost 6,700 women decided to pay their respects in person.

Those that died while serving in America were buried in Arlington Cemetery or sent to their hometown

for interment in the family plot. Others were not so fortunate. Some men were lost at sea or their remains were never recovered or identified on the battlefield. As such, some of these individuals bore an empty casket or were simply memorialized on a tablet. "Those men who were left behind to gather up and identify the remains of the American dead and to re-inter them in one of the eight new military cemeteries did their job so well that less than two percent of the bodies remained unidentified."⁴ This was due to the relentless efforts of the Graves Registration Bureau and America's "sky pilots," the chaplains of World War I.

The chaplains gathered all the data about the deceased, his name, organization, description of place where buried, marking the grave by a cross or by a bottle with the name etc. on a slip of paper inside the bottle, or in place of these marks, something to tell who lies beneath. All this data is sent to the Graves Registration Bureau, representatives of which are usually on the ground, and it was their duty to look up the locations of these graves, and when the proper time came after the battle, all the bodies were transferred to a central cemetery and properly marked.⁵

As the war closed, those who had lost someone wanted to honor their supreme sacrifice. Parents and parishioners of St. John's



St. John's Cathedral World War I Plaque after restoration.
Courtesy of Mary Feenan-Nesnay and Mary K. Nesnay

Cathedral decided to commission a bronze tablet listing the names of the fallen: Edward Shields, Joseph McVeigh, Hugh Devlin, Edmund P. Clinton, Thomas Finnigan, George Courtney, James Foster, Christopher Mooney, Patrick Hussey, John J. Farrell, Vincent Stone, Patrick Tumulty, James Bohan, John Haslam, Francis McCourt, James Walmsley, John F. Watson, Robert J. McKewen, Walter Hintzen, Jr., William Scanlan, and John P. Brown.

When the plaque was completed, Reverend Dean McNulty and the parishioners of St. John's Cathedral held a solemn military mass on November 28, 1919, just over a year after the Armistice was signed; a tribute that was not to be forgotten. On Thanksgiving morning, the 500 men from St. John's who survived the war, gathered at Entre Nous Hall dressed in full uniform. The march began with the parish priests, followed by the choir, and then twenty-one girls dressed in white, bearing flags (one to represent each of the fallen heroes). The 500 servicemen proceeded them and then the family members of the soldiers, who would carry the massive church service flag. This group was followed by various societies, such as the Red Cross and Altar Society. Reverend George N. Murphy, who served as a war chaplain, delivered the eulogy and told the hardships the men faced during the war. Shortly afterward, all in attendance joined in singing the "Star Spangled Banner."

At the conclusion of the mass the roll call of the twenty-one dead was held, and each of the girls answered a name as a candle on the altar was extinguished and the bell in the tower was tolled. The large bronze tablet, beautifully inscribed with the names of the men, was then borne to the front of the church by two sailors and two soldiers and the Very Rev. Dean McNulty unveiled the tablet and blessed it, after which it was carried to the rear of the church and set in position in the vestibule.

And so, families would attend daily or weekly mass and stop to view the plaque that hung in the vestibule by the Main Street entrance. Decades passed, and soon there were fewer and fewer families to pay their respects. It seemed as though we were the only family still here. I often recall fond memories of my great-grandmother, Bridget Shields Healey, blessing herself with holy water and running her fingers over her brother's name, each Saturday evening after vigil mass. She did so, every week, until the church was renovated in the 1980s.

And this is where we come in...

Once the church completed its renovation, somehow, the plaque was misplaced. At first, few people seemed to remember it was gone. The renovation did take some years to complete; out of sight, out of mind. But I often remember my Papa, John Feenan, telling me, "if we don't remember them, who will? It is our duty and responsibility to. We must teach other generations their stories, so they are not forgotten." And so, the torch was passed to us,

Mary Feenan and Mary Nesnay, to continue the search, hoping one day it would be discovered and hung back in its rightful place of honor. As the decades passed, it seemed as though the plaque was never going to be found.

After endless years of searching and many prayers, we requested the church take another look. With the help of Monsignor Geno Sylva and Dennis Rodano, the plaque was at last discovered in a forgotten storage unit! We cannot thank these men enough. They were instrumental in tracking this tablet down. Monsignor Sylva

was determined to find this piece of St. John's history. What are the odds of finding the tablet the same year of the centennial marking the end of World War I? We like to think it was Divine Intervention.

Within a few weeks, the plaque was cleaned and restored. How wonderful it will be to see my Nana, Mary Healey Feenan, one of St. John's eldest parishioners, continue in the footsteps of her mother and tell her grandchildren and great-grandchildren the remarkable story of this tablet. And, more importantly, the sacrifice her uncle made for God and country.

