

The  
Grace  
Göeller  
Family Tree





# Introduction

According to Wikipedia, the term genealogy is the making of a pedigree, the study of families, family history, and the tracing of their lineages. Further, the pursuit of family history and origins tends to be shaped by several motives, including the desire to carve out a place for one's family in the larger historical picture, a sense of responsibility to preserve the past for future generations, and self-satisfaction in accurate storytelling.

Personally, I primarily subscribe to the sense of responsibility to preserve and record the past for future generations. Genealogy can be very absorbing of time and sometimes disappointing, but it can also be exciting and rewarding at other times. In any event, the information is recorded and there is something to show for your time and effort; and most importantly, something to share with others so it is never a thankless endeavor.

Recently, I met a second cousin in person whom I'd previously only known through social media for a few years. In speaking with her and other family members at a recent family reunion, I became aware of how unknowing many of us are regarding our common ancestors and how we are related. Most of us know our first cousins and many of the names of our second cousins, but we don't know exactly how we are related. If this is you, then this book is for you.

This is a small book and covers the Grace-Goeller families ancestors and descendants in two chapters. I never counted, but there are likely more than 1,000 names recorded here in. It covers 5 generations and in one case 6 generations. The family tree illustrations are color coded by generation. The largest is the 5th generation. Anyone who finds them-self in this 5th generation is a first cousin to those in the 5th generation on that same page and a second cousin to anyone in the 5th generation on another page. See the notes section at the end of this book for an explanation of cousin-ship.



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# Chapter 1 Grace Tree

James Grace and Margaret Clark  
Descendants



From the earliest of recorded times right through the 1800's, many of the Irish were bought, sold or traded as slaves. Many became indentured servants. Indentured servitude differed from slavery in that it was a form of debt bondage, meaning it was an agreed upon term of unpaid labor that usually paid the costs of the servant's debt and/or immigration to America. Indentured servants were not paid wages but they were generally housed, clothed, and fed.

As of this writing, we have no documentation to indicate that James Grace or Margaret Clark were part of this servitude; however, their ancestors may well have been.

The records for James Grace and Margaret Clark are few. We know from St. Alphonsus' Church records here in Baltimore, MD that they were married June 14, 1856. In these records, James' parents are recorded as Philip Grace and Mary Walsh. Margaret's parents were Johannis Clark and Elise Lynn. James' origin indicated that he was from "Kilkenny, Ireland" and Margaret's was "Sligo, Ireland".

While there are at least three accounts in a calculated time period of a "James Grace" that immigrated to the U.S. from Ireland at about the age of 30, what we do know is that it was in or about 1850. This was in the midst of the potato famine. The cause of the famine was a potato blight that infected Europe during the 1840's.

From the late 17th century to the mid 19th century, there were masses of Irish who left their homeland in the midst of religious oppression and economic anxiety for a better life. None of these exoduses was as large as the one whose catalyst was the Great Potato Famine that lasted from 1845-1852.

At that time, the tenant farmers of Ireland were ruled as a colony of Great Britain and they relied heavily on the potato as a source of food, the infestation had a devastating impact on Ireland and its population. By the end of 1852, the Potato Famine had caused the death of roughly one million Irish from starvation and related causes, with at least another one-two million forced to leave their homeland as refugees.

There is some political back-story about Ireland to remember. With the ratification of the Act for the Union of Great Britain and Ireland in 1801, Ireland was effectively governed as a colony of Great Britain until the Irish War of Independence ended in 1921. Together, the combined nations were known as the United Kingdom of Great Britain and Ireland.

As such, the British government appointed Ireland's executive heads of state, known respectively as the Lord Lieutenant and the Chief Secretary of Ireland, although residents of the Emerald Isle could elect representation to the British Parliament in London.

In all, Ireland sent more than 100 representatives to the House of Commons - the lower house of Parliament - and 28 "peers" (titled landowners) to the House of Lords, or the upper house.

Still, it's important to note that the bulk of these elected representatives were landowners of British origin and/or their sons. In addition, any Irish who practiced Catholicism which was the majority of Ireland's native population were initially prohibited from owning or leasing land, voting or holding elected office under the so-called Penal Laws.

Although the Penal Laws were largely repealed by 1829, their impact on Ireland's society and governance was still being felt at the time of the Potato Famine's onset. English and Anglo-Irish families owned most of the land, and most Irish Catholics were relegated to work as tenant farmers forced to pay rent to the landowners.

Ironically, less than 100 years before the Famine's onset, the potato was introduced to Ireland by British landed gentry. Landed gentry were a British social class of landowners who could live entirely from rental income, or at least had a country estate. Despite the fact only one variety of the potato was grown in the country, it was called "Irish Lumper" it quickly became a staple food of the poor, particularly during cold winter months.

Given the time frame of the Potato Famine in Ireland and the debut of James Grace and Margaret Clark in the 1860 U.S. Federal Census, District 13, it is believed that they were part of the Great Potato Famine Exodus. As mentioned earlier, the potato blight was disastrous to the Irish people.

Prosperity, freedom and a better life is what these Irish immigrants to America and the colonies hoped and prayed for, but that is not what they found here. Lack of employment due to discrimination, hatred and resentment toward the Irish were ubiquitous.

Few have not heard of the employment signage that included "No Irish Need Apply". during this influx of Irish to the Eastern cities and colonies. In many ways, it is comprehensible. They weren't disliked simply because they were Irish. It was due to the fact that the Irish would take any job they could

obtain even if they wages were incredibly low. They too needed to feed themselves and their families. Because they would work for low wages, this put the employed American born citizen in an untenable position. If they demanded higher wages, they would be reminded by the employer that they could be replaced with an Irishman.

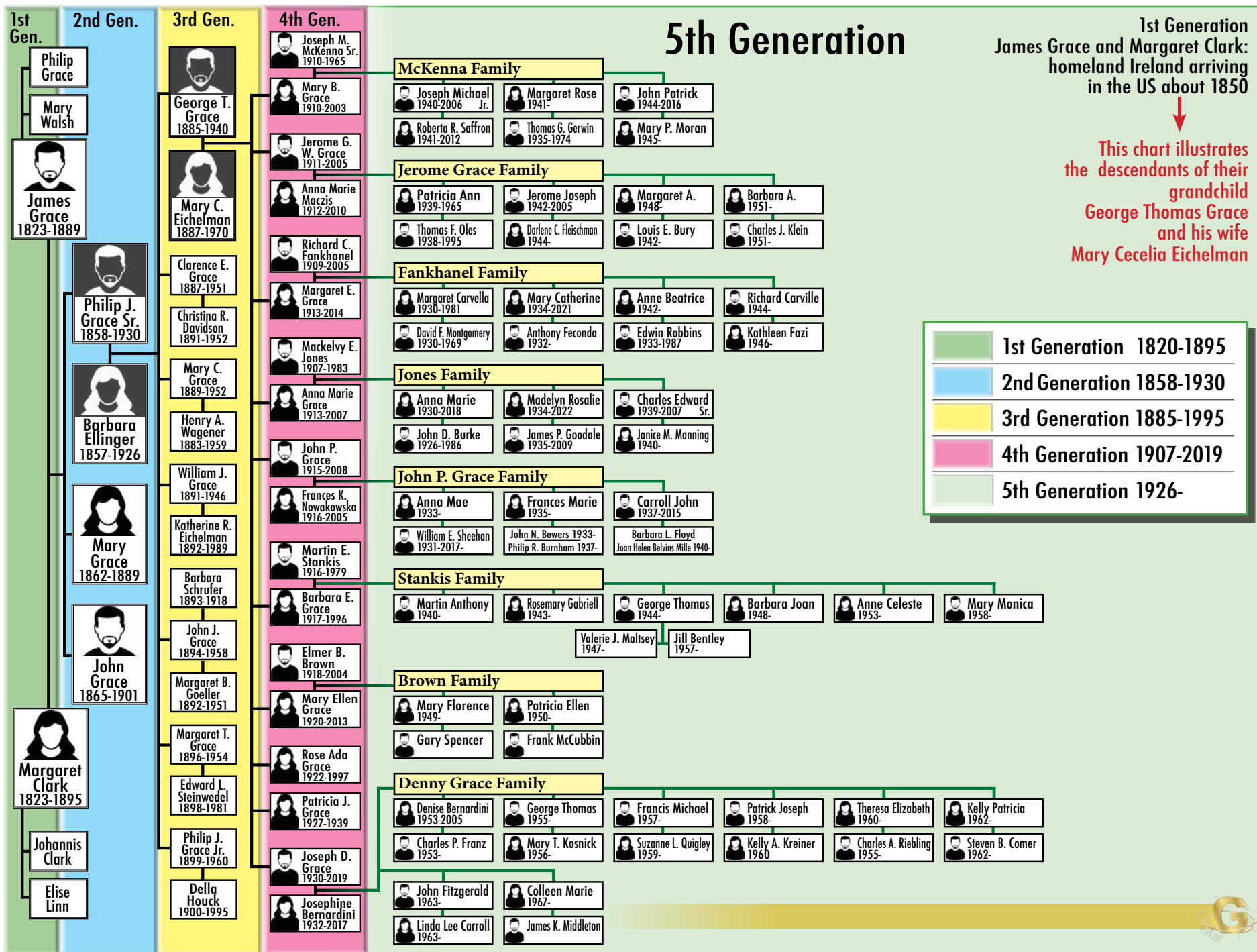
We've no way of knowing how much of this hardship that James and Margaret endured. We do know that they appeared in the 1860 Federal Census in District 13 and a subsequent entry (likely a neighbor) in that census carried the names of Edward and Catherine Grace with an infant child named Mary. Because Edward is listed as age 50 and James as 40, the supposition is that Edward was either a brother, cousin or possibly even an uncle given the large Irish families. It is my contention that James followed Edward here.

