There’s Gold in Them Thar Hills (and Shelves)

—Cynthia Murphy

A historical marker describing the origins of Lumpkin County, Georgia, reveals that a town named Dahlonega was born there in 1833. The Cherokee word talonega means “golden,” and this golden Southern town claims bragging rights as the site of the earliest major U.S. gold rush. When the California Gold Rush began, the Dahlonega mint assayer reportedly exhorted the miners to stay away from California because “there’s gold in them thar [local] hills.”

Similarly, there’s gold on the shelves of the Family History Library, nearby in Salt Lake City. In May, 17 W.I.S.E. family history miners traveled to the library, and the W.I.S.E. Gold Rush was on! At stake were the precious nuggets of information that could be unearthed about ancestors. Barbara Baker, FHL British Isles consultant, and her colleagues have compiled a list of underused resources awaiting us. Here are a few:

Some Underused Resources in the Family History Library

**The Gentleman’s Magazine, for 1731 – 1908,** is full of birth, marriage and death notices for the upper classes and is well indexed. (FHL book 942 B2g)

**Smith’s Inventory of Genealogical Sources** is a resource created at the library that contains references to thousands of genealogical items found in the FHL British book collection that are not otherwise referenced in the library catalog. It’s in book form and there is a volume for each county of each country. The volumes are arranged by date and by topic and provide FHL call numbers. (FHL book 941, 941.5, 942 or 942.9 D23s)

**The British Isles Surname Index** is a list of sources for information on early “landed gentry” families, compiled from numerous other sources into one reference. This index is printed in multiple volumes arranged by surname and providing FHL call numbers. (FHL book 942 D4ar)

Printed collections of Welsh and Irish pedigrees compiled years ago by genealogists.

**Hayes’ Manuscript Sources for the History of Irish Civilization** is composed of volumes arranged by county, by surname and by subject, listing sources found in records offices in Ireland, as well as volumes for articles in periodicals. This resource was published in the 1960s. (FHL book 941.5 A5h)

**Index to Irish Films at the Family History Library** lists what is found in various vaguely titled films in the way of family information — not otherwise referenced in the library catalog. (FHL book 941.5 D22pj; now also on CD #601 through a direct link in the catalog)
President’s Message

The summer traveling season has ended. We genealogists again are enjoying the renewed energy of autumn. But fall also gives us time to reflect on the whirlwind of summer, wherever it took us.

For my husband and me, it was another trip to the United Kingdom, a journey we make each summer to visit family. This time, we had a mission for W.I.S.E.: Purchase books from our library resources fund to donate to the Denver Public Library. The main vendor was to be the Ulster Historical Foundation, which is housed in a lovely red brick building – once a private residence – near the campus of Queen’s University, Belfast.

I was armed with a list of about eight books the W.I.S.E. book committee and other members had selected from the foundation’s online catalog, and I had emailed the list in advance to the foundation’s secretary, Darren Mullan. Most were publications of the foundation, and our own James K. Jeffrey, the DPL genealogy collection specialist, had arranged for us to use his members’ discount rate for purchasing books.

The day before we were to call at the foundation, we were browsing in the Queen’s bookshop, and what should I spy on the bargain table, but two of the books on our list, one about the linen industry in Ulster, the other about searching for ancestors in County Down. I snatched them both at one-third or less of the original price.

The next day, at the foundation office, we were greeted by Dr. William Roulston, its research director and a renowned historian. He had a pile of books we requested, plus a couple of others, and we bought a total of eight. Of these, six were publications of the foundation, covering such topics as a funeral register of a Belfast Presbyterian church and Dr. Roulston’s book, Researching Scots-Irish Ancestors, the Essential Genealogical Guide to Early Modern Ulster, 1600-1800. A couple of others that had interested our committee, but were not published by the foundation, caught my eye – one

a history of the Orange Order, the other the biography of Vere Foster, an English aristocrat who helped thousands of poor Irish emigrate during the Great Famine. I’d understood it was out of print so I was thrilled to be able to buy it for DPL, and I read it myself in the next few days. Foster was the author of the famous Work and Wages, or the Penny Emigrant’s Guide to the United States and Canada, packed with advice for emigrants of the 1840s and 1850s.

Before we left the office, we met a blustery fellow, Dr. Brian Trainor, the foundation’s retired research director and an expert in Irish immigration. Did we know James Jeffrey, he asked. Of course, we said, whereupon he told this story: He and a colleague had visited America a few years ago, apparently giving lectures and making available to librarians several books on subjects relating to Irish history. Librarians at an early stop, Minneapolis, bought not a thing. But our James recognized a valuable book when he saw one, and on the spot “bold Jeffrey,” as Dr. Trainor called him, bought The Census of Elphin 1749, as well as several others for the DPL collection. The 1749 census, incidentally, was published by the Irish Manuscripts Commission in 2004, and Elphin is in County Roscommon.

Delighting in Dr. Trainor’s recollection, we left a copy of W.I.S.E. Words with the foundation staff, and went on our way with our staggering heavy load of books, worrying about whether our bags had room to tote them back to Denver. They did.

That wasn’t quite the end of my book-buying on behalf of W.I.S.E. and DPL, however. Later, in Scotland, we visited the famous Culloden Battlefield Memorial – where English hegemony was established over the Scots in 1746 – and I noticed a desk clerk thumbing through a book searching its index for names listed by an aspiring genealogist.

That got my attention, and the clerk showed me the book, No Quarter Given, the Muster Roll of Prince Charles Edward Stuart’s Army, 1745-46. It lists the name of every known Jacobite soldier in Bonnie Prince Charlie’s army. I bought it on the spot and quickly found two soldiers with one of my more usual Scottish surnames in a place I’d never heard of before. That’s grist for my research
mill, and I hope this muster roll, as well as the many other new books W.I.S.E. is adding to the DPL collection, gives you new ideas. A partial list of our recent book purchases is published elsewhere in this newsletter.

