

William Williamson (1862–1920)

My great-uncle William Williamson was born on 10th July 1862 in Ellon, Aberdeenshire. My first knowledge of him was on contacting my cousin in Aberdeen, Colin Simpson, who sent me some information left to him by his late mother, my aunt Kathleen Simpson (née Williamson). William was the second of six children to William Williamson and Helen Morrison, who were married on 17th December 1859 at Macduff, Banffshire. His siblings were Elizabeth (born on 1st October 1860 in Banff), James (21st August 1864), Helen (13th July 1867), Georgina (28th March 1869 – all Ellon) and Robert, my grandfather (born on 4th December 1871 in Aberdeen).

The two eldest girls died of diphtheria a week apart in June 1868 – a traumatic event which possibly precipitated the family's move to Aberdeen before the 1871 census. Robert was born at 21 Springbank Street in the Old Machar district. At the census in April, the eight-year-old William was with his paternal grandmother at her farm of Johnshill, Alvah parish, Banffshire. Their father died on 30th March 1876, by which time the family had moved to 24 Huntly Street, Aberdeen. Young William had left school by now and was an apprentice ship's carpenter in Aberdeen. In the 1881 census, he was a journeyman aged 18, living with his widowed mother, his sister Georgina aged 12 and his brother Robert aged nine.

For the next phase in William's life, I refer to the contents of a memorial service for him, conducted by the Rev. John Ferguson on Sunday, 19th September 1920 at St Stephen's Presbyterian Church in Sydney, New South Wales. Shortly after 1881, William volunteered to go to Samoa under the auspices of the London Missionary Society to teach carpentry skills and to oversee the erection of necessary buildings. This vocational work undertaken as a result of his Christian beliefs made him realise the distinct importance of industrial education as a feature of Christian missions and gave him an insight and personal knowledge of the Samoan people. This work helped make him a lifelong and fervent supporter of every movement to promote the Christianisation of the people not only of Samoa but in Oceania generally.

William arrived in Sydney in 1883 and made a life for himself in the building industry. He became a member and later an elder of St Stephen's Presbyterian Church, and was inducted as a deacon there in 1894, according to Graham W. Hardy's book *Living Stones: The Story of St Stephen's, Sydney* (page 157). In 1886, William married Jane A. Palmer (born in 1862 in Sydney), and they had a son William born in 1887; but unfortunately both Jane and the infant died that same year. In 1894, William married Fanny Bain (born in 1873 in Sydney), and they had three children, all born in Sydney: Kate Rutherford Williamson (1895), Fanny Lothian Williamson (1899) and another William (1902). I found these years of B/M/D on the website of the NSW Registry of Births, Marriages and Deaths, which gives free access to indexes of births from 1788–1905 and of marriages and deaths from 1788–1945, and also allows you to purchase the relevant certificates.

To find out about William's activities as an elder at St Stephen's, and whether he was married and his children baptised there, I found the St Stephen's website and e-mailed the church secretary, who said that no records are kept at the church but gave me the addresses of the two places where they are held. The archivist at the Uniting Church Missions in New South Wales provided some useful details but said that the important information in chronological terms would have to be paid for. I quote from the memorial service held by the Rev. John Ferguson:

I remember him well during all my years of ministry here. He was a devoted member of this congregation, ever ready with hand, heart and brain to serve the cause of his Master. He had a generous interest in Sabbath School work and did his part loyally in that and in every movement for the furtherance of the work of this Church. He was ardent in the duties of the eldership; never had any minister a more diligent elder; never had any office bearer a more sincere and honest brother. His earnestness in the service of Christ was vigorously manifested; whatever he could do for us was done in a manner which was more than fitting. To him in no small measure we owe the property adjoining our church. We looked to him as one of our guides in practical matters. He was a Christian optimist.