In subsequent censuses, Edward falls off and the entries for Catherine are indistinct. There is, however, an obituary in the Baltimore Sun dated November 11, 1911 for a Catherine Grace which indicated she was the widow of Edward Grace and that she died November 7th at her home "Washington Grove" which I believe was supposed to be Washington Road, as it was referred to in those days. Her funeral took place at St. Clement's Church and she was interred in St. Peters Cemetery.

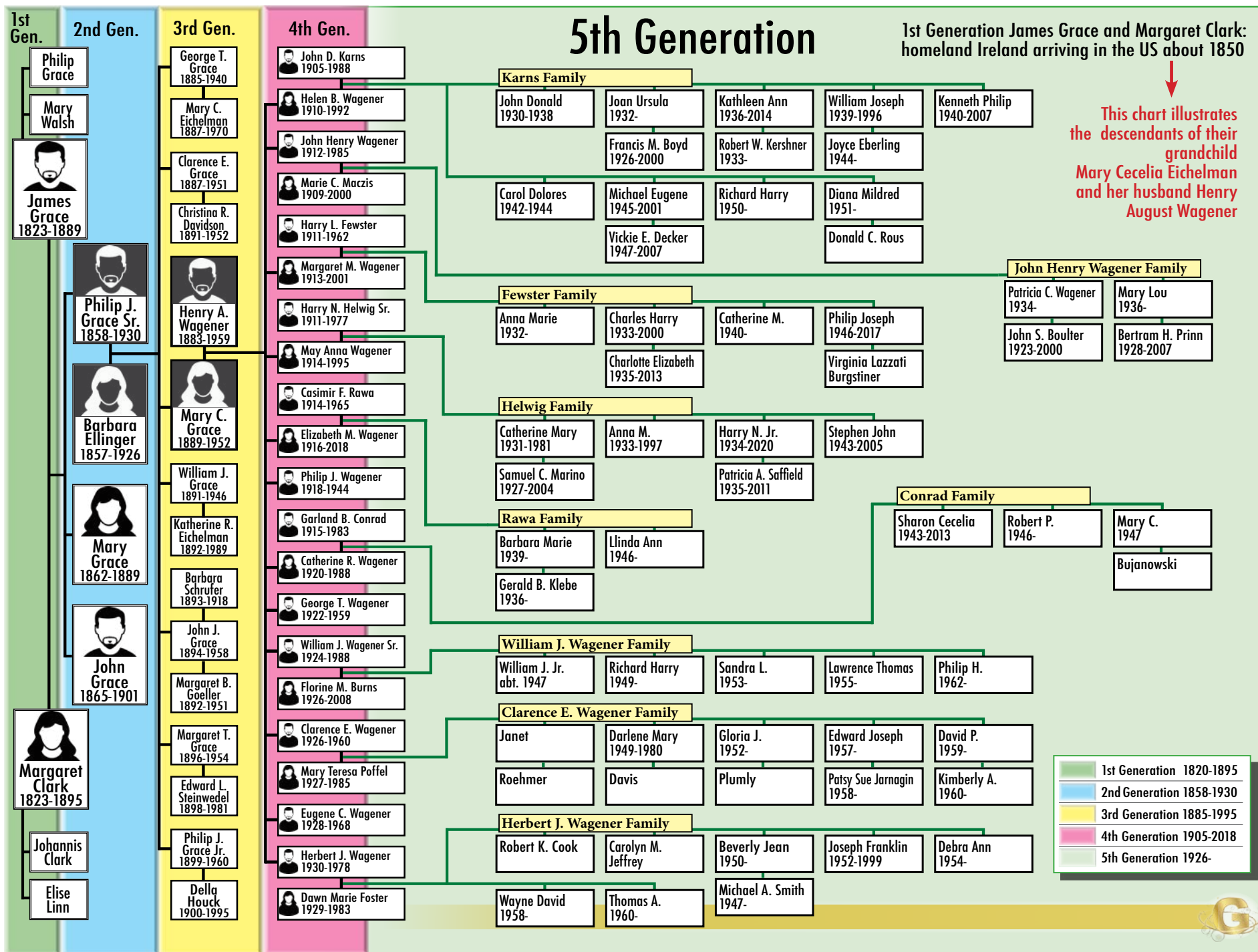
The reason for mentioning the entry for Edward Grace in the 13th District is mainly due to the fact that you will not find him or Catherine in the following pages because I cannot document an implied or otherwise relationship. Also, according to the census, Edward and Catherine had several children between 1860 and 1870 and there may be another line of Graces out there with whom we have not yet established a blood connection.