Not to be missed in Belfast: The glistening new building that houses the Public Record Office of Northern Ireland. It opened in March, an enticing state-of-the art facility constructed in the part of Belfast’s famous shipyards that is being redeveloped as Titanic Quarter. It’s mostly closed stacks, but the large staff is efficient and energetic, and its online catalog is detailed and fairly easy to use. PRONI is famous for, among other things, estate papers from both Northern Ireland and the Republic, and I was lucky enough to find our Lappin ancestors in tenant rolls from an estate in County Monaghan. These started in 1812 and with some interruptions carried the Lappins through to their emigration in 1845. We came home with photocopies of many pages of tenant rolls, splendidly preserved for us to marvel over 200 years after they were generated. And they revealed an ancestor we hadn’t known of before – the earliest recorded leaseholder, Patrick Lappin.

– Zoe von Ende Lappin

New Country Editor for Wales

Nancy Ellen McCurdy has assumed the position of Wales editor for W.I.S.E. Words starting this edition. She became a W.I.S.E. member after enjoying a presentation on the history of the Rocky Mountain Highland Games in the Gates Conference Room a few years ago. You may remember Nancy when she and Ken McIntosh presented the past and current history of Scotland Yard and a reading from a Sherlock Holmes story. Nancy is a member of the St. Andrew’s Society, serves on the board of trustees for a local temple, belongs to a play-reading group, plays piano and is learning how to play chess. Nancy, her two sisters and a first cousin are currently researching their McCurdy family tree. Nancy succeeds Sam Kuntz who held the position since early 2009. Welcome, Nancy, and thank you, Sam.

W.I.S.E. Family History Society

W.I.S.E. Family History Society is dedicated to research in Wales, Ireland, Scotland, England, the Channel Islands and the Isle of Man. Attention is also directed to emigration and immigration of these peoples as well as heraldry and one-name studies. Monthly meetings are generally held the fourth Saturday of most months at the Central Denver Public Library, 7th Floor. Membership is open to anyone with interest in family history and genealogy. Membership dues for the calendar year are $12 for an individual or $15 for a family living at the same address. The W.I.S.E. Family History Society publishes W.I.S.E. Words four times per year, and an e-mail subscription is included with membership dues. Add $5 to the dues, if you want a printed copy of the newsletter mailed to you.

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........................................zlappin@hotmail.com

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........................................jasp1@earthlink.net

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www.wise-fhs.org
Wear W.I.S.E. with Pride

The custom-made W.I.S.E. lapel pins are now available for members to purchase for $7. They are metal, an inch in diameter and feature our logo in four colors, red, green, white and gold, to represent the colors on the flags of our four nations: red for England, Wales and the Scotland Royal Standard; green for Ireland and Wales; white for Wales, Ireland, England and the Scotland Saltire flag; and gold for the Scotland Royal Standard.

The pins will be available at program meetings, starting September 24, and may be ordered from Zoe Lappin, W.I.S.E. president; contact her at ZLappi@hotmail.com. Add $2 for postage and handling if you want them mailed to your address.

Book bags bearing the W.I.S.E. logo are still available too.

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We gained new members from the Irish Festival, and we hope to gain some from the Highland Games. We look forward to seeing you at the September program meeting.

June: Anne de Carteret Million. Anne is from Oklahoma.

July: Catherine Logan and Kay McLaughlin. Both ladies discovered W.I.S.E. at the Irish Festival.

August: Dotty Sharp Hunt, Angela and Rodney Potter, and Bruce Yaple.

There’s Gold in Them Thar Hills

When asked, the staff at the Salt Lake City Family History Library emphasized that good preparation and tools will facilitate the sought-after strikes of valuable information. Neophyte diggers often show up at the site without bringing enough known information with them, including copies of documents. Another time-consuming mistake is not keeping a research log or database of records and sources already searched. Staff members also recommend that researchers search the library catalog in advance of a trip and create a specific to-do list or log of resources to search upon arriving at the library. Researchers are encouraged to call ahead and order films that may need to be brought into the library from the off-site mountain vault. These films are identified in the catalog.

Also, just as the Gold Prospectors Association of America has its etiquette protocols for amateur miners, there are library prospecting rules as well. Even though it is tempting to skip real meals during the “rush” of researching, it is important, for the safety of these resources, not to bring in any food or drink while using the computers and microfilm readers. There is a dedicated break room for those who do bring their lunch or snacks. Keeping yourself hydrated is a must.
What nuggets did our W.I.S.E. trip researchers uncover in May? Alice Sveum was able to trace her Wallace family line back to 1730 Scotland – she even found the name of the farm where they lived. To do this, she used the Old Parochial Register from Ochiltree, Scotland. David Sveum is writing a short history about each person buried in a small cemetery in South Dakota where he was raised. He found the Internet resources at the FHL helpful for this project that involves his Scandinavian ancestors. Alice reports that she would have been “lost without having someone available to translate the German church records” she searched. The translation services offered at the Salt Lake City FHL are a prime reason to conduct research there. Zoe Lappin, a veteran genealogist with around twenty visits to Salt Lake City, states that having all of these fabulous resources in one place keeps her going back for more digging. W.I.S.E. Words editor, Judy Phelps, highly recommends taking some of the free classes that are offered to patrons. The 2012 W.I.S.E. library visit is scheduled for the week of April 15.

The astute reader may note that there is little mention of Scottish resources in this article. That is by design. To learn more about the Family History Library’s Scottish genealogical gold and a wealth of other Scottish resources, register for the Scottish Research Seminar today. Barbara Baker, the source of much of the information for this article, is the featured speaker for the Scottish Research Seminar on October 15th at the Central Denver Public Library co-sponsored by W.I.S.E. and DPL. A registration form for the Scottish Research Seminar is available on the W.I.S.E. Family History Society’s web page at www.fhs- wise.org.

So do you think you know your family history, because you have all the traditional records and source documents and you have collected earlier research efforts of other family members? But what if there is a nagging question that won’t go away? If the conclusions remain troubling, then persistence in re-thinking questionable “facts” may be worth the effort. Here’s an example of my Finnish “sisu” (stubborn persistence) paying off, 30 years later.*

I came late to the game of tracing my paternal Irish grandmother and her kin. My cousin, Donna Cross, converted to the Mormon religion in 1976 and began to complete the required four-generation chart of her ancestors. Her grandfather, Edward Cross, was brother to my grandmother, Ellen Clare / Clair Cross Pittman. It’s hard to realize nowadays how rudimentary sources were when Donna began: the Mormon records were mainly housed at the Family History Library and branches, hardly anyone used electronic sources, requests to churches and cemeteries were by phone or mail and tough to get, much less verify. So, some 20 years later in 2001, when the genealogy bug bit me, Donna was happy to share what she had found. Since I joined forces with Donna, I have been able to hire on-the-spot researchers, search electronic archives, utilize “cleaned up” census data, and thus clear up some early mysteries. I located baptismal records for our great-grandparents: Carrie Joy, in Ballyheige, County Kerry, Ireland, and John Cross in St. Louis, Missouri, and learned Margaret Cross’ maiden name (Clune).

