

Dunham Singletary

FAMILY CONNECTIONS

Issue 1

January 15, 2005

Volume 2

From The President

This New Year holds good things for all current and future members of Dunham/Singletary Family Connections.

First off, you've already noticed our new logo on this newsletter. For that we're indebted to Gary Dunham, and we all give him our thanks. If any of you have talents to contribute, please let us know. We'll graciously put them to good use. All new organizations need the talents of their members, and we know that there's a lot of talent out there. Talent ranges across the board: artistic and graphic talent is just one example. Some people are very good at organization and working at many details. Whatever your talent is, we can probably put you to work.

A major goal of this year will be *building membership*. A new membership chairman, Donna Jones, has been appointed. She's going to need lots of help and ideas. If she calls on you, don't refuse. If you have ideas, let her hear from you (Donna's email is dunham564@surfglobal.net) Building membership gives us the financial resources to do more research, thus unearth more knowledge on our Dunham family roots. To sponsor one DNA test, we need four new members.

Let me now take time to cite what the interim Board accomplished in 2004.

- The association's by-laws were adopted.
- We discovered and have used successfully inexpensive, effective ways to hold

board meetings and officers' discussions online.

- The nominating committee reported on Officers' and Directors' nominations and has given a slate. (If the nominating committee contacts you in the future, please accept: we need you.)

- Elections have now been scheduled for January 24th-27th. Before February we shall have permanent Officers and Directors (Look elsewhere in this issue for instructions for on-line voting as well as ballots by mail.)

- Plans for a website are progressing.

We're working on getting a tax-deductible status.

Stay tuned for bigger and better **CONNECTIONS**.

Editor's Corner

Alas, the year 2005 is already upon us and finds me busy preparing the second issue of the Newsletter for Dunham/Singletary Family Connections. Looking back, 2004 was a significant and memorable year for our association. It was our year of re-formation, in the generic sense. We have breathed new life and interest into a national association for all those named Dunham (and its spelling variants) and Dunham close relatives, and for some named Singletary, we hope. Strictly speaking, ours is a *families* association. Our DNA tests have confirmed that there are probably at least five generic Dunham fami-

lies, genetically unrelated to one another. We are thus *a complex surname group*, a collection of families who share the surnames Dunham and Singletary and variants. It makes eminent good sense for all of us—all the Dunham families and some Singletarys, too—to bond together and collectively share the expense and effort of historic and genealogical research on ourselves. Without it most of us are hard pressed to sort ourselves out for more than a few generations back. We can seldom determine which of these generic Dunham families we originate from without the benefit of the research, to which the DNA studies now bring great clarity. My experience at a large family reunion in eastern Mississippi last August convinced me that past the relation of grandfather or great-grandfather, family history and relationships become very misty for most people not actively doing genealogy.

Which brings me to an important point. Dunham/Singletary Family Connections is not just for Dunhams who *are* pursuing genealogical research. It is for *all people named Dunham (and variants) and some Singletarys* who have any interest whatever in their family's history and origins. Only a scattered few individuals in each family have the yen and itch to do research. It is, after all, time-consuming and often challenging work. But nearly everyone has some interest in *knowing* their family's history and roots. Dunham/Singletary Family Connections summons and welcomes all Dunhams, Singletarys, and Dunham relations who'd just like to be along for the ride—to find out what serious researchers and genealogists in their family's midst are discovering. We welcome all non-scholarly fellow travellers. And it's almost a free-ride. Annual dues are only \$25 a year, a paltry sum truly for constant access to the interesting, specialized new knowledge about your family's history and roots that you can find nowhere else. So help us build our membership: get all your Dunham relatives to join

D/SFC and help support our on-going research. We shall be making an effort to reach out to those Singletarys who also may be interested. They are our blood cousins, too.

The research effort is far from static. It is moving and changing every month. It has two major engines. The first is the Internet, which puts Dunhams all over the world in easy and inexpensive contact with one another, exchanging notes and facts that, absent it, they would not. This collective, on-going exchange of information is invaluable. The second is the DNA research, which began only in 2000 and is now rapidly expanding, shedding light on genetic relationships (or lack thereof) between individuals and families, and even further back, illuminating pathways in the dim mists of our distant clan and tribal roots that ten years ago we could not have imagined.

This Issue

A little further on in this Newsletter I review a new book on DNA by Megan Smolenyak that explains the basics of DNA research in rather more detail than I did in the Newsletter's first issue, and tells something of the promise of its future. Megan conveys what an incredibly rich vein of human genetic research for genealogists DNA has opened up and makes us aware that we have just barely begun to tap its potential.

Closer to home, in this issue, Gratia Mahony sends in a late *news flash* of the results of a strategic DNA test just run on a single living male descendant of Mr. Thomas Denham of Maine (ca. 1659) that now gives us definite and important knowledge of this Dunham family. Don't miss Gratia's fresh news. It is a graphic example of the kind of new knowledge of Dunhams in America that DNA tests are revealing. It is also an excellent example of the important research that D/SFC sponsors and pursues. Without our

sponsorship of this case, this knowledge would have been lost.

Elsewhere in this issue are four additional articles by three new Dunham authors. In the first issue we dwelt more on the Dunham family descended from Jonathan Singletary Dunham of Woodbridge, NJ—partly in explanation of our association's name. In this issue we right the balance with three articles on the religious and historical background, and on the family and person, of Deacon John Dunham of Plymouth, the first Dunham on North American shores (before 1633). John Dunham Duguid of Austin, Texas, contributes a short article on the religious schisms of the 17th century English Church from which *The Pilgrim Separatists* emerged. This was the religious movement of which Deacon John and his family were part, and which played such a prominent settlement role in the early beginnings of our nation. Every Thanksgiving brings reason to think of Deacon John and his confreres in early Plymouth.

Next, John L. Dunham expands on this background and picks up the trail and career of Deacon John and his family in England, Leyden (Holland), and finally America in his article, *Pilgrims All*. Gratia Mahony completes the trio with a longer article on *Deacon John Dunham's First Three Children*, providing a list of the descendants of these three children—family roots into which many of our readers can tie.

Finally, our Canadian cousin, Lloyd E. Dunham of Gananoque, Ontario, gives us a somewhat different perspective on the American Revolution. Not all the North American English settlers back in the days before the Declaration of Independence were so annoyed with King George III and Parliament that they were moved to take up arms. They were called Loyalists, and this disinclination to provoke war with the crown did not stand them in good stead with their fellow

colonials. To escape the ire of their hot-headed revolutionary fellow citizens, many picked up and went to Canada—and many of those just stayed. Among these were Dunham families, from one of which Lloyd descends. Lloyd gives us some insight and history into his—and our—Loyalist roots.

Late arriving into the hopper is Gratia's *News Flash*. To appreciate its import you may wish to go back and read her article in the first issue.

Among our new authors, **John Dunham Duguid** is a Dunham relation through his mother's family. John grew up, was educated, and spent most of his working life in Toronto. An itch to travel in the 1960s prompted a move to England, where he signed on as a radio officer on British ships and saw much of the world. He returned to Toronto for a while, then in 1993 moved to Austin, Texas, and spent eight years affiliated with the Lady Bird Johnson Wildflower Center. Since 2001 he has been an administrator for the Center for American History at The University of Texas at Austin. He became interested in genealogy through exposure to Issac Watson Dunham's *Dunham Genealogy* (1907), which his mother kept and used for family records. Despite its many errors, this venerable book has been an inspiration to many Dunham genealogists.

John L. Dunham grew up in New Jersey, and after a two-year stint in the Korean War graduated from Rutgers University (BSME). He attended the Boston University School of Theology (STM), then spent the next 42 years as a United Methodist Pastor in Ohio, the last five as District Superintendent. He married Dolores Davis from Newborn, GA. They have four children and five grandchildren. John's interests include science, history, and gerontology. Currently he is Chair of Otterbein Homes, five long-term care facilities in Ohio. He is a Deacon John descendant from the third generation who settled in

New Jersey.