one whose outlook was ever confident and clear. His affectionate nature and good sense made him a valued friend, and no just appeal was ever made in vain to his generosity. His hand knew how to serve; his heart, as well as his head, knew how to serve. He could lead with surpassing cheerfulness; he was never a man to repine, but always served Christ with great Joyousness. He doubtless had often to face difficulties but he never met them with frowning and fretting, with blame to this one and that one; he never carried clouds on his brow, but rather with a spirit of rigid determination he met the things he had to overcome in the manner of one who had already mastered them. His genial way of laughing was characteristic of him, like the glint of sunshine on the sea, filled with depth and strength. He spoke best when those who were listening could hear the music of a happy spirit and through his merry cheerfulness interpret the courage and unselfishness that were within him.

I tried without success to find some chronology of William's activities in public life. To find out about his tenure as mayor of Vaucluse and his activities in the Master Builders' Association and the Employers Federation, I e-mailed an archivist at the State Records of NSW in Sydney. She referred me to various documents; but I would need either to research them myself or to hire a researcher. She also referred me to the Noel Butlin Archives of Business and Labour in Canberra, with the same result. So, I turn again to the memorial service for details.

William was a successful builder in Sydney, famed for his honesty and honour, who played a remarkable part in public life. He was a member and past president of the Master Builders' Association, president of the Employers' Federation, a member of the Advisory Committee of the Technical College and a member of the Repatriation Committee for War Service Homes. He was also the mayor of Vaucluse, which I am told is now one of the upmarket areas of Sydney, akin to a "millionaires' row". He was also a member of the Widows' and Orphans' fund of the Presbyterian Church and a member of at least half a dozen other institutions.

William was also president of the Sydney branch of the Kwato Extension Association, which was set up under the presidency of Sir William McGregor, a former Administrator of New Guinea and Governor of Queensland. The major aim of the Association was to teach the people of New Guinea economic skills associated with the production of the raw materials of their islands such as rubber, sugar, copra, hemp and cocoa and to teach them practical skills in carpentry, building and printing, to name but a few.

In July 1920, some two months before his death, William visited Papua New Guinea to see the industrial progress of the Mission Settlements there and to help by imparting his extensive knowledge of the building industry to the cause. Unfortunately, during this visit, he contracted some form of typhus which was not diagnosed until he was taken off the ship barely conscious and taken to hospital in Brisbane, where he died on 9th September 1920. He was buried four days later at the Presbyterian Cemetery, South Head, Sydney.

I sent for a copy of his death certificate from the Registry of Births, Marriages and Deaths in Queensland. It is a very comprehensive document, giving information on his first wife and child as well as his second wife and three children, whose ages helped me to find information mentioned earlier and to attempt to find marriages for them. William's first daughter, Kate, married Roy Munro in 1920 in Sydney. Fanny married Frederick W. Ninshe in 1933 in Sydney; but I could not find a marriage for his son, William.

I wrote to the editor of the *Sydney Morning Herald*, who published my letter asking for any living relatives of William Williamson. I had no success, though I did receive an e-mail from Robert Ferguson, great-grandson of the Rev. John, who he said was another Aberdeenshire "loon" – born in 1852 in Belhelvie, just south of William's birthplace of Ellon. The Rev. John Ferguson served St Stephen's as minister for 30 years until he died in the pulpit in 1925. I also wrote a message on Australia's Family History Message Board on the Internet with no luck thus far; but I live in hope.

With that discovery, my searches concerning possible Pittendrigh/Pendrith relationships have come to a temporary end. According to Wynta's family-history records, Isabella Sutherland Low did not travel with her husband after he became a naval surgeon, but remained in Golspie to raise the three children. In the same household was Isabella's widowed mother. When Dr Pendrigh died, Isabella remained in Golspie until her mother died in 1879. Then, in 1880, Isabella and her children, by now in their twenties, emigrated to Sydney. Isabella already had two brothers who had settled in Australia, and that no doubt influenced her move. Neither of her sons, John (Aleck) or Donald, had a family. Ella Helen died aged 34 of septicaemia, leaving four children under the age of six. Then Isabella, the grandmother, became the central figure in raising the family, one of whom became Wynta's mother. According to Wynta, by all accounts she was a fine Scottish lady with a good sense of humour.