However, our questions were not with the beginning of their lives, but with the endings. Cousin Donna, searching for the gravesites of Carrie and John in Washington, D.C., received correspondence from Mt. Olivet Cemetery in April 1981 reading “Carrie Cross is buried in the Center grave, Section D-1, Lot NW1/4 127 on 11/6/1900 with Margaret Cross, age 8 months, buried 2 July 1899.” From this simple statement more than one misconception was formed by Carrie’s descendants.

We knew from her death certificate that Carrie Brigetta Joy Cross died on 5 November 1900, two months before her 40th birthday, of “gastritis” that had lasted for 3 weeks. She had been widowed 5 years earlier, when her 35-year-old husband, John Joseph Cross, died of alcoholism on 26 November 1895; he was buried at Mt. Olivet on November 28, in Section D-1, Lot SE3/4, 66.

Buried Secrets:
Untangling Family Data
—Clair E. Villano

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But Carrie was not buried with her husband in the Cross plot. Cemetery records indicate that John’s widowed mother, Margaret Cross, didn’t purchase the plot until 7 December 1895, 10 days after his interment. She paid $20 for the six gravesites. Widow Cross would be buried there in 1898, along with John’s brothers Thomas (in March 1900) and William in 1903. The two remaining graves were used for strangers: a 3-month old male, named Wilber Klump, buried in 1896, and an Irish-born 55-year-old Edward Ruedy buried on 2 February 1909. Cemetery records indicate that Margaret “gave permission” for the infant’s burial, but there are no other details. Edward Ruedy is invisible in my search of census and other records. Before Carrie died, it is stated that she had five children, two surviving. The two children living with her were my grandmother, Ellen Clare / Clair (16) and her younger brother Edward (4). Two of her deceased children could be accounted for. First was an unnamed male child born a month after the “private marriage ceremony” at St. Aloysius Roman Catholic Church on 4 December 1880. John Cross and Carrie Joy had taken out a wedding license application in June of 1880, but according to D.C. records it was never completed and returned. The infant must have died almost immediately, for there are no death or burial records, only the midwife’s birth record. Then, on 4 September 1888, a son was born and christened as Thomas Cross at St. Aloysius. He was named after his deceased grandfather (and / or John’s brother, Thomas Cross, who was 23). Infant Thomas was interred at Mt. Olivet on 4 December 1889, yet his name is not on any record at the cemetery. Perhaps this infant was buried in a pauper’s grave.

So, there was a “missing deceased child” according to the 1900 Census. However, that record is full of errors and one wonders who gave the information to the census enumerator. Carrie was likely ill, as she died 5 months later. Some of the errors: Carrie’s age and birth month and year are wrong, her son’s father’s place of birth is listed as Ireland, not Missouri; her year of arrival in the U.S. is off by 15 years, her sister (Nellie Joy Gladman) is listed only as a boarder. Now, after I secured the County Kerry baptismal record for Carrie in 2009, I can spot all the errors. Unfortunately, before securing this documentation, descendants leapt to the early conclusion that Carrie might have had an infant daughter in 1888, without benefit of spouse, who bore the same first name as her mother-in-law and eldest sister-in-law, Margaret.

I wanted to learn more about the owner of the plot where Carrie was interred. I learned it was a woman named Catherine Cross, wife of Joel W. Cross, who purchased a nearby lot on 3 July 1899 for $20. Carrie is buried in the center plot of Section D-1, Lot NW¼, 127, along with the infant girl, and surrounded by Joel Cross’ family members.
In 2009, using the Maryland State Archives, I found a name and year that matched the infant. I ordered the death certificate for the 8-month, 12-day old, infant girl named Margaret Francis Cross. From it I learned that although she was born in Washington, D.C., in late October 1898, she died in Hyattsville, Prince Georges County, Maryland, of cholera. Her parents are clearly listed as Joel and Catherine Cross. Her mother purchased the cemetery lot holding six gravesites, the next day after the death of her first-born child.

I researched the Joel Cross family and determined they were not related to Margaret’s husband, Thomas, whose death in Mobile, Alabama, in 1871 caused his pregnant widow and five children to depart for the nation’s capital. Joel Cross’ family was of a different social class: Joel was a renowned printer and labor organizer, born in the USA. The family moved up in the world, as evidenced by their obituaries. On the other hand, Carrie’s mother-in-law, Margaret Cross, was nearly destitute, relying on her eldest daughter, Maggie, to help support the family.

The younger Maggie and Joel Cross both worked at the Bureau of Engraving and Printing in the 1890s, so possibly that was a connection. Or perhaps the two families had an early affiliation through St. Aloysius Roman Catholic Church. Catherine Cross (her family name is not mentioned in her obituary) lists her parents as born in Ireland and she was about 4 years younger than Carrie; perhaps they knew each other?

So the mystery of the baby buried with Carrie is solved, at least as to her parentage (despite census information that Carrie had borne five children). But the mystery of why Carrie is buried in a family plot that belonged to people who shared only a common last name, and why she was buried with their infant daughter remains unsolved.

Carrie’s people, the Maurice Joy family, are buried nearby in Section C-15, lot NW¼, 63. Her parents were interred in two of the four sites before 1900, when Carrie died. Why was she not buried there, if the Cross family would not use one of their plots? Her eldest sister, Mary Agnes, died 6 months after Carrie and was interred there; a stranger was buried in 1937 in the remaining grave.

Because I knew that the cemetery was organizing their old records, I again contacted Mt. Olivet in April 2011, asking if the staff could clarify matters some 30 years after our search began. After two letters and four phone calls, I learned that the two burial plots in Section D-1 are not side-by-side at all, but actually some distance apart. That seems to defeat the idea that the cemetery workers made an error when Carrie was buried.

