



W.I.S.E. WORDS

The Newsletter of W.I.S.E. Family History Society

WALES - IRELAND - SCOTLAND - ENGLAND

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Royal Weddings: Romance, Politics and Pomp

--Zoe von Ende Lappin

On April 29, royal watchers and romantics everywhere will tune in to one of the world's great spectacles: a royal wedding. That's the day Kate Middleton and Prince William, second in line to the British throne, will marry in Westminster Abbey, London.

All of us remember the wedding of his parents, Prince Charles and Lady Diana Spencer, on July 29, 1981, and many of us remember when Princess Elizabeth – now the queen -- and Lt. Philip Mountbatten wed on November 20, 1947.

Pundits and commentators will ceaselessly remind us that we're seeing a remarkable event, continuation – or so it's hoped – of the royal line that stretches back to William the Conqueror. While we expect to be dazzled by glamour, big hats and jewels, we also know we're watching history in the making. To catch us up on some royal wedding trivia, here are some tidbits about the weddings of British monarchs.

Princess Elizabeth's wedding occurred two years after World War II ended, and Britain was still on a rationing system. When it came time to create

her wedding gown – an elegant ivory silk – Elizabeth had to save up her coupons just like any other bride. Or so the story goes.



Mary of Teck, who wed the future King George V in 1893, initially was engaged to his brother Eddy, in line to succeed Edward VII. Eddy was a rakish fellow, and his parents had been delighted with his engagement to Mary, called May, whom they considered just the woman to keep him on the straight and narrow. But Eddy died in 1892, a month before the wedding, and Mary was passed along to his brother, George, who was now the heir. Many people said Mary was a lucky woman. George V assumed the throne in

1910. They were Prince William's 2nd great-grandparents.

Queen Victoria, Prince William's 4th great-grandmother, brought the white wedding gown into vogue when she married Prince Albert in 1840. Before that, brides everywhere wore colorful gowns, sometimes even black, which they could wear again for special occasions.

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President's Message

W.I.S.E. is in the middle of the busy season, with activities galore now and into the spring, summer and fall. We have lined up programs of both cultural and genealogical interest, we have our research trip to Salt Lake City and a field trip to a Denver whiskey distillery to look forward to, we're wrapping up the Gary Routh book fund drive, we'll be participating again in the Irish and Scottish festivals and all that will be topped off with our seminar in October on Scottish research.

Our website has been updated, and the Members' Interests list sparkles with 750 surname entries. Check out your names at www.wise-fhs.org, and read the introduction first.

Beside all that, our numbers are up – the January meeting drew the largest attendance of any W.I.S.E. program except for our seminars. A total of 68 people signed in, including 20 guests. That means, among other things, that our publicity is working. The Gates Room was overflowing, and that brings up a couple of issues.

First, we could use a larger room. But that doesn't seem possible at this writing. We're committed to meeting at the Denver Public Library downtown, but for various reasons, no larger rooms are available at the moment. That may change. Then, there's the matter of sound. Use a microphone, several of you have suggested. Unfortunately, W.I.S.E. learned the hard way that the acoustics in the Gates Room rule that out – squawks and other uninvited sounds only made the situation worse. A larger room perhaps could solve this problem. For the time being, we'll have to do with these limitations.

Another suggestion: Let's organize the program meetings so members can more easily exchange information, ask questions, perhaps consult with "experts" on various subjects or geographic matters. While that's been a routine part of our

schedule in the past, I must plead guilty and say that I haven't incorporated it into the schedule as often as I should have. I vow to improve on that. Please don't be shy about asking for help. Raise your hand at the question/suggestion time and maybe arrange for a one-on-one discussion during the break or after the meeting with someone who can help. But also understand that nobody is going to be able to answer all your questions, or provide a magic answer. You still must do the work, helped along the way by the rich resources -- including experienced W.I.S.E. members -- that are out there. Persistence and initiative say it all.

Besides our programs, trips and the festivals, we have some new personnel. Richard Savage, our England editor for *W.I.S.E. Words*, also has taken on the task of webmaster, succeeding Jan Prater, with Ken McIntosh as his backup. Statistics for 2010 showed that the Meetings tab drew the most readers, followed by Activities, Membership, Contact and Members' Interests. Our membership application form, Salt Lake City registration form and the registration form for the October 15 seminar are posted. And, we have a new writer for *W.I.S.E. Words*, Linda Pearce, who will write a quarterly column about British Isles genealogy websites. Linda answered my plea in the previous newsletter for people with technology skills to come forward. That invitation still stands for others to come forward.

The invitation also is out for two or three W.I.S.E. members to collaborate with James K. Jeffrey, W.I.S.E. member and DPL genealogy collection specialist, to choose books, subscriptions and other material pertaining to the British Isles for the library paid for by the W.I.S.E. book fund. The fund is at a healthy level, and we are obligated to spend at least half of it this year. We cannot simply give the money to the library; we must buy the books, magazine subscriptions, and such. James is particularly interested in member input, and those who'd like to volunteer may contact me. Those of you with ideas for material to purchase may contact me or James. We once looked into the possibility of buying a subscription to an online

genealogy site, such as *ScotlandsPeople*, but those are not available to libraries, just individuals. Regardless, who can deny the pleasure of doing a good deed by helping build Denver Public Library's already impressive genealogy collection?

We are in the process of having custom-made lapel pins bearing our W.I.S.E logo available for purchase for \$8 each. They'll be in colors in the flags of our four countries, red, green, white and gold, and we hope to have them by the May 28 meeting. Book bags bearing the W.I.S.E. logo are available for \$10 each. They're displayed at each program meeting and may be ordered from me with an extra \$2 for postage.

--Zoe von Ende Lappin□

Annual General Meeting

W.I.S.E. Family History Society held its annual general meeting on January 22, 2011. Zoe Lappin and Nancy Craig were re-elected president and treasurer, respectively. Membership accepted the budget prepared by the treasurer and amended and approved earlier in the day by the W.I.S.E. board of directors.□

Membership Report

--Nancy Craig

Welcome to new members who joined W.I.S.E. recently:

January, 2011: Edna Dieter, Janet Folden, Kathie Garin, James Reese McKay, Julie and Jack Neputi, Kathleen Walsh, Christine Wright, Karen Zink.