# George Thomas Grace and Mary Cecelia Eichelman Descendants

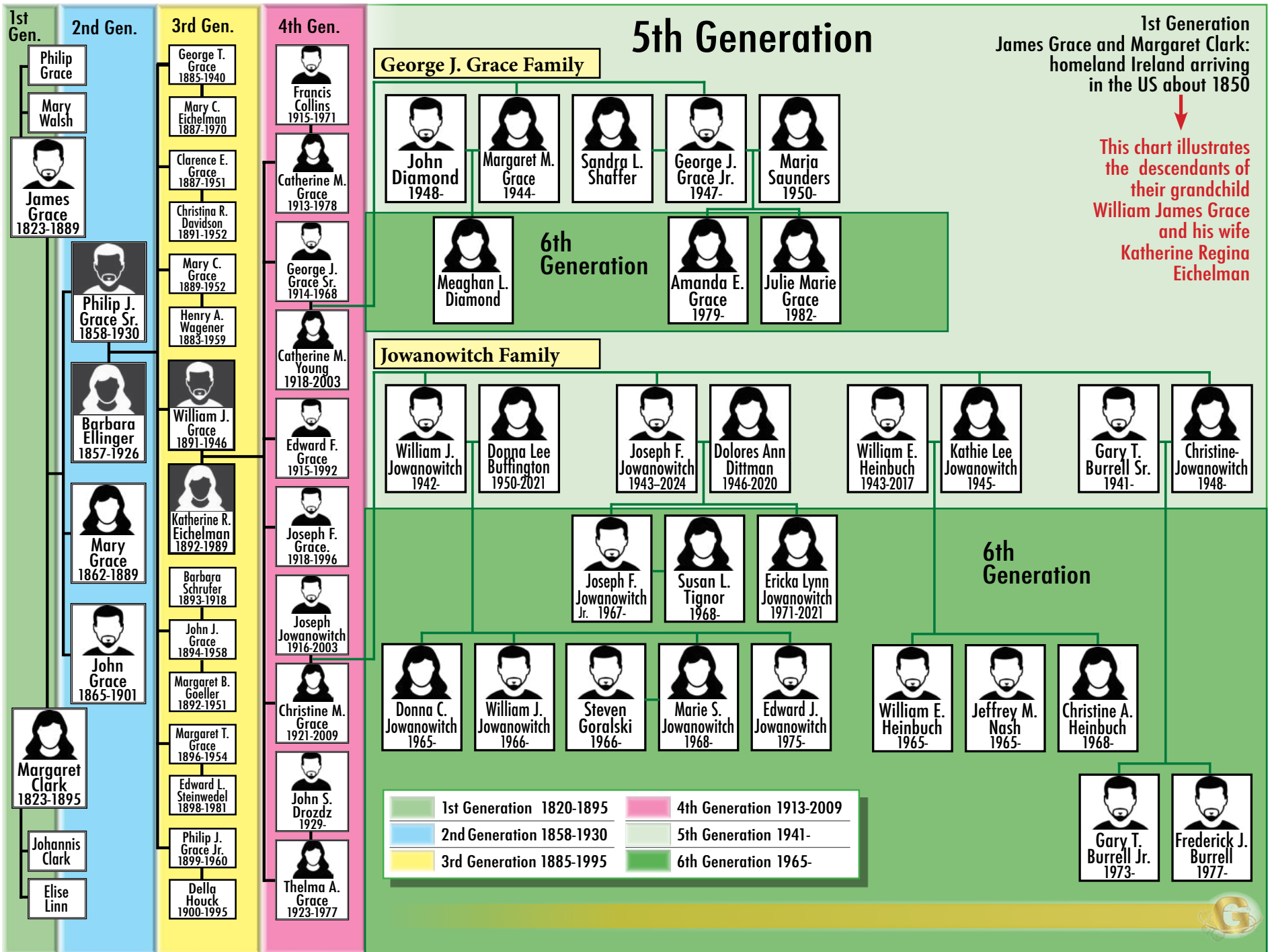


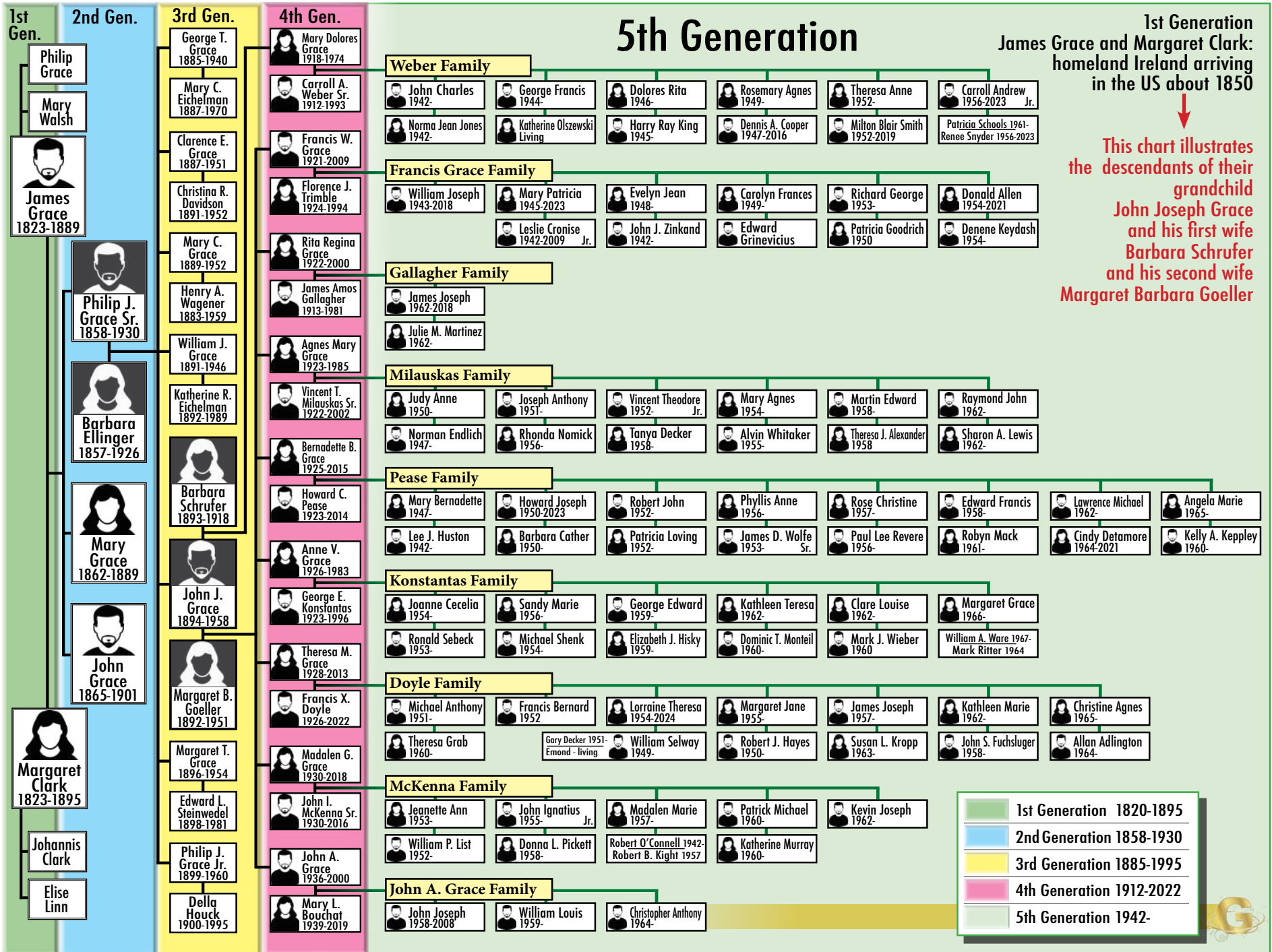
# Mary Cecelia Grace and Henry August Wagner Descendants