Lloyd Dunham spent a long career in the Royal Canadian Mounted Police. Except for three years in the Ontario Provincial Police, Lloyd served 35 years with the R.C.M. Police. For 20 years he was a Forensic Crime Scene Specialist. Later he was Officer Commanding the Frobisher Bay Sub/Division in the Eastern Arctic, now Iqaluit in the Territory of Nunavut, a Sub/Division that encompasses the entire eastern side of Canada from James Bay to the North Pole. He has been married to Velma Aileen Fogelberg for over 50 years; they have two children and two granddaughters. Lloyd's interest in genealogy stretches back, he says, some forty years. He descends from Jonathan Singletary Dunham.

Gratia Mahony most of us know already from the first issue. She is a professional genealogist currently compiling a genealogy of all Dunham families in America. She has served on the boards of many historical societies and genealogical organizations, and lives currently in Douglas, MA, though she will soon be moving, she says, to Dayton, Ohio.

Our Newsletter Numbering

While this is the *second* issue of the Newsletter, I have chosen to designate it Issue 1, Volume 2. Reflecting on a numbering scheme, it seemed appropriate to make each calendar year a separate volume, with, in a normal year, four issues to the volume. Since our first issue appeared in October 2004, the inaugural volume for 2004 will contain only a single issue, with subsequent volumes each containing four issues. Thus Volume I is for 2004, Volume II for 2005, Volume III for 2006—and so on.

Other Business: Elections

On behalf of the interim Board of Directors, Paul Dunham sent a New Year's greeting to members that summarized our accom-

plishments in 2004. I'll not repeat Paul's list, except to explain our upcoming Election. When the decision was made last spring and summer to reorganize a new Dunham national family association, those of us who now serve volunteered for the positions we now hold. We named ourselves *interim* officers and directors. Now that we have a functioning organization of 58 or more members, we seek installation by means of a democratic election from the members. We named therefore a Nominating Committee (outside our immediate group) that is headed by Bill Burke. That committee has nominated those who now serve as interim to stand for election as permanent officers and directors—permanent, that is, until the next regular election. We have set this first election—by electronic ballot—to begin at 6:00 AM MDT on January 24th and close by 6:00 PM MDT on January 27th. For those who do not use a computer, we shall send snail mail written ballots with return envelopes. These latter will go out prior to January 24th and we hope to have them back and counted by January 27th. At the end of this Newsletter we publish a sample copy of the electronic ballot and brief biographical sketches of those standing for election, together with detailed voting instructions. You'll get a ballot via email. *Be sure to vote and participate.* This is your organization. If you don't have time otherwise to be very active, make sure at least that you vote and claim that much ownership in it.

Call for Articles and Letters

In the first issue I solicited *Letters to the Editor*, which I still hope will become a lively part of the Newsletter. I was surprised not to get any for this second issue. Surely, as we present more articles, they will stimulate feedback and commentary among our growing membership. While I don't want to see our *Letters* section devolve into another *Crossfire*, a little honest controversy can stimulate interest among our readers. We

also need a constant stream of new articles. There have to be many interesting stories and histories in as large a family surname group as the Dunham families. I know some more. *But I want to hear from you.* Articles submitted should contain enough general interest to interest a reasonable section of our readers (pure trees and lists, for example, don't make the threshold). So, as you read this issue, if you catch anything wrong or questionable, or if you disagree, or simply have a relevant commentary to make on anything you see here, don't hesitate to make a Letter of it and send it to me (so marked). My email address is: sdunnam@techconsult.com.

The Pilgrim Separatists

by John Dunham Duguid

From prehistoric times, before civilization took hold, tribal leaders used religion to control the minds and souls of the common folk. Chieftains worked hand-in-hand with shamans to maintain themselves in power and keep the ordinary people in line. As civilization developed any challenges to the proscribed religious beliefs of the state were suppressed in order to keep the rulers in power. To stifle dissent in Judea the Romans crucified Jesus of Nazareth, and demolished the Temple of the Jews in Jerusalem.

For 300 years Christianity was ruthlessly suppressed by the Romans, then in 313 A.D. the Emperor Constantine I did an about-face making it the state religion of the Roman Empire. Constantine was just as brutal as his predecessors, executing his brother-in-law, his oldest son, and the mother of his three other sons. We can surmise that Constantine thought he could turn the Christians' religious fervor and commitment to his advantage. By entrusting some government functions to the Christian clergy he made the church an agency of the imperial government. Much of the ritual that today we associate with

the Roman Catholic Church came straight from the Roman Emperors.

When King Henry VIII of England could not produce a living son from his wife, Catherine of Aragon, he asked the Pope for a divorce so he could try for a son with Anne Boleyn. Catherine was a daughter of Ferdinand and Isabella of Spain. At the time of Henry's request for a divorce, King Charles V of Spain was the Holy Roman Emperor. Needless to say, Henry's request was rejected. Henry instructed the Archbishop of Canterbury to grant the divorce, and to make the ruling monarch the head of the church in England, an arrangement that remains in effect to this day. Becoming head of the church had another big bonus for Henry. It enabled him to confiscate all the lands and wealth that had been accumulated by the Roman Church for centuries past.

Henry VIII was followed on the throne by his daughter, Queen "Bloody" Mary I, who tried to return England to Roman Catholicism. Mary was succeeded by her half-sister, Elizabeth I, who was a Protestant. When Elizabeth died without issue it was agreed that King James VI of Scotland would become James I of England, uniting the two kingdoms under one crown. England was a much wealthier than Scotland, so James quickly moved to London to consolidate his power. One of his rulings was to require all citizens of the combined nations to belong to the Church of England, and to attend weekly services.

It was about this time that English translations of the Bible began to appear. Previously, people had to rely on the clergy to explain the scriptures to them. Now that they could read the Bible for themselves folks realized that Jesus and the early Christians had led simple lives without all the ritual and dogma that was integral to the state church. Their demands for simpler services were rejected, so they began forming separate con-

gregations. When the state and the church were as tightly intertwined as they were then in England, there was only one word to describe the activities of the Separatists, and that word was treason!

At that time Holland was in the midst of an economic boom, a result of the Dutch monopoly of the spice trade from the East Indies. Holland was much more cosmopolitan than England, and tolerant of a variety of religious beliefs. When harassment by the state in England became intolerable the separatist brethren decided to relocate to Holland. This was not a popular choice with the English authorities. The people belonged to and were assets of the state. They couldn't just pack up and move away.

One of the centers of Separatist activity was the village of Scrooby, about 125 miles north of London. Scrooby is not found on modern maps, but it was located on the River Idle, just south of the town of Bawtry, in northern Nottinghamshire near the Yorkshire border. In 1607 the Separatist leaders chartered a ship to carry them from the port of Boston in Lincolnshire across the North Sea to Holland. They walked from Scrooby 60 miles southeast to Boston. The captain of their ship betrayed them to the authorities and they were arrested by the sheriff and his bailiffs. All their money and goods were confiscated, but eventually they were released from imprisonment and allowed to return to return to Scrooby.

In 1608 they made a second attempt to depart for Holland. This time they went north by boat down the Rivers Idle and Trent to the Humber where they were to meet a chartered Dutch ship. Unfortunately, the authorities were on their trail. The men managed to board their ship, but due to rough conditions on the water, the boat with the women and children was stranded. The Dutch captain had to sail before his ship was captured, and the women and children were left behind.

After a harrowing trip in a North Sea storm that blew them almost to Norway, they eventually made it to Holland. The women and children were moved from place to place, the authorities not knowing what to do with them. Finally they were released, and by one way or another they made it to Holland to be reunited with their husbands and fathers. About 125 souls made up the Separatist congregation in Holland.

This is a brief background history of the pilgrim brethren before they left England. Other articles in our newsletter will tell what happened after they arrived in Holland, and eventually made their way to New England.

