



W.I.S.E. WORDS

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Robert Chambers: A Genealogy Recitation

—James K. Jeffrey

Flying into London today, a weary American traveler may feel overwhelmed by the press of people, the preponderance of modern sights and sounds, and the ever-present hum of technology. For better or for worse, the Internet is everywhere. Fortunately, the landmarks of old London are also there, still clinging to the land that our ancestors called home: powerful reminders of humanity's past, and magical retreats for genealogists. One such refuge from the cacophony of modern life is the churchyard at Old St. Pancras.



Hardy Tree in the churchyard of St. Pancras, Old Church. Gravestones have been cleared from the graves and massed around this tree. (Photo by David Edgar—Own work, CC BY-SA 3.0, <https://commons.wikimedia.org/w/index.php?curid=6338059>).

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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 the 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 \$15 for an individual or \$20 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 a subscription is included with membership dues. Add \$5 to the dues if you want a black and white printed copy of the newsletter mailed to you.

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Treasurer's Report

(May 2019)

—Bruce Haefner

Checking & savings balance as of 28 February 2019	\$7,350.12
Petty Cash	<u>50.00</u>
Cash Balance	\$7,400.12
Deposits Cleared	1,818.29
Checks/Debits Cleared	<u>(2,858.63)</u>
Cash Balance at 31 May 2019	<u>\$6,359.78</u>

Membership Report

We welcome those who joined the W.I.S.E. Family History Society recently:

March: Jill Johnston

April: Lora Allred, James Gibson, Kay Quinlan, Susan Riederer

May: Heidi Maughan, Nancy Murray

Welcome to W.I.S.E.! □

*See you at the Colorado
Irish Festival 13–14 July!*

President's Message

In my President's Message I choose to look forward to the exciting things we have planned for W.I.S.E. in the next few months. I'm going to start this edition, though, by looking back at our Past President, Allan Turner (1944–2019). Allan joined W.I.S.E. about the same time I did. He served in a variety of capacities, from Webmaster, to Vice President, and then President. In his "Member Profile" from *W.I.S.E. Words*, Volume 13, Page 52, he proudly tells of his father's Royal Air Force (RAF) service in WWII and his own service to Britain with the RAF Police. He lovingly tells of his wife Elaine, his four daughters, eight grandchildren, and a great grandchild.

In 2015 Allan became President of W.I.S.E. and gave us a glimpse into his genealogical interests in Volume 16, Page 5 ([See our W.I.S.E. Words Newsletter website page](#)) when he tells of his "realization in 2007" that he had completely lost touch with his family, many of who had already passed beyond earthly reach. He recalled visiting his mother in England a few months before she passed away and gleaned all he could from her about his family and its history. As President of W.I.S.E., Allan's goals were to make W.I.S.E. more valuable to its membership, and more transparent as an organization. He understood that information is power and wanted members to have the information they needed to make educated decisions about the direction of our society.

He resigned his positions as President and Webmaster when faced with a series of challenges in 2017. Sadly, we received word that he passed away 27 April 2019, after battling an aggressive form of cancer. Our hearts go out to his wife Elaine and his children, grandchildren, and great-grandchildren. Allan had spoken of getting back to W.I.S.E. meetings when his schedule allowed, and we had looked forward to that day. He has now "passed beyond" our earthly reach.

Looking forward, W.I.S.E. has good things to look forward to in the next few months, including strong programs and the festival season. We will be at the Colorado Irish Festival at Clement Park in July. On a parting note, if you are traveling to visit family, be sure to glean all you can from them about your family history. □

Sylvia Tracy-Doolos □

From the Editor

I hope you've all been enjoying the year thus far. In May my husband and I embarked upon a trip to Southwest Colorado, a beautiful part of the state where his ancestors lived in Silverton, Telluride, and Durango. Our trip began with a visit to the Grand Valley Scottish Games and Celtic Festival in Grand Junction, where it seemed the rain clouds had decided to give the break with a perfect area of sunshine in the midst of rain. As you all know, the weather in late May was not exactly sunny and warm—but it was perfect genealogy weather. We also met another genealogist who had been researching Chris's family history because of an alleged non-paternal event, and shared documents and stories.



Silverton was a part of our trip, and we stayed at The Benson Lodge. We knew that his uncle, Fred Martinez, had lived in Silverton, and that another uncle of his, Louis Flores, had been shot and killed in Benson's Bar in Silverton. At a gem of an archive maintained by the San Juan County Historical Society, I discovered accounts of his Uncle Louis's death and his Uncle Fred's obituary, which will add color to his family history. We also discovered that his Uncle Fred had stayed at The Benson Lodge after accidentally burning his house down. Serendipity indeed!

While in Telluride we searched for cemetery records, as his grandfather, William Roger, is buried there in Telluride, but in an unmarked grave. The genealogist we met earlier in the trip had a copy of a sheet from the burial plot sales book for the cemetery, but she only had one sheet, and couldn't remember exactly

where she had come across the information. Hopefully one day I'll be able to find the entire register, as it would provide a way to locate his grandfather's grave, but it would be much easier if she had documented where she found the source. Lesson learned to us all—always, always, always take the time to document where and when you encounter a source! Those who follow your research footsteps will thank you.

Always take the time to document your sources. Those who follow in your research footsteps will thank you.

There are still a few Celtic Festivals in the area within the next couple of months. W.I.S.E. will be at the Colorado Irish Festival Saturday and Sunday, 12-13 July 2019—volunteers for the booth are still needed. The Elizabeth Celtic Festival follows on Saturday and Sunday, 20-21 July 2019, and the Colorado Scottish Festival and Rocky Mountain Highland Games is Saturday and Sunday, 3-4 August 2019.

Zoe von Ende Lappin was once again a winner in the Colorado Genealogical Society's (CGS's) annual writing contest. Zoe's article, "Slave Trader in the Family; 350 Years Tarnish an Ancestor's Memory," was published in the CGS *Newsletter*, Volume 44, No. 3, March 2019. Congratulations, Zoe! □

Mary Larson □

Robert Chambers: A Genealogy Recitation

Continued from Page 37

Origins

Robert Chambers was born 15 September 1756, just outside of London, at St. Pancras Hospital. St. Pancras was one of the first laying-in maternity hospitals in England. He was christened 26 September 1756 in the chapel of Old St. Pancras on the Old Kentishtown Road. His parents, Richard and Anne, were from Kensington. He had one known brother, Richard Chambers, born 17 October 1751 and christened on the 29th of October 1751 at Old St. Pancras.