This year commemorates the 100th Anniversary of the end of the Great War. The World War I Centennial Commission is asking anyone with a bell (churches, schools, firehouses, government buildings)

to participate on November 11, 2018 at 11am by ringing their bell twenty-one times. This is to signify a twenty-one gun salute to the servicemen and servicewomen of World War I. For more information, please visit: <https://www.worldwar1centennial.org>. Photos of many of the boys listed on the plaque can be found at Lambert Castle.

In honor of the twenty-one fallen parishioners that served in World War I, St. John's Cathedral is rededicating this tablet on the 100th Anniversary of the Armistice. The mass will be held on November 11, 2018 at 11:30am in Saint John the Baptist Cathedral at 381 Grand Street, Paterson, NJ. All are welcome to attend; a date that will be sure to be an unforgettable service for years to come.

In the words of Wallace Bruce:

**“WHO KEPT THE FAITH
AND FOUGHT THE FIGHT,
THE GLORY THEIRS,
THE DUTY OURS.”**



Edward J. Shields (center) and Robert J. McKewen (right) at Camp McClellan, Alabama.
Courtesy of Mary Feenan-Nesnay and Mary K. Nesnay

- 1 "Bell will Toll - Honor Service," The Paterson Morning Call, Nov. 28, 1918, morning edition, 2.
- 2 American Battle Monuments Commission, *Commemorative Sites Booklet*, February 2018, Washington D.C.: American Battle Monuments Commission, 2.
- 3 Wendi Maloney, "World War I: Quentin Roosevelt's Story," *Library of Congress Blog*, July 17, 2017, <https://blogs.loc.gov/loc/2017/07/world-war-i-quentin-roosevelts-story/> (accessed September 13, 2018).
- 4 Michael E. Shay, *Sky Pilots: The Yankee Division Chaplains in World War I* (Columbia: University of Missouri Press, 2014), 121.
- 5 *Ibid.*, 118.
- 6 "St. John's Honors Boys Who Died - Memorial Service to Twenty-one who Made Supreme Sacrifice," The Paterson Morning Call, Nov. 28, 1919, morning edition, 1, 8.



THE CASTLE GENIE

NEWSLETTER OF THE PASSAIC COUNTY HISTORICAL SOCIETY GENEALOGY CLUB

Lambert Castle, Paterson, New Jersey

Vol. 25, No. 3 • Summer 2018

Understanding Family Relationships

By Annita Zalenski

The novelty song “I’m My Own Grandpa,” was inspired by the following anecdote that has been published periodically by newspapers for more than 150 years.

A proof that a man may be his own Grandfather—There was a widow and her daughter-in-law, and a man and his son. The widow married the son, and the daughter the old man; the widow was, therefore, mother to her husband’s father, consequently grandmother to her own husband. They had a son, to whom she was great-grandmother; now, as the son of a great-grandmother must be either a grandfather or great-uncle, this boy was therefore his own grandfather. An 1884 book, The World of Wonders, attributed the original “remarkable genealogical curiosity” to Hood’s Magazine.

It is extremely unlikely that we will have to deal with such complex relationships, but it is helpful to know how people in our family

tree are actually related to one another. The cannon law relationship chart is the easiest way to determine this.

The chart works on the principal of finding the common ancestor between two people, so it is absolutely necessary to know what direct ancestor the two people have in common. This could be a grandparent, great-grandparent, great-great-grandparent, etc., but it must be the same ancestor for both individuals; however, the relationship to the common ancestor does not have to be the same. For example, for one person the common ancestor could be their grandmother, and, for the second person the common ancestor could be their great-grandmother.

To determine the relationship, find the first relative on the first row of the chart. The second relative is put on the first column of the chart. The point where the row and column intersect is the relationship between the two relatives.