John Dunham Duguid
Austin, Texas
November, 2004

Pilgrims All

by John L. Dunham

Deacon John Dunham did not arrive on the Mayflower, but that does not mean he was not a Pilgrim. Pilgrims are discerned, not by chronology but by theology and religious practice. To understand Pilgrims means to see that they came to be in an era not unlike our own, when all that was thought firm is sinking sand.

The 16th century was a time of turmoil in terms of politics, economics, communication, transportation and, not least, theology. When the common man could read the Bible in his own language, he began to see what generated all the passion of the 1st century. Though kings and barons sought to suppress the diversity of religious belief, God has a way of going where He is wanted: to those looking for a Saviour and not a system. Cambridge University was an open window through which passed the theological undergirding of both Puritans and those who would be known

as Pilgrims. New ideas blossomed in the halls of Peterhouse College and moved out to change the usual way of the world.

Of course, as soon as humans touch anything they begin to create institutions. The Puritans sought only to improve the Church of England, but in the end became a rule unto themselves in the Massachusetts Bay Colony. Insisting on the purity of doctrine and practice as John Calvin taught, they sought to reform a church that liked bishops and high ritual.

Another group, the Separatists, were those folks who had given up on changing what they perceived to be unchangeable and even evil. Just as in the 1st century, theological ferment bred many new groups. With no Emperor or Pope to enforce uniformity, this movement spawned groups as diverse as Presbyterians, Congregationalists, Baptists, Quakers and a variety of Independent churches.

The church that might have been the basis for John Dunham’s beliefs was the first Baptist church that sprang from a separatist congregation that formed in Gainsborough, Lincolnshire, ca. 1606.

Cambridge educated John Smyth became its leader and the church believed:

1. The Bible, not creeds or church tradition, should be the guide for faith and practice.
2. The church should be comprised only of believers.
- 3.. The church should be governed by its members and not by bishops.

A quick look at English geography may help us see the close-by relationship of these groups.

(Map below is from/”Mayflower Remembered” –Crispin Gill;pg. 22 – copyright 1970 – Crispin Gill)

The Gainsborough church experienced such growth that that a large group meeting was dangerous because English law forbade “conventicles and congregations”. Among the worshipers at Gainsborough were William Brewster of Scrooby; William Bradford of Austerfield; and John Robinson of Stur-



Sketch-map of the Scrooby area in the north Midlands of England where the Pilgrims originated.

ton-leSteeple. These men formed a church meeting at the home of William Brewster in the Scrooby manor house. In 1608 both congregations fled to Holland to escape persecution. The Gainsborough church stayed in Amsterdam for a time; but in 1609 the Scrooby congregation moved to Leyden where John Robinson became the pastor.

England's King James wanted uniformity in his kingdom and, as absolute monarch, acted on that desire. As he wrote "I will have one doctrine and one discipline, one religion in substance and ceremony...I shall make them conform themselves, or I will harray them out of the land or else do worse. If any would not be quiet, and show his obedience, he were worthy to be hanged." So spoke King James about his Puritan subjects.

William Bradford, in his history of the Pilgrims, describes how "they were hunted and persecuted, had their homes watched or searched, but still resolved to exercise the worship of God among themselves.."

. With the king eager to suppress their ways, the Pilgrims heard of Holland as a place where freedom of worship was the norm. Yet, as Bradford observes: "To go into a country they knew not but by hearsay, where they must learn a new language and get their livings they knew not how, it being a dear place and subject to the miseries of war, it was by many thought to be an adventure almost desperate, a case intolerable and a misery worse than death."

The power of the Spirit moved among them and about 100 or so left Scrooby headed for Holland. Just how they did this is not recorded in detail, since they were forbidden to leave the country, but down the Ryton River to the Trent they went and took ship, arriving on the North Sea, just off Grimsby where a Dutch shipmaster was to pick them up. He had to rescue them from having run aground. Through surf and storm they made

a long passage to Amsterdam, where they encountered a totally different world.

Again Bradford informs us: "Arriving in wartime, they found fortified cities, strongly walled and guarded with troops of armed men speaking a strange and uncouth language with different manners and customs... strange fashions and attires..so far differing from their plain country villages."

How does our progenitor fit into this picture? We can only read between the lines of his birth, marriage, and the coming of children and make an informed guess. Two mysteries remain to be solved: 1. How did John become a part of the Separatist Church? 2. How does he and his family get to Leyden ?

John was born in 1589 in the vicinity of Bedfordshire and at age 24 marries Susanna Kaino[Cainhoe?] at Clophill in the same area on 17 August 1612. Their first child, *John*, is baptized at Henlow, Bedford, in 1615.

We can only surmise that those who had not yet left England were under intense pressure by the king; also they had heard from the Leyden folks about the enclave in that city. Between the push and the pull, the little family went to Holland.

By around 1617 the second child, *Humility*, is probably born in Leyden, followed in about 1619 by *Thomas*, their third child.

The 17th century was a dangerous time for women to have children. Something went terribly wrong and Susanna passed away shortly after the birth of Thomas. The census of October 1622 shows John living in the Zevenhuysen section of Leyden with three young children. On 22 October 1622, he marries his second wife, Abigail Ballou

The new couple soon have three children in rapid order at two year intervals: *Samuel in 1623; Jonathan in 1625; and Abigail in 1627*. We don't know what work skills John

brought with him, but we do know that Leyden was a world center for the production of cloth. Perhaps he learned to be a weaver there or simply augmented what he already knew.

We have no specific records about the family's activities in Leyden, but imagination can see John working as hard as possible to support his growing family in an urban setting. Then comes grief over the loss of his first love, followed by the necessity of finding another mate to care for his small family. He and Abigail have eight children in their time together, making it a total of eleven, ten of whom live into adulthood, some almost as long as Deacon John himself *lived*. *Humility* remains a mystery. Did she die young? Was she given to another family during the hiatus when there was no mother? Does anyone have a connection with her? More research is needed.

Meanwhile in New Plymouth, a division of cattle taken in 1627 shows that John has not yet arrived. William Bradford records: "In Anno 1629 a considerable number of the bretheren of the Church which were le[ft] in Holland were transported over to us that were of the Church in New England which though that it was att about 500# charge, yet it was borne Cheerfully by the poor bretheren heer concerned in it." [PChR1:64]. It is very possible that the Dunhams were among this number, considering just how difficult it was for a family of eight to survive, much less pay for the travel. We believe *Jonathan* is the first American-born Dunham.

What does all this have to do with religion? In that time to have many children, a good job to do and to be regular in worship was evidence that God had blessed you. It would take a novelist to fill in the gaps in the information that exists about Deacon John and his family.

In 1633 he is listed as a freeman in the

Plymouth Colony, and in the inventory of Peter Brown's estate, 10 October, four shillings are owed to "Joh Dunham".

The next year sees John Reyner ordained pastor of the Plymouth Church. During his tenure, John is appointed a Deacon of the church, a position he will hold until his death. (*Ed. Note: This is when, not before, Deacon John Dunham acquired his title.*)

These Pilgrims had carved out of their Biblical understanding a very adequate means of governance. Pastors were to be teachers of the Word; Elders were to be administrators; and Deacons were responsible for distributing the charitable contributions to those who had need. [ITim3] They held to two sacraments: the Lord's Supper and baptism, which after some years in Leyden became believer's baptism. They also learned much about prayer and the inner life from the Mennonites in Leyden. John Brewster and John Robinson as well as John Carver were leaders in the whole Pilgrim movement.

We learn from both church and town records that Deacon John made rapid progress in being regarded as a skilled weaver and in becoming a man of substance. Reports of him state that he "haue for the sheepe the watering place & the skirts of upland at Goose Point & Above the first & second brooke" [PCR 1:56] The town records that the "marke of his Cattle is a croch on the left eare [PTR 1:2]," 1636.

Three years later in 1639, John is elected to "bee added to the Gounr and Counsell to make laws, &c." [PCR1:121]

For more than two decades John would serve as a committee member or deputy of The General Court of Plymouth, the governing body of the colony.

On the first or second of March in 1669 Deacon John Dunham dies and his passage is commemorated by notice that he was "an

approved servant of God, and a useful man in his place.” [PCR8:32] His will, proved in June speaks of his “loving wife – Abigail Dunham’.