February, 2011: Pat Bishop, Laurel and Richard Morris, Helen Von Gunden, and Suzanne Williams.

After our 26 February meeting, our membership stands at 166. A big *Thank You* goes out to everyone who supports W.I.S.E. and our partnership with the Denver Public Library via your dues and donations to the book fund.

Help Wanted

W.I.S.E. needs volunteers for two committees: Resource selection (mostly books) for the Denver Public Library, working with DPL genealogy collection specialist James K Jeffrey, and nominations. Two or three people are needed for each. Contact Zoe Lappin, president, ZLappi@hotmail.com or 303 322-2544. There are no special requirements, though library skills would be most valuable in the first. Thanks in advance to all who step forward.□

Ireland Is United for W.I.S.E.

Marylee Hagen, previously the editor and representative for the Republic of Ireland, has added Northern Ireland to her brief. She assumed the position upon the resignation of Marilyn Lyle as Northern Ireland editor. Thanks to Marilyn for a job well done and to Marylee for accepting the additional responsibility.

Gary Routh Memorial Book Fund

--Dan Parker

Gary Routh, who passed away suddenly on February 14, 2010, was an active member of W.I.S.E. and several other genealogical groups. The Board of Directors of W.I.S.E. established a Memorial Book Fund in his memory. Contributed funds will be used to purchase resources for the Genealogy and Western History Department of Denver Public Library. Each book will have a citation indicating it is presented by W.I.S.E. in memory of Gary.

To date the fund has received gifts totaling \$233. The Fund will be closed on April 30, 2011 at which time the selection committee will choose the books to be purchased. Contributions may be sent to treasurer, Nancy Craig, 3801 Windsor Ave., Colorado Springs, CO 80907-4748. Checks should be made out to W.I.S.E with a notation for the Routh Memorial Fund. We thank you for your support of this memorial project.

A Reader Responds . . .

Mr. Derek Palgrave, a reader of a previous column by Richard Savage, was kind enough to write back with additional information “...about those who served at Agincourt. Can I refer other members to www.icmacentre.ac.uk/soldier/database/search.php which lists ordinary soldiers garrisoned in France in the late 14th and early 15th centuries. I found three Palgraves all of whom were archers.”

Richard extends his thanks to Mr. Palgrave; and reports that he found dozens of Savages in the site referenced.

Comments from readers are always welcome. □

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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, Gates Conference Room, 5th 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 a 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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<i>W.I.S.E. Program Schedule</i>	
<i>23 April</i>	<p><i>British Isles Natives in the Civil War – Sandy Ronayne</i> <i>The Irish in the American Civil War -- Sherman Bucher</i></p> <p>Sandy will give a short overview of soldiers born in the British Isles who fought in the U.S. Civil War. Sherman, a Colorado historian, will present “The Irish in the American Civil War; The Union Irish Brigade.” The Union Irish Brigade, under the command of Thomas Francis Meagher, fought at the Battle of Sharpsburg and the Battle of Gettysburg.□</p>
<i>28 May</i>	<p><i>Welsh Family History Resources -- Peter Hughes</i></p> <p>Peter will discuss how to research Welsh families. He will use a large map of Wales to illustrate his Hughes, Jenkins, and Porter families. The Hughes families were from the conservative agricultural mid-Wales, and the Jenkins families, who were coal miners, were from the valleys. The Porters were family ship owners and captains from Mold in Flint. Peter will illustrate his presentation with lots of family stories.□</p>
<i>25 June</i>	<p><i>Tour of Stranahan’s Colorado Whiskey Distillery</i></p> <p>Join your W.I.S.E. friends for a tour of Stranahan’s Colorado Whiskey Distillery for our annual summer outing. The tour is free but reservations are limited and required. For more information and reservations, contact Sandy Ronayne at sandyronayne@comcast.net or 303.750.5002.□</p>

Royal Weddings

--continued from pg 17

In the 16th century, royal weddings were small private affairs, and so it was in the wake of the ecclesiastical and political wrangling that surrounded Henry VIII’s marriage to Anne Boleyn. Not yet officially divorced from Catherine of Aragon, he and Anne had begun a conjugal relationship, and by early December 1532, Anne became pregnant. The king’s marriage became a matter of urgency, and the wedding occurred about January 25, 1533. On May 23, 1533, the divorce at last became official and Anne was crowned queen the next month. Their only child, who was to become Elizabeth I, was born on September 7. And we all know what happened to Anne Boleyn: Marriage annulled and off with her head in 1536.

It’s been said that Henry V fought a war, or at least a battle, to win the hand of Catherine of Valois, a French princess. He began courting her in 1408 when he was Prince of Wales. But besides

her hand, he demanded a large dowry of money and land, and when that was refused, fighting resumed (it was during the Hundred Years War). It culminated in the Battle of Agincourt in 1415, two years after he’d been crowned king. He won at Agincourt, her options had become limited, and finally, the courtiers came to terms to organize their wedding in France in 1420. She was crowned queen in 1421, and Henry V died the next year.

Kate Middleton herself will be among the firsts in British royalty. At 29, she’ll be the oldest woman ever to marry a future king. When – and if – she assumes the title of queen, she’ll be the sixth Queen Catherine (her official name). The first was Catherine of Valois. When – and if – she becomes Princess of Wales, she will be the tenth woman to hold that title. Of the previous nine, only six have become queen.

William, if he chooses that name, would be King William V. The first was his most famous ancestor, the conqueror from Normandy in 1066.□

The Welsh on Cherry Creek

--Lura Williams

Settlers brought song and church to early Denver

Once upon a time -- as the old stories go -- in 1859 gold was discovered along the banks of Cherry Creek in what we now know as Denver. People came by the hundreds to seek their fortunes in what was then Auraria, Arapahoe County, and they branched out to many other parts of Colorado. Many of the men of Wales were miners, and they immigrated alone or with their families as word spread of the riches discovered in Colorado. Although they sought out their own people, it was hard to establish numbers in the early years because many of the newcomers were single men, frequently moving from one site to another.