Continued on page 7

Common Ancestor	Son (Daughter)	Grandchild	Great Grandchild	2nd Great Grandchild	3rd Great Grandchild	4th Great Grandchild	5th Great Grandchild	6th Great Grandchild	7th Great Grandchild	8th Great Grandchild
Son (Daughter)	Brother (Sister)	Nephew (Niece)	Grand Nephew	Great Grand Nephew	2nd Great Grand Nephew	3rd Great Grand Nephew	4th Great Grand Nephew	5th Great Grand Nephew	6th Great Grand Nephew	7th Great Grand Nephew
Grandchild	Nephew Niece	1(st) Cousin	1 Cousin 1 Removed	1 Cousin 2 Removed	1 Cousin 3 Removed	1 Cousin 4 Removed	1 Cousin 5 Removed	1 Cousin 6 Removed	1 Cousin 7 Removed	1 Cousin 8 Removed
Great Grandchild	Grand Nephew	1 Cousin 1 Removed	2(nd) Cousin	2 Cousin 1 Removed	2 Cousin 2 Removed	2 Cousin 3 Removed	2 Cousin 4 Removed	2 Cousin 5 Removed	2 Cousin 6 Removed	2 Cousin 7 Removed
2nd Great Grandchild	Great Grand Nephew	1 Cousin 2 Removed	2 Cousin 1 Removed	3(rd) Cousin	3 Cousin 1 Removed	3 Cousin 2 Removed	3 Cousin 3 Removed	3 Cousin 4 Removed	3 Cousin 5 Removed	3 Cousin 6 Removed
3rd Great Grandchild	2nd Great Grand Nephew	1 Cousin 3 Removed	2 Cousin 2 Removed	3 Cousin 1 Removed	4(th) Cousin	4 Cousin 1 Removed	4 Cousin 2 Removed	4 Cousin 3 Removed	4 Cousin 4 Removed	4 Cousin 5 Removed
4th Great Grandchild	3rd Great Grand Nephew	1 Cousin 4 Removed	2 Cousin 3 Removed	3 Cousin 3 Removed	4 Cousin 1 Removed	5(th) Cousin	5 Cousin 1 Removed	5 Cousin 2 Removed	5 Cousin 3 Removed	5 Cousin 4 Removed
5th Great Grandchild	4th Great Grand Nephew	1 Cousin 5 Removed	2 Cousin 4 Removed	3 Cousin 3 Removed	4 Cousin 2 Removed	5 Cousin 1 Removed	6(th) Cousin	6 Cousin 1 Removed	6 Cousin 2 Removed	6 Cousin 3 Removed
6th Great Grandchild	5th Great Grand Nephew	1 Cousin 6 Removed	2 Cousin 5 Removed	3 Cousin 4 Removed	4 Cousin 3 Removed	5 Cousin 2 Removed	6 Cousin 1 Removed	7(th) Cousin	7 Cousin 1 Removed	7 Cousin 2 Removed
7th Great Grandchild	6th Great Grand Nephew	1 Cousin 7 Removed	2 Cousin 6 Removed	3 Cousin 5 Removed	4 Cousin 4 Removed	5 Cousin 3 Removed	6 Cousin 2 Removed	7 Cousin 1 Removed	8(th) Cousin	8 Cousin 1 Removed
8th Great Grandchild	7th Great Grand Nephew	1 Cousin 8 Removed	2 Cousin 7 Removed	3 Cousin 6 Removed	4 Cousin 5 Removed	5 Cousin 4 Removed	6 Cousin 3 Removed	7 Cousin 2 Removed	8 Cousin 1 Removed	9(th) Cousin

This can be demonstrated with an example. Suppose Relative A was the great great-great grandchild of the common ancestor. Go across the first row until you get to the "3rd Great Grandchild." You can see that Relative A is the 6th generation of the common ancestor.

Relative B is the great grandchild of the common ancestor. Going down the first column, this would make Relative B the 4th generation of the common ancestor. The point where the row and column cross, determines the relationship between Relative A and Relative B. In this case, the two relatives are second cousins twice removed (the point where the 6th column and the 4th row cross). It may seem complicated at first, but the process becomes quite straightforward for even convoluted cases.

It is interesting to note that technically we do not have Great Aunts and Great Uncles, but Grand Aunts and Grand Uncles.

Following are some additional terms that you may come across in your research. These do not appear on the Relationship Chart:

Step Mother/Father/Brother/Sister: There are essentially two kinds of relationships: blood relationships and relationships based on marriage. The Chart is based on blood relationships; relationships based on marriage are called step relationships. Step relationships follow the same naming pattern and methodology as blood relationships, i.e. there is a step-mother, a step-father, a step-brother and a step-sister.

Half Sibling: When two children share either the same biological mother or the same biological father (but not both). Half siblings often arise when someone remarries or has children from a previous marriage. If the two parents in the remarriage have a child together,

the relationship between this child and the children from the previous marriage would be a half sibling. Half siblings refer to each other as half-brother or half-sister.

Paternal Cousin: A cousin from the father's side of the family.

Maternal Cousin: A cousin from the mother's side of the family.

Double Cousin: Cousins that are related on both the paternal side and the maternal side of the family. This could occur, for example, if two sisters in one family married two brothers from another family. Their offspring would be double cousins.

Ortho-Cousin: The children of two brothers or two sisters.

Cross-Cousin: The children of a brother and a sister.

Half Cousin: When half-brothers or half-sisters have children, their offspring refer to each other as half cousins.

Cousin-in-law: The cousin of a spouse.

Kissing Cousin: This is an honorary title. Kissing cousins often come about when two unrelated families are close to each other. The children of the parents in this situation would sometimes be referred to as kissing cousins. The term refers to the fact the two "cousins" (who are not related by blood or marriage) are close enough that they kiss each other when they greet.

Godparent: This is a person who sponsored a child's baptism. Sometimes the godparent was a relative or a close friend.