Whatever the details of John and Abigail’s life, it is clear that this was a productive and loving family and that they were regarded as vital members of the Plymouth Congregation and Colony. Those of us who stand in direct lines from John’s children owe them much for the gene pool they gave us, as well as for the richness of their Pilgrim heritage that required a life of hard work to make ends meet, raise ten children, and still contribute to the commonweal.

John and Abigail are part of that vast group upon whose shoulders we stand. They taught us about the values of self government, being attentive to God’s Word and Spirit, sharing substance with those less privileged, helping the children to learn and grow, and being faithful to one’s conscience. Great gifts from our Pilgrim fore parents are to be treasured.

Sources:

Plymouth Colony Records[PCR]

Plymouth Church Records[PChR]

Plymouth Town Records[PTR]

Bradford, William; “*Of Plymouth Plantation*”; Wright & Potter 1898

Gill, Crispin; “*Mayflower Remembered – A History of the Plymouth Pilgrims*”; Taplinger Publishing Co.; New York, NY; 1970

Harris, John; “*Saga of the Pilgrims-From Europe to the New World*”; the Globe Pequot Press; Chester, CN; 1989

Junkin, Patricia – various E-Mails

Mahony, Gratia – various E-Mails

Streeter, James – “*The History of the Dunham/Donham Family in America*” - website

Deacon John Dunham’s First Three Children

By Gratia Dunham Mahony

Deacon John Dunham’s oldest son, John², was baptized in Henlow, Bedfordshire, England on 19 February 1614/15, ^[1] probably shortly after his birth. His mother, Susan (Kaino) Dunham died in Leyden, Holland, before 22 October 1622 when his father married a second wife.^[2] John would have been a young boy of about seven years old, with a younger sister and a very young baby brother when his father married Abigail Ballou. The Dunham family lived in the Zevenhuysen district near other members of the English community.^[3] They remained in Leyden for another seven or eight years where three more half-siblings were born.

As a youth growing up in Leyden, John² Dunham would have known all the English families who remained in their little community after the departure of part of the group to the New World. He would have attended services in the Bagijnhof Chapel that was used in Leyden by the members of the Separatist Church.^[4]

John would have been familiar with the little warren of tiny houses which had been built for the English on land behind Rev. John Robinson’s home on nearby Klocksteeg. He would have been familiar with the imposing edifice of Pieterskerk church itself, and with the little cobbled streets running out of the church square in all directions. John would have known the canals running through the city, and would have visited the market on market days. He would have seen the huge windmills turning in the wind, and learned the customs of the sturdy Dutch men and women as they went about their business in the city. Probably John would have attended some school, and he would have watched his father busy at his weaving, and learned something of that skill as well.

Another resident of Zevenhuysen was Thomas Brewer who, with William Brewster, published pamphlets and religious treatises. John would have been aware of these publications and would have listened to the discussions his elders were having about the problems of remaining in Holland. They had all heard that the small settlement at New Plymouth had gotten a foothold in the new land of America and that many of those who had remained in Holland were ready to leave Leyden. They wished to avoid the influence of the Dutch way of life on the English youth, and were willing to sail to a far off land where they could practice their faith with their comrades. Surely John and his younger brother, Thomas, would have helped to assemble the small stock of supplies that they would take with them when they sailed.

We do not know if John's sister Humility was involved in this gathering or not. Humility was still alive on 15 October 1622 when she was listed with her father and two brothers^[5], but we do not know if she was still alive later in the 1620s. There is no further record of her in Leyden, and there is no record of her in New Plymouth. No death record for Humility has been discovered in Leyden, but there was no death record for her mother either. In fact there were many deaths among the English living in Leyden for which no records have been found. Nor do we know on which ship the Dunham family sailed, or even exactly when, but we believe that they came in 1629-30 with the last of the Leyden group. John would have been about 14 or 15 years old then, and his brother Thomas 9 or 10. Of his younger half siblings, Samuel would have been 6 or 7, Jonathan would have been 4 or 5, and his small half sister Abigail about 2 years old.

John grew to manhood in New Plymouth and we can imagine him participating in the daily labor to help his family and his community. We can almost see him as he

marched up the hill to the fort where the Sunday meetings were held. When John was about 26 years old he married his wife Mary. We do not know her surname, but shortly after marriage the couple moved to Barnstable. It is possible that the impetus for moving to Barnstable was that Mary's family moved there. It may be possible to narrow down the possibilities by studying the families associated with the Dunhams, a task long overdue, and one currently being worked on.

Barnstable was settled near the end of 1639 when Rev. John Lothrop arrived there from Scituate with his followers. The first mention of Barnstable was in a list of 5 March 1638/39 giving names of those allowed to exercise men in arms, so there was some kind of Plymouth Colony settlement there shortly before the Lothrop group arrived.^[6] By 1643 there were sixty names on the list of men at Barnstable between the ages of sixteen and sixty able to bear arms.^[7]

John² Dunham lived in Barnstable, probably near the Coggins Pond area at least by the time his children were of age to marry. His oldest daughter, Mary³, was married 20 November 1662 to James Hamblen, Jr., and his next daughter Susanna³ Dunham was married in Barnstable 20 January 1673 to Bartholomew Hamblen. John's oldest son, John,³ was also married in Barnstable on 1 March 1679/80 to Mary Smith, daughter of Rev. John and Susanna (Hinckley) Smith. John² Dunham may have moved back to Plymouth by about 1684 when his daughter Lydia (at about age 28 years) married Robert Barrows.

A son, Jonathan³, was born and died in August of 1750 in Plymouth. A son Samuel³ was born in Plymouth in February 1651/2. The births of his three youngest daughters, Susanna, Lydia and Mercy, are not found in the vital records of any Plymouth Colony town. Given the fact that his three oldest children married into Barnstable families, it

seems likely that John² Dunham was residing in Barnstable between the years of 1653 and perhaps 1683.

John² Dunham died in Plymouth 6 April 1692. Land records for the early residents on Cape Cod are few due to a fire in the Barnstable County Courthouse on 22 October 1827. Therefore no deeds exist which would confirm John² Dunham's ownership of land in Barnstable; however the close association with other Barnstable families among his children indicates that he must have been residing there at the time his children were reaching adulthood.

Children of John² and Mary (--) Dunham: first four born at Plymouth:^[8]

- i. Mary³ Dunham b. say 1642-3
- ii. John³ Dunham b. say 1647
- iii. Jonathan³ Dunham b. 12 August 1650; d. 26 August 1650 (Plymouth VR p. 658)
- iv. Samuel³ Dunham b. 25 February 1651/2; d. 24 January 1687/8 Plymouth VR:659

From: Court of General Sessions, Sept. 1678, Vol. 1:193: Report of inquest into the death of Samuel Dunham, son of John Dunham:

"We repairing to Winnitusetts where his house was, do find his body partly consumed by fire, and having viewed that part of his body which we found we saw no wound about it, but do judge that he was burned to death in his house.

Sworn 28 Jan. 1688'
(list of 13 witnesses)"

As noted by Mrs. John E. Barkley in TAG Vol. 30:147: "He was unmarried, as shown by Plymouth Probate Record 1:11-12. Administration was granted 13 March 1687/8 to John Dunham Jr. upon the estate of his brother Samuel, late of Plymouth, deceased."

There is no mention of wife or chil-

dren in the estate papers.