Despite this mobility, and because the Welsh love to sing, they managed to transplant their traditions in Denver. Only 13 years after the city was founded, Welsh immigrants established a Sunday school and a singing society in Auraria along the west bank of Cherry Creek where gold was first discovered.

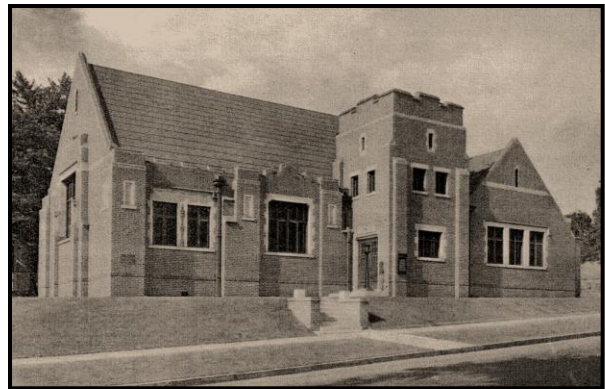
Evan Williams in his hand-typed "History of the Welsh People in Colorado 1859-1889" says the church school and the society were founded in 1872. The website of the Corona Presbyterian Church east of downtown expands on Williams' story, saying that the Sunday school and singing society were established by the Welsh Union Society and were the forerunner of the Welsh Presbyterian Church. In 1883, a man named Lewis Roberts organized a Denver Eisteddfod — a Welsh cultural activity of music, poetry, readings, and the wonderful, four-part singing of hymns — and at this point the language used would have been Welsh.

A little later, some of Denver's Welsh residents formed a social and philanthropic organization called the Cambrian Society "to assist the needy of our nation and it has done a great deal of good in that way, besides bringing the Welsh together."

By the mid-1880s, the Welsh Sunday school had fallen on hard times, only to be revived starting in

March 1886. It met in the building occupied by the Cambrian, Albion and Caledonian clubs at 12th and Welton streets. The Sunday school then invited the Rev. William Charles, a native of Anglesey, Wales, to start a church. He did so, and it became the precursor of the church later built at East Eighth Avenue and Sherman Street. The congregants first met at Euclid Hall, opposite the old City Hall, and later built a small church at 1241 Welton Street at a cost of \$3,500. Pastors came and went, as did the congregations, but under the leadership of the Rev. D. K. Roberts, it became self-supporting by 1907 with 200 members.

The Rev. John C. Jones, D.D., became the pastor in 1922, and the members "decided to carry out their great program of erecting a magnificent place of worship at a cost of \$54,000 which was located on the northeast corner of 8th Avenue and Sherman Street." The church was dedicated March 30, 1924, and the mortgage retired in a Jubilee Celebration on September 11, 1927, "on budget."



The Welsh Presbyterian Church dedicated in 1924.

According to the Corona Presbyterian Church website, this church may also have been known as the Eighth Avenue Presbyterian Church, although in the Jubilee program, it was called the Welsh Presbyterian Church. To my personal knowledge, it was known by that name until 1949 when the name was changed to Hillside Presbyterian Church as the disbanded Twenty Third Avenue Presbyterian Church merged with the Welsh Church. On the donor list in the Jubilee program, I recognized the names of my father-in-law and an aunt and uncle of my husband.

The architect was R. O. Perry who had come to Denver from Anglesey in 1907. He had collaborated on many other large projects in Denver including St. John's Cathedral, Clayton Home and West High School, all of which still stand.

The three decades after World War II were times of great change all over the nation, Denver included. The ethnic families of the late 1800s were now into their third and fourth generations and no longer spoke the language of their forebears, people were moving out of the communities in which they were born and suburbs were forming and growing. On June 13, 1971, Hillside Church merged with Corona Presbyterian at East Eighth Avenue and Downing Street. The original building had been sold. The space is now a parking lot numbered 789 Sherman Street.

For some years in the 1990s and early 2000s, the annual Colorado Welsh Society's St. David's Day celebration was held at Corona Presbyterian with a hymn sing and Sunday dinner.

As I was researching the Welsh Presbyterian Church at the Denver Public Library, I found a reference to a Welsh church about to be built in 1880. Wondering if it had to do with the Welsh Church in Denver, I checked it out. On the microfilm of Denver's *Daily News* for September 19, 1880, I found a single sentence: "The Welsh citizens of Russell, two miles above this city, have purchased a lot and are to build a church thereon at once." Russell was Russell Gulch above Central City. The Welsh, wherever they congregate, need a place to sing. □

What's New at the Family History Library

--Sandy Carter-Duff

In January Duane and I took Amtrak to Salt Lake City as we have done the past two years. The obvious draw was the Family History Library. As requested, I will preview 'what's new' so many of you will be motivated to join the W.I.S.E. Family History Society on our annual research trek May 1 - 8, 2011.

Most apparent are the additional computers on the 3rd floor (U.S. and Canada book collection) and more importantly on B-2 (British collection). Duane and I met our fall seminar speaker, Barbara Baker, and I asked her, "What's new?" She confirmed my observations -- the new computers and the new FamilySearch. You may be reading about the new "FamilySearch" in publications and hearing about it at local society meetings.



Barbara Baker, FHL Specialist, points out the organizational system for British resources.

Before going to Salt Lake City, you will want to check out the new site (www.familysearch.org) from your home computer, at a nearby public library or at a local family history center. Besides the new home screen and the frequently added and updated indexes, you can now add your own family tree to the site, a free option to share with others worldwide. Prepare for research before you go by studying the library catalog.



Sandy Carter-Duff works at a computer station in the Family History Library.

At the library computers, I checked out the subscription websites that are free in Salt Lake City. Of interest to British Isles researchers is the free access to "Find My Past" which concentrates on English and Welsh information. There's the "19th Century British Library Newspapers" and "19th Century U.S. Newspapers." You can also search "The (London) Times" and "The Genealogist," a large digital English records collection. Of course *Ancestry*, *Footnote*, *Heritage Quest* and map websites, to name a few, are also available free.