The contact between Wynta's ancestors and mine must have had a good reason, more than idle curiosity. It is highly probable that a relationship existed, though it cannot yet be defined. We have found who the minister and the "army officer" were, and found that their grandfather was a tailor. Even though Wynta and I do not know for sure if we are related, we have made some interesting discoveries. It has been exciting to exchange information with a fellow family historian on the other side of the globe, and to partially solve a riddle of several generations.

Robert I. Pittendrigh No. 263

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Craftsmen in Granite

As you walk past Aberdeen's Cowdray Hall or look upon the corner of the building from the new tearoom of His Majesty's Theatre, you will see the armorial sculpture shown in the photograph. Here, it is being dressed in the yard by Thomas Pirie, born on 1st October 1874 in Crossfolds, Peterhead. He was the 11th of 12 children in the family of William Pirie, jobbing gardener (born in 1826 at Milton of Noth farm, Rhynie), from his second marriage to Margaret Greig of Cookston, Ellon. Thomas lived at 53 Skene Street and had two daughters by Chrissie Ormiston Dickson Pirie, who was born in 1876 in Peterhead to William Pirie, tailor, and Mary Ann Sutherland.

The motto reads "Do it with thy might" – and it must have been gey drouthy work, conducted with no regard to the long-term health hazards to workers. Indeed, the Health and Safety Executive would have something to say about the insecurity of Thomas's stance on an old packing crate, far less his exposure to carcinogenic dust! Like many stonemasons and dressers, he died relatively young (aged 57), and his death certificate records the cause as silicosis and tubercle of the lung. As you walk around admiring the architecture of this fine Granite City, remember the lung disease from which the men suffered and died early as they wrocht to achieve these designs in the industrial conditions of those times.

Another artefact by Thomas Pirie is to be seen at the East Gates to the Cowdray Estate in the form of griffins at the tops of the gate towers. It would be useful to know if they were inspired by the Cowdray family heraldry.



David B Paterson No. 6475

William Williamson (1862–1920): Additional Information

I am grateful to the Society for publishing my article on my great-uncle William Williamson in Journal No. 94 (February 2005, pp. 39–40), which has elicited additional information on his life.

I paid for research on William's life as an elder at St Stephen's Church in Sydney by the Uniting Churches Archivist, Daryl Lightfoot, to whom I am grateful. William's first involvement with the church was as a Sunday School teacher in 1885, the year after he arrived in Sydney. A reason for his joining St Stephen's could have been the churches' programme of care for young South Sea Islanders living in Sydney, which related to William's initial calling as a missionary to Western Samoa with the London Missionary Society (LMS).

His first marriage, to Jane A. Palmer, took place at the church on 31st December 1886 – and, although Jane died in 1887, probably as a result of the birth of their child, William, who also died in 1887, there is no record of a baptism for the child or a funeral service for either. St Stephen's has no record of William's second marriage, to Fanny Bain in 1894 in Sydney; but their three children were baptised in the church in the years of their birth: Kate (1895), Fanny (1899) and William (1902).

William was ordained an elder of St Stephen's on 15th November 1903 and, as part of his pastoral duties, was given a District which ranged from Darling Point to Marrickville in Sydney. His name appeared in a list of elders in 1904 in White's *Challenge of the Years* (p. 516). He was also a member of the Works Committee, 1895; the Social Committee between 1895 and 1900; the Sustenance Fund Committee, 1896; and the Church Arrangements Committee in 1918.