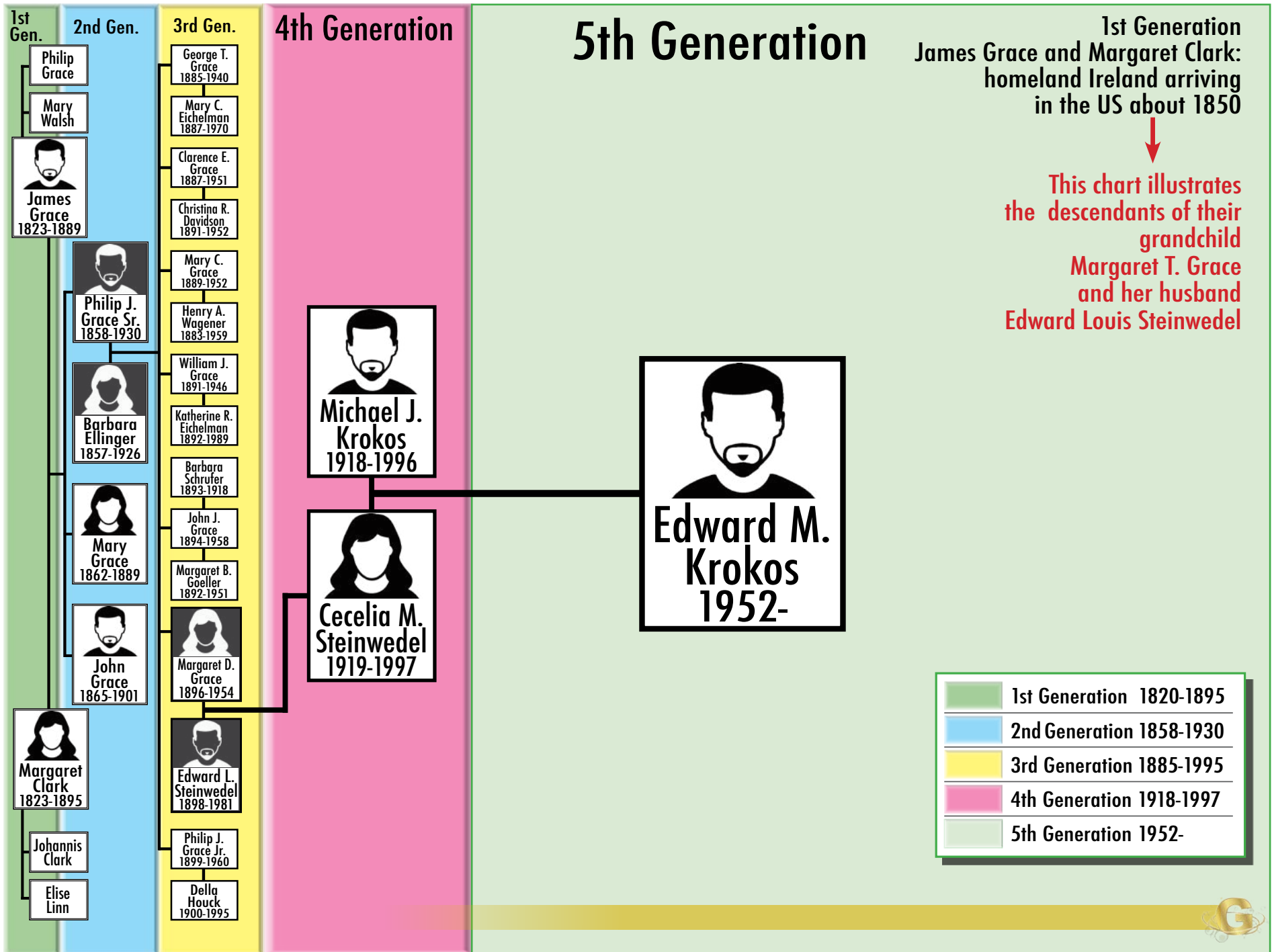




# William James Grace and Katherine Regina Eichelman Descendants

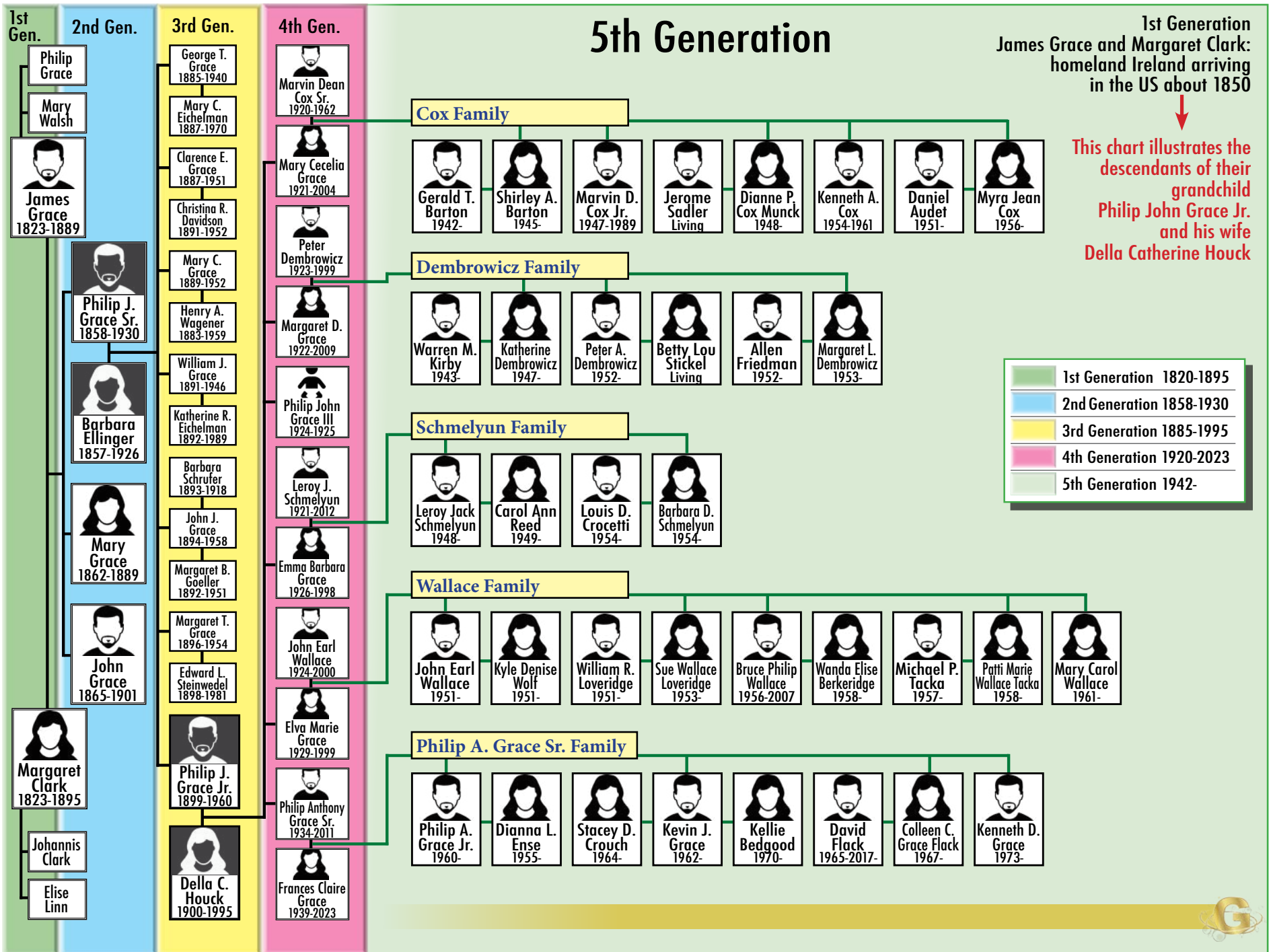








# Philip John Grace Jr. and Della Catherine Houck Descendants





# Chapter 2 Goeller Tree

Johann Dietrich Goeller Sr.  
and Anna Maria Eichhorn  
Descendants



## **German immigration 1683-1983**

German immigration began in the 17th century and continued into the late 19th century at a rate exceeding that of any other country. Working with William Penn, Franz Daniel Pastorius established "Germantown" near Philadelphia in 1683. German immigrants in this early period came from the states of Pfalz, Baden, Wuerttemberg, Hesse, and the bishoprics of Cologne, Osnabruck, Muenster, and Mainz.