Richard Chambers and Anne Row were married by special license on 3 September 1751 in Westminster, Middlesex Co., England. This was about six weeks before their son, Richard, was born in October. From their marriage license we learn that Richard's occupation was that of gardener and that both bride and groom were of Kensington. Anne was listed as a widow. Richard Chambers was born 13 September 1726 and christened 9 October 1726 at St. Sepulcher Church, London. He was the son of Richard and Elizabeth Chambers. He was buried 23 February 1774 age 47.

Richard Chambers was buried 30 feet from the west wall opposite the 9th pew. His wife, Anne Chambers, age 53 was buried 5 August 1779, 29 feet from the west wall opposite the 5th pew. Both burials were in St. Lukes, Chelsea, Middlesex, England.

Richard Chambers was buried 30 feet from the west wall opposite the 9th pew. His wife, Anne Chambers, age 53, was buried 29 feet from the west wall opposite the 5th pew.

Emigration and Military Service

Robert emigrated in 1774 to the colonies. He enlisted on 3 August 1777 in Lt. James Curry's Company from Augusta Co., Virginia. On 30 September 1777 this company was made a part of Capt. Robert Huggins' 8th Regiment from Virginia, Continental Line. In all, Robert served six months as a private, six months a corporal and three years an orderly sergeant and clerk of the company. As orderly sergeant he wrote out the morning reports, took attendance and wrote any reports or dispatches for his commanding officer. He served with Washington's army at Valley Forge during the winter of 1777 and spring of 1778. Later he was taken prisoner for fourteen months in Charleston, South Carolina, being held on a British ship from May 1780 through August 1781. He and his men were exchanged at Norfolk, Virginia where they walked to Richmond and petitioned the then governor, Thomas Nelson, for assistance in seeing them home to Augusta County.

Marriage and Ministry

Robert married Hannah Doran most likely in late 1781 but before April 1782 in Augusta Co., Virginia. Hannah was born 22 September 1762 in Cumberland Co., Pennsylvania. She was the daughter of Jacob and Catherine Doran. In February 1783 Robert and Hannah took possession of land in Greenbrier County, later Monroe, in the Irish settlement on Wolfe Creek. They later moved down on Licking Creek area of Monroe County. Robert and Hannah joined the Methodist Episcopal Church in 1791. If they were converted under the preaching of Francis Asbury that would have occurred during July of 1790 or May of 1792. Francis Asbury notes in his Journal that he preached after brothers H and C on May 21 1792 at Rehoboth. Was this our Robert Chambers? He became a Methodist local pastor. There is evidence for this in Oren F. Morton's History of Monroe County as well as from the personal property tax lists for Monroe where Robert is listed as a reverend from 1811 to 1815. He was, thus, exempted from paying the personal property tax for himself. In the Monroe marriage records ministers returns he is listed as officiating marriages from 1810 through 1821.

The Rev. Robert Chambers died 23 September 1836 at 10 o'clock in the morning. He died at his farm on Back Mountain Road, Monroe Co., [W]Va. His wife Hannah Chambers died Sunday, 13 March 1831 at 9 o'clock a.m. in the sixty ninth year of her age and the fiftieth of her marriage state, a faithful member of the M.E.C. for forty years. Robert and Hannah are buried in the Chambers Cemetery behind their farm in Monroe Co., [W]Va.

Children

Robert and Hannah were the parents of six sons and two daughters: Jacob, Richard P., John "Jack," James, Katherine "Kitty," Anne "Annie," William Frederick, and Robert.

Jacob Chambers was born Friday, 17 January 1783 at 5 o'clock a.m. in Greenbrier [Monroe] Co., [W]Va. He married Sarah "Sallie" Smith 15 June 1802 in Monroe Co., [W]Va. Sarah was born ca. 1784 and was dead by the 1830 census. Jacob then married Martha Burnside Meadows, widow of Arris Meadows, after 1832 in Kanawha Co., [W]Va. They were married by marriage contract. Jacob Chambers died by September 1837 in Kanawha Co., [W]Va. Jacob and Sarah were the parents of Frederick Chambers 1803–1878, Robert Chambers 1804–1880, Richard Chambers 1807–1876, John Chambers 1808–1842, William Chambers b. 1809, James Chambers 1812–1890, and Mary Ann "Polly" Chambers 1813–1870.

Richard P. Chambers was born Wednesday, 27 July 1785 at 4 o'clock a.m. in Greenbrier [Monroe] Co., [W]Va. He married Mary "Polly" Garred, the daughter of David and Jane Graham Garred on 3 March 1814 in Monroe Co., [W]Va. She was born 4 April 1797 in Greenbrier Co., [W]Va. and died by 1845 in Louisa, Lawrence Co., KY. Richard also died in Louisa. Richard moved his family after the birth of daughter Jane in Monroe County in 1820, and before the birth of Robert in 1824. They were the parents of David Garred Chambers b. ca. 1812, James M. Chambers b. 1813, Nancy Chambers b. 1815, Jane Chambers b. 1820, Robert Leroy Chambers b. 1824, and Margaret Chambers b. 1827.

John "Jack" Chambers was born Tuesday, 6 May 1788 at 4 o'clock a.m. in Greenbrier [Monroe] Co., [W]Va. He died of Cholera in Cincinnati, Hamilton Co., Ohio.

James Chambers was born Monday, 2 August 1790 at 11 o'clock p.m. in Greenbrier [Monroe] Co., [W]Va. James is fortunate in that he has several birthdays. His death record in Logan county states that he was 85 years old when he died on 14 January 1876. Find a Grave lists a birthdate of 7 July 1791. What is known about him is that he was born, married and had a lovely family. James married Elizabeth G. Cole 16 March 1815 in Monroe Co., [W]Va. Elizabeth "Betsy" Cole was born 20 August 1795 in Giles Co., Va. and died 9 September 1876 in Logan Co., WV. She was the daughter of Isaac Cole and his wife Katherine Thompson. The Rev. James Chambers was a minister of the Gospel in the Methodist Protestant Church. They are buried in the Chambers Cemetery, Rum Junction, Logan Co., WV. They were the parents of Ira Chambers 1816–1875, Hannah Chambers 1817–1870, Malinda Chambers 1819–1898, Leroy B. Chambers 1821–1892, Rebecca Peck Chambers 1823–1911, Asbury C. Chambers 1827–1900,

Harrison Floyd Chambers b. 1832, Martha Gore Chambers 1834–1864, James Chambers 1838-drowned at the Falls of the Guyandotte in the 1850's, and Elizabeth Ann b. 1841.