In the years 1913–14, William was involved in negotiations to purchase property on the south side of the church at a cost of £10,000. He finalised the purchase and made a personal loan of £500 towards it and regular donations thereafter. St Stephen's Annual Report of the Session in 1920 included a paragraph subtitled "In Memoriam", which stated:

William Williamson, our elder, went from us on a voluntary inspection of the work of the LMS in New Guinea, and died at Brisbane on his way back to Sydney. Of him and of our loss, the Session made this minute: The Session learns with deepest regret of the death of [...] a greatly respected brother elder, and desires to put on record its sense of the spiritual worth, the generosity, the steadfast uprightness and loving geniality of one who has never spared himself in the service of the church and the interests of Christ's Kingdom.

These comments reinforce many of the statements made in William's Memorial Service referred to in my previous article and show how much he was seen and revered as a decent human being.

I am indebted to Mrs Maureen Laing of Queensland, Australia (no. 3161) for contacting me with more information on William's involvement in the Kwato Extension Association (KEA). She referred me to a book, *Charles Abel and the Kwato Mission of Papua New Guinea 1891–1975*, by David Wetherell. Chapter 6 (pp. 131–67) gives more details of William's involvement with the KEA, established in 1918 to preserve the racial distinctiveness of the Papuan people through industrial citizenship and spiritual, medical, educational, agricultural and mechanical means – which would have been greatly endorsed by William, thereby continuing his links with the LMS. To achieve this aim required a capital sum of £10,000; and, to help raise this sum, Charles Abel assembled a three-man Australasian Overseas Committee under the Chairmanship of William, "a municipal alderman and master builder in Sydney" as described by David Wetherell (p. 131).

To ensure that supporters of the KEA were kept fully aware of the scope of the work involved, Charles Abel invited William to visit Kwato. He arrived in July 1920 and "was given a torchlight reception" by the Papuans there (p. 132). William spent the next month advising on and giving details of improvements which could be made to the original KEA Scheme. He recommended "concrete underground water tanks, a new administration building and boat sheds, a roadway, an

improved printing house (a printing press had been installed with Australian funds in 1919), commercial laundry, and, in Milne Bay, modernised copra sheds. Finally he proposed the erection of a hospital on Kwato" (p. 132). These proposals would now cost £20,000, double the original amount. Alas, he could be of no help in raising money, as "he had died of typhoid on the return journey to Sydney" (p. 133). However, by 1924, Charles Abel had acquired the necessary finance to "underwrite the enlarged plans originally laid by the Australian Chairman Williamson in 1920" (p. 136). Indeed, by 1927, a hospital as recommended by William had been built. He thus played an important part in advising and making proposals for the further development of the KEA, and might have played an even larger part but for his untimely death in 1920.

I am greatly indebted to Mrs Beverley Patrick (no. 14769) and her husband, Trevor, for researching much of the information which follows.

According to the Sands Directory (Sydney Street Traders Directory) for 1907, William's business address was Barcom Avenue, Darlinghurst, and his home address was 135 Womerah Avenue, Darlinghurst. In the 1916 Directory, he had moved to his final address at "Ythan", Towns Road (Vaucluse Heights), off New South Head Road. This last house, built around 1914, was named after the river which runs through his birthplace, Ellon in Aberdeenshire, where he spent his first nine years. The architect was John Reid - and William's firm built the house, according to the Building Registers of Vaucluse Council. The house was a two-storey brick residence on stone foundations with 10 rooms and a kitchen. Although the house no longer exists, the area is a very exclusive part of Sydney where houses today sell for millions of Australian dollars.

In 1914 or 1915, William, then president of the Master Builders' Association in Sydney, travelled to England and America to learn about modern ideas of cooperation and organisation in the industry. On his return, he immediately put these ideas into effect. He was a man of constructive thought, a builder in every sense, and was head of his firm of Mess^{rs} Williamson and McIntyre, Master Builders. His firm erected many large buildings in Sydney, including the Bank of New South Wales and Murdoch's premises in Park Street. He also involved himself with industrial relations and took great interest in the building classes at Sydney Technical College. He became an alderman of Vaucluse Council in 1916, and was Mayor from 1918 until his death in 1920.