Gravesite of Margaret Cross and three sons (taken circa 2002) Section D-1, Lot SE¼, 66. View from back side (taken 2011).

Cross gravestone located at Section D-1, Lot NW¼, 127, Mt. Olivet Cemetery, Washington, D.C.

However, the manager of the cemetery confirmed on 17 May 2011 that the rather elegant granite cross I had photographed in 2002 is indeed at the plot that Margaret Cross purchased. Cemetery records indicate only “monument on lot” with no dates or source. My best guess is that perhaps sisters Ellen Cross Barnes and Maggie Cross had it erected sometime after 1920, because the Barnes plot (where they were buried in 1937 and 1949 respectively) has a marker with only the family name inscribed and a carving of St. Teresa of Lisieux (“the little flower”) holding a cross. The
sisters prospered and became more well-to-do than their mother and brothers.

The cemetery manager sent a photo of a flat grave marker located over the Joel Cross family plot, where Carrie Joy Cross was interred. The manager says there are no other gravestones, and although there is no direct proof, by its age, he believes that marks her grave. He cleared the overgrown grass to take a picture. No adult member of the Joel Cross family was interred in that plot until 1915.

I have tried to imagine Carrie’s funeral, which might have been from the Joy family home at 23 Massachusetts Avenue NW, or from Carrie’s residence at 79 Myrtle Ave. NE. It could have been a dreary November day in 1900 at Mt. Olivet. I’ll never know, but I’d like to think she had mourners from her Joy family and the few remaining members of Carrie’s husband’s family.

I still can’t answer the question of why she is buried with the Joel Cross family, but at least future generations know where Carrie B. Joy Cross is interred at Mt. Olivet Cemetery.

*Ironically, my maternal Finnish line would never generate a story like this. Concrete liners and long-lasting coffins are not used, funeral plots are rented for 25-year terms, and graves are respectfully recycled. Graves for common people before 1900 are not traceable, nor are headstones, but Lutheran church records (in Swedish) are kept of deaths.

****Addendum for family descendants:
Who might have been at the burial of Carrie? (Who was still alive in November 1900?) I imagine her two children (teenager Ellen Clare / Clair and 5-year-old Edward), and her widowed sister, Nellie, who lived with Carrie, would be at the interment. Most likely the Joy sisters Mary Agnes, Johanna (wife of George Barnes), Lizzie (Wilson) and Teresa (22 and single) would have gathered at her grave. Her two younger brothers, Maurice, a coach painter who lived with Mary Agnes, and Patrick and his wife, Sadie, might have been there.

Perhaps the few remaining members of Carrie’s husband’s family attended: spinster Maggie Cross (42), Ellen (34, wife of Charles Barnes and mother of 4 sons) and William H. Cross (32). (By 1910 Ellen Cross Barnes and family lived at 13 Myrtle Street, and in 1920 their son Bernard lived there with his aunt, Maggie, as a boarder. Ultimately Maggie Cross owned the house, close by Carrie’s last residence.)

Another nagging detail, cleared up by Mt. Olivet in April 2011: Youngest brother Edward Cross, who died at 8 years of age in July 1880, was buried at Mt. Olivet per his death certificate, but the site of his grave was unknown. (He is in Section V-17 in grave 148½ -- it was misfiled under “CROS.”)

Which Thomas Cross is buried beneath the Cross monument? Originally, my cousin Donna confused the burial of the Uncle Thomas Cross (in March 1900) with the death of Carrie’s sick baby son, Thomas, who lived only 1 year, 2 months and 28 days. The infant Thomas had a malformation (“imperforated anus”), was operated upon when a week old and had been ill “since birth” per Dr. Bond, who signed the death certificate. He was interred at Mt. Olivet on 4 December 1889 but no site has been located. I obtained copies of the D.C. death certificates which cleared up this confusion.

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**St. David—Dewi Sant**

– Nancy Craig

Saint David is the patron saint of Wales (as well as of vegetarians and poets). He was a Celtic monk, abbot, and bishop, who lived in the sixth century. He became the Archbishop of Wales, and was one of many early saints who spread Christianity among the pagan Celtic tribes of western Britain. In the Welsh language, he is familiarly called Dewi Sant (pronounced: dow’ wee sant), although the direct translation of David is Dafydd.

While doing research for this article, I found that nearly all the sources stated the same facts about St. David’s life. Probably one person wrote the original document and others have merely copied it over time. Thus, we learn this about the man – St. David:

- David was of royal lineage. His father Sant was the son of Ceredig, a prince of the Cere-
digion region in southwest Wales. His mother, Non (Saint Non), was the daughter of a local chieftain. Legend has it that Non was also a niece of King Arthur. (Yes, that King Arthur – of Camelot.) It is also noted that David was the product of violence, i.e., the rape of his mother.

David was born about 500 CE at Capel Non ("Non’s Chapel," named for his mother) near the present-day city of St. Davids in Pembrokeshire. He was educated in a monastery called Hen Fynyw, where his teacher was a blind monk named Paulinus. After studying there for some years, David and his followers began their missionary travels. In addition to traveling throughout Wales, where he established several churches, they also went to the south and west of England and Cornwall, as well as to Brittany on the coast of France. It is also possible that he visited Ireland. Two of his friends, who later became known as Saint Padam and Saint Teilo, often accompanied Dafydd on journeys.

Dewi founded a monastery at Glyn Rhosyn ("Rose Vale") on the banks of the river Alun where the cathedral city of St. Davids is today. The monastic brotherhood that Dewi founded was extremely strict, the brothers having to work very hard besides praying and studying. It is claimed that after a full day of manual labor, he and the monks ate bread and herbs but no meat, drank only water, and spent the evenings in prayer, reading and writing. Included in the diet were wild leeks, which became the national emblem of Wales. Despite this supposedly meager diet, it is reported that he was tall and physically strong. Many crafts were followed – beekeeping, in particular, was very important. The monks had to feed themselves, the many pilgrims and travelers who needed lodgings, and also the poor and needy in their neighborhood.