Katherine “Kitty” Chambers was born Friday, 30 November 1792 at 18 minutes past 4 o'clock p.m. in Greenbrier [Monroe] Co., [W]Va. She married Robert Curry 31 January 1815 at Monroe Co., [W]Va. She and Robert died in Indiana, she about 1832. Kitty and Robert were the parents of Emily Curry, John Curry, Elizabeth Curry, Robert Curry, Leroy Curry, Jacob Doran Curry b. 14 April 1826, Anna Curry, and William Curry b. 1832 Indiana.

Ann “Anne, Anna, Annie” Chambers was born Friday, 28 January 1796 at 42 minutes past 4 o'clock p.m. in Greenbrier [Monroe] Co., [W]Va. She married James Snow Ballard 4 February 1819 at Monroe Co., [W]Va. James Snow Ballard was born 1799 at Albemarle Co., VA and died 1888 at Monroe Co., WV. He was the son of William Ballard and his wife Mary “Polly” Snow. Ann died 14 April 1874 at Monroe Co., WV. She and William are buried next to Hannah and Robert Chambers in the Chambers Cemetery, Monroe Co., WV. They were the parents of Galen B. Ballard, John Chambers “Big John” Ballard b. 1820, Perlexana “Lexie” Ballard 1821–1883, Amelia “Mellie” Ballard 1826–1880, Robert Mac “Big Bob” “Robin” Ballard b. 1829, Mary M. Ballard b. 1834, William Claudius Ballard 1834–1902, Tavener Preston Ballard b. 1839.

Col. William Frederick Chambers was born Tuesday 21 May 1799 at 11 o'clock p.m. Monroe Co., [W]Va. He married Perlexana Ballard 26 January 1822 at Monroe Co., [W]Va. Perlexana Ballard was the daughter of William Ballard and his wife Mary “Polly” Snow. She was born Thursday 6 June 1798 at Albemarle Co., VA. and died 8 April 1858 Monroe Co., [W]Va. He then married Frances “Fannie” Clapsill Truslow, the widow of James Armstead Truslow in Kanawha Co., WV. He and Fanny had no children. Fannie was born in 1819 in Virginia and died 14 June 1887 in Denver, Arapahoe Co., Colorado. Fannie is buried in Riverside Cemetery, Denver. Col. William Chambers died 21 April 1872 at Charleston, Kanawha Co., WV. He was elected to and served in the senate of the State of West Virginia. William and Perlexana were the parents of Rufus Alfred Chambers b. 23 June 1822, Luncinda S. Chambers b. 24 January 1823, James Jarrett Chambers b. 26 May 1826, Augustus Frederick Chambers b. 16 May 1828, Aggie Ann Chambers b. 11 October 1830, and Paulina J. Chambers b. 22 September 1832–16 December 1878. Eliza S. Chambers 15 March 1835–25 April 1872, Clementine P. Chambers 14 September 1837–18 May 1840.

Robert Chambers was born ca. 1802 Monroe Co., [W]Va. Robert married Eleanor Bayley in 1827. Eleanor Bayley Chambers died Wednesday, 2 September 1835 Monroe Co., [W]Va. Robert was killed by the fall of a tree Monday, 20 April 1829, Monroe Co., [W]Va. He and Eleanor were the parents of one daughter, Elizabeth. Elizabeth Chambers was born Saturday, 7 June 1828 Monroe Co., [W]Va. She went to live with her uncle William F. Chambers on 3 September 1835.

Sources: James K. Jeffrey records, jjeffrey@denverlibrary.org

St. Kilda Scotland: An Ancient Culture Assimilates in the 20th Century (cont.)

—Diane Barbour, PLCGS

Editor's Note: St. Kilda is part of an archipelago in the Atlantic Ocean some 110 miles west of Scotland's mainland. Part 1 of this article (W.I.S.E. Words Volume 20, Pages 29-31), recounted centuries of survival on a remote island and the beginning of an inexorable decline in society with the introduction of outside influences.

Religion in St. Kilda had a very large impact on the culture. It was likely that the people were Christian before the mainland became Christian. The monks going from Ireland to Iceland in the 6th century may have settled on St. Kilda to convert the people living on the island. The people lived in isolation and depended on the bounty of the natural world. Their religion was a combination of Druidism and Christianity, and Druid artifacts can be found on the island. St. Kilda had no resident minister until the 1800s. Often they would come with the factor that traveled there to collect rents. Part 1 referenced John

Campbell, a minister of the Church of Scotland, coming with Martin Martin in 1697. On that trip he married 15 St. Kilda couples. He was probably the first minister to go to St. Kilda. Subsequently marriages and baptisms were performed when the minister visited. In 1705 the first minister sent to serve on St. Kilda was Alexander Buchan under the auspices of the Presbytery of Edinburgh. He built a manse and with contributions built a library. He taught the children the beliefs of the established Church. His wife who went with him to the island taught the women how to knit. Alexander died from a fever in 1730. On 16 September 1822 John MacDonald of the Society for the Propagating of Christian Knowledge visited St. Kilda. On this visit he stayed 11 days and gave 13 sermons. He was shocked by the fact that they had no church and were meeting in a barn. He wrote in his diary that he did not find a single individual who could be truly called a decidedly religious person. The following year he spent two weeks on St. Kilda. He came to the island four times before leaving the people in 1830, serving for 8 years. He took up collections all around Scotland and influenced the proprietor to help them build a church and proper manse in 1827. He laid down a puritan foundation of highly organized and strictly managed dogma for the people of this island. Their gaiety and their love of song and dance gave way to regular church-going. In 1829 the Rev. Neil Mackenzie became the first resident minister in over 100 years. He reorganized agriculture and was responsible for rebuilding the village. He built a new church and manse. He and his wife also introduced formal education including reading, writing and arithmetic. A Sunday school session provided religious education. He left in 1844.