- v. Susanna³ Dunham b. say 1654
- vi. Lydia³ Dunham b. say 1656-8
- vii. Mercy³ Dunham b. say 1660-70

The second son of Deacon John and Susan (Kaino) Dunham was Thomas², born in Leyden about 1619. We do not know very much about this Thomas Dunham, but it seems certain that he never married.^[9] He appears on the tax list of 15 October 1622 living in Leyden with his father. He next appears on the August 1643 list of men between the ages of 16 and 60 "Able to Bear Arms" in Plymouth, as does his brother John and his half brother Samuel. He is probably the Thomas Dunham who appears in Plymouth Colony Records [2:136] under date of 4 October 1648 "that hee abstaine from coming ate or sending unto Martha Knote of Sandwidge." Thomas did not marry Martha Knott, for the Sandwich Register of Marriages show that Martha Knott married Thomas Tobey on 18 November 1650. Thomas² Dunham died before May 1677. Plymouth Town Records [1:152] under the date of 15 May 1677 state "a small p'sell of Land and a smale cottage thereon formerly possessed by Thomas Dunham, deceased: now desired by Benjamine Eaton. . ."

An Early Migration: Generation Three

John³ Dunham, only surviving son of John² Dunham, was born ,say, 1647, and died in Barnstable 2 January 1696 in his 48th year. John was married 1 March 1679/80 to Mary Smith, daughter of Rev. John and Susanna (Hinckley) Smith. She was born in Barnstable in November 1647, and died after 6 June 1702 when she was of Mansfield, Connecticut. [Plymouth LR 4:157] From Gen. Notes of Barnstable Fams. Vol. 1, p. 346-346 states

John Dunham of Barnstable,... resided at the Indian Ponds, or Hamblin's Plain, as the neighborhood is now generally called.

^[10] He died 2 Jan. 1696/97, and in his

noncupative will devises his estate, appraised at 223 pounds, 13 shillings, to his wife Mary.^[11]

In studying the migration patterns of the Dunham family, it is interesting to note the rather unusual migration from Barnstable, Massachusetts to Mansfield, Connecticut made by the widow of John³ Dunham.

On 26 October 1696 John Dunham purchased 1000 acres at Windham, Connecticut.^[12] Three months later John had died, leaving a widow and seven young children. Mary (Smith) Dunham left her home in Barnstable and made the move to her late husband's tract of land, which lay along the Willimantic River in Connecticut. Her oldest child, Thomas⁴ Dunham, was only 18 and the bulk of moving and settling in a new home must have fallen heavily upon him. In 1703 Mary (Smith) Dunham was one of the patentees of the new town of Mansfield, Connecticut.

Fourth Generation

The children of John and Mary (Smith) Dunham: born at Barnstable.^[13]

1. Thomas⁴ Dunham was born in Barnstable 25 December 1680 and died 30 January 1717/18, unmarried.

Thomas Dunham, yeoman, resided in Mansfield, CT. Thomas was given one hundred acres of land on Willimantic River, north of Mansfield Depot.^[14] On 28 May 1813 his mother gave him land, (as shown by the deed abstract below):^[15]

"...I, Mary Dunham, widow, .for love. .to my son Thomas Dunham of Mansfield...give, grant several tracts of land in Mansfield...which lyeth on Willamantuck River near three quarters of a mile above the fishing place and is bounded as followeth..."

His brother John was administrator of his estate in 1718.^[16]

2. John⁴ Dunham was born in Barnstable 18 May 1682 and died after 16 February 1754 (date of last reference to him). John resided in Mansfield CT where he was given 100 acres of land at Mansfield Center. In 1696 he bought a large tract of land in Windham, which afterward became known as Dunham's Pond. John Dunham never married, and the Mansfield Town Meeting record 1:65, dated 1 December 1735, stated "John Dunham can dwell alone so long as he keeps good order." Mansfield Land Record 5:80 dated 3 December 1748 is an arrangement for life support of John Dunham by his nephew, Ebenezer⁵ Dunham.

3. Ebenezer⁴ Dunham was born in Barnstable 17 April 1684 and died in Mansfield CT 17 November 1747.^[17] He is buried in Gurley Cemetery, Mansfield, CT. Ebenezer married first in Plymouth 2 May 1707 **Anne Ford**,^[18] who died before February 1744/5. Ebenezer married second in Mansfield, CT 21 February 1744/5 **Annis Atwood**,^[19] who died 27 January 1777.^[20]

Ebenezer⁴ Dunham was a blacksmith. He first settled in Plymouth, but in 1720 removed to Mansfield and located at the point now known as Mansfield Depot.^[21] Ebenezer inherited part of Thomas' lands at Mansfield, and purchased the remaining rights from the other heirs.^[22]

Children of Ebenezer⁴ and Anne (Ford) Dunham:

i. Seth⁵ b. 10 December 1708, (Plymouth VR:43)

ii. Patience⁵ b. 5 February 1716/17, (Plymouth VR:43) d. 16 May 1740 in Coventry; m. 18 December 1737 Noah⁴ Skinner of Coventry

iii. Ebenezer⁵ b. 1719, d. 18 Sept. 1775, buried Gurley Cemetery.

iv. Hannah/Anna⁵ b. 11 March 1721; she died 19 June 1760 age 39; m. 1 December

1742 Nathaniel Hide/Hyde.

Children of Ebenezer and second wife, Annis (Atwood) Dunham:

v. Patience⁵ b. 29 June 1744 (Mansfield, CT VT:66); m. Asa Carpenter

4. Desire⁴ Dunham was born in Barnstable 10 December 1685 and died in Mansfield CT 24 January 1738/9.^[23] Desire married 11 March 1712/13 **Samuel Stetson**, son of Sgt. Samuel and Lydia (Pickles) Stetson, of Scituate. He was born in Scituate MA in June 1679, died in Mansfield, CT 4 January 1726/7.^[24]

Children of Samuel and Desire (Dunham) Stetson: born in Mansfield CT:^[25]

i. Samuel⁵ Stetson, b. 30 December 1713;

ii. Rebecca Stetson, b. 27 April 1716, d. 6 May 1716, Mansfield, CT;

iii. Eli Stetson, b. 20 November 1717; d. after 1757;

iv. Mary Stetson, b. 21 November 1719; d. 1807;

v. Elizabeth Stetson, b. 18 January 1722; d. 10 March 1745, age 23 years;

vi. Rebecca Stetson, b. 6 October 1724; d. 22 February 1725, Mansfield CT.

5. Elisha⁴ Dunham was born in Barnstable 1 September 1687 and died in Mansfield Connecticut before 10 February 1729/30.^[26] Elisha married **Temperance Stewart**,^[27] daughter of Hugh and Wait (--) Stewart/Stuard, of Chatham, Massachusetts. She died in Mansfield, Connecticut 24 April 1751.^[28]

Windham Probate Record 1:70 dated 27 February 1735/6 shows appointment of Ebenezer⁴ Dunham of Mansfield Connecticut Guardian to Ebenezer (sic), Elisha and Mary Dunham, minor children of Elisha Dunham of Mansfield, decd.

Children of Elisha and Temperance (Stewart) Dunham:^[29]

i Ebenezer⁵ b. 31 May 1717

ii Elisha, b. 21 August 1718

iii Mary, b. 2 December 1721

vi. Mercy⁵ Dunham was born in Barnstable 10 June 1689. She married in Mansfield 17 December 1724 Samuel Stetson.^[30]

7. Benjamin⁴ Dunham was born in Barnstable 20 June 1691 and died in Mansfield, CT 13 January 1766.^[31] Benjamin married first 22 February 1732/3 **Hannah Scott** of Hatfield, MA^[32] She died 13 April 1734 with a son (stillborn).^[33] He married second in Mansfield 17 February 1741/2 **Hannah Green**,^[34] daughter of Francis and Elizabeth (--) Green. She was born in Mansfield 15 July 1713.^[35]

Children of Benjamin and Hannah (Green) Dunham:

i. Benjamin⁵ b. 30 June 1743; d. 4 August 1758) death on Mansfield Ct. VR 316

ii. Hannah, b. 9 June 1745

iii. John, b. 27 October 1748

iv. Mary, b. 18 January 1750-1

v. Elizabeth, b. 30 January 1754

Fifth Generation

Of all these fifth generation children who carried the Dunham surname, most stayed in or near Mansfield, Connecticut. The only fifth generation child to move any distance away was Elisha⁵ Dunham, son of Elisha⁴ and Temperance (Stewart) Dunham. This is the Elisha who “moved with three sons to Vermont, and then to Saratoga, New York.”