At the beginning of the 18th century, economic problems in Germany brought a new wave of immigrants. Nearly one million German immigrants entered the United States in the 1850s; this included thousands of refugees from the 1848 revolutions in Europe. In these later phases of German immigration, newcomers joined established settlers. This phenomenon of "chain migration" strengthened the already existing German regions in the United States. Today, approximately 58 million Americans claim German ancestry. They are most numerous in California, followed by Pennsylvania, Ohio, Illinois, and Texas. The most dense German-American populations are in the "German belt" -- Wisconsin, Minnesota, North Dakota, South Dakota, Nebraska, and Iowa.

## **Politics & Government**

German-American political participation was more focused on involvement in the labor movement than in government. Germans in America had a strong influence on the labor movement in the United States. Labor union membership enabled German immigrants to improve working conditions and to integrate in American society as a whole. Originally strong in such occupations as baking, carpentry, and brewing, they were also laborers, farmers, musicians, and merchants.

The first and most prominent German figure in American politics was Carl Schurz. He was influential in the election of Abraham Lincoln, served as ambassador to Spain, became a general in the Civil War, later was elected U.S. senator from Missouri, and finally was appointed Secretary of the Interior under President Rutherford Hayes.

## **Foreign Relations**

Relations between the United States and Germany in the 19th century focused chiefly on immigration and commerce. On the whole, the main interest of the United States was to maintain the continental equilibrium of power -- political relations were of secondary importance. The United States was often represented only indirectly through the diplomacy of Great Britain and France. After 1871, as a unified Germany became a more dominant power in European politics, the relationship encountered some frictions as a result of naval and economic rivalries.

*<https://usa.usembassy.de/garelations8300.htm>*

## **Some Common Q&A We Have about our German Ancestors**

### **What kind of discrimination did German immigrants face?**

States banned German-language schools and removed German books from libraries. Some German Americans were interned, and one German American man, who was also targeted for being socialist, was killed by a mob. Secondly, in response to this, German Americans began intentionally "assimilating" to avoid becoming targets.

*<https://www.history.com/news/anti-german-sentiment-wwi>*



## **Where did most German immigrants to the US come from?**

Nearly all of them came from northern and western Europe — about a third from Ireland and almost a third from Germany. Burgeoning companies were able to absorb all that wanted to work. Immigrants built canals and constructed railroads. They became involved in almost every labor-intensive endeavor in the country.

<https://www.ushistory.org/us/25f.asp>

## **Why did Bavaria join Germany and not Austria?**

Because Bismarck payed better than the Austrian emperor. The Bavarian King was more or less bankrupt around 1870 - all those fancy castles were expensive. Bismarck promised money in exchange for Bavaria becoming part of the newly formed Kaiserreich and the proclamation of the Prussian King as emperor.

<https://www.quora.com/Why-did-Bavaria-become-part-of-Germany-rather-than-a-part-of-Austria>

## **Is Bavaria Catholic or Lutheran?**

Catholic

Bavaria in the south, and Saarland in Germany's far western region are predominantly Catholic. The north, central and southeast regions are mostly Protestant.

<https://www.german-way.com/history-and-culture/germany/>

## **What job did most German immigrants end up doing in the US?**

An army of skilled German workers rolled into American cities during the 19th century, bringing with them the trades they had plied in their homeland. German Americans were employed in many urban craft trades, especially baking, carpentry, and the needle trades.

<https://www.loc.gov/classroom-materials/immigration/german/urban-germans>

## **Why did people leave Bavaria?**

The reason for emigration was hunger. In Bavaria Anerbenrecht (inheritance law) was prevalent. This meant that farms were divided among heirs, leaving each with small parcels of land which could not support a family.

[https://www.familysearch.org/en/wiki/Bavaria\\_\(Bayern\)\\_Emigration\\_and\\_Immigration](https://www.familysearch.org/en/wiki/Bavaria_(Bayern)_Emigration_and_Immigration)

## **Why did Germans immigrate to Baltimore?**

Baltimore Immigration History Featured on Podcast Series ...

He discusses the history of German immigrants, the largest group to arrive in Baltimore in the 1800s. Germans first arrived in Baltimore in the 18th century, and established the Zion Lutheran Church in 1755. Many arriving from Germany came to seek economic opportunities as craftsmen, carpenters, and masons.

## **What year did German immigration to the US peak?**

1880s - In this decade, the decade of heaviest German immigration, nearly 1.5 million Germans left their country to settle in the United States; about 250,000, the greatest number ever, arrived in 1882.

<https://www.loc.gov/rr/european/imde/germchro>

Links have been included for source information and for supplemental facts and details about our German ancestors and their immigration to this country. All links were active and functional as of this writing.

## Our Goeller Ancestors

We now turn to our ancestors, Johann Dietrich Goeller and Anna Maria Eichhorn-Goeller. We know from Holy Cross Church (110 E. West St., Baltimore, MD) that they were from Pettstadt, Germany.

From immigration records, we know they departed the port of Bremen, Germany at an unknown date and arrived in the port of Baltimore on the S.S. Hanover on September 26, 1874. The passenger list detailed Johann Goeller age 48, his wife Anna Marie Goeller age 42 and their children: Magdalena age 15, Margaret age 8, Michael John age 7, Barbara 6, Heinrich age 4 and John Dietrich Jr. age 3.

Johann was a shoemaker by trade. They settled in the Canton area of South Baltimore. In the 1879 Baltimore city directory, his address is listed as Dillon St. near Third Ave. with the occupation shoemaker. The 1880 census finds them in Canton. Following the subsequent city directories, Johann is found at Aliceanna-near Clinton St. in 1879-1881. In 1886, the family then appeared at 1703 Hanover St., Baltimore, MD. This is the address where we would find them in all future census records.

Johann Dietrich Goeller continued to appear in the city directory at the Hanover St. address through 1894. He then disappears in the following years. Johann died on December 3, 1893. I am sure the 1894 directory was published before his death and that is why he still appears in the 1894 city directory.

Both Johann Dietrich Goeller Sr. and his wife Anna Marie Eichhorn-Goeller are interred together in Holy Cross Cemetery, Brooklyn Park, MD, Section A. Anna Marie's lot number was listed as no. 262 in the Holy Cross Church records.

## Something Troubling in the Records

As of this writing, I contend that they are both in Section A and that the marker for Johann in Holy Cross Cemetery has the wrong year. It states 1873, but the church and city directory records indicate it was 1893. They didn't arrive here in Baltimore until 1874.

For this reason, many who study genealogy have them interred in Most Holy Redeemer Cemetery. This is wrong. Another John and Marie Goeller were living in the city of Baltimore concurrently with our Johann and Anna Marie Goeller. They were of similar ages and lived on Washington St. also in the Canton area.

There is a deteriorating marker-monument in Most Holy Redeemer cemetery that Find-A-Grave indicates the name "Marie Goeller" and notes "Same stone as Johann and Eva Goeller". This would be the Washington St. Goellers. Eva was the daughter of these Goellers. Further, Find-A-Grace indicates that Eva was the brother of Adam Goeller. Adam was also the son of the Washington St. Goellers. There were no ancestors or descendants with the given name Eva or Adam in our recent Goeller ancestors.

Moreover, many other fellow genealogists list the maiden name of our Anna Maria Goeller as "Pfeiffer". This is also incorrect. I believe "Pfeiffer" was the maiden name of the Washington St. Marie Goeller, but cannot be sure. The obituary for Maria Goeller interred in Most Holy Redeemer included a note: "*Poughkeepsie and New York Papers please copy*". Our Goeller ancestors came from Germany to the port of Baltimore and were never in New York. Our Anna Maria Goeller's maiden name was "Eichhorn". We know this from the marriage records of Michael John Goeller (Johann's son) and Anna Regina Michler-Goller in Sacred Heart of Jesus Church records. The Church is located at 600 S. Conkling St., Baltimore, MD. The church records are available online through the Maryland State Archives-Special Collections.