We found the same number of microfilm reader/scanners that I wrote about last year. Copies of material found on microfilms and microfiche can be saved free to a flash drive or a CD. Printed copies of material are 5 cents a page.

Scanners are accessible on all floors. Pages from a book can be scanned and saved to a flash drive.

Free classes are offered all day long at the library. The week we were in Salt Lake there were classes on Swedish church records, England and Wales church records and internet indexes, Getting Started (with your research), Reading and Interpreting German Documents and Scandinavian Research (a series). Classes are announced on the library loud speaker and you don't have to sign up in advance. Before you join us in Salt Lake City in May, you can check out the offerings online at www.familysearch.org. □

Save the Date for the Next W.I.S.E. Seminar

Saturday, October 15, will be the date of the 2011 W.I.S.E. Family History Society seminar. The topic for the all-day event at the Central Denver Public Library will be Scottish genealogical research. Mark your calendar now and plan to attend. The registration form is posted on the W.I.S.E. website.

The speaker will be Barbara Baker of the British reference staff of the Family History Library in Salt Lake City. She will present four hour-long lectures:

- Doing your research at home
- Scotland on the internet
- Church records
- Going to court. □

W.I.S.E. Tour of Stranahan's Whiskey Distillery

Join your W.I.S.E. friends for a tour of Stranahan's Colorado Whiskey Distillery on Saturday, morning, June 25, 2011. Stranahan's was the first Colorado whiskey distillery. It is located at 200 South Kalamath Street, Denver – one block from Alameda and close to I-25.



The 45 minute tour will include an overview of the company and a guided stroll through the Stranahan production brew house, still house, rack house and bottling room. You will also get to taste some of Stranahan's whiskey. Everyone will need to bring a valid ID with proof of age – no ID, no tastings.

The tour is free but reservations are limited and required. For more information and reservations, contact Sandy Ronayne at sandyronayne@comcast.net or 303.750.5002.

Touchstone?

--Richard Savage

Who's fooling whom with The Stone of Scone?

For hundreds of years, kings and queens of England have been crowned seated in a coronation chair that contains a chunk of old red sandstone (a geological term) taken from Scone (pronounced "Scoon") Abbey in Scotland by King Edward I in 1296. The stone, known as The Stone of Destiny, had served the same purpose in the coronation of Scottish kings since Kenneth McAlpin, first king of modern Scotland and heir of the Gael Dalriada kingdom. Scottish legend traced it back to the

High Kings of Tara, and before that to Jacob in the Book of Genesis. Who could doubt such authenticity? Well, Alex Salmond, first minister of Scotland, for one.



From *The Times* of London, 15 June, 2008:

“The stone ... is one of the earliest symbols of Scottish nationhood and has been an emblem of strained relations with England ever since it was stolen by Edward I in 1296.”

But the first minister has claimed that the block of red sandstone held until 1996 at Westminster Abbey, and now on permanent display in Edinburgh, was almost certainly not the original coronation stone.

“If you're the Abbot of Scone and the strongest and most ruthless king in Christendom is charging toward you in 1296 to steal Scotland's most sacred object and probably put you and half of your cohorts to death, do you do nothing and wait until he arrives or do you hide yourself and the stone somewhere convenient in the Perthshire hillside? I think the second myself, Mr. Salmond said.

“On balance, my view is that the Abbot of Scone furnished Edward with a substitute.”

We should, of course, remember that Mr. Salmond is a politician who is eager to separate Scotland from the U.K. However, there are several anomalies about the Coronation Stone.

The official stone is clearly typical of the sandstone around Scone. But around the time the Stone was taken to England, Robert of Gloucester (1240 – 1300) [http://en.wikipedia.org/wiki/Robert_of_Gloucestre_\(historian\)](http://en.wikipedia.org/wiki/Robert_of_Gloucestre_(historian))

[http://en.wikipedia.org/wiki/Robert_of_Gloucestre_\(historian\)](http://en.wikipedia.org/wiki/Robert_of_Gloucestre_(historian)) wrote that the first Irish immigrants brought the stone with them into Scotland, stating it was a “whyte marble stone,” rather than sandstone. As Robert of Gloucester wrote when an official stone was still in residence in Scone, his account of its nature carries much weight – and would indeed indicate that the official Stone is a fake. Edward may have realized his error, for the king sent a raiding party of knights back to Scone on August 17, 1298. They ripped the Abbey apart in a desperate search. But for what? Whatever they were looking for, it is known that they returned empty-handed.

Author Pat Gerber, in *The Search for the Stone of Destiny*, and others point out that the Treaty of Northampton in 1328 included the offer of return of the Stone. But the Scots did not ask for the insertion of that clause. Edward III offered it again in 1329, even suggesting the Queen Mother could take it to Berwick. Offered a final time in 1363, again the Scots did not seem to want their talisman back. Did they know the “real one” was false?

Jacques Cambrey in his *Monuments Celtiques* claims to have seen the stone when it bore the inscription (in Latin): “If the Destiny proves true, then the Scots are known to have been kings wherever men find this stone.” There is no such inscription on the official Stone. There is only a simple incised Latin cross – which could have been cut in minutes.

In the 14th century, the English cleric and historian [Walter Hemingford](http://en.wikipedia.org/wiki/Walter_Hemingford) described the Scottish coronation stone as residing in the [monastery of Scone](http://en.wikipedia.org/wiki/Monastery_of_Scone), a few miles north of Perth:

“In the monastery of Scone, in the church of God, near to the high altar, is kept a large stone, *hollowed out as a round chair*, on which their kings were placed for their ordination, according to custom.” (<http://www.alba.org.uk/scotching/liafail.html>).