In 1866 Rev. John Mackay arrived at St. Kilda. He remained for 33 years, enforcing strict rules for the people of St. Kilda. Close adherence to the Bible was the rule. It was the only reading material that was allowed. No music, no dancing and no conversation from sundown Saturday night until Monday morning. No work was allowed on the Sabbath, either. There were three mandatory services on Sunday continuing for almost 6 ½ hours. Some services could last three hours. There were also Wednesday night prayers, canceling out the evening fishing. This was a problem because the people on St. Kilda had to work all of those hours to sustain themselves on the island. Work took a backseat to religion, which they allowed to take over their lives. They became more dependent on supplies from the mainland and took less care of the resources they had on the island. They allowed religion to dominate their way of life. In October 1899 at age 70 John Mackay left the island. John Mackay was followed by the Rev Angus Fiddes in 1899. Angus relaxed things a bit, reducing the Sunday services from 3 to 2. Most of the men now sent to the island were younger and their stay on the island was much shorter. Angus Fiddes left in 1903. The successors to Angus being sent by the church were no longer ordained ministers but missionaries who were ordained after their time on St. Kilda. So these men could not perform baptisms or marriages and the people of the island had to wait until a visiting minister came and performed these functions.

One of these missionaries was Peter MacLachlan. Bringing his young wife Ann, Peter came to the Island on 16 August 1906. Prior to becoming a missionary Peter studied law, and Ann, his wife, taught small children. Ann was the first woman to live in the manse since 1844 when Neil Mackenzie left. Sunday services stayed at two per day, with the first one not starting until 11 AM. They also started a Sunday school which ran from 4:30 to 5:30 PM on Sunday afternoons. The citizens began to relax a little and let go of the sternness that had taken over them in previous years. The couple finished their term in 1909, having had a child while living on St. Kilda. Donald Cameron and his wife and children came in 1919. The Church authorities approached the couple and their two daughters, Mary age 6 and Christina 4, to come to the Island to serve and they agreed. It was a dual appointment with Donald being responsible for the island's spiritual welfare and his wife, who had previously been a teacher, taking care of the education of the children of the village. The manse was now very luxurious with the walls in the living room having wallpaper. The remaining rooms were wood which had been painted. They also had one of the only two cold water taps on the

Bringing his young wife Ann, Peter came to the Island on 16 August 1906. Prior to becoming a missionary Peter studied law, and Ann, his wife, taught small children.

island. A large cupboard in the kitchen contained a year's worth of supplies like sugar, tea, tins of syrup, butter, whole cheeses, hams tins of biscuits, jam, and quantities of dried fruit. The remainder of their diet would be furnished by the townspeople. That would provide for the long months of winter isolation.

After World War I the church, which had been damaged, was updated and became a friendlier place to be. The walls and ceilings were lined with wood and new pews were installed. A set of brass lamps were fitted into wall brackets to illuminate evening services. They were also provided with a pulpit and Donald Cameron even made a collection box. Donald Cameron left the island in 1926. He was followed by Dugald Munro, who was the last missionary to serve on St. Kilda.

The ministers, missionaries and schoolmasters were not the only people responsible for bringing St. Kilda close to the 20th century. The first steam ship, the *Vulcan* from Glasgow, arrived at St. Kilda on 28 July 1838. Until this date few visitors had come to St. Kilda because it was such a treacherous trip. Those that did come encountered a unique human settlement stuck in a time warp. The *Vulcan* brought a large number of people to witness for themselves the wonder of St. Kilda, a place where time stood still; it was a remnant of a feudal society long gone on the mainland. The people spoke Gaelic, scraping a living from sea birds that only existed on St. Kilda. This was an era when Darwin was writing about the natural and primitive. Those that visited were fascinated and told their stories over and over, giving the island much notoriety.

In June, July and August the island was regularly visited. The tourist trade began when steamships offered a voyage to the Romantic Western Isles for £9 including cabin class comfort and full board for ten days. The day the steamer arrived, the community of St. Kilda would wear their Sunday best, carrying their goods to offer for sale. What the visitor wanted was a souvenir. The money given them could be spent on the steamer for biscuits, sweets and tobacco. The gloves and stockings knitted by the women in the winter sold rapidly. The tourists could only stay 5-6 hours before heading back to the ship. They explored the village and the rest of the island. The tourists were also anxious to buy picture post cards which became available around 1900. The people of St. Kilda found a new source of income at a time when they were running into financial difficulties. These people were not used to having money, using barter as their way to pay. They came to expect the high prices the tourists would pay. Coming from a classless society, the islanders thought all the tourists were wealthy. So there was no bargaining with citizens of St. Kilda. If one could pay, they all could pay. The islanders used the money to buy goods from the mainland. This led to a lack of productivity still needed to support the islanders and eventually led to the demise of a life that had existed for hundreds of years. Everyone on the island had been equal with not one citizen being better than the next. Tourism with its wealthy visitors made them realize that some people did have lavish lifestyles. These tourists made the islanders feel inferior. They began to feel like a curiosity for the wealthy and they were being scorned for their simple clothes, homes and lifestyle.

Records for the people of St. Kilda can be found on ScotlandsPeople <http://www.scotlandspeople.gov.uk>. Census records through 1911 are available on this website.

We can see what brought down this community. Religion that required absolute observance of the rituals took the people away from their most immediate job, which was providing food to live on. Lost time could not be replaced with anything other than apathy and the belief that the future held nothing. The tourists came with their easy money. "Why work hard when they will give us money for our little homemade goods? Why work farming and

catching birds? Why take care of our sheep and work so hard to get their wool?" Lastly tetanus infantum robbed them of the young people they needed for the culture to survive. It was a perfect storm.

Records for the people of St. Kilda can be found on *ScotlandsPeople* <http://www.scotlandspeople.gov.uk>. Census records through 1911 are available on this website. I was able to find 195 Old Parish baptismal records from 1800–1855 for some of the families listed above. The earliest were recorded in 1823. St.

Kilda is listed as “Harris & St.Kilda.” on the *ScotlandsPeople* website. As a result, the records are for both locations and some of these families are from Harris. I found 273 Old Parish marriage records from 1800–1855. It appears that the first of these was performed on St. Kilda in 1830. Ann McQueen and Daniel McCriman were married 20 February 1830. Burials were not reported out of the church on St. Kilda. St. Kildans held a burial service in the cemetery which was not registered, followed by two days of wakes. With this information you can build family trees back to the 1840s for the families living on the island. There are no church records for St. Kilda before 1800.