## Birth and Death Dates of Our Goeller Ancestors

Johann Dietrich Goeller Sr. Jan. 3, 1832-Dec. 3, 1893

Anna Maria Eichhorn-Goeller Feb. 12, 1830-Aug. 12, 1905

Magdalena Goeller abt. 1859-Unknown

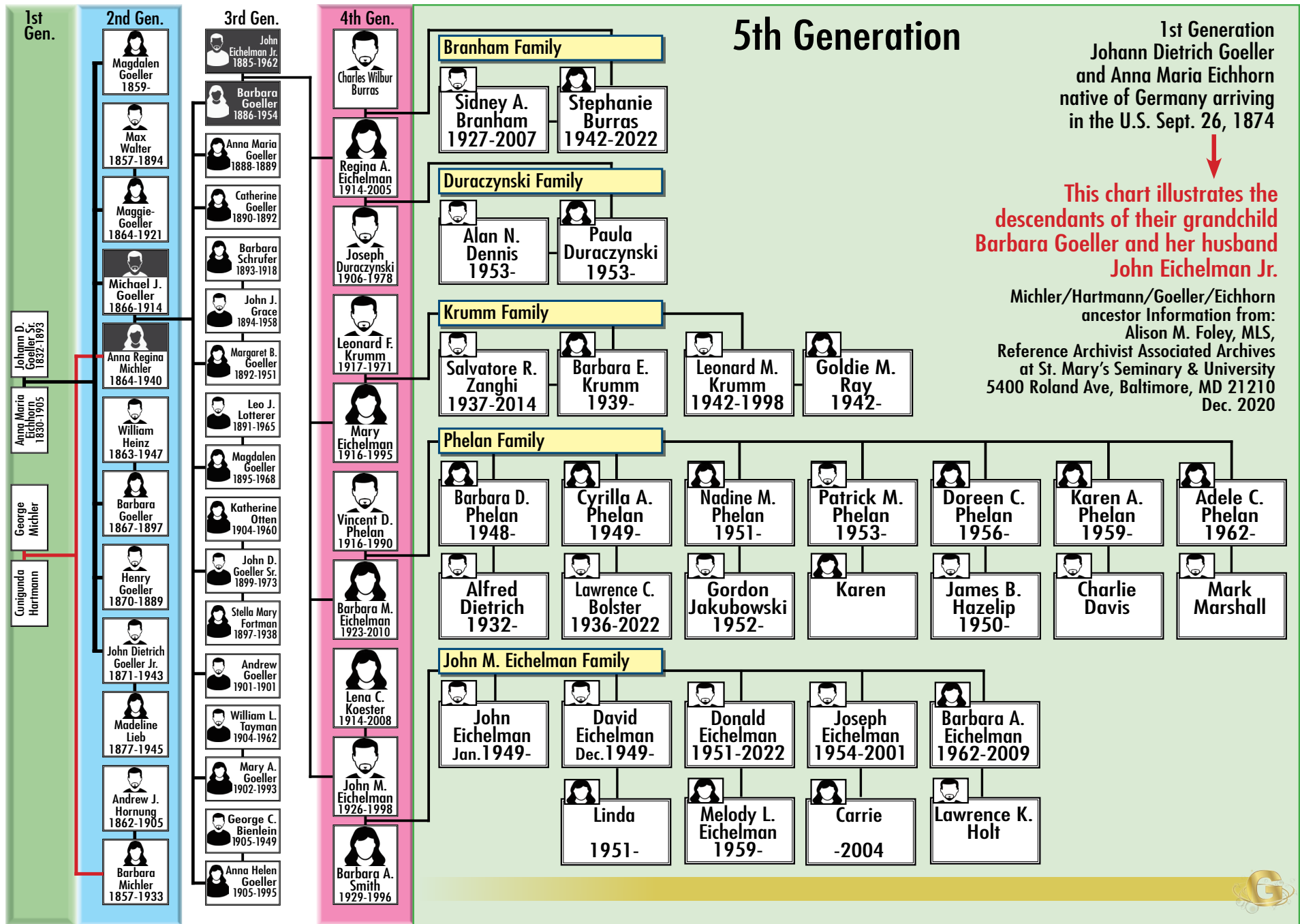
Margaret Goeller-Walters Feb. 1864-Jan. 14, 1921

Michael John Goeller Mar. 9, 1866-May 1, 1914

Barbara Goeller-Heintz abt. 1867-Nov. 30, 1897

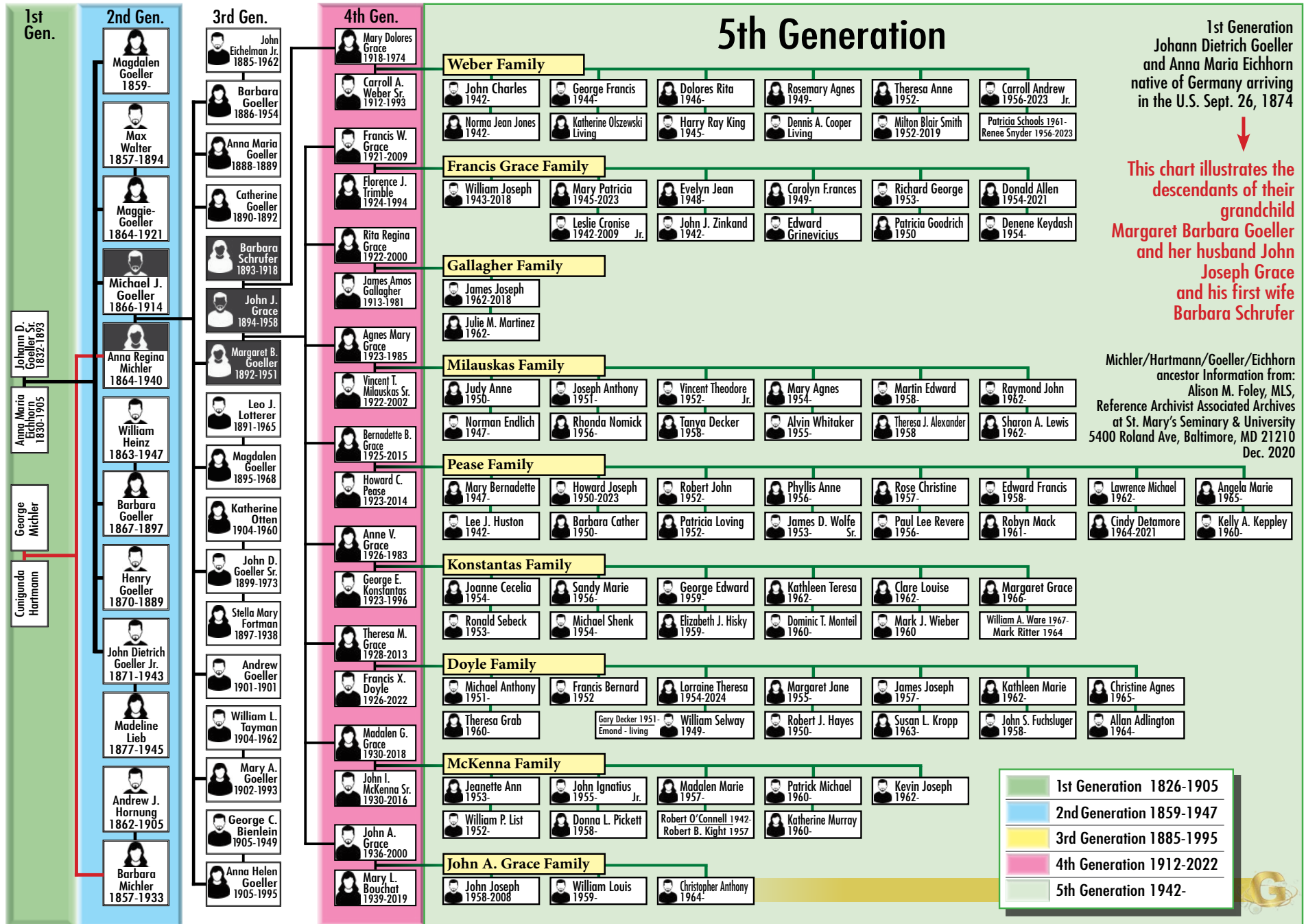
Heinrich (Henry) Goeller abt. 1870-Dec. 8, 1899