William was a man of many talents and interests, and had wide experience not only in local government. As a citizen of the Commonwealth, his opinion was highly valued and sought after by both federal and state government. The former benefited from William's advice on several occasions and appointed him their representative on the Eastern Suburbs Repatriation Advisory Committee, while the latter looked to him for guidance on matters of housing and town planning, of which he had extensive knowledge. Indeed, he was associated with the Town Planning Movement from its inception.

The fact that William was held in the highest regard not only by the community in which he both lived and served but much further afield is evidenced by the numbers who attended his funeral service. All the institutions of which he was either a member or president were represented, including the LMS, Vaucluse Council, the Master Builders' Association, St Stephen's Church elders and many others too numerous to mention. Moreover, the facts that the four coffin-bearers were employees of his firm and returned soldiers of the First World War, and over 100 more of his employees walked behind the hearse to South Head Cemetery, bear testament to the esteem and affection in which he was held. He was a decent human being, a true friend to many, and certainly influenced and touched the lives of many of the people he met in life. Part of the inscription on William's gravestone says: "William Williamson, born 10 July 1862 in Ellon, Aberdeenshire", showing his affection for and pride in his birthplace.

Seeking our Scottish Link

“They Seek Him Here, They Seek Him There, That D****d Elusive Ancestor”
(with apologies to *Baroness Orczy*)

It has taken us four years of hard and prolonged work to discover our Scottish connection (through the direct male line), and at times we have faltered in our search, the task has seemed so immense – a feeling familiar, surely, to many family historians. A request for information in the *Journal* (February 2005) brought no response, and from other enquiries made on the Internet and elsewhere no-one else is searching our particular Thain family (although we have now made contact with a collateral female line (Clark) in New Zealand).

Our earliest information from Parish Registers and the Pallot Marriage Index comprised: James Thain, shipwright, married Ann Cox in 1820 in Limehouse (Port of London). A witness at the wedding was Alex. Thain, who we thought might be a brother or a cousin. Both James (shipwright) and Alex (mariner) produced children in the Limehouse area. James Thain and his descendants remained in the area until the 1960s. (We believe we have found the record of Alexander, able seaman, fighting at the Battle of Trafalgar aboard *HMS Colossus*; but that is another story, and we have yet to complete the research.)

We had a great deal of help from ANESFHS during a visit in September 2004. By then, we had discovered the most likely Scottish family who might have produced these two Thains. We believed they were sons of Alexander, who married Jean Thain (a cousin?) in 1781 in Marnoch (Aberchirder). Four sons, including Alexander (1785) and James (1791), were born in that area before the family moved to Macduff, where Alexander senior was a shoemaker and produced more children (nine discovered so far). We were not yet able to prove this was our family.

We decided to look again at all the information we had to see if there was any further research we could do. James’s final entry in the record is his death in November 1869 in the Stepney Workhouse (Port of London), aged 79. We have been unable to find a death for Alexander in either England or Scotland. The actual entry in the workhouse ledger shows he was a widower. We decided to see if we could find a death certificate for his wife Ann Thain which would give us an address at death we could use to search the relevant census.

We used as parameters (1) the baptism date for the last child of James and Ann Thain (1830) when we knew Ann was probably alive, since she was shown on the register, and (2) the date of James’s death of 1869, by which time we knew Ann was dead. Searches of the relevant parish registers for 1830–7 drew a blank. We were lucky in that, of all the B/M/D indexes commencing in 1837, only three deaths for an Ann Thain were recorded, and only one in the right area.