Statutory records began to be kept in Scotland from 1855 and are available on *ScotlandsPeople* for a number of credits which you buy from the website. Statutory records were initiated by the federal government of Scotland but continued to be arranged by Parish. Privacy laws prevent viewing birth records newer than 100 years, marriage records less than 75 years and death records newer than 50 years ago. Statutory records provide a lot more information and in addition, death records are included. I found 3 pages of births totaling 62 entries. There were 12,056 registered births between 1855 and 1918, and 6,240 marriages from 1855 (including Harris). You are best served finding these records with a surname search. I did the parish search for the Old Parish Registers.

The self-sufficiency of the islanders meant they possessed a sense of community. Their way of life was very different from the mainland. Yet almost overnight they were removed in 1930 and thrust on to that mainland. Nature had defeated man. In the past the people of the mainland were happy to leave St. Kilda to themselves but in recent times the money to provide nursing care and a post office became a concern. Many living in Victorian Scotland felt it was their duty to bring these folks into civilized society. The St Kildans had a hard time adjusting to money when barter had been the basis of their economy. Many of the jobs offered to them were menial compared to the feats of climbing the cliffs to hunt birds for their existence. Now they earned money. They were unable to fit into urban society. Once on the mainland the islanders were forced to live in homes which were not even close to one another. Their 1200 sheep were herded together and sold at market to cover the costs of the evacuation. Others were left to survive on their own. Packing of their goods took days. They left many items like their spinning wheels, which would be of no use on the mainland. The last mail boat left the island. Reginal MacLeod of MacLeod told the newspaper he was sorry to lose the tenants who had occupied their land for 1000 years. The dogs were drowned by tying a large rock around their necks and dumping them into the water. Everyone had packed their belonging on to the ships, taking them to the mainland. They put on their best clothes, family prayers were said for the last time and they left an open Bible in each home along with a sack of oats which was the Gaelic tradition. The crossing to the mainland was calm and the islanders stood on the stern of the boat watching until St. Kilda could no longer be seen. Today St. Kilda is still inhabited by wardens and members of conservation and archaeological work parties.

This article was not meant to include all of the reasons why the culture ended. There were other factors which led to its inevitable demise. If you are interested in knowing more, check out my sources and the Seton book which can be found on Google Books for free.

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Seeking Descendants of Leadville Miners

—Zoe Von Ende Lappin

W.I.S.E. members with Irish roots in early Leadville are invited to participate in a study designed to identify and honor the hundreds of unnamed Irish miners who are buried in the free Catholic section of Evergreen Cemetery there.

It's the Leadville Miners Project, financed mostly by a grant from the government of the Republic of Ireland, and it will eventually include a physical memorial at the cemetery with a plaque naming those buried there, particularly those in unmarked graves. Plans also include a published, searchable database of names.

Walsh and his colleagues would like to hear from anyone with Irish relatives in 19th century Leadville.

The Irish Network Colorado is sponsoring the project, which grew out of research conducted by Dr. James Walsh, a frequent W.I.S.E. speaker, for his Ph.D. dissertation on late 19th century Leadville. He sees the memorial as eventually providing a “striking, visible reminder of where the Irish in Colorado came from and how destitute they were. There’s nothing else to tell the story of their struggle.” He also sees

it as placing these miners and their families into the diaspora of the Irish through the Rocky Mountain mining area. About 2,000 people lie in those unmarked graves.

Walsh and his colleagues would like to hear from anyone with Irish relatives in 19th century Leadville, both immigrants and second and later generations, in both marked and unmarked graves. It's not necessary that participants have specific information about their forebears. The committee will welcome contacts from those who say, “I know they lived in Leadville but I don't know what happened to them.”

Walsh, an associate professor at the University of Colorado at Denver, would like to hear from anyone with Irish families in Leadville at James.Walsh@UCDenver.edu.

“We are so excited for this memorial and what it will offer to both descendants and historians,” said Lisa Switzer, president of the sponsoring network. The grant of \$36,000 came from the Irish government's Irish Emigrant Support Program, and local fund-raising continues. □

Sharing the Culture with a New Robert Burns Project for Students

—Ken McIntosh

In January 2019 a small group of W.I.S.E. and St. Andrew Society of Colorado members initiated the first phase of a speaking competition for Colorado high school students. If something like this had ever been done before in Colorado, or anywhere in the United States, it was not known to them. It was a leap of faith imagining that today's high school students might even be interested in reading aloud five of Robert Burns' 716 poems for cash prizes. The Scots bard is known world-wide of course, but would his work be of interest to Colorado students?

Well, even though the ‘Robert Burns Poetry Reading Competition for High School Students’ was scheduled at a way too-busy time of year in January, students did step up and compete for the cash prizes and award certificates! Who knew? The second phase of the competition has now been scheduled for October 2019 so the students can have the summer to work on the material. A larger turnout is expected.

The next edition of the competition will be held Saturday, 19 October 2019, with registration required by 5 October 2019.

Congratulations are certainly in order to the January 2019 winners: Ella Bruff, a 9th grader at Cherry Creek High School, who won First Prize (\$300);

Anahi Gandara, a 12th grader at KIPP Denver Collegiate High School, who won Second Prize (\$200); and Squire Ross, a home-schooled 12th grader, who won Third Prize (\$100) in the event! They also received framed award certificates. Great job kids!

The students were required to read aloud five Burns poems for the judges: *The Selkirk Grace*, *Address to a Haggis*, *Green Grow the Rashes*, *O! The Rights of Woman*, and *Auld Lang Syne*. These are typical of some of the works that would be performed at a ‘Burns Supper.’