Elisha⁵ lived near Stillwater, Saratoga County, NY, until his death. He took an active part in the Revolutionary War, in which he served as a scout; later he, received the commissions of captain and colonel. He was

present at Battle of Saratoga, in which Burgoyne surrendered. Part of the battle was fought on the Dunham farm.

Elisha's children are based on probate and deed research, and also from queries and other data submitted by persons researching these possible children. This group seemed to concentrate in the area around Argyle, Washington County, NY and Moreau, Saratoga County, NY. This family then went to Madison County, NY from where they migrated to Monroe County, NY, and later continued west to Michigan and Iowa.

Probably sons of Elisha⁵ and Annis (unknown) Dunham: and possibly other children:

i. Joseph W.⁶ Dunham b. (Joseph W.) b. say 1745; he is on 1790 census in Argyle, Washington County, NY

ii. Elijah⁶ Dunham b. 1751; d. abt. 1805 in Moreau, Saratoga County, NY; he is on 1790 census in Argyle, Washington County, NY

iii. Edward⁶ Dunham b. after 1755 (age 26-45 on 1800 census); he is on 1790 census in Argyle, Washington County, NY

This concludes the migration information about the descendants of John² Dunham through the fifth generation. Future articles may discuss other interesting individuals in the John² Dunham line.

Gratia Mahony
Douglas, MA

References:

1. Anderson, Robert Charles; "The Pilgrim Migration, Immigrants to Plymouth Colony 1620-1633"; pub. by NEHGS, Boston, 2004; p. 185.
2. Ibid.
3. Dexter, Morton; "The England and Holland of the Pilgrims"; pub. GPC, Baltimore, 1978; p. 612.
4. Bangs, Jeremy D.; "Pilgrim Impressions, Dutch Prints of the Pilgrim Era" pub. Plymouth Plantation

1987, p. 4.

5. Op. Cit. Dexter p. 612.
6. Stratton, Eugene Aubrey, "Plymouth Colony, Its History & People 1620-1691" pub. Ancestry, Salt Lake City UT, 1986; p. 63
7. Ibid. p. 444-5.
8. Barclay, Mrs. John E.; "Notes on the Dunham Family of Plymouth, Mass.;" TAG Vol. 30, 1954, p. 146-151.
9. Ibid.
10. Otis, Amos; "Genealogical Notes of Barnstable Families" pub. Barnstable Mass. 1888, Vol. 1, p. 346-7.
11. Plymouth Land Record 4:157; Barnstable Probate 1:35.
12. Commemorative Biographical Record of Connecticut p. 1306-7.
13. Op. Cit. Otis p. 346-7.
14. Commemorative Biographical Record of Connecticut p. 1306.
15. Mansfield CT Deed; Vol. 1:252-2; dated 28 May 1713.
16. Mansfield CT Land Record 1:601.
17. Mansfield CT Vital Record p. 317.
18. Plymouth Vital Record p. 89.
19. Bailey's Early CT marriages, Second Book, Mansfield, p. 126.
20. Mansfield CT Vital Record p. 317.
21. Commemorative Biographical Record of Connecticut p. 1306.
22. CT Probate Records by Manwaring Vol. II p. 378-9.
23. Mansfield CT Vital Record p. 317.
24. Stetson, Oscar Frank; "The Descendants of Cornet Robert Stetson of Scituate, Mass." Stetson Kindred of America, 1933, p. 37-8, 45-6.
25. Mansfield CT Vital Record p. 167.
26. Windham CT Probate Record 1:197 & 362, inventory taken 10 February 1729/30.
27. Stewart Clan Magazine Vol. IX (Jan. 1931-2), p. 212; "Hugh Stuard of Yarmouth, Mass."
28. Mansfield CT Vital Record p. 316.
29. Mansfield CT Vital Record p. 66.
30. Op. Cit. Otis p. 347.
31. Mansfield CT Vital Record p. 317.
32. Ibid. p. 233.
33. Ibid. p. 316.
34. Ibid. p. 233.
35. Ibid. p. 87

1776: The Loyalist Dunhams of Canada

by Lloyd E. Dunham

It all depends on your point of view. In 1776 some citizens, but not all, of the thirteen colonies took offence with Britain for imposing taxes on goods imported from the mother country, and believed they should not be taxed at all without having a say in the matter. It is not hard to agree with their point of view. Those who disagreed with the decision to secede from British control were called Tories and were despised. Those who wanted secession called themselves Patriots, while those who did not, called those who did, Rebels. So, it all depends on your point of view.

Families were split on the issue father against son, brother against brother and long time friends and neighbours against each other. The so called Tories were treated extremely harshly, having their farms and stock seized, driven out of their communities, tarred and feathered and on occasion summarily executed by shooting or hanging. Many fled to New York behind the British lines; others joined British military units or formed units of their own, while still others took menial employment to support their families until they could return home and the only life they knew.

George Washington, of cherry tree fame, was successful in beating the British Regulars by being a good tactician and by virtue of Britain's nitwitical method of continental fighting: marching in bright red uniforms to drums and bands, straight into the enemy troops and gunfire.

The Dunham clan was no different than most: some supported the rebellion while other stayed loyal to the crown. The reasons for doing either are not so easy to fathom. Those who remained loyal did not necessar-

ily care for the monarchy or Britain, but were opposed to rebellion on principle. However, in the long run it didn't really matter why they did what they did. They lost the country they called home and left for territory where they could start anew.

Those who came to Canada were called United Empire Loyalists. The British believed there would be only about five thousand of them, but in fact there was upwards of fifty thousand. These numbers are somewhat surprising; their magnitude tends to be lost in the Patriots' version of the Revolutionary War.

Before the emigration of my forebears to Canada, my descent is from: Richard Singletary (b. ca. 1599); Jonathan Singletary Dunham (b. 1639); Benjamin Dunham (b. 1681).

The first of my ancestors to repair to Canada, who was a United Empire Loyalist, was Daniel (b: 1730, son of Jonathan² b: 1709/10, who came to Canada with four of his sons: John b. about 1755; Lewis b. about 1758; Jonathan b. about 1760; and David Alston b. about 1762. He left behind his wife, Catharine, and son Campbell. Daniel and Catharine's daughter, Sarah (b: abt. 1758), was possibly a twin to Lewis. She is not mentioned and I have no knowledge of what became of her.

Esther Clark Wright in her book *The Loyalists of New Brunswick* lists the Dunhams as follows:

Asher Dunham, Captain, Company 13, New Jersey Volunteers.

David Dunham

Isaac Dunham, Tailor

John Dunham

Jonathan Dunham, blacksmith, Captain, Company 13.

Lewis Dunham, house carpen-

ter.

Seth Dunham

Thomas Dunham

D.G. Bell in his book *Early Loyalist Saint John* lists:

Asher Dunham, with an adult female and two servants.

Daniel Dunham, with an adult female, three children under ten years of age and two children over ten years of age.

David Dunham,

David Alston Dunham,

Isaac Dunham,

John Dunham,

Lewis Dunham,

Seth Dunham, with an adult female.

Leftover questions are among the joys of an amateur genealogist. Who was the female adult with Daniel if he left his wife and son? Was it his daughter, Sarah? And who were the children, since the youngest of his sons who accompanied him would have been twenty-one years of age (and certainly considered adult)? These are unanswered questions that I hope future research will clear up.

Many accounts have been written about the United Empire Loyalists, but much is lost to antiquity. Records have been lost, many in a great fire in June of 1877 which destroyed much of the city of St. John, New Brunswick (200 acres and 1,006 houses laid to ashes). The city has an early Loyalist burial ground situated in the centre of the downtown area of the city. It is known that over twelve hundred souls are buried there, but records are only available for about four hundred of them.

Since I do not know when my senior Loyalist ancestor, Daniel, died or where he is buried, I can only surmise that it is in this burial ground. I do know that he was given a lot on which he built a home when St. John was known as Parrtown and the province was still Nova Scotia. This part of Nova Scotia, north of the Bay of Fundy, became the province of New Brunswick in 1784.

