

#

# Herrick Family Association

Founded in 2001



*Richard L. Herrick, Founder and President Emeritus*

*Kenneth Herrick, Vice President Emeritus*

*Joann Nichols, Editor Emeritus*

*Virgil Herrick, Counselor Emeritus*

**Vol. 20 Issue 4**

**December 2024**

**Check our Web Page: [www.Herrickfamilyassociation.org](http://www.Herrickfamilyassociation.org) or find us on Facebook!**

\* \* \*

## **Message from the President:**

**Dale E. Yoe, HFA #062**

Greetings as we begin our holidays, I thought I might take the time to summarize the events of the past year. We were only able to have a Zoom meeting in June for our 2024 HFA meeting. In September I had the pleasure of attending the 36<sup>th</sup> annual International Congress of Genealogical and Heraldic Sciences (ICGHS). Here I was able to learn more about the Congress and hear from wonderful speakers such as Dr. Henry Lewis Gates, Jr. and his journey in life. Here I also had the pleasure of meeting up with our good friend Wendy McIntosh who also attended that first day.



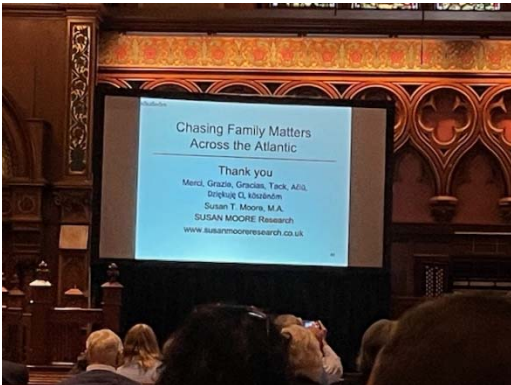
Wendy lives close by and took an Uber to come for the day. It was a pleasure to speak with her and see if she had any suggestions for the future of the HFA. She has been a member of the HFA, like me, since 2002 and we both have seen the many changes over the years.

This week in Boston also allowed me to learn about the changes in the Heraldry dynamics and see the wonderful art of several artists who can take a Family crest and turn it into lovely gifts.



#

I also met up with my good friend Brenton Simons, past President of the New England Historic Genealogic Society (NEHGS)- now called American Ancestors and he is now the current President of the ICGHS.



In November, I attended the American Ancestors annual tour of Salt Lake City and the LDS Genealogical Library. Here I had the great find of my husband's great Grandmother's baptismal record from Germany and there was someone there to help with transcription of the document. The library has grown and changed a lot since I last visited there. They were able to help me make a 9-generation fan chart (3'x2') of my family and printed it for free. We were able to learn how to use AI and other techniques for searching. Hope to see you in 2025 as we get ready to celebrate the 250<sup>th</sup> anniversary of the beginning of the Revolutionary War.

My hope is that all have a great holiday this year and a prosperous 2025!

\* \* \*

## Where Do They Go? Are They OK?

Rev. Karen E Herrick, PhD, HFA ##148

This article is written as one answer to David Walker's question in the June Herrick Newsletter when he asked a question about researching his Herrick relatives who were Spiritualists and mediums. I have been a Jungian therapist for over thirty years aiding those in chronic grief, sometimes suggesting a medium visit when chronic grief prevails. My third book is entitled *The Psychology of the Soul & the Paranormal*.

Mediumship is still one of the most controversial areas of consciousness research. Psychics and mediums blend energy fields from the third dimension in which we live with the fourth dimension, which is sometimes

called “the other side” or “upstairs.” This is a place where your spiritual body takes the soul, upon so-called death, since the soul is immortal and never dies.

A medium is who you make an appointment with when you want to try to speak to your deceased grandmother to find where she hid her money in her house before you put it up for sale. They specialize in “speaking” to the so-called deceased. Psychics are not necessarily the same as mediums. Some have interchangeable skills.