So far, we have a slab (not chair) typical of Scone sandstone, that doesn't look like the one described by contemporaries. Possibly, the Scots fooled the English with a fake, upon which the English monarchs have been crowned for hundreds of

years. However, the Scots may have also fooled themselves. If the monks of Scone made a substitution, where did they put the real Stone of Destiny? Well, legend has it that the nearby Hill of Dunsinane – site of King MacBeth's fortress – had a hidden subterranean chamber, into which the true Stone of Destiny was taken, and perhaps never returned. After all, it was only two years later, in a period of continuing warfare, that the English raiders returned. By the time peace was restored under Robert the Bruce in 1306, whose lordship was recognized by the English, the abbot and senior monks who knew the location were dead. Further history of the lost hiding place is given by Phil Coppens: <http://www.philipcoppens.com/articles.html>

“In the late 19th century, Seton Gordon stated that the Earl of Mansfield, whose family have owned the lands of Scone for more than 300 years, had told him of a tradition, which had been handed down through several generations. It stated that somewhere around the dates 1795-1820, a farm lad had been wandering with a friend on Dunsinane Hill after a violent storm. The torrential rain had caused a landslide, and as a result of this, a fissure, which seemed to penetrate deep into the hillside, was visible. The two men procured some form of light and explored the fissure. They came at last to the broken wall of a subterranean chamber. In one corner of the chamber was a stair which was blocked with debris, and in the centre of the chamber they saw a slab of stone covered with markings and supported by four stone ‘legs’. As there was no other evidence of ‘treasure’ in the subterranean apartment the two men did not realise the importance of their ‘find’ and did not talk of what they had seen. Some years later one of the men first heard the local tradition, that on the approach of the King Edward I, the monks of Scone hurriedly removed the Stone of Destiny to a place of safe concealment and took from the Annetty Burn a stone of similar size and shape, which the English king carried off in triumph. When he heard this legend, the man hurried back to Dunsinane Hill, but whether his memory was at fault regarding the site of the landslide, or whether the passage of time, or a fresh slide of earth, had

obliterated the cavity, the fact remains that he was unable to locate the opening in the hillside.”



Confusing enough? This element of the legend implies the Stone of Destiny is still hidden under MacBeth's fortress, inaccessible to both Scots and English. However, the story takes yet another bizarre turn on Christmas morning, 1950, when Scottish nationalists managed to steal the Westminster stone and smuggle it across the border into Scotland. Though often perceived as a student prank, one of the protagonists, Ian Hamilton, has always made it clear that he did it for political reasons. When the police believed the Stone would make its way back to Scotland, the border was closed, for the first time in 400 years. Despite these efforts, the stone was “left to be found” at Abroath Abbey, six months afterwards, upon which it was taken back to Westminster. Mr. Hamilton is currently a member of the Scottish National Parliament, and of Mr. Salmond's party. Many – not including Mr. Hamilton – claim that a copy of the abducted stone was made, and that this was returned to Westminster. When Queen Elizabeth was crowned (2 June 1953), no attempt was made to embarrass the Crown with a claim that the Stone in the Coronation Chair was a fake. It is amusing that Hamilton and his accomplices were never prosecuted for stealing the stone. Perhaps the government hesitated to claim legal ownership – even after 700 years.

In 1996, and with approval of the Crown, the stone was removed from Westminster Abbey and taken north again. On St. Andrew's Day, 1996, the stone was put on display in Edinburgh Castle – with the proviso that it would be on loan to the British Crown for future coronations. It's to be hoped that the need is far in the future. Personally – not that

my opinion matters – I'm not sure the British want it back. [God Save the Queen.](#)



Queen Elizabeth II and Prince Philip in a coronation portrait, 1953.

By the way, I haven't told you the worst part of the story, which says the Abbot of Scone replaced the real Stone of Destiny with a stone symbolic of his opinion of King Edward. It was the cover of the palace cesspit.

St. Andrew and the Scottish Saltire Flag

--Ken McIntosh

St. Andrew was a Christian apostle and the elder brother of St. Peter. He was born in Bethsaida on the Sea of Galilee. He and Peter were both fishermen. At the beginning of Jesus' public life they occupied the same house at Capharnaum. Andrew was a disciple of John the Baptist.

Andrew preached in Asia Minor and in Scythia, along the Black Sea as far as the Volga and Kiev, and became the patron saint of Romania and Russia, as well as of fishermen, and other countries.

Andrew was martyred by crucifixion at Patras in Achaea, on a cross of the form called *Crux decussata* (an X-shaped cross) and commonly known as St. Andrew's cross at his own request, as he deemed himself unworthy to be crucified on the same type of cross on which Christ was crucified. Andrew is also the patron saint of Patras. His relics, which consist of his small finger bone and part of the top of his cranium have since that time been kept in the Church of St. Andrew at Patras in a special tomb, and are revered in a special ceremony every November 30.



Andrew's connection with Scotland was addressed following the Synod of Whitby (a formal church council meeting) in 664, when the Celtic Church (early Christian practice developed in the 5th and 6th centuries among Celtic peoples such as the Scottish, Irish, and Welsh) felt that St. Columba had been outranked by St. Peter and that Peter's older brother, Andrew, would make a higher ranking patron.

A popular legend states that in the late 8th century, during a battle against the Angles (English), King Angus (either Óengus mac Fergusa or Óengus II of the Picts (820–834)) saw a cloud shaped like a saltire cross, and declared Andrew was watching over them, and if they won by his grace, then he would be their patron saint. However, there is evidence that Andrew was venerated in Scotland even before this.

In the middle of the 10th century, Andrew officially became the patron saint of Scotland. The Saltire, or the St. Andrew Cross, is the national flag of Scotland, as opposed to the Royal Lion Rampant flag. Many sites in Scotland bear Andrew's name such as St. Andrews University and St. Andrews golf course, and St. Andrew Scottish Societies are found all over the world.



Scotland's Declaration of Arbroath (1320) cites Scotland's conversion to Christianity by Saint Andrew, "the first to be an apostle." Numerous parish churches of the Church of Scotland and congregations of other Christian churches in Scotland are named after St. Andrew. The saltire is also part of the British Union Jack flag created in 1606 and later re-designed in 1801.