The history of the Loyalist Dunhams is an important part of our early family history in North America. I hope a fuller story of it can be written some day.

Editor's Note: A book I am now reading, Samuel P. Huntington's Who Are We?, states that about a third of the American colonists remained sympathetic to the crown, and that over 100,000 fled, though not all to Canada

News Flash!

DNA Results on the Family of

Mr. Thomas W. Denham

by Gratia Mahony

DNA analysis results for a descendant of the line of Dunhams who settled in Hebron Connecticut has just been returned. The results prove that *this is indeed an independent Dunham family.*

In my article in the September 2004 issue of this Newsletter, I stated that "A third Dunham/Denham family, not yet proven by DNA analysis to belong to either of the other Dunham families, was that of Mr. Thomas Denham." Now DNA evidence shows that this line does not match descendants of Deacon John Dunham or Jonathan Dunham alias Singletary. In fact members of this Denham line fall under a different Haplogroup (R1b) than either of the other two lines (the Deacon John and Singletary lines), which belong to Haplogroup (I).

(Ed. Note: Readers may wish consult my DNA article in the first issue or read the Book Review in this issue.)

These Haplogroup designations indicate the centuries long migration paths that both these groups took to reach Western Europe. Those of Haplogroup (I) migrated more directly toward Western Europe and the British Isles from Scandinavia (and are Viking descendants), while those of Haplogroup (R1b) took a longer path that carried them into eastern Asia before going west into Western Europe and (to a lesser extent) the British Isles.

Further, the Dunham DNA Project Results (found on page 4 of the web site pcdunham.ws/TestResults) show that the results of Thomas W. Dunham match most closely with those of Mark I. Dunham of England. In the 12 marker test that both men took, the allele numbers match in 10 out of 12. This signifies a one step mutation in Locus 9 and 10. If all 12 allele numbers matched exactly, we would know that both men had a common ancestor within say 14 generations. A match of 10 out of 12 shows a relationship, but at a greater distance (say up to 61 generations) to a common ancestor.

The line of Thomas W. Dunham, just tested, is as follows:

Thomas¹ Denham/Dunham and wife Sarah of Saco, Maine.

Nathaniel² Dunham of Hebron CT and wife Mary

Isaac³ Dunham of Hebron CT and Elizabeth Waters

Levi⁴ Dunham of Hebron and Glastonbury CT and Anna Waddams

Levi⁵ Dunham of Glastonbury CT and Ashtabula Co. OH and Belinda Porter

David⁶ Dunham b. Cheshire Co. NH, d. Ashtabula Co. OH and Mary Miles

Burt Llewellyn⁷ Dunham of Ashta-

bula Co. OH and Roxie Adaline Gochneaur

Burt Llewellyn⁸ Dunham of Ashtabula Co. OH and Ina Mae Wood

Clifford William⁹ Dunham of Ashtabula Co. OH and Genevieve Elizabeth Kellogg

***Thomas William¹⁰ Dunham** who participated in this recent DNA analysis

The line of Mark I. Dunham of England is currently being researched. The results of that research—tracing the family in England—may provide some interesting data on this Dunham family. Those results will be shared when the research is further along.

Book Review

Trace Your Roots with DNA *Using Genetic Tests to Explore Your Family Tree*, by Megan Smolenyak Smolenyak and Ann Turner 2004 Rodale, Inc.

by Sam E. Dunnam

In Houston this past October 30th I attended Family Tree DNA's 1st International Conference on Genetic Genealogy (in the stead of Paul Dunham), and, among other things, met and heard speak there the authors of a new book on the genealogical uses of DNA testing. They are Megan Smolenyak and Ann Turner, who themselves had interesting introductions to the subject. Megan was engaged for a while using DNA to track down and verify surviving kin of U.S. soldiers killed on active duty, presumably those who, if genuine, were entitled to benefits. Both have been avid genealogists for many years. Megan has been lead researcher for the PBS series *Ancestors*; Ann is founder and administrator for the popular GENEALOGY-DNA mailing list on *Rootsweb.com*.

Their book is an excellent primer for anyone who wants to know a good bit more about the uses of DNA for genealogical testing. When I say *know*, I mean here *understand*. The authors do an excellent job of giving the interested neophyte a crash course in the essentials of genetic biology, sufficient to understand how and why DNA testing is so useful for genealogists. No biochemistry or math required. For example, if you want to know why male Y-chromosome testing is so useful and definitive for genealogists but why X-chromosome testing from the maternal side is less so, you will find lucid, well-written explanations, accompanied by helpful diagrams, in this book. Ladies, I think, will find the authors' discussion of mt-DNA (mitochondrial DNA), the female test, very helpful. It has definite uses, of which the authors give real-life examples and illustrations. These are mainly when it becomes important to discover or make distinctions in the maternal line.

For me, among the most useful and instructive insights of the book are its explanations of how DNA reveals both our more remote human heritages and our more recent family histories. In the longer run, we are *all* related back down through several thousand generations. The beauty of DNA is that it contains and preserves evidence of both our longer and shorter term pedigrees. Whether the DNA evidence is longer or shorter term is a function of the *mutation rates* characteristic of certain alleles at different locations on the chromosomes. Shorter term mutations (every few hundred years for the Y-chromosome, every few thousand for mt-DNA) are of interest to genealogists. They are what establish the distinctive patterns of family groups (called "haplotypes") and enable genealogists to discern evidence of relatedness (or unrelatedness) between

individuals. They are the stamp of *family* relationship.

The longer term mutations (called *Unique Event Polymorphisms* or UEPs) occur so rarely that for all practical purposes they can be considered one-time events over the entire history of the species at those locations on the chromosome where they occur. Distinctive patterns of UEPs, occurring at different locations, distinguish broad racial stock groups of human beings. They track our deeper history and enable anthropologists and archeologists to trace the history and migration routes of the main-line human families (called "haplogroups") as they evolved and settled various regions of the earth. Both of these histories are interesting; DNA tests reveal both.

The authors also discuss other uses of DNA tests, such as in paternity determination and criminal investigation. Both of these uses pre-date the use of DNA tests in genealogy.

The book is also a useful handbook for anyone who is considering, or has decided to start, a surname group DNA testing project. There may well be among you Dunham relatives the idea that *you* would like to start a testing program, say, for your mother's maiden name surname group. The authors convey much valuable start-up, how-to, and administrative information. It is also a valuable guide for less ambitious but beginning genealogists. Chapter 8 on *Finding Prospects* is especially helpful and instructive, whether your interest is finding appropriate people to test or simply tracking down family members, both deceased and living.

The authors recommend two basic search strategies, which they call "reverse genealogy" and "broadcasting." In customary genealogy, most research starts with ourselves in the present generation and progresses backward, one generation at a time, in an

attempt to locate our most distant knowable ancestors. In reverse genealogy, the research task starts customarily with a known forebear and attempts to discover his or her descendants, coming forward to living members of the present generation. Reverse genealogy is often called for in trying to locate living male heirs for Y-chromosome DNA tests. Broadcasting, on the other hand, is more like advertising: its object is to scatter around multiple notices of the project with info on how to get in touch with you in case these distributed notices are seen by others who would have interest in them.

The final section of the book is devoted to the future of DNA testing and research in enlarging and enriching genealogy. The endeavor is, after all, only five years old, having just begun in 2000. Interest in it has spread rapidly and today the authors list, in a very useful appendix, eleven testing companies and the various testing products in which they specialize. They have interviewed and, in many cases, obviously know the principals of these companies. They convey the visions of these pioneers for the future. Among the most intriguing of these is the building of enormous, worldwide databases containing the specific DNA tests of millions of individuals the world over, grouped into surname and ancestral classifications, and into haplogroups. The existence of such databases would almost guarantee the discovery of several or many close matches for each new person tested. They could offer, almost ready made, fine detail on the structure of many interrelated families, uncovering genealogical information that even now would be far beyond the reach of the single researcher. As it becomes more affordable to test individuals for many more markers than current economics permit, finer discrimination on closeness of kin will become routine.