“A spirit is an energy field that gives awareness of a living presence usually bringing with it a drop in temperature” (Beltzer, 1986, p. 252). The definition I use with clients is “A spirit is a person who no longer has a body. They cannot speak to you, but they do send you thoughts.” We on earth usually want to know where they are and if they are OK.

As the story goes, mediumship began in the United States with the Fox sisters of Hydesville, NY in March of 1848. They were two adolescent sisters who slept in the same bedroom and started to hear raps on the walls of this room before they fell asleep at night. They developed an alphabet using the raps and after a few months they told their parents there was a spirit in the wall who stated he was a traveling salesman who was buried in their basement. His death had happened before their family had moved into the house. Upon digging in the basement, a valise and human remains were discovered. Other neighbors and relatives came and witnessed what was happening to the girls and the news spread.

The Fox sisters then began giving performances where they charged money to be seen and to show some of their mediumship abilities. Unfortunately, later in life one of the sisters became an alcoholic. She worked for Barnam & Bailey circus, and she denied that this early story was true.

Spiritualism is a philosophy and religion which began in upstate New York. There is a belief in continuity of life after death where members scientifically study the etheric world where spirits live. Spiritualists state that they use mediumship skills for the growth and advancement of all people. In the beginning of Spiritualism there was no charge for their services to others.

I twice visited the Spiritualist village of Lily Dale, NY which began in the 1860’s near Lake Erie. It is open to the public from May until the fall of each year and conferences are held through the entire summer where mediums and those who are interested are taught mediumistic skills. There is a healing center and also a children’s program throughout the summer months. In the winter months, some mediums move to Cassadaga, Florida which is near Disney World in Orlando.

During my visit there, I researched in their library and also in their museum where I found copies of the *Psychic Observer*, a prominent American Spiritualist magazine. Publication began in 1937 and ceased in 1965. The charge for this was \$2 per year; however, it was printed on newspaper so copies in libraries around the country are rare. At the museum, there are some bound copies of this newspaper that I was allowed to review. I found a couple of articles that discussed Herricks of the 1800’s who were mediums. I suggested to our editor that David Walker might find his relatives in these articles. I did not take notes on these Herricks at that time since I was doing research for my book.

William James (1842-1910), sometimes called the Father of American Psychology, stated there was an unseen world all around us. In the fall of 1885, he began working with Mrs. Lenora Piper, a trance medium. The sessions of these meetings historically were called a séance. He and his wife had lost a toddler son, which was their main reason for beginning to investigate mediums.

He and his colleagues wanted to prove telepathy and Mrs. Piper, whom he called his “white crow” since she was usually eight-five percent accurate, was very different than normal black crows or mediums. Their main psychological thought was that when the sitter came in for a reading that the medium telepathically read their mind. After a while, however, the sitter was getting information that he or she did not know. They had to return home to ask older relatives who confirmed this information. Then James and his colleagues were perplexed. Where was this information coming from if it didn’t come from the sitter?

Carl G. Jung, the Swiss psychiatrist, as a psychology student visited a medium every Tuesday night for two

years. This was the basis for his PhD thesis. Jung's mother had been psychic and his grandfather, with his second wife, would talk to his so-called deceased first wife during lunch. Jung became interested in different levels of consciousness by watching these relatives. His father, a minister, also owned a book about Spiritualism, which Jung read as a teenager. I have heard a statistic that approximately 20% of Americans in the late 1800's and early 1900's were Spiritualists. This was mainly due to the loss of so many lives during the Civil War.

Jung was present at an investigation of a medium where an electrical engineer measured the degree of ionization of the atmosphere in the immediate vicinity of the medium. At one point on the right side of her chest, the ionization was about 60x's the normal. He stated that "This Ion situation needs to be studied further and is a task for the future." I believe the future is now.

I have also read that mediums have bigger "chakras" than a normal person. The main chakras are energy centers running up and down your spine. A main problem of viewing these chakra centers is that one would need clairvoyant gifts like mediums and psychics in order to "see" them. That means we need clairvoyant researchers in the field of psychology if we are ever able to gain much of this information.