Today, Scottish people around the world celebrate St. Andrew's Day by attending church services, formal dinner events and informal celebrations on or around November 30.□

An Irish Library in Phoenix

--Marylee Hagen

The Irish Cultural Center of Phoenix, Arizona, plans to expand its current operations to include an Irish Cultural Center Library. It will be the first of its kind in the Southwest. The new library will be built to include more than 6,000 books, a performance space, and a genealogical research center.

The new library has been funded by private donations while the City of Phoenix provided the land. The non-profit Irish Cultural and Learning Foundation will run the library. Groundbreaking for the Irish Cultural Center Library occurred February 13, 2011. Anticipated completion is January 2012.

More information about the present Irish Cultural Center of Phoenix may be found at <http://www.azirish.org>. It has the only known privately owned copy of the Book of Kells.□

Book Reviews

Beyond the Pale, or out West in America

David M. Emmons, *Beyond the American Pale, the Irish in the West, 1845-1910*, Norman, Oklahoma, University of Oklahoma Press, 2010.

In Ireland, the phrase "beyond the Pale" referred to the area beyond a line around Dublin and its environs. English common law and customs prevailed within the Pale; everywhere else was Gaelic Ireland. A Montana historian, David M. Emmons, has transferred that imaginary line to America in his tome, *Beyond the American Pale, the Irish in the West, 1845-1910*. The American Pale consists principally of the states east of the Mississippi River, though parts of six others, plus all of Wisconsin and Michigan, also belong in Emmons' definition of the West. All or part of 25 states qualify.

The book is strong on theory, well-reasoned and generally a well-written examination of the Irish Catholic experience in the West. They built and ran railroads, they mined (Butte, Leadville, Cripple Creek), worked in smelters (Denver). They took up homesteads and they farmed. Like all competent historians, Emmons has examined the micro details to form a macro picture of Irish Catholics out West – the Outlanders, he calls them. In his view, Catholics moving west defied American Protestants' view of individualism and freedom; Catholics weren't supposed to be a part of that for they belonged to a monolithic community that had no truck with freedom of thought and expression; they were backward and clannish. Wrong, says Emmons, and sets about to prove what every Irishman and woman, and their descendants, already knows. Our Irish forebears thrived on the frontier just as ably as any other immigrant community and added to the growth and settlement of the region in ways that serve us well today.

The book of 472 pages – 122 of them notes, appendixes, bibliographies and an index – isn't big on the kind of detail genealogists are looking for. Mostly, only the big players are mentioned by name. But if you're interested in one man's examination of the

mythology of the old West, and are always open to finding ways to see your ancestors in the broad scheme of American history, you will to gain insights here.--*Zoe von Ende Lappin* □

Duncan Bruce, *The Mark of the Scots: Their Astonishing Contributions to History, Science, Democracy, Literature and the Arts*, Citadel Press, New York, 1996.

I chose to review Duncan Bruce's 1996 cutting-edge book, *The Mark of the Scots: Their Astonishing Contributions to History, Science, Democracy, Literature and the Arts*, for our genealogy and family history society newsletter because the author names and dates many specific people, raising the likelihood that readers will discover ancestors and other family members among them. This, in addition to the amazing facts that Bruce has documented, is ample reason to recommend this award-winning book. Bruce is a New Yorker who claims descent from Robert the Bruce himself. In the Introduction, he quotes Carl Sandburg: "*When a nation goes down or a society perishes, one condition may always be found. They forgot where they came from.*" He also includes a Gaelic saying that Scottish people have long embraced: "*Cuimhnich air na daoine o'n d'thainig thu.*" ("*Remember the men from whom you have come.*")

No matter what category of endeavor interests you, the Scots, Scottish-Americans, et al., have made their mark. Bruce is quick to point out that the Scottish people constitute a relatively small percentage of the world population, yet their achievements are disproportionately greater than those of larger populations – including the English. Whereas it will not be possible to include all of the thousands of facts and names contained in *The Mark of the Scots* in this review, following are some categories and specific examples to whet your appetite.

Bruce covers exploration (Captain James Cook, for example) as well as the creation of the United States. (More than 75 percent of the American presidents, including President Obama, have had Scottish ancestors.)

We learn about the Scots' role in the construction of the British Empire and in the Industrial Revolution. We see them as soldiers and sailors, as leaders in foreign countries, in literature (Sir Arthur Conan Doyle, Robert Louis Stevenson, Rudyard MacDonal Kipling, Mark Twain aka Samuel Clemens, Herman Melville), several branches of science, including engineering and technology, the latter a Scottish specialty with such notable names by James Clerk Maxwell, Alexander Graham Bell and Thomas Edison. We see them as eaders in industry and business (Andrew Carnegie), inventors of sports (curling, golf, hockey, basketball and American football), and, although greatly under-acknowledged, as significant contributors to the world of art: Alexander Calder, creator of the mobile art form; dance (Isadora Duncan, Martha Graham, Gelsey Kirkland, et al.), theater (would you believe Sir Alec Guinness Geddes and Sir Laurence Kerr Olivier?), film and popular music.

In addition to elaborating upon the above categories, Bruce includes twenty appendices listing achievers such as the signers of the Declaration of Independence, and he traces that document's origins to the Scots' Declaration of Arbroath. He identifies leaders in civic development and architecture, British prime ministers, Scottish brand names (Scotch tape, Dow Chemical, General Electric and others), philanthropy (it will become clear that the Scots are not cheap) and the Nobel Prize (especially impressive). He dedicates considerable space to "The Scottish Passion for Education."

If star power is your focus, Bruce lists a few hundred celebrities of Scottish descent including Elvis Presley, Marilyn Monroe, Jay Leno (his mother was born in Scotland), Alan Ladd, Robert Mitchum, Mickey Rooney (aka Joe Yule Jr. – he isn't Irish, folks), Shirley MacLaine, Robert Redford, Jane Russell, Ava Gardner, Barbara Stanwyck (aka Ruby McGee Stevens), Steve Stewart Martin, Robin McLaurin Williams and Elizabeth Taylor. One can't help but notice that not all Scottish names are Mac names!