The next edition of the Competition will be held Saturday, 19 October 2019, with registration required by 5 October 2019. If you know of students who might be interested in this growth and recognition opportunity, please have them contact Ken McIntosh at kenmcintosh@idcomm.com or 303-234-0469 to receive the materials and registration form which are available now. The pieces do not have to be memorized and there is no registration fee. Students who are already involved in drama at their school are very good candidates for this project because they have already declared their interest in public performance. ▣

Forþfæderas Spræc*

—*Sylvia Tracy-Doolos*

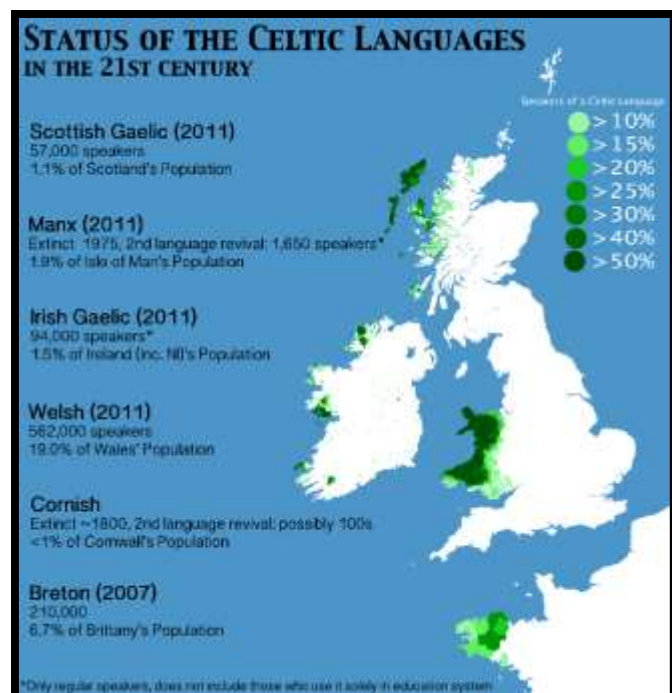
Modern Celtic languages include four living languages—Welsh, Breton, and Irish and Scottish Gaelic—and two languages experiencing revitalization, Cornish and Manx (Gaelic). They all originate from proto-Celtic found throughout Europe more than 2000 years ago, and are related to Brittonic, Ivernian, Pictish, Cumbric, Celtiberian, Galatian, Gaulish, Lepontic, and Noric. Gaelic is a subgroup within the Celtic languages.

Celtic languages had very little effect on the Anglo-Norman language of Britain because of the many ways they vary, as well as the lack of power held by those who spoke them. Celtic languages vary from each other significantly, but they vary wildly from the Anglo-Norman being spoken at the time. Two significant ways they differed from Anglo-Norman is in sentence structure and orthography.

Anglo-Norman, was and still is a subject-verb-object structure, “King is good,” but Celtic is verb-subject-object, “is King good.” Being English speakers, we would interpret this as a question while native Celtic speakers would recognize it as a statement.

Celtic orthography has only 18 letters, missing *J, K, Q, V, W, X, Y, Z*. The letter *H* generally serves a different purpose than we would expect, softening the consonant it follows, therefore a *CH* does not create our sound in “cheap” but a sound more like the “q” in “quick.” While the vowels behave as expected, Celtic has more diphthongs (vowel combinations) and they create sounds we would not anticipate. Think of the Welsh words you have seen that you might struggle to pronounce, such as “leuan” and “hwyl.”

Most words found in Modern English from Celtic origins are easily recognizable, such as *kilt*, *bodhran*, *glen*, *loch*, and the song *Auld Lang Syne*, “old, long since.” They have not merged into English but are



recognized as loan words in the same way *quiche*, *hula*, and *chai* have found their way into everyday English use.

Celtic toponyms (place names) are found throughout the British Isles and Ireland. In the next edition we'll explore toponyms to better understand the living history of languages spoken throughout our "W.I.S.E." countries.

For more information about Gaelic languages: <https://omniglot.com/writing/gaelic.htm>

**Forþfæderas Spræc* is the Old English way of saying "Ancestor Speech" □

Metacomet's War (1675–1676)

—John E. Putnam

As many of you know, I am a native of Massachusetts. When I was a boy, my family took Sunday afternoon trips around Western Massachusetts to soak up the scenery, visit relatives, and/or learn about various local history sites. As you might imagine, these trips left a lasting mark on me especially in the areas of family and local history. Even though Western Massachusetts was not the place where King Philip's War (also known as either the Metacomet War or First Indian War) started, there were a number of incidents in the Western part of the state for which there were various historical signs that gave brief snippets of information about both the war and the local incidents. As an elementary student at the time, I suspect these trips gave me one of my first exposures to historical events which have stuck with me for more than sixty years.

At the time, I was not well versed in my extended genealogy but over the years, I have learned that not only were my Western Massachusetts ancestors impacted by this very deadly war, but my ancestors in southeastern Massachusetts were affected as well. Interestingly, many present-day Americans have little knowledge about this very distant event which, for its time, had major impacts on our ancestors who lived in the New England area in 1675-76. Fortunately, there are several recent books which have delved more deeply into this historical event which was considered the largest New England "disaster" because both the Native Americans and colonists had casualties in larger proportions than both sides in the American Civil War (1861-65). Certainly, genealogy helps to make these historical events more interesting for descendants of ancestors who lived through this "total war" in Southern New England.

Looking at the bigger picture, it is rather amazing that the relationships between the early Massachusetts colonists and local Native Americans were comparatively good for the fifty years prior to the war. Both sides found ways to live peacefully during these times largely through the efforts of Massasoit, Metacomet's father, and the Puritan/Pilgrim leaders. What I find especially interesting in this peaceful relationship is how each side used the relationship to balance power between other Native American tribes, especially the Narragansetts and Nipmucks in present Rhode Island and eastern Connecticut. However, when Massasoit died, the continual expansion of the local English colonies put pressure on the local Native American tribes to find a way to stop this growing pressure on their way of life. As the old leadership gave way to new leaders on both sides, a series of increasing atrocities on both sides gave way to growing hostilities and the eventual outbreak of full war.

It is beyond the scope of this article to give an overview of the military actions that took place during this time. Let's take a brief look at the military actions during this time:

- From June 1675, there was a series of Native American attacks on outlying towns in Massachusetts which led to considerable catastrophes on both sides that disrupted the food supplies upon which both sides depended for survival. The colonial response was more defensive in nature due to the inability to know where and when such attacks would take place.
- In December, the Colonial leaders organized a large military force which sought to attack the winter quarters of the Narragansett tribe in the Great Swamp Fight and to neutralize this powerful local tribe in

the future pursuit of the war. This was accomplished and really took a lot of the energy from the continued Native American attacks for the remainder of the war.

- The governor of New York was able to make an alliance with the Mohawks which kept a very powerful Native American tribe from allying with the Southern New England tribes.
- In the first half of 1676, the Native American tribes continued their attacks on outlying Massachusetts and Connecticut towns.
- In August 1676, the colonials were able to capture and execute Metacomet which effectively ended this Southern New England war.