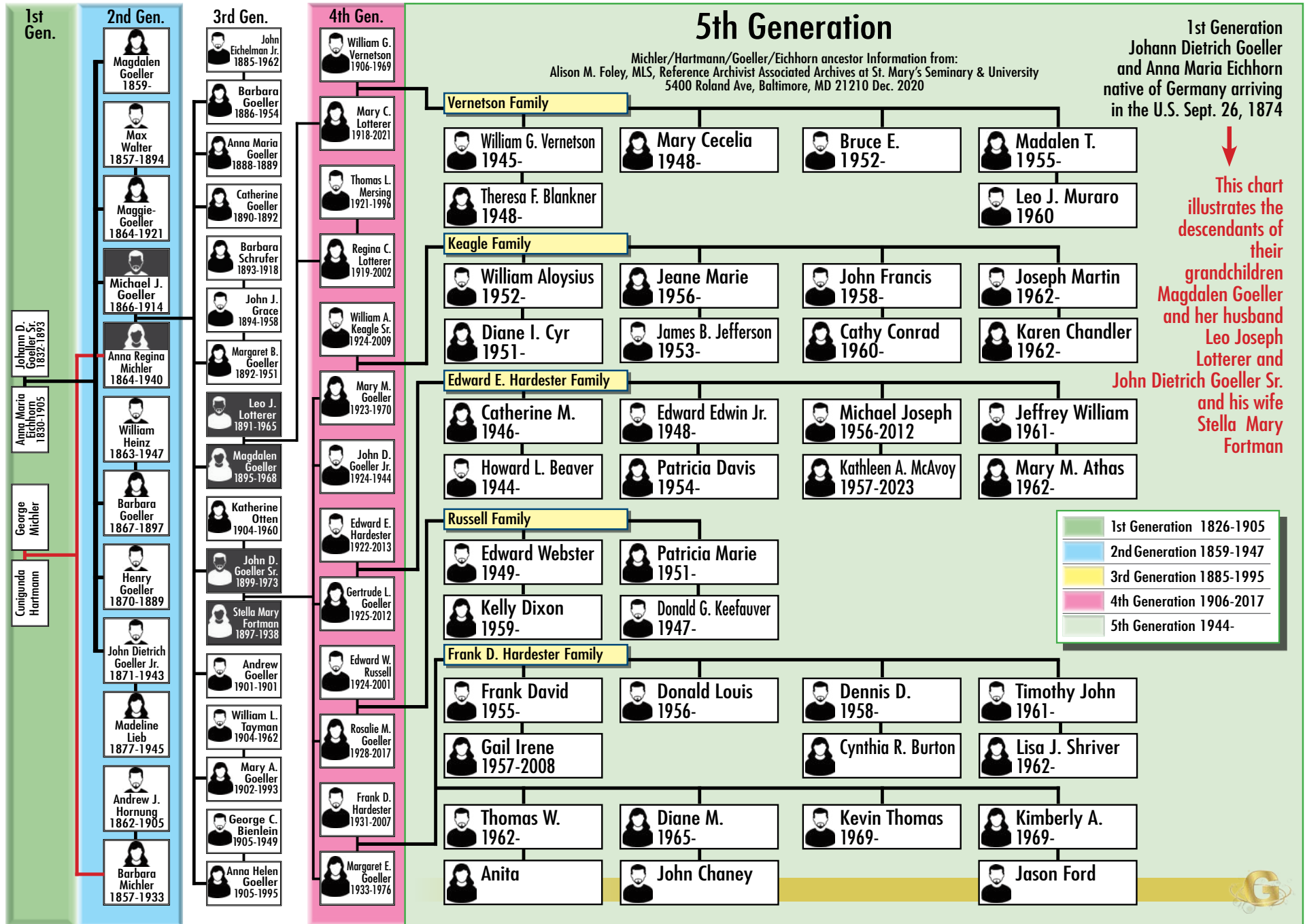
John Dietrich Goeller Jr. Nov. 1871-Feb. 11, 1943



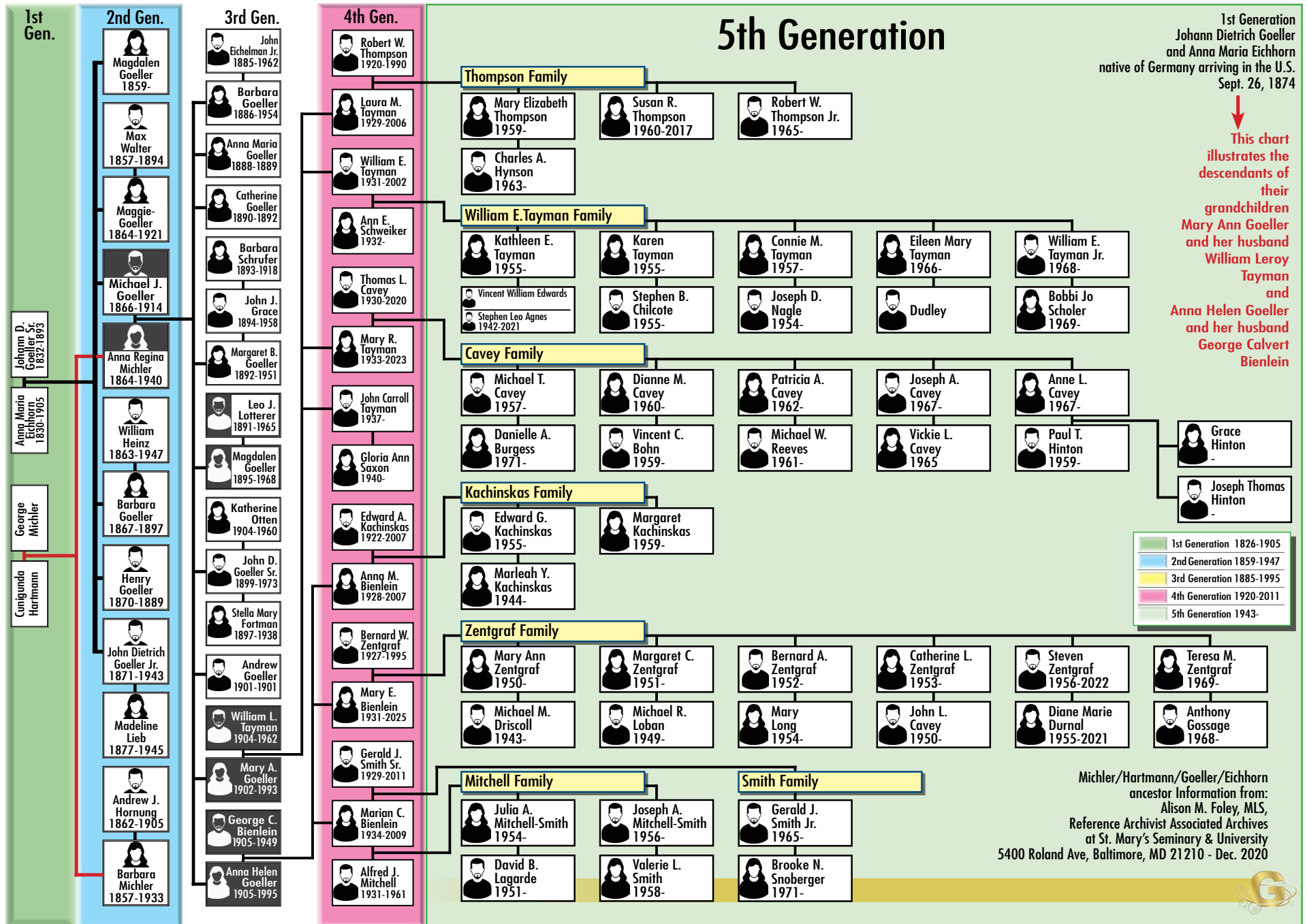


# Margaret Barbara Goeller and John Joseph Grace Descendants





Mary Ann Goeller and William Leroy Tayman Descendants Anne Helen Goeller and George Calvert Bienlein Descendants





# Some Notes on Cousin-ship

First cousins are the same generation as each other. They're both two generations away from the grandparents they share. If first cousins have children, the children are second cousins to each other. They're the same generation because they share a set of great-grandparents.