- On a pilgrimage to Jerusalem, David was consecrated as Archbishop. Perhaps the most well-known story regarding Dewi’s life is said to have taken place later at the Synod of Llanddewi Brefi. The large gathering of Welsh people was to decide whether Dewi was indeed to be their Archbishop, despite the earlier anointing by the Patriarch of Jerusalem. When Dewi stood up to speak, a man in the congregation shouted, “We won’t be able to see or hear him.” At that very instant the ground rose up until everyone could see and hear him. With a little humor, John Davies noted that one can scarcely “conceive of any miracle more superfluous” in that part of Wales than the creation of a another hill! (John Davies. A History of Wales, 1993, p. 74). A white dove was seen settling on David’s shoulder – a sign of God’s grace and blessing, similarly noted in the Bible when John baptized his cousin, Jesus. In works of art, David is frequently shown with a dove on his shoulder. Not surprisingly, it was decided that Dewi would be the Archbishop. Unlike many contemporary holy men of Wales, David was officially canonized by Pope Callixtus II and the Vatican in 1120 CE. March 1st, St David’s Day, was then included in the Roman Catholic Church calendar.

David’s last words to his followers were in his Sunday sermon, 2 days before his death in 589. Based on manuscripts found in the Cathedral of St. David archives, David’s 11th century biographer Rhigyfarch transcribed the sermon into Latin in his tome, Life: “Be joyful, and keep your faith and your creed. Do the little things that you have seen me do and heard about. I will walk the path that our fathers have trod before us.” Do the little things (Gwnewch y pethau bychain mewn bywyd)
became a very well-known phrase in Welsh, and remains extremely good advice for all us, even until today. On Tuesday, the first day of March, in the year 589 CE, the monastery is said to have been “filled with angels as Christ received his soul.” This is why people of Welsh ancestry who are scattered around the world, as well as those living in Wales, gather on March 1st, wearing a leek and / or daffodil symbol when they gather to hold a church service and sing together to honor St. David.

Why are the leek and daffodil important to people of Welsh ancestry? The usual explanation for the leek is that it was used in battle to show friend from foe. By placing a leek in their cap, Welshmen were victorious in war, with primary examples being battles against the Saxons and also at the Battle of Agincourt, when Welsh archers fought with Henry V against the French. But, what about the daffodil? The words for daffodil and leek are nearly the same in Welsh (Cenhinen = Leek, Cenhinen Pedr = Daffodil). This confusion may have lead to both items being adopted as national emblems. It is said by some that the daffodil is encouraged more by the English government, as it does not have the nationalistic overtones that the leek has.

Dewi’s body was buried in the grounds of his own monastery, where the Cathedral of St. David now stands. Following Dewi’s canonization in the 11th century, there was a campaign to make St. David’s Cathedral on a par with Canterbury Cathedral, both in importance and as symbols of Wales and England respectively. The denomination is called “The Church in Wales,” as differentiated from “The Church of England.” Neither is associated with Rome any longer. The Church in Wales was formally established in 1920. Now (2011), Dr. Barry Morgan is the 12th Archbishop of Wales, and a Welshman, Dr. Rowan Williams, is the 104th Archbishop of Canterbury.

Following Dewi’s canonization, pilgrimages were made to St. David’s. The Catholic Church announced that two pilgrimages there equaled one to Rome, or three pilgrimages to St. David’s equaled one to Jerusalem. The former (two pilgrimages) put St. David’s into the same category as the pilgrim shrine Santiago de Compostela in Spain. Many churches are dedicated to Dewi, and a few to his mother Non.

David’s popularity in Wales is evidenced by the Armes Prydein Vawr written about 930 CE, a popular prophetic poem in which the poet prophesies that in the future, when all might seem lost, the Cymry (the Welsh people) would unite behind the standard of David to defeat the English: A llunan glân Dewi a ddyrchafant (“And they will raise the pure banner of Dewi”). The rise of Welsh nationalism in the 1960-70s, culminating in obtaining their own national Assembly and recognition of Welsh as an “official” language, seems to bear out this prophesy. “Nationalism is inescapable in Wales today...: it manifests itself in a proliferation of Welsh language classes, a flowering of Welsh poetry, a flood of Welsh publications, and [a few Welsh] MP’s in Parliament at Westminster.” (Jan Morris. The Matter of Wales, 1984, p. 416) It is the anthem “Yma o hyd” (“Here still”), composed by Dafydd Iwan, that evokes the spirit of Welsh survival and her people, who fiercely believe in their own nation.

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**Stranahan’s Colorado Distillery Tour**

*Sandy Roynane*

A group of intrepid W.I.S.E. members and guests toured Stranahan’s Colorado Distillery on 24 June 2011, a wonderful summer Saturday for sharing an outing with fellow researchers. Stranahan’s is a small distillery, as noted on its web page:

“Typically when a distiller bottles his whiskey, several hundred or even several thousand barrels are combined for a staunchly uniform taste. And the way we see it, we want you to be able to trust what’s in the bottle, without sacrificing character. So we make twelve barrels of whiskey each week, which is about five minutes of production for some of the mass producing distilleries. We select ten to twenty of our choicest barrels, and combine them for a small batch with a reliable, yet distinctive flavor that is unique to Stranahan's Colorado Whiskey.”

www.wise-fhs.org
The young man who hosted the tour was very knowledgeable and candid in answering our many questions. The tour included a stroll through the production house, brew house, still house and rack house as well as the bottling room to learn about the distilling, aging, and bottling processes.

Stranahan’s tour host explains the distilling process.

Tour participants sample the finished product – said to be Colorado’s most precious gold.

The group of very wise people who participated in the tour included: Marcia Brennan, Sue Clasen, Ed Doolas, Sylvia Tracy-Doolas, David and Marilyn Jensen, Margaret Kadziel and her husband Doug Rowe, Galen Mitchell, Alice and Rudy Ramsey, Sandy Ronayne, Richard Savage, Denise and Phil Walter, and Christine Wright.

After sampling the whiskey from Colorado’s only distillery, we enjoyed lunch at the adjoining restaurant.

Volunteers, Steven Saul, Marylee Hagen, Marilyn Lyle and Bill Hughes, stand ready for customers at the Irish Genealogy booth at the 2011 Irish Festival.