Several outcomes of the war had a major impact on the course of American history as well as my early ancestors. Here is a brief list of outcomes:

- Most Native Americans (Wampanoags, Nipmucks, Potumtucks, and Narragansetts) were either sold into slavery, primarily to the sugar plantations of the British West Indies, or they migrated to areas outside their recent homelands.
- The defeat of the Native American tribes opened up considerable land in present day Rhode Island, eastern Connecticut, and central Massachusetts to settlement by the English colonists.
- It shifted the very bloody Indian Wars to present day Maine for the next 12–15 years, leading the Northern New England Native Americans to ally themselves with the French against the English, setting the stage for a series of international and regional battles between the French and British for the next 70 years.

What can present day genealogists take away from this historical event (assuming you had ancestors who lived in the area during that time)? First, you are likely to find ancestor militiamen who were either killed or wounded. Secondly, you may find your ancestors lived in towns which were attacked during the war, which would likely have had profound impacts on them assuming they survived. In fact, many of the towns that we visited on our Sunday rides were in Western Massachusetts, i.e. Springfield, Hadley, Hatfield, Deerfield, Northampton, Northfield, Brookfield, etc. Finally, you will find many ancestors who were rewarded with land in payment for their services upon which more in-filling settlement occurred in the aftermath of the war.

Even though this war occurred almost 350 years ago, it amazes me to see its incredible impact on many of my ancestors' lives. That is why genealogy and local history continue to fascinate me. As always, I am always interested in your feedback or interest in other New England stories for future newsletters. My email is jeputnam@aol.com. □

Medieval Tales from the Mabinogion

—Nancy McCurdy

The Mabinogion, eleven medieval Welsh tales that are much like the mythical tales of ancient Greece, have been collected and preserved in two books for today's readers: *The Red Book of Hergest*, i.e., *Llyfr coch Hergest* (in the Welsh language) and *The White Book*, i.e., *Llyfr Gwyn Rhgdderch* (in the Welsh language). Some of the original manuscripts are held in the National Library of Wales.

According to John Bollard, the Mabinogion are the earliest known tales of lore in Britain, written in the middle Welsh language in the 12–13th centuries. The stories portray the hero's quest, historic legends, King Arthur and the knights of the round table, romance, and high adventure. Of course, the valiant knights possess noble bearing and courtly manners.

Some modern scholars believe that J.R.R. Tolkien's stories and characters were influenced by these tales of ancient Wales; for instance, scholars may point to the dwarves in *The Lord of The Rings*. In the Mabinogion, there is also a story about a serpent lying on a gold ring, and there is a magic stone that makes the owner invisible (Wikipedia: Mabinogion). Kenneth Morris, a Welshman, also adapted the Mabinogion with his *Fates of the Princes of Dyfed* (1914) and *The Book of Three Dragons* (1930).

The Mabinogion contains some particularly interesting stories; for example, there is an Arthurian knight—Peredur—a protagonist with super powers: he can fight a battle against hundreds of enemy soldiers and win all by himself, with no help. He is young, handsome and known to rescue distressed maidens. Let's have a look at a story or two!

Peredur Avenges the Dwarfs (Bowen, p. 117) – Peredur, our hero, sets out on an epic adventure to avenge the ill treatment of a dwarf and dwarfess, his livery cleaned and shining. The knight battles enemies in the name of King Arthur. After subduing an enemy of Arthur's who begs for mercy, Peredur agrees to show mercy on the condition that the enemy will travel to Arthur's court with a promise to the king: he has been subdued by Peredur and he will not return to Arthur's castle until the dwarf and dwarfess have been avenged. Less than a week later, Peredur subdued all sixteen knights, one at a time, and sent each one back to Arthur's court with the same message. As Peredur continued to ride on his journey, he visited an uncle who made Peredur a knight of his castle. Peredur rode off the next day and traveled until he reached the castle of a second uncle who told Peredur that soon, Peredur would be the strongest swordsman in the kingdom. Continuing his travels the next morning, Peredur came upon an auburn-haired lady, a widow in distress. As Peredur determined to help the widow, he was attacked by another knight, an enemy of Arthur, and the two knights fought in a glade. After Peredur won the battle, the enemy begged for mercy. He agreed to marry the auburn-haired widow and to treat her with all honors, and like the other defeated enemies, the defeated knight also agreed to ride to King Arthur's court and convey the message that he had been subdued by Peredur—in Arthur's honor. Peredur then rode out again the next day, and on his way, he was welcomed at a third castle where a wealthy maiden needed his help to vanquish an enemy, an earl who had stolen her lands. Peredur heroically vanquished the maiden's enemy and restored her lands to her. On his travels the following day, Peredur met the Lord and Lady of the Glade. Meanwhile, King Arthur was scouring the kingdom for Peredur, seeking to bring the hero back to his castle and to honor him for his fealty. As Peredur rested, he started to daydream of the lady that he loved best, and he envisioned her milky white skin, her rosy cheeks and her raven black hair. Later, Peredur rode out again and came upon a tent in the glade. He was coaxed to enter the tent, and to his surprise, received a warm welcome from King Arthur and his queen. The group returned to King Arthur's castle where Arthur presented Peredur with great honors. Ultimately, Peredur was given the opportunity to avenge the ill-treated dwarf and dwarfess.

The Fate of The Sorceresses of Glouster (Bowen, p. 142) – The hero, Peredur, after returning from his adventure, reposed on velvet in King Arthur's court palace until he was called to begin a quest. Peredur, riding horseback, battled and killed many enemies with his long sword and lance. In his travels he found a chess board in the Palace of Wonders; the chess pieces played each other as if they were living men. Peredur also slayed a monster in a forest by cutting off its head with a sword. The hero's gallantry and bravery helped King Arthur lay siege to the Sorceresses of Gloucester and slay them.

Note: Bowen's book has hand-drawn black and white illustrations with ink lines and washes, beautifully rendered, evocative of the stories.

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Fenians and Puritans, Two Parts of the Story

Revolutions and radical ideas were major factors in the founding of the American—and Canadian—nations, embraced and disseminated by our very ancestors from Britain and Ireland. Two new books tell their very different stories: The first describes a wild and crazy Irish scheme to invade Canada, the other goes deep into the motivations of the individual Puritans, and puritans, who saw God in a fanatical way.

Christopher Klein, *When the Irish Invaded Canada; the Incredible True Story of the Civil War Veterans Who Fought for Ireland's Freedom*, New York: Doubleday, 2019.