This brief summary of the book should give you a idea of what is awaiting you, and you may find that some of your ancestors are listed.--*Ken McIntosh* □

Websites for the Wise --Scotland

--Linda Pearce

Researching family history has changed dramatically over the years due to Internet connections. By typing a short URL address and pressing a single key on a computer keyboard with communications capabilities, you can access a database of information in some distant country almost instantly. For members of the Wales, Ireland, Scotland, England Family History Society, this is mind-boggling, but often rewarding.

W.I.S.E. members brainstormed about how to share information about some of these valuable Internet resources, both fee and free. An idea for a column in our society newsletter drew lots of attention. This is a first attempt at evaluating websites that may be of help in researching your ancestors.

The long-term plan calls for a few short reviews to appear regularly in *W.I.S.E. Words*. Websites designed for use by researchers seeking information from the British Isles will be featured, and sites for doing Scottish research are presented in this first column. Reader comments are always welcome. You can send them to me at lcpearce@gmail.com.

ScotlandsPeople Website (<http://www.scotlandspeople.gov.uk/>): The premier pay site for family records of births, deaths, marriages, baptisms, census, wills and records. The main page contains a "Free Surname Search" box, but this is not particularly helpful as it only returns the number of records found for a particular name. To get any useful information, you must establish and account and purchase credits online starting at 30 credits for 6 pounds (about \$12 U.S.). Once you have credits, you can use the left-hand navigation links to search the census records from 1841 to 1901, the Old Parish Registers (1538 to 1854) or the Statutory Registers (1855 to 2009) for birth, marriage and death dates. The search (which shows only the number of "hits") is free, but viewing the enumerated list of results costs 1 credit, and viewing an individual "hit" is 5 credits. The records often contain the names of the parents and the mother's maiden

name, as well as witness names to the event and location where the event took place. Birth records less than 100 years old, marriages less than 75 years, and deaths less than 50 years are "modern day" records and cannot be viewed online; however, an individual "extract" of a "modern" record can be purchased for 10 pounds.

Moray Heritage Center – Libindx (<http://libindx.moray.gov.uk/mainmenu.asp>): If you have family from Morayshire, this is the website for you! The Heritage Center has extracted or copied data from newspapers dating back to 1747, gravestone inscriptions, church records, government archives, family histories, etc., to create a free, searchable database of people, places, buildings and subjects relating to Moray. By using the top level links in the left navigation column (Advice/Help, Online-Shop, People, Places, Subjects) you can search for relatives, places, buildings, etc. To find ancestral data, under the left-hand "People" link, click the "People Search" button, enter any known ancestral information in the search boxes, then click the "Search Records" button in the Options box. Once you see a record of interest, click the magnifying glass icon to see all the information that is known for a particular individual. There are separate records for women under their maiden name, their married name, and previous married names, so it pays to conduct individual searches using each surname variant. If a record contains a specific citation reference such as a testament reference number, a gravestone number, a newspaper article, etc., you can purchase a copy of the archived resource by using the "Online Shop" link, then clicking "Request Archived Copies". Be forewarned, the quality of some copies such as older newspaper clippings, can be poor due to the quality of the original microfilm. It can be worth the price to order gravestone transcriptions as the markers often list the names and death dates of other family members. Via the Advice/Help left-hand link, you can post a query by using the "Message Board" button. Check the guestbook, too, as people often post queries there.

The National Archives of Scotland (<http://www.nas.gov.uk/>): The NAS holds historical records created by businesses, landed estates, families,

churches and other corporate bodies from the 12th century until the present day. Only the catalog is searchable online; documents must be purchased via e-commerce. The NAS has digitized one major series of records – the wills and testaments recorded in commissary court and sheriff court registers in Scotland between 1500 and 1901 – which are available online on the Scotland’s People website. You can search the index free of charge, and then order digital copies via the Scotland’s People site by e-commerce. For documents other than wills and testaments, use the online NAS catalogue (s.gov.uk/onlinecatalogue/default.asp) to search for a surname. Once you have located the documents you wish to purchase via the catalogue, you must pay a 15 pound non-refundable “search and estimate fee”; this fee will be deducted from the estimate they send you if you decide to purchase the documents. A maximum of 5 separate references can be requested per 15 pounds. To return to the main NAS menu from the catalog, click on the NAS logo in the upper left corner of the page. The NAS staff is very helpful and e-mail questions are answered within 48 hours.

On Whose Side Were They Anyway?

--Cindy Stewart Murphy

Or, I knew nothing about the Know-Nothings

In researching this article about our ancestral soldiers in the Civil War, I relearned the lesson that seldom are people’s motivations as apparent as we’d like to think. Just because an ancestor fought for the Union or for the Confederacy, it is a mistake to jump to the conclusion that we understand his values and loyalties based on that information alone. Since my husband claims that jumping to conclusions is my favorite – only – form of exercise, let’s prove him wrong by examining this point further.

Take the historical event of the mutiny at Fort Jackson in New Orleans on the night of April 27, 1862. The Union Navy was able to easily capture this important Confederate port with significant assistance from Confederate soldiers who felt little

loyalty to the Confederate cause. Many of the troops manning Fort Jackson that fateful night were German and Irish immigrants. Why did approximately 400-500 Southern men mutiny as soon as they saw their chance to surrender to the Union troops? People living in the South who had Union sympathies knew they had to keep their mouths shut or they, their families or their property would be endangered. Military drafting started earlier in Louisiana than in the rest of the Confederacy and there is some evidence that physical coercion was used to “recruit” Confederate “volunteers.”

Irish immigrants had a tough time in the South prior to and during the war. The Know-Nothing political party still held considerable power in New Orleans in the years leading up to secession. The Know-Nothing nickname revealed the secret order origins of the nativists who were supposed to reply, “I know nothing,” if questioned about their association with the male Protestant-only Anglo-Saxon organization. The platform of the Know-Nothing party was to keep German and Irish Catholics out of power. Roman Catholics’ allegiance to the pope was highly suspect in the anti-immigration hysteria of the 1850s. In addition, jobs for low-skilled Irish immigrants were hard to come by in the land of slavery, even before the secession-based economic crash.