Marylee Hagen did a program on Saturday on Tracing Your Irish Ancestors’ Footsteps. She found her family roots in southern Ireland by following her ancestors backwards to their homelands in County Kerry. She started researching first in the United States before searching abroad. Strategies, tips and resources were shared and examples displayed.

Marylee Hagen shares the story of her Irish roots during her presentation at the 2011 Irish Festival.

Many of the volunteers worked multiple shifts and Kay McLaughlin (new W.I.S.E. member) takes the

W.I.S.E. Family History Society participated for the second year in the Irish Festival at Clement Park in Littleton. It took a lot of organization, effort and time on my part for the entire festival, and the volunteer helpers did a super job commanding the Irish genealogy information booth. Eleven volunteers worked the booth for the very busy 3 days. Volunteers brought their knowledge and several even prepared helpful handout materials to give to interested festival patrons.

July 2011 Irish Festival

—Bill Hughes
spirit award for volunteering all three days. Volunteers included W.I.S.E. members Kay McLaughlin, Kathy Pugh, Milly Jones, Sandy Ronayne, Nancy Tengler, Harry Ross, Joy Chichester, Marilyn Lyle, Marylee Hagen and non-W.I.S.E. members, Steve Saul and Mr. Turner.

We passed out 250 W.I.S.E. brochures and had over 400 inquiries at the booth! As part of the “Cultural Village” of the festival, we fit in well with the activities. Thanks to all for your time and efforts. I hope volunteers had some time to enjoy the festival activities.

Festival volunteers help visitors find their ancestral surnames.

Thanks to the Saturday volunteers: Helen Coffey, David Coward, Maggie Damour, Milly Jones, Sharon Mahler, Debbie Mueller, Kathy Plourde, Kathy Pugh, John Putman, Harry Ross, and Nina Strange. On Sunday the morning crew included Sandy Carter-Duff, Duane Duff, Eileen Langdon, Dan and Fran Parker, and Nancy Tengler. The afternoon crew besides the Duffs included Pat Allen and Richard Savage. Many of us saw the dancers. We all heard the bagpipes and loved the dogs of various varieties. Harry Ross wins the prize for purchasing the most disgusting food item sold at the festival. It was a hot day but a pleasant breeze blew up in the afternoon.

Websites for the Wise
–Ireland
–Linda Pearce

Céad míle fáilte! A hundred thousand welcomes to this edition’s Irish websites spotlight. If you are new to online researching your Irish ancestors, you may be disappointed and daunted to discover that there are very few comprehensive Irish genealogy sites. Ireland’s family records are still scattered throughout cyberspace, but more and more sites are coming online as time passes and the interest in family history continues to grow.

Official birth, marriage and death registration (not church records) became mandatory in 1864. However, due to the 1922 division of Ireland, the resources are split between the GRONI (general register office Northern Ireland) and GRO (for
Ireland). If you already know the names, approximate date and location of your ancestor’s birth, marriage, or death, you can obtain a copy of the desired document through GRONI or GRO. However, most of us are seeking this data, so this is not a particularly helpful first step, though it can be useful as a means of gathering supplemental family data. Here are some of the more extensive collections to help you begin your research. Happy hunting!

The “Freebie” Sites:
Irish Genealogy Website – http://www.irishgenealogy.ie/ – is the official, government sponsored website dedicated to helping people find family member records. Currently, there are over 2 million pre-1900 church records free of charge comprised of Roman Catholic and Church of Ireland records from Counties Carlow, Cork, Kerry and Dublin City with additional records for Dublin City and counties Cork and Monaghan to be added in September 2011. The search options (by name, location, time period, event) are wonderfully easy to navigate. For example, in the “Name” box, you can enter your ancestor’s given name followed by surname, click “Search” and a list of matching records will be returned. You can further refine this basic search by choosing one of the “Narrow Your Search” options appearing in the left navigation panel. To see record details, hover your mouse over the desired record link and a window will appear with basic record details. To see additional information about your ancestor, click on the underlined record name. This is a beautifully organized site and being free of charge is a valuable bonus. One can only hope that the government will continue to fund and expand the collection to encompass more counties.

Family Search (FHL website) – www.familysearch.org – has four currently available databases: Births and Baptisms, 1620-1881; Deaths 1864-1870; Marriages 1619-1898; and Civil Registration Indexes 1845-1958. The most efficient search is performed by beginning at the Family Search main page, scrolling down to “Browse by Location” and clicking on “Europe”. Select “Ireland” from the left navigation panel, then click on the appropriate database on the right and enter your ancestor’s information. The FHL is continually adding digitized records as part of their mammoth project to make all their data available online, so check back periodically for updates.

PRONI (Public Record Office of Northern Ireland) – http://www.proni.gov.uk/ – the official repository for public records for the six counties of Antrim, Armagh, Derry (Londonderry), Down, Fermanagh and Tyrone. The site has fully searchable databases with digitized images of those who signed the Ulster Covenant (1912), records of pre-1840 Freeholders, and the first phase (the indexes) of the Will calendars (1858-1900) for Armagh, Belfast and Londonderry. From the main page left navigation panel, click the “Family History” link and then choose the appropriate link from the main content page. You can also download several how-to pamphlets to guide your research efforts.

The Irish Genealogy Toolkit – Looking for lots of help and information for finding resources? Try this wonderful website. It is chock-full of great information: http://www.irish-genealogy-toolkit.com/index.html.

The “Kinda” Freebie Sites:
RootsIreland (Irish Family History Foundation) – http://www.rootsireland.ie/ – has been assembling databases of parish church records (BMD), census returns, gravestone inscriptions, Griffith’s valuation records [index only, 1848-64] and other genealogical resources from all of Ireland. There are no pre-1700 and very few post-1920 records, but this is a useful site to begin with. You must register and log in to perform a search, but registration is free. If you know the county in which your ancestor lived, use the “Search for your Ancestors” surname-firstname box on the main search page. Then, in the left navigation pane, click “County Genealogy Centers”, select the name of your ancestor’s county, and your search will be limited to records in that county. Click on the “Free Index Access” appropriate database to see (only) the ancestor’s name and year of the event. To see all the record information, you must now pay; credits valid for 1 year. If you begin by using the “Advanced Search”
tab to refine your search by including parent and / or spouse names, you won’t see any record information (no name or year) and you must pay to see all the records that the “advanced” engine found, so this can be a costly (and not so useful) option.