We obtained her death certificate, which showed that she died in May 1854 of typhus fever at 2 Catherine Street, Limehouse. We eagerly searched the 1851 census, concerned that – as with so many census returns – their entry would have been destroyed by fire, flood or enemy bombing. We got off to a bad start because there are at least three Catherine Streets in that part of London. But we did finally find the correct entry for the family, which included:

James Thain	Head	Aged 60	Shipwright	Born: Scotland
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This enabled us to confirm that the year of his birth was 1791, and places him with the Macduff family as previously thought. We felt great elation at having proved this Scottish link – and it has certainly been worth all the intensive work involved. We have a son and three grandchildren living in East Lothian, and it has been exciting to bring the family full circle from Scotland to Scotland in seven generations.

The message to other family historians is: never give up, continue to reappraise your research for new approaches, and contact the collateral branches who may have relevant information.

Scottish clan of con artists

Williamsons target disaster victims, authorities say

By James Coates
Chicago Tribune

DENVER — Shortly after a freak June storm sent large hailstones crashing through roofs in Denver, the "Williamsons" struck.

Trained from childhood in the art of the con game, the Williamsons are a tightly knit Scottish clan of an estimated 1,000 related men, women and children who roam the United States to bilk people out of millions of dollars annually, authorities charge.

As Denver suburbanites were glumly surveying the June 13 storm's damages, an estimated two dozen Williamsons arrived in Denver in a caravan of pick-up trucks, luxury automobiles and trailers. They began selling a roof sealant that authorities said amounted to nothing more than silver-colored water.

Frequent targets are victims of natural disasters who are again victimized by numerous confidence games involving bogus home-repair companies, experts on the subject said.

The Denver Police Department has estimated that residents in this city alone will lose \$1 million to the scams this summer.

In turn, the Denver operation will account for only a fraction of the clan's nationwide take, law enforcement officials claimed.

Though the Williamsons' ethnic heritage is Scottish-American, their lifestyle and confidence games are inspired by the activities of renegade Gypsy bands, officials said.

Until recently, much of the activity has escaped official attention because of the Williamsons' criminal expertise and passion for secrecy.

But a picture is emerging of an exotic Scottish clan that dates to America's frontier days, an ever-growing band of career criminals with collective assets estimated by some experts to be as high as \$350 million.

The holdings include real estate in Los Angeles, dozens of motels, several residential trailer parks and tourist campgrounds, including one valued at \$7 million in Phoenix, in addition to land in Las Vegas and Reno, California authorities said.

"And every penny of it comes from some sort of scam or another," said veteran Williamson watcher Don Wright of Elkhart, Ind., whom law enforcement officers regard as the leading expert on the clan.

Authorities gave the following examples of how the clan operates:

■ The Williamsons are working the towns and farms of Iowa, Nebraska and Illinois. They go to areas the day after big thunderstorms and sell worthless lightning rods.

■ In Utah, Arizona, Wyoming and other traditional Western vacation states, they are moving around campgrounds and motel parking lots, selling substandard travel trailers with bogus hard-luck stories.

■ In cities from Denver to St. Louis and Bayonne, N.J., to Los Angeles, they are tricking elderly homeowners into buying asphalt treatments for their sidewalks that wash away with the next rain, said an expert Williamson watcher in California's state police.

■ In blue-collar neighborhoods throughout the United States, clean-cut youngsters from the clan work barrooms with a scheme to sell 75-cent vinyl purses for as much as \$30 each. With their fathers posing as the first bar patron to buy a purse, the children tell their tipsy marks that their dying mother had made the handbags.

"They specialize in several areas of fraud: home construction rip-offs, recreational-vehicle scams, the sale of bogus silk and linen," said Terry Getsay, criminal intelligence analyst for the Illinois Division of Criminal Investigations.

Getsay said the clan members are descendants of Robert Logan Williamson, a Highland tinker and outlaw.

*Williamson
Family*

ALLEN WILLAMSON GRAVEYARD

(Cem. #61 in Volume 1, South)

COONS REFERENCE ONLY

I've added graves of additional family members who I know are buried there. Their graves are identified only by stones. Unfortunately, I don't know which stones go with the names. My great-great-great grandfather was Allen Williamson who owned this property. It was left to his wife Mary Durham Williamson in his will. At Mary's death, the property was sold at auction to Sandy Andrews. It was stipulated at the time of the sale that the family cemetery would not be included, that property was to remain in the family as the "family graveyard". The property is now owned by Harvey Carlock, although I don't know if the cemetery is actually on his deed, due to the stipulations in the original sale.