The Dunham families engaged in our Dunham Surname Group DNA Test Project

can take pride in the fact that we have been on the forefront of this new research tool, that we have already profited from it (as future articles will show), and that we shall continue doing so.

Sam E. Dunnam

Distribution Notice:

With this Issue, we are distributing via attachments to emails only to paid-up members; we are no longer posting on Paul's web site. If you know others who want the Newsletter, please advise them they must join to get this and future issues. Ed.

ELECTION ANNOUNCEMENT

We have an election coming up the last week of January. In what follows are voting instructions from Paul Dunham, a Sample Ballet, and brief biographical sketches of all who have been nominated for Officers and Directors.

Voting for Directors and Officers

The Nominating Committee, consisting of Bill Burke, Donna Jones and Dunham Swift, has prepared a slate of individuals for directors and officers. An electronic ballot has been prepared for voting to expedite the process. (Persons without e-mail addresses will receive a paper ballot.) Each nominee has agreed to participate.

The nominees are:

President and Director:

Jan Dunham;

Vice President and Director:

Lloyd E. Dunham;

Secretary and Director:

John L. Dunham;

Treasurer and Director:

Paul C. Dunham;

Historian and Director:

Gratia Dunham Mahony;

Director and Editor:

Sam E. Dunnam;

Director:

Pat Junkin;

Director:

Robert W. Dunham;

Director and Assistant Treasurer:

Bruce M. Dunham.

We would like to have all members cast a ballot. The information below describes the balloting procedures.

The ballot will show the nominee for each position and also provide space for a write-in vote for each. When voting, only one vote may be cast for each position. The top portion of the ballot contains instructions for its use and submission. If the candidate is unknown, one may click on the highlighted name to see a brief biographical sketch. Once the ballot is cast by using the Submit button at the bottom of the ballot, an acknowledgement of its receipt should appear in a separate window.

You may not know all the current members of the organization. In the event you should need a list of current members for referral, one will be available and require a password to prevent its access by non-members. An e-mail will be sent to each member on January 23, 2005 specifying the location of the member list and necessary password.

Ballots may be cast beginning at 6:00 AM MDT, January 24, 2005, and no later than 6:00 PM MDT, January 27, 2005. The ballot location will be indicated in the e-mail to each member.

The results of the balloting will be summarized when the balloting is closed.

**Brief Biographical Data on
Nominees for Director**

January 2005

Janice Erwin Dunham

Born in Houston in 1937. Developed a lifelong hobby in military structure and history of the USA. Attended University of Texas and University of Houston, studying business preparation and history. Married Gary Roger Dunham in 1956. Three children and seven grandchildren. Worked as Administrative Marketing Coordinator for a high-tech medical equipment manufacturer; later served as regional Office Manager for a large commercial construction company. Interest in genealogy for 20+ years. Serves as "genealogist" for both her family and her husband's. Developed a passion for her hobby of growing and giving away exotic orchid plants. Active in heritage societies, including National DAR and Daughters of the Republic of Texas; has applied for approval with the United Daughters of the Confederacy and National Society Colonial Dames of the XVII Century and, not least, Dunham/Singletary Family Connections.

Lloyd E. Dunham

Born in 1931 in the small village of Byng, Ontario, the second son of Charles Kenneth Dunham and Freda Viola Fry. Raised in Cayuga, Ontario a small village larger than Byng, but only just, where father was the Manager of the Dominion Natural Gas Company. At nineteen years of age joined the Royal Canadian Mounted Police. Graduated from the Royal Canadian Mounted Police Academy, the Ontario Police College, and the Canadian Police College. Except for a three year in the Ontario Provincial Police, served thirty-five years with the R.C.M. Police, retiring in 1989. Twenty years in RCMP spent as a Forensic Crime Scene Specialist. Was Officer Commanding the Frobisher Bay Sub/Division in the Eastern Arctic, now Iqaluit in the Territory of Nunavut, a Sub/Division that encompasses the entire east side of Canada from James Bay to the North Pole. Retired with the rank of Inspector. Married to Velma Aileen Fogelberg for over fifty years; two children and two granddaughters 11 and 6 years of age. Involved in genealogy for over forty years.

John L. Dunham

Born in New Brunswick, NJ; attended school in Highland Park, NJ; graduated from Rutgers Uni-

versity, BSME, after two year stint in Koren War. Graduated from Boston Universiy School of Theology, STM; served as United Methodist Pastor in Ohio for 42 years, the last five as District Superintendent. Married to Dolores Davis, Newborn, GA. Four children, five grandchildren; interests include science, history and gerontology; currently serving as Chair of Otterbein Homes - 5 long term care facilities in Ohio; am descended from John, Benajah, Edmund, Elisha, Jehu, Williama G., William Henry, William Henry Streeter, John Ryger, George Whitefield - From Edmund on - all from central NJ.

Paul C. Dunham

Born in Maine many moons ago, grew up in Vermont, educated at the University of Vermont with BA in Political Science and MA in Political Science majoring in Public Administration. Married with two children and two grandchildren.

Did governmental research at the University of Vermont and University of Maine as well as some teaching in Political Science. Joined the University of Maine Administration in 1968 as Director of Institutional Research. Relocated to Montana in 1976 and was employed by the Montana University System as Director of Research and later as Computer Center Director for the Montana Higher Education Student Assistance Corporation.

Written several publications and worked closely with legislatures in Vermont, Maine and Montana.

Gratia Dunham Mahony

Gratia Dunham Mahony majored in United States history at the University of Wisconsin. She is a professional genealogist and is currently compiling a genealogy of all Dunham families in America. She has been on the board of directors of numerous historical societies and genealogical organizations.

Patricia Junkin

Patricia Junkin, an avid researcher and community activist, who lives in Williamsburg, Virginia and spends as much time as possible at the family homestead in North Carolina. She researches Nathaniel Dunham and Henry Lee Dunham and many others. She has a BS and MA in History and taught at Mississippi State University and California Baptist College. Pat once served as Treasurer of the National Dunham Family Association, our forerunner organization. Her husband

is Bruce Junkin. (Prepared by Paul C. Dunham)

Sam E. Dunnam

Born 1931 in Houston and spent early childhood there. Finished high school at Woodberry Forest School in Virginia in 1949. Earned a BA at SMU in 1954. Married Valerie Sellors in 1955. After two years in the U.S. Air Force as an intelligence officer, earned an MA in philosophy at Rice University in 1959. Worked on a Ph.D. in philosophy at The University of Chicago, before moving with his family to Austin in 1960, where he went into business. Retired since 1989. Four children, eight grandchildren. Currently teaches courses in philosophy in The University of Texas at Austin's Continuing Education Division; is an active writer; pursues genealogy and other personal interests.

Robert W Dunham

Born in Oshkosh, WI on January 8, 1923. Served with the US Army Air Corps, the Signal Corps, and the US Air Force from January 23, 1941 until January 1961, retiring as a Master Sergeant. Degree in insurance with many computer courses as a secondary in 1964, University of Wisconsin. Worked in computers until 1998; still active on the internet. Married Esther Dearborn on May 6, 1943 at Chicago, IL. Now proud great great grandparents and happy to be able to say that my Mother is alive and well, and that we got SIX generation pictures this December. We have been living in Madison, WI since 1951. Published a Fuller-Dunham Genealogy in 1990.

Bruce M. Dunham

Born in 1962 in Burlington, Vermont; grew up in Maine, then Montana. Attended Case Western Reserve University as an undergraduate, and then earned a Ph.D in physics from the University of Illinois in Champaign. Currently employed as a principal engineer at General Electric Healthcare in Milwaukee, Wisconsin where I work in the CT Scanner division. I am married (Diane) with two children, Emilie (12) and Audrey (9).

SAMPLE BALLOT: There was a difficulty in copying the Sample Ballot in PDF format into the Newsletter's software. Paul will attach it as a second attachment accompanying the Newsletter. Ed.