**Origins** – [www.origins.net](http://www.origins.net) – is a subscription site, but you can access it for free at the Denver Public Library Western History (5th floor) center. It contains Griffith’s valuation records, Irish Will Index (1484-1858), the 1851 Dublin City Census, the Irish Royal Garrison Artillery Records, Transatlantic Passenger lists 1848-1870, and many other resources. If you prefer to search from home, there are 72-hour or monthly subscription plans.

**FindMyPast** for Ireland – [www.findmypast.ie](http://www.findmypast.ie) – I mention this newly created website as something to look for at your local family history center. Currently you can access [http://www.FindMyPast.uk](http://www.FindMyPast.uk) (England & Wales) for free at your local family history center. It remains to be seen if the FHL will extend its subscription to also cover this new resource. At the time of this writing, there is a requirement to sign up for a minimum 6-month subscription or a pay-as-you-go credit plan.

**Ancestry** – [www.ancestry.co.uk](http://www.ancestry.co.uk) – mentioned in a prior column, Ancestry has a tremendous wealth of materials including will indexes, immigration / passenger records, military records, maps, almanacs, histories, tax and criminal records, directories, etc. If you get your genealogical ducks in a row before accessing this website, you can try it out for free for 14 days from home. Ancestry is also available for free in the family history centers and the Denver and Colorado Springs libraries.

The class objective was that attendees would be able to collect and evaluate information on their ancestors from three record types (census, civil registration and church records). The focus was on records from 1837, when civil registration began.

The video instructor also emphasized the need to use the following research process:

1. Identify what you know
2. Decide what you want to learn
3. Select records to search
4. Obtain and search the record
5. Use the information

Following each video, Sandy Carter-Duff led lively discussions of the day’s topic. Sandy used examples from her extensive research of English records prompting class members to ask questions and offer comments. Several participants also shared information:

- Terry Quirke talked about his father, an English immigrant.
- Bonnie Wright provided information on obtaining British military documents.
- Pat Jakel brought summaries of naming traditions for English and Irish families.
- Kathy Pugh shared an English marriage certificate that was in her ancestor’s U.S. Civil War pension file.
- James Jeffrey shared his favorite British Isles research resources.

Special thanks are extended to Duane Duff, who served as the projecting and lighting master. Please contact Sandy Ronayne ([sandyronayne@comcast.net](mailto:sandyronayne@comcast.net)) with suggestions for future W.I.S.E. classes. To continue your education on British Isles research, be sure to mark your calendar for the upcoming all-day Scottish Research Seminar at Denver Public Library on 15 October 2011 – registration form at [www.wise-fhs.org](http://www.wise-fhs.org).

The seminar will feature Barbara Baker, CG® from the Family History Library in Salt Lake City.
Book Review

Digging for Welsh History

Francis Jones, the author, is referred to as the Titan of Welsh historians, this publication being only a small fraction of his massive archives. W.I.S.E. Family History Society has purchased it for the Denver Public Library. It is indexed – a genealogist’s dream.

Francis started his mission with the rescue of moldering records near Haverfordwest castle in the late 1920s. He joined the National Library of Wales as a junior researcher and later served as its governor. He was a major in the British Army and later bore the title of Wales Herald at Arms Extraordinary.

While digging into the mines of recorded history, he tracked across Wales to find oral traditions, legends and private family papers, discovering the fine details, extracting the truths. Francis would enter any driveway and knock on any door, sure of a welcome.

His researching and publishing tradition has been carried on by his son, Hugh Charles-Jones, and he praises both his son and his son’s wife, Caroline Charles-Jones, for their support. Indeed, the book was published posthumously, thanks at least in part to their efforts.

Our story begins with a history of Carmarthenshire, Wales, in the 18th century. We see the birth of institutions, customs and laws that are still in effect. Education advanced, and overseas trade expanded economic development. Heavily financed by London banks, mining in southeastern Carmarthenshire made great strides. The fertile river valleys produced livestock, edible crops, timber and wool. Expanded roads accelerated industry and commerce. Tourism to Wales became fashionable. The Hanoveran monarchy replaced the Stuarts. Dominions were established in Canada, America and India, laying the foundation for the British Empire. Wales’ prosperity helped build the prosperity of Britain.

Francis profiles Carmarthen Town and its people in 1923. It is a market town on the north side of the River Towy, about 16 miles from the entrance of the Bristol Channel. Rail lines to London and Fishguard are just outside of town, and a Roman bridge spans the main road there. Boats of 100 tons brought goods by river; steamers
and sailing ships came from Cardiff and Barry. Francis describes the work-a-day life of the people, their entertainments and customs, all in great detail.

We learn about law, order and disorder, about writers, poets and literary activities. Many of these writers had little or no formal education but possessed creative minds and responsive spirits. Jones tells the story of Sir Rhys Ap Thomas, reputedly a descendant of a knight of King Arthur’s roundtable. It was his battleaxe that settled the fortune of Henry VII at Bosworth Field in 1485 by felling the “bristled boar.”

Then Francis describes health, wealth and fashion. In the early days, doctors were scarce outside of royal court or noble households. Later, monasteries supported medical practices within their walls. Francis carefully explains the use of herbs as medicine, remnants of which are still growing at old monasteries today. He reprints an 1856 letter from Florence Nightingale regarding the missing son of a tenant of the Glasplont estate in northwestern Carmarthenshire. The diaries of a Miss Hermione Jennings of Gellideg, 1865-1871, provide a vivid picture of the life of a young lady of fashion. Then, we’re let in on details of greed and decay, including a ghost story. Francis describes his trek through the streams and over fallen trees into a steep and narrow valley, hacking through thicket, fern and bramble, away from all traces of human life, to stake claim to stories to secret places of age-old peace where the vixen and her brood gambol, where the badger rolls at ease and the otter glides gaily.

He discovered the preserved remains of a water trench that carried water to a mill, traces of an oven belonging to the chieftain Cadifor, Lord of Dyfed. As Francis climbed the steep hills out of the valley, ghosts of earlier wayfarers whirled around, eager Pwyll and his hounds, golden-tongued Cadifor with his bodyguard, warrior farmers bearing bow, bill and lance, Caradog of Penbryn, Einion of Llwyn, Iwan of Capel, Gwaller of Llai and Gwylim of the Hendre, finally leaving the middle ages and the magic glen.