Allen Williamson (abt. 1810-June 1872)

daughter Emily Williamson Wallen (July 11, 1835- Oct. 17, 1872)

Allen's wife Mary Durham Williamson (d. Feb. 14, 1880)

Allen's son Abraham (1840-abt. 1869)

three of Emily's children:

Sarah Drusilla "Silla" Walden (b. July 1867)

Louella "Letti" (b. June 13, 1866)

Frances Walden (b. Dec. 22, 1859, d. Nov. 23, 1886)

I'm not sure whether the birth records of all of these will be Wallen or Walden.

Emily's husband was born Jesse Wallen, but family letters & indicate that Emily & Jesse's children went by Walden. Their son, my great-grandfather Andrew Walden listed his parents as Waldens.

There are many unmarked graves in the **Wallin Cemetery**. I took photos of several graves, but I'm only going to send a picture of the grave of James Wallin & wife Eliza. I believe there will be a deed showing James as the property owner during the 1800s. My great-grandfather Andrew Taylor Walden gave the names of additional family members that he knew to be buried in the Wallin Cemetery, known to him as "the old Walden graveyard".

Andrew Wallen April 15, 1804-June 7, 1883

Wife Drusilla Hartman Wallen Oct 24, 1810 -1854

Baby Jacob April 1854 (son of Andrew & Drusilla)

Wife Nancy Hinyard Wallen d. 1876 (Andrew's 2nd wife was also 1st wife of Andrew's brother William)

Andrew Wallen or Wallin 1845-1869 (son of Andrew & Drusilla)

Mary Jane Wallen Ellis 1842-1864 (daughter of Andrew & Drusilla, wife of Wash Ellis)

William Wallen 1778-1840

Mary Rogers Wallen 1784 - 1850 (wife of William)

Elizabeth Wallen d. 1884 (wife of Andrew & Drusilla's son Elisha)

ORANGE COUNTY CALIFORNIA
GENEALOGICAL SOCIETY

Williamson Family

LaFayette Cemetery, gr-granddaddy notes that his Aunt Nancy Williamson Foster is buried there, and also his great-aunt Mary Williamson. I didn't see these in the book. I've also been told by some Williamson relatives that this is correct, so I'd like to submit those as well.

Mary Williamson (sister of Allen Williamson d. late 1800s or early 1900s)

Nancy Williamson Foster 1846-Oct. 1925 (wife of William A. Foster & dau. of Allen & Emily Williamson)
William A. Foster (husb. of Nancy Williamson; was also sheriff of LaFayette)

Mission Ridge Cemetery, gr-granddaddy Taylor Walden lists his uncle Elisha, son of Andrew & Drusilla Wallen). The only reference I have is gr-granddaddy's journal, and he lists this person as Elisha Walden. At any rate, I don't see his grave listed, so his grave must be one of the unmarked ones in the cemetery. Since I have no idea which surname he used, I have no idea how he needs to be listed. His parents went by Wallen, so I guess it's safe to list him as Elisha Wallen. He died at the home of his daughter Virginia Hise in Flintstone.

Elisha Wallen (husb. of Elizabeth; son of Andrew & Drusilla) Oct. 24, 1832-1896

Osburn Cemetery

Dorothy June Koger b. probably after 1930 d. at birth (infant dau. of Hobert & Manda Holcomb Koger)

Sheila Radcliff Stockhausen, dau. of James Radcliff, son of Martha Anna Walden, dau. of Andrew Taylor Walden, son of Jesse Walden (or Wallen), son of Andrew Wallen, son of William Wallen, son of John Walling, etc.

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