After Jung's break with Freud, he spent years studying his dreams and working through his disappointment which is many times called "the dark night of the Soul." He created his Analytical Psychology and during this time he had a Garu named Philemon who entered his dreams. Philemon stated that Jung was arrogant because he thought every thought in his head was his. Philemon wanted Jung to know this wasn't true – that spirits and guides were trying to get through to him. Eventually, Jung believed that we needed contact with the so-called deceased because they need us, and we need them.

I think that Jung would be glad to know that the American Psychological Association (APA) has recently published a book entitled, *Death is an Altered State of Consciousness, A Scientific Study* (Baruss, 2023, Washington, DC), which basically means that they are now stating there is something that continues after death. This is mainly due to approximately one hundred and fifty years of research regarding Deathbed Phenomena, After-Death Communication, Near-Death Experiences and Mediumship. The author, Baruss, mentions the *boggle threshold*, which is "the degree to which a person is willing to deviate from normative beliefs (p. 18)." He states that things are beyond our boggle threshold unless they happen to us.

Maybe some of you have researched newsletters of organizations in your genealogical search and I thought this might be a good place for David to look. If any of you have any further questions or comments regarding this article, please feel free write to me at [Karen@karenherrick.com](mailto:Karen@karenherrick.com). I have found that my clients' visits to mediums have aided in their chronic grief where many times reactions to loss and trauma result in their spiritual awakening of receiving messages from their loved ones through their visits to mediums. They have now found since they made a connection, their grief has dissipated significantly.

Rev. Karen E. Herrick, PhD

June 19, 2024

\* \* \*

## **What's in Henry's Coin Purse?**

### **From a 2003 HFA Newsletter**

Have you ever wondered what our common ancestor Henry Herrick used to purchase necessities in Salem? He almost certainly used some British currency and did some trading as discussed last month, but there was another money substitute that became quite popular with the colonists. To be perfectly truthful, I had never wondered, or thought at all, about Colonial money until...but let's begin at the beginning.

Several years ago while researching my Dutch ancestor, Peter Winne, who was then living in Beverwijk,

New Netherlands (Albany, New York), I learned that his first job was that of night watchman. Peter and another man walked through the village all night long watching out for fires or burglaries. For that work he was paid in beaver skins and seawan. Since I was unfamiliar with that term, I started another one of my "off on a tangent" research odysseys.

Seawan (or seawant) is the term for the single beads that Native Indians strung together to make wampum. Shells found on Long Island and elsewhere were cut and polished into beads. When the Dutch first came to New Netherlands to trade with the Indians for beaver pelts, they offered guilders in exchange for the pelts. The Indians laughed at them. What use would they have for guilders? The Indians did not use wampum as money but it was often given as gifts since it was considered to have value. Being a sensible people, the Dutch adopted seawan and wampum in trading for beaver pelts and as a convenient money substitute in the colony.

In 1627 Isaac De Razier of New Netherlands brought 50 British pounds worth of wampum beads to Plymouth to pay for corn. Wampum soon became the favored money substitute in Plymouth, replacing commodities trading because it was portable and did not spoil. In 1637 the Massachusetts General Court declared that wampum beads could be used 6 to a penny for legal payment in sums under twelve pence. That same year Connecticut accepted wampum in payment for taxes. In 1640 the Massachusetts Court tried to standardize the value of wampum by declaring that white beads were valued at four to the penny while black beads (sometimes called blue or violet) were valued at two to the penny. Wampum was used in New England, New York, New Jersey, Pennsylvania and Virginia. For a while it became the preferred currency for all purchases large and small.