Unfortunately for historians and genealogists, no written record was left behind by any of the men who participated in the organized mutiny that night. I recommend that you read Michael D. Pierson’s *Mutiny at Fort Jackson: The Untold Story of the Fall of New Orleans* for more historical and social background on the plight of Irish immigrants caught in the War Between the States.

It appears that many of the men who betrayed the Confederacy that spring went on to enlist in the Union army. Lesson learned: Make sure you check records on both sides of the conflict when researching your Civil War era ancestors. (However, do note that shrewd mutineers used aliases when enlisting with the Union to try to avoid certain death if they were captured by Confederate soldiers and recognized.)

Mark your calendars now for the W.I.S.E. program on April 23 encompassing two presentations about our Civil War ancestors: *British Isles Natives in the Civil War* by Sandy Ronayne and *The Irish in the American Civil War* by Sherman Bucher. Attendance is recommended for those who wish to avoid being Civil War genealogical "Know-Nothings." After all, we can't draft you. □

Volunteers Needed for the Irish Festival

--Marylee Hagen

The 17th Annual Irish Festival is scheduled for 2011 on July 8, 9, 10 at Clement Park at W. Bowles Avenue and S. Pierce Street (next to Columbine High School). The approximate hours the festival will be open are: 5 p.m. to 10 p.m. on Friday July 8; 10 a.m. to 10 p.m. on Saturday July 9; 9 a.m. to 9 p.m. on Sunday July 10.

W.I.S.E. will host a booth again this year, so we need volunteers. All volunteers who work for 4 hours and sign in at the volunteer gate will receive:

- free admission for the day for two
- free Irish Festival T-shirt
- free food and drink at the staff tent

In August there is an appreciation party with food, drinks and prizes for the volunteers. Come join us for a fun-filled experience. For further details on volunteering, please e-mail Bill Hughes at hughes.w@comcast.net or call him at 303-989-8560 or Marylee Hagen at mlhtutor@aol.com or call her at 303-771-3778. You can view the festival web site at <http://coloradoirishfestival.org>. It is in the process of being updated. □

Moving into the Digital Age

--Judith S. Phelps

Conversion to electronic distribution of our society newsletter went very smoothly, thanks to great teamwork. Nancy Craig, membership chair, and

Sue Clasen, newsletter distribution coordinator, were ready with distribution lists when the newsletter was finalized. A total of 129 electronic copies of the 2011 1st Q issue of *W.I.S.E. Words* were delivered to members who agreed to this procedure. Printed copies of the newsletter were mailed to the balance of members who preferred to pay an additional \$5 in dues to continue receiving the letter by U.S. postal mail.

Savings were significant. While it is impossible to compute an exact cost savings because of the many variables involved in newsletter costs, here are some examples. Reproduction costs dropped to \$46.88, down from \$126.39 spent for reproduction of the 1st Q issue a year ago. We also realized a savings of \$86.43 in postage by sending 129 electronic copies.

Readership response has been positive. Some readers were delighted that links embedded in articles were live and clicking on them resulted in instant access to the site referenced. Other readers marveled at the color in the electronic version which is cost prohibitive in the print version. Still others, more attuned to the green movement, commented on the trees saved. □

A Random Act of Altruism

--Judith S. Phelps

Meeting caring and like-minded people is one of the benefits of joining a genealogy or family history society. Over the years, Sandy Carter-Duff and I have identified families of mutual interest in Bradford County, Pennsylvania, who lived there during the Civil War era. We've enjoyed comparing research notes trying to determine when, if ever, their paths may have crossed.

In our conversations, Sandy told me about another mystery. While photographing a family stone in Denver's Fairmount Cemetery, a nearby stone caught her eye because of its engraving: "Duncan Blair, 1834 -- Sept 27 1897, Rothesay, Scotland." She photographed this stone too, thinking she would place it on the Find-A-Grave (<http://www>.

findagrave.com/) site. She found the Blair citation already there, but not a photo of the stone, so she added it. She picked up some additional clues from this site -- a full birth date and additional British Isles information. Intent on connecting her find to a family, she checked the Ancestry site, where she found several family trees already posted for Duncan Blair. So, she picked one and sent a message describing her find. She received an immediate acknowledgment, and Sandy's photo is now part of someone's personal collection and Ancestry's collection.

Sandy always gets a thrill from being a "match-maker" of family data. Maybe learning of her recent deed will prompt you to spend a few extra moments doing a random act of altruism for a family with British Isles roots. □

**Now It's NEOW.I.S.E.
in the Sky**
--Zoe von Ende Lappin

The NASA telescope called W.I.S.E. – Widefield Infrared Survey Explorer – has finished its primary mission of mapping the infrared sky from Earth orbit. As expected, it reached the end of its supply of frozen coolant (a cryogen), NASA reports. It's now known as NEOW.I.S.E. post-Cryogenic Mission, and is focusing on Earth's nearest neighbors, asteroids and comets in our solar system. Since it was launched in 2009, it has discovered 19 comets, 33,500 asteroids and taken 1.8 million pictures, a few of which may be viewed at NASA's website in stunning color. W.I.S.E. was built by Ball Aerospace in Boulder. □

Puzzle for the Wise

How many flags do you see here? For the answer, visit <http://www.woodlands-junior.kent.sch.uk/geography/unionjack.html>.



Calendar of Events

<i>Date</i>	<i>Time</i>	<i>Place</i>	<i>Speaker</i>	<i>Topic</i>
23 April	1:30 pm.	Denver Public Library 5 th Floor Gates Room	Sandy Ronayne Sherman Bucher	British Isles Natives in the Civil War The Irish in the American Civil War
28 May	1:30 p.m.	Denver Public Library 5 th Floor Gates Room	Peter Hughes	Welsh Family History Resources
25 June	To Be Determined	200 S. Kalamath Street	Summer Outing	Tour of Stranahan's Whiskey Distillery
8, 9, 10 July	Varies	Clement Park W. Bowles Avenue and S. Pierce Street	Festival Activities	17 th Annual Irish Festival
13, 