On and on Francis goes. To the banks of the Towy near a hamlet called Abergwilli, through a watery meadow to find the remains of a straggling garden wall. He then researches thoroughly the story of the residents and the significance of their lives. Old maps plied from auction houses reveal the location of a great mansion. A parcel of documents from a gentleman in Kent revealed a dramatic tale where pig dealers, carpenters, coachmen and laborers, descendants of Welsh princes and Norman barons, are rightful heirs to an aristocratic mansion of the Vaughans, Cystanog.

Many more exciting, adventurous and informative stories ensue as the book goes on. Black and white hand drawings illustrate with aplomb on almost every page, depicting castles and caricatures, birds and bees, maps, fights, farm and home life, funerals, plants, sheep, sailing ships and more. Some black and white photographs enhance it all.

Heraldic designs and a photo of a smiling Major Frances Jones beautifully illustrate the cover. Jones, 1908-1993, lived a life of intellectual romance and physical adventure. He was man of sensitivity and humor who had a huge curiosity about the foibles of the human condition. His writings cover a vast range of material from the Carmarthenshire history, and the beginning of the book has pages of meticulously drawn coats of arms. A thin red satin ribbon is attached to the spine to hold your place.

Jones’ classic work inspires all of us who are on the path to re-create our family histories and heritage. Don’t miss the stories of maritime shipwrecks from Caldecott by the sea. Read of a descendant of Urien Rheged who married a descendant of the Breconshire chieftain Moreiddig Warwyn. Read on dear reader, to Middleton Hall now the site of the Wales National Botanical Gardens. Read on.

–Nancy McCurdy
W.I.S.E. Buys 40 Books for DPL

Two committees of W.I.S.E. members have been purchasing books to add to the collection of British Isles resources at the Denver Public Library. As of September 1, W.I.S.E. had bought a total of 40 books for the library in 2011.

The Book Fund Committee, comprised of Zoe Lappin, Nancy Craig, James K. Jeffrey, Kendrick King and Marcia Whitcomb, is making purchases out of the long-standing W.I.S.E.-DPL resources fund. Twenty-six books have been purchased through this fund so far in 2011.

The Routh Book Fund, headed by Dan Parker, along with Kendrick King and Ken McIntosh, selected 14 books for purchase. A total of $348 was donated by W.I.S.E. members and other friends of Gary, who died unexpectedly in early 2010. Gary built and ran the W.I.S.E. website and procured books for DPL out of W.I.S.E. funds. Creating the memorial fund was Parker’s idea.

The Book Fund Committee will continue selecting books well into 2012, working to acquire a wide variety of books spanning history, culture and genealogy in each of our four nations, Wales, Ireland, Scotland and England. Nancy Craig has taken responsibility for Wales, Marcia Whitcomb is handling Ireland, Kendrick King, Scotland, and Zoe Lappin, England. Many ideas have come from James Jeffrey. Suggestions from members are welcome – the committee is especially interested in little-known, local sources.

When the books are turned over to the library, a book plate featuring the W.I.S.E. logo is affixed stating it was “presented to the Denver Public Library by W.I.S.E.” Labels in books purchased through the Routh Memorial Book Fund state they were given by W.I.S.E. in Gary’s memory.

The books listed in the table below were bought with money from the Gary Routh fund. Starting with the next edition of W.I.S.E. Words, we will publish titles and authors of those purchased out of the regular W.I.S.E.-DPL resource fund.

Shortly after the cataloging process is completed, researchers may search for the author and / or title in the DPL online catalog. Like all books in the genealogy collection, these do not circulate.

Enjoy the new books. And please tell us of other titles you’d like to see in the DPL collection. Consider purchasing a book to donate to the library under our adopt-a-book process. Direct suggestions to Zoe Lappin, W.I.S.E. president.

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## W.I.S.E. Program Schedule

### British Isles Research at the Denver Public Library – James K. Jeffrey

James Jeffrey will present “British Isles Research at the Denver Public Library” at the W.I.S.E. program meeting on 24 September 2011, 1:30 pm, 7th Floor Training Room, Denver Public Library (DPL), 14th and Broadway. DPL holdings include many hidden treasures for British Isles researchers. James is the collection specialist in genealogy for the Denver Public Library. In addition to being a librarian extraordinaire, James is also the 2004 recipient of the P. William Filby Award for Excellence in Genealogical Librarianship from the National Genealogical Society. James is an active member and past president of W.I.S.E. Family History Society.

### Scottish Research Seminar – Barbara Baker, AG®

Barbara, research consultant at the Family History Library, is an expert on British Isles research and an Accredited Genealogist in England. She has over 20 years of experience at the Family History Library in Salt Lake City and lectures widely. She will present four one-hour topics on Scottish Research:

- Do Your Home Work: Exhausting Home and U.S./Canadian Sources
- Scotland on the Internet: How Online Resources Can Help You
- Faith of Our Fathers: An In-Depth Look at Scottish Church Records
- Going to Court: Scottish Land, Probate, and Other Court Records

Materials fee is $30, if paid by 8 October; $35, after 8 October. See the registration form at the W.I.S.E. website, [www.wise-fhs.org](http://www.wise-fhs.org).

### How I Transcribed a Testament (Will) of 1570 – Dorothy Coltrin

Dorothy will discuss what it took to transcribe "secretary hand" used in the 16th century of Scotland. She will also talk about various individuals and websites that helped her create a modern version of the will. She used the information she obtained to decipher the family structure of Rolland Acoltrane, Mochrum Parish, Wigtownshire, Scotland.

Dorothy, who has an M.S. in nutrition, taught at a California community college for 30 years. She has been researching her family for more than 5 years. She has been the secretary of Boulder Genealogical Society and currently is the treasurer of the Colorado Council of Genealogical Societies. She is a member of the New England Historic Genealogical Society, Boulder Genealogical Society and W.I.S.E. Family History Society. Members are invited to bring holiday treats, reminiscent of the W.I.S.E. nations, to share.