Over time several problems developed with the use of wampum and seawan. Since the beads had no intrinsic value, anyone could collect some shells and make their own currency. The production of wampum was not regulated so eventually there was an oversupply. Because black beads were more valuable than white, some enterprising colonists dyed their white beads. In spite of these difficulties the use of seawan hung on until the turn-of-the-century. The last recorded use of wampum was in New York in 1701.

Sources:

*Beverwijck, A Dutch Village on the American Frontier, 1652-1664*, Janny Venema, State University of New York Press

*The Coins of Early and Colonial America*, A Project of the Robert H Gore, Jr. Numismatic Endowment, University of Notre Dame.

\* \* \*

### **Spare the Rod?**

**Very old ideas, from Henry's time; from *The New England Primer*, 1691**

In Adam's Fall

A dog will bite

We Sinned all.

A Thief at night.

Thy Life to Mend

The Idle Fool

This Book Attend.

Is whipt at school.

The Cat doth play

And after flay

Attitudes toward children were very different in Puritan New England. They believed that all children were born with a stubbornness which must be beaten and broken down to make them tractable so that their education could instill in them Puritan virtues. It was the parent's duty to see that their children's wills and willfulness be restrained and repressed. This was accomplished by example, instruction, and, if necessary, beating.

Within days of his birth, a child was named and baptized in the meeting house. The mother, still recovering from childbirth, was not present. The first year of the child's life was usually calm and easygoing. When the child was ready to walk he was placed in a go-cart standing stool. This helps the baby to walk even though the cart could only move forward and backward. Parents were very eager to make the child walk because they believed that a child on all fours was too close to the animal kingdom.

Somewhere around the age of one and two years parents were supposed to begin breaking the child's will with strict lessons on behavior and courtesy. Children were taught to have the utmost respect for their parents according to the biblical commandment of "Honor Thy Father and Mother." Courtesy was very important once they became adults to guard against lawsuits for slander, lying, name-calling, etc. In difficult cases of child disobedience, parents could whip and beat their children. Particularly rebellious children occasionally suffered the whipping post, the stocks, or the pillory.

For the first six or seven years of a child's life, both sexes wore unisex gowns. Boys, however, often wore a doublet and separate skirt. Thereafter, a boy was "breeched" and from then on he wore children's size men's clothing. Breeching called for celebration, congratulations, and a showing off of new clothing.

Just as a child must respect his parents, the parents had responsibility for the children's health, welfare, and education. If parents neglected these responsibilities, the children could be taken away and placed with another family to become apprentices. Even responsible parents often sent their children to live with another family in order to learn a trade. Placing a child with another family could also be a solution for a child who could not be made to behave,

Children had to contribute to the family's welfare by the age of four or five by such chores as weeding. Girls learned to sew, knead bread, and care for younger siblings. Boys helped care for animals and crops. Boys also carved wood into spoons, bowls, and bread boards with their jack knives.

Not every child enjoyed formal education but everyone was supposed to learn to read. The Massachusetts law of 1642 stated:

*"... See that all youth under family government be taught to read perfectly in English tongue, have knowledge in the capital law, and be taught some orthodox catechism, and that they be brought up to some honest employment, profitable to themselves and to the Commonwealth."*

Early schools were often "dame schools" in which a woman would teach reading and some writing to small groups of children in her home. Another was the "one room school" which had a paid teacher but no black boards, maps, or globes. Children wrote with feather pens using ink made of walnut oil since lead pencils were not available until 1761. Children would bring a log to school as a way of paying the teacher for her services and also to keep the classroom warm.

Since paper was scarce children began by learning basic skills from a hornbook which wasn't a book but a wooden paddle with paper tacked to it. The paper contained the alphabet, combinations of vowels and constants and a prayer. To protect the paper, it was covered by a thin layer of cow horn. Children used a sharpened stick to trace over the letters until they were memorized. Math was taught with a game called ninepin. From the hornbook, children graduated to The New England Primer, in use for over 100 years.

In spite of chores at home and school, children still found time to play games. Here is a list of some of their games:

Various forms of tag such as stone tag, wood tag, squat tag and cross tag.