As the title says, this story is incredible—until you realize that Irish passion was so strong among the Irish in America that they would resort to extreme means to fight for Ireland's independence. They tried to invade Canada five times from 1866 to 1871, bolstered at the outset by an enormous outpouring of volunteers, primarily Civil War veterans from both North and South, and the money rolled in. The goal was to control some of Canada's cities, hold the province as ransom until the British government gave in and granted Ireland independence after 700 years.

They attacked New Brunswick, Ontario, and Quebec twice, and Manitoba (or so they thought) from points along the U.S. border. The incursions became known as the Fenian Raids, and the farthest they got was 10 miles inside Ontario from Buffalo, New York, in the second incursion. That was known as the Battle of Ridgeway and was the only one with a measure of success. The Fenians controlled a small area for two days in May and June 1866.

The other raids were from Eastport, New York, into New Brunswick in May 1866, known as the Eastport Fizzle; from St. Albans, Vermont, and Malone, New York, the Battles of Eccles Hill and Trout River, known as the Quebec Raids, in May and June 1870; and the fifth from Pembina, Dakota Territory, into Manitoba in October 1871, known as the Red River Raid. That one may have been the strangest of all. The Fenians expected the Metis, descendants of French and Native Americans, to rally to the cause for both were Catholic. They didn't. What's more, the Fenians never really were in Canada. Erroneous surveying records had put the boundary south of where they wanted to be.

Early on the Fenians had money, thousands of dollars collected from Americans, but they lacked organization. Later, led by a zealous Civil War general, John Charles O'Neill, they were more well prepared, but gathered fewer fighters and less money. The "soldiers" sometimes were ragtag volunteers. Other times they wore classy green uniforms and carried flags to match, suggesting a disciplined army. The author characterized the 1870 raids as a "burlesque war." The leader, General O'Neill, was arrested by a U.S. marshal in Quebec for violating neutrality laws. He was hauled off to jail in the backseat of a horse-drawn carriage with the marshal's revolver pressed against his head to prevent him from yelling for help.

Throughout, hatred of the British was the Fenians' driving force, and, despite the strong motivation—or possibly because of it—the movement was doomed by failures common to many a revolutionary effort: Fierce infighting among leaders; disagreement on strategy; horrible judgment; failure of the locals, both in the U.S. and Canada, to rally to their cause; desertion and drunkenness; and an extraordinarily successful British spy.

The author closes with a salute to his own Famine ancestors who immigrated, thanking them for their persistence, and he poses a question: Were these reckless Fenians true patriots or ignorant dupes?

There's no doubt they were both. For one thing, they are credited with the first Irish military victory over the British since 1745 with the Battle of Ridgeway in April 1866. In addition, the raids reinforced a spirit that was invigorated by the Great Famine of 1845–1849, has never died, and which became instrumental in forming the Irish nation. But formation of an Irish nation happened in an unplanned way and time – in 1922, fifty-two years later with the Irish War of Independence and formation of the Irish Free State. Twenty-seven years after that, in 1949, the Republic of Ireland was established.

What's more, fear of these marauding Fenians hastened formation of Canada as a nation in 1867, as Canadians realized that a union of the provinces was the best insurance to protect their lives and property against the Fenian raiders. That's an unintended consequence of vast importance. The Fenians fostered two nations instead of one.


This book could have used a timeline and more maps, plus a list of the cast of characters. Still, this well-researched story, often hard to put down, illustrates how immersion into a historical event illuminates family history.

Robert Charles Anderson, *Puritan Pedigrees, The Deep Roots of the Great Migration to New England*, Boston (?): New England Historic Genealogical Society, 2018

Robert Charles Anderson, a prominent student of the 17th century Great Migration, mines the history of the people we know as puritans. These are those 20,000 dauntless English men and women who migrated to New England between 1620 and 1640 and not necessarily the ones we know as Puritans who sought reform within the Anglican Church. It was they who became intellectual and theological autocrats in the New World.

Events and stories begin about 1530 and cover events leading to the migration itself. Anderson has plumbed innumerable sources, many of them obscure, to understand these early European-Americans. They were the ones who challenged conventional religion – the established Church of England (Anglican) – and took varying views of mankind and his relationship with the Almighty.

The author takes the definition of puritanism beyond the limits of those who advocated reform to include other groups: non-conformists plus those who met secretly and privately just short of separation and were known as conventiclers; and no-looking-back public separatists. He sought to understand the religious motivation for their migration and to identify networks connecting them. Usually, the decision to challenge or ignore convention occurred in a community setting—parish, village, family—and Anderson believes that religion, not economics, was the primary reason for their emigration. He takes the reader into the intricacies of the relationships of the puritan ministers and laity and of the migrants with each other. As the title suggests, the networks and the stories they generated are not short on genealogical information. The ample index lists surnames in bold-face type.

This is Anderson's sixth offering on the subject of the Great Migration of 1620–1640. A total of ten volumes under two separate titles cover the years 1620–1633 and 1634–1635. Others detail the Pilgrims to Plymouth, 1620–1630; the Winthrop Fleet; and a directory covers immigrants to New England, 1620–1640. All are in the genealogy collection at the Denver Public Library. —*Zoe von Ende Lappin* 

W.I.S.E. Program Schedule

Saturday
27 July 2019
9:15 a.m.
Cherokee Ranch
Sedalia, Colorado

Field Trip – Tour of Cherokee Ranch Castle

The Cherokee Ranch Castle tour begins at 9:30 a.m. and is 90 minutes long. W.I.S.E. members should purchase tickets (\$20) from the Cherokee Ranch website (<https://cherokeeranch.org/tours.html>) and should arrange their own transportation. Meet at the Castle by 9:15 a.m. The tour is limited to 45 people and the tour is conducted in groups of 15.

Saturday
24 August 2019
1:30 p.m.
Denver Public Library
7th Floor

Members' Interests Fair

Do you have a special interest in the British Isles or Ireland that you would like to share? Each year in August we encourage members to display something they are passionate about. Past displays included family reunions, the Channel Islands, linguistics of the British Isles, family Bible collections, family history writing, and many other topics. Explore what excites you about your own family history and plan to share it at the W.I.S.E. Genealogy Interest Fair. (Pre-registration to reserve a table is required.)

Saturday
28 September 2019
1:30 p.m.
Stephen Hart Library

Field Trip – Tour of Stephen Hart Library @ History Colorado

The tour will be free for W.I.S.E. members and \$5 for non-members. Watch for more information as the date nears.