Always keep in mind that people referred to as "aunt" or "uncle" may not be blood relatives or step relatives. They could be godparents or simply just good friends of the parents.

Sources consulted: Wikipedia, genealogyintime.com, cyndislist.com, stellar-one.com/genealogy/cousins.htm

Now you can research anyone who got married or died in New Jersey right from your home, while still in your pajamas. These records are now totally digital, and totally FREE – forever!

THE NEW JERSEY MARRIAGE INDEX, 1901-2016

The New Jersey Marriage Index for 1901-2016 is now online for free public use at the Internet Archive.

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THE NEW JERSEY DEATH INDEX, 1904-2017

A free searchable database of 1,275,833 deaths in the state of New Jersey between 2001-2017, and over 500,000 free digitized images of the death index for the years 1901-1903, 1920-1929, and 1949-2000.

www.newjerseydeathindex.com

This data was obtained by the not-for-profit activist group Reclaim The Records (<https://www.ReclaimTheRecords.org/>).

Passaic County Historical Society Genealogy Club

Lambert Castle, Valley Road, Paterson, New Jersey 07503
(973) 247-0085 FAX (973) 881-9434
www.rootsweb.ancestry.com/~njpchsgc/

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All Members are invited and encouraged to submit material for publication in The Castle Genie. We will try to publish at least a portion of everything we receive. Information is published as submitted and has not been verified. Material will be printed as space permits. When information is extracted from another publication, please give proper credit.

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Passaic County Historical Society Genealogy Club
Lambert Castle, 3 Valley Road, Paterson, New Jersey 07503

For Membership information, please contact the PCHS office at 973-247-0085.



PASSAIC COUNTY HISTORICAL SOCIETY

Lambert Castle, 3 Valley Road
Paterson, New Jersey 07503

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CALENDAR OF EVENTS

Visit lambertcastle.org for the most up-to-date event information.

- November 7** **Quarterly Meeting:** 7 p.m., at Louis Bay II Library, 345 Lafayette Ave, Hawthorne. Dr. Walter Krawiec, formerly of the Wayne Township Public School system, presents **The Preakness Valley's Role in The Revolution**. This presentation will discuss the significance of the Preakness Valley and its vital role during America's fight for Independence – from inception to the final victory in Yorktown, Virginia. The presentation will explain the value of the Preakness Valley's geography, its farms and citizens who came to the aid of General George Washington. Free. Public welcome.
Wednesday
- November 10** **Genealogy Club Meeting:** 10am at Clifton Library, 292 Piaget Av. Clifton, NJ. Program to be announced.
Saturday
Visit Lambertcastle.org/upcomingevents for more details.
- December 8** **Genealogy Club Meeting:** 10am. Location TBA. **Holiday Continental Breakfast and Silent Auction.** Please bring your gently used items (in excellent condition, of course) purchase something new or re-gift an unwanted item. Whatever you donate to the auction will be much appreciated and will add to the fun. Reservations required, members free.
Saturday
- December 12** **Tours of Lambert Castle resume:** 1 p.m. – 4 p.m., Wednesday-Sunday.
Wednesday
- January 12** **Genealogy Club Meeting:** 10am at Lambert Castle. **Genealogy Exchange.** Bring your special family photos, keepsakes and other treasures to share with members and other guests. The PCHS Library/Archives will be open after the meeting.
Saturday
- February 8** **Valentine's Day Masked Ball at Lambert Castle:** 7p.m.- 11 p.m. Don a mask and join us at Lambert Castle for some dancing. Light refreshment will be served. Cash Bar. Semi-formal attire requested. Tickets \$25 per person. No one under twenty-one years will be admitted. Reservations required. Call (973)247-0085 ext 201
Friday
- February 9** **Genealogy Club Meeting:** 10am at Lambert Castle. **Ask the Questions- Informal Workshop:** Are you just beginning, need to organize your files, find different type of records? Learn to utilize genealogy sites. Several stations will be setup around the room for our seasoned genealogists to assist you with your questions. The PCHS Library/Archives will be open after the meeting.
Saturday
- February 9- 10** **Make your own Victorian Valentine:** 1p.m.-4p.m. at Lambert Castle. Join us at Lambert Castle as we celebrate Valentine's Day and make your own Victorian style Valentine. Learn about early Valentine cards and the evolution of the holiday. Regular museum admission applies.
Saturday and
Sunday
- February 13** **Quarterly Meeting:** 7 p.m., at Lambert Castle. Rick Geffken presents **The Unfortunate History of Slavery in New Jersey.** New Jersey, sadly, was the last northern state to outlaw slavery. This presentation is an overview of the history and legacy of New Jersey's two-hundred year embrace of human bondage. Images and stories of slaves, slave owners, and the Quaker Abolition movement are illuminated and examined. The program is free admission and open to the public.
Wednesday