"Scotch Hoppers" (hopscotch)

Cats-Cradle or Cratch-Cradle

Hoops

Boys games included Chuck-farthing, Kite-flying, marbles, fishing, cricket, kick-ball and various other games of ball, leap-frog, etc.

Singing games such as London Bridge is falling down, or Here we go round the Mulberry Bush.

Winter games including coasting or sledding, ice skating.

Foot-ball, sternly disapproved of by the Puritans for it's "murthering devices."

Flower games in which children made dandelion chains and the like.

Once they were able to read, write, and do basic math, children usually left school to work with their parents or to become apprentices in order to learn a trade. A few of the boys went on to higher education, something considered unnecessary for girls.

*Sources: Digital History, Yale-New Haven Teachers Institute, Mayflower Families, Plymouth Ancestors, ehow.com*

\* \* \*

## **From Dale Yoe HFA #062**

While watching an episode of American Pickers- Season 23 Episode 9- showed "Herrick Hardware". Located near Chicago, IL since 1837 first owned by Henry and Ida Herrick then in 1897 by Robert T. and Henrietta Herrick Always fun to see more Herrick things.

\* \* \*

## **American Ancestors Trip to Salt Lake City**

### **From Dale Yoe HFA #062**

Hello again- thought I'd give you an update on my travels. I decided this year take advantage of the American Ancestors trip to Salt Lake City. I have done this before and really enjoyed it. This year we are staying at the Radisson Downtown SLC. Just 3 blocks from the library and there is another hotel we have used in the past- the Crown Plaza that is just behind the library. This place has really changed since I was here last. The first floor is all new with interactive programs to peak the interest of visitors. One place you can stand in front of a green screen and have your picture taken. The background is interchangeable to wherever you like- even your family homeland. Another place you can put info into the computer on your likes, dislikes, travel, whatever and it will make up a crest (not to be used for heraldry) that is specific to you.

The other floors have plenty of computers, microfilms, fiche, books and maps. This was one of the programs AB and I had talked about as so much of the prep is made already by the program director. We would just have our own meetings, dinners, etc. if we wanted. They have 3 lectures during the week- speakers already provided.

One of the other programs here is called Memory Lane. This is an opportunity for everyone to bring their photos, slides, negatives, audio cassettes, DVD's, VHS, and 8mm films etc. here and they will put it all on flash drives for free- thus saving these things forever. It's called Memory Lane. I also will be joining a program where

they will take your family tree and make it into a 3' fan with color for free, print it and put it into a tube to take home.

The other neat thing is that they teach you to use AI and other things on their alternate website to help find your ancestors. There is so much to see and do in the area also, such as a sports stadium- their new hockey team was playing while we were there. And there are museums and parks as well as a chance to listen to the Mormon choir rehearse on Thursday night. I have maps of the area, and the library itself and lists of restaurants. There are other hotels closer than the 3 blocks. We were at the Radisson where a continental breakfast was included, and they had buffet dinners for us as well as an excellent restaurant.

\* \* \*

## **The Christmas Spirit Story**

**From Bill Herrick HFA #156**

<https://www.youtube.com/watch?v=NESXt-B9O1A>

This link is to the 1983 performance of Christmas Spirit at the Capitol Christmas Tree Lighting Ceremony. It inspired my book, *The Christmas Spirit Story*.

Happy Thanksgiving and may you all have a wonderful Christmas.

\* \* \*

## **Message from the Editor:**

**Nancy Johnson, HFA #212**

Email [NancyJohnson206@gmail.com](mailto:NancyJohnson206@gmail.com)

Thank you to our members, Dale E. Yoe, HFA #062, Rev. Karen E Herrick, PhD, HFA ##148, and Bill Herrick HFA #156 for contributing to this newsletter.

I'd like to remind everyone that I'm happy to accept articles and stories for the next newsletter at any time.

\* \* \*