## What Is a Cousin?

Cousins are people who share a common ancestor that is at least 2 generations away, such as a grandparent or great-grandparent. You and your siblings are not cousins because your parents are only 1 generation away from you.

Simple enough, right? But what does it mean to have a second or third or fourth cousin?

## What Is a Second Cousin?

The number associated with your cousin has to do with how many generations away your common ancestor is. For example:

First cousins share a grandparent (2 generations)

Second cousins share a great-grandparent (3 generations)

Third cousins share a great-great-grandparent (4 generations)

Fourth cousins share a 3rd-great grandparent (5 generations)

Sometimes you and your cousin may share a common ancestor, but you each call this ancestor something different. For example, the common ancestor may be your great-grandparent, but your cousin's great-great grandparent.

This is where the phrase "once removed" comes in handy.

## What Does it Mean to be a Cousin "Once Removed"?

To be "once removed" from a cousin means you are separated by one generation. The number before "removed" will always represent the number of generations you are separated ("removed") from the cousin.

If you look at the cousin chart below, you'll see that each row is color-coded by generation. You, your siblings, and your first, second and third cousins are all of the same generation.

## Cousin Chart. Cousins explained

You may have noticed that the boxes labeled "cousin once removed" are either from one generation above or below you. You are "once removed" if you are separated by 1 generation and "twice removed" if you are separated by 2 generations, and so on.

## Quick Tip

Your parents' first, second, and third cousins are also your first, second, and third cousins—but once removed. This is because your parents and their generation are 1 above yours. Likewise, your grandparents' first, second, and third cousins are also your first, second, and third cousins, this time twice removed. This pattern continues throughout each generation. So, for example, a first cousin once removed is either the child of your first cousin or the parent of your second cousin.

<https://www.familysearch.org/en/blog/what-is-a-second-cousin>



# Some Notes on Cousin-ship

This is a basic table of how we are related by blood. Don't be intimidated by the colors or the arrows. They are meant to help illustrate what our relationship is to each other. Determining your cousin-ship in terms of 1st, 2nd or 3rd can be as simple as understanding that if you share a grandparent with a someone, then you are 1st cousins. If your share a great-grandparent with someone, you are 2nd cousins. If you share a great, great-grandparent, you are 3rd cousins and so on.

Understanding once-removed and twice removed is not as simple. Once-removed means your cousin-ship with someone is one generation forward or backward. For a first cousin, their child is your 1st cousin once-removed. For a child of a 2nd cousin, you are 2nd cousin once-removed.

The 1st cousin of your parent is 1st cousin once-removed to you. The parent of your 2nd cousin is also 1st cousin once-removed to you. This true because that parent is 1st cousin to your parent and that is why their child is 2nd cousin to you.

I know, I know, it just easier to call anyone who is not a 1st cousin a 2nd cousin, but if you study your family tree for a while, it becomes second nature.

**Table of Consanguinity**  
(how we are related by blood)

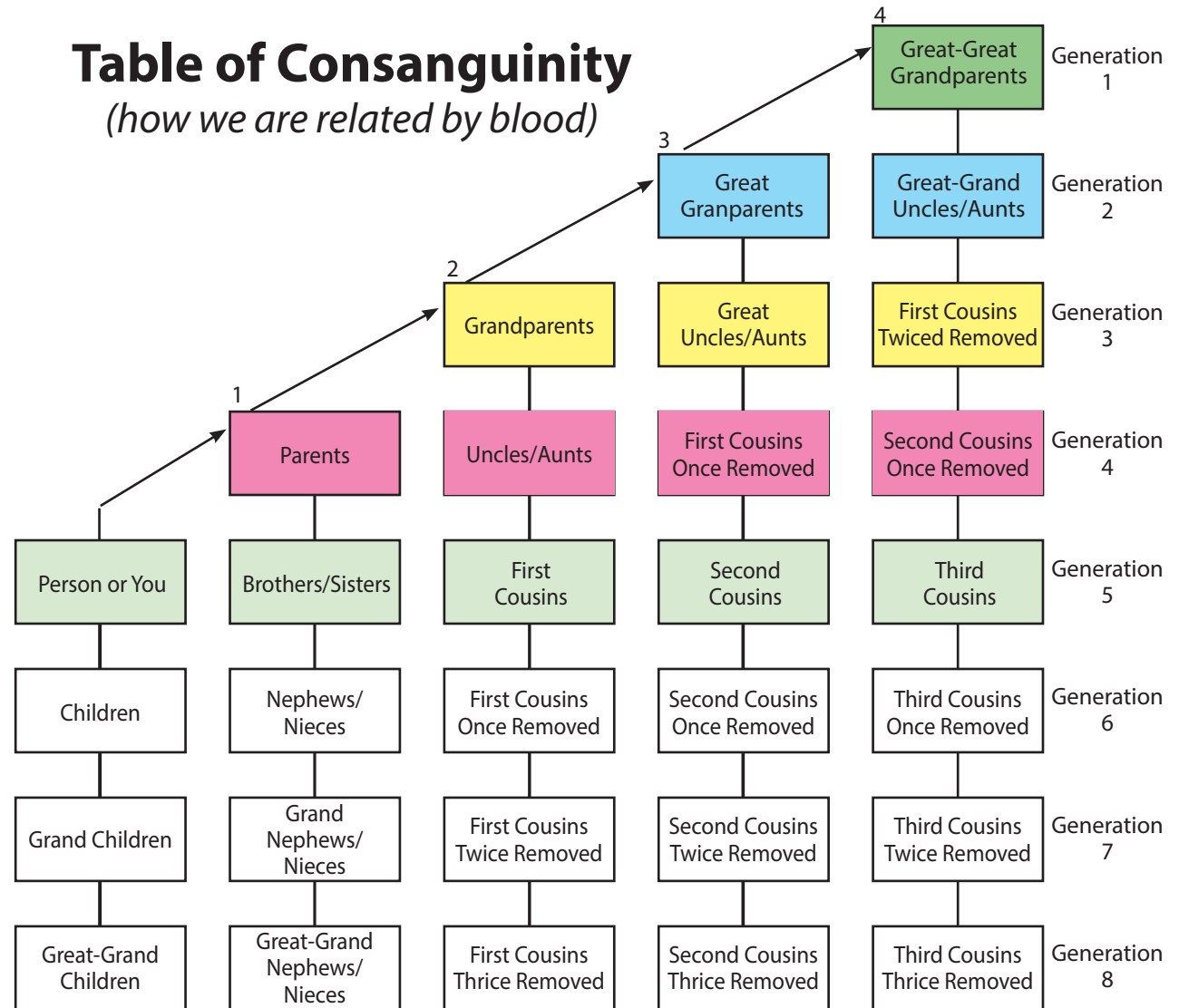


Table created from: <https://www.findmypast.com/blog/help/kinship-terminology-how-we-refer-to-our-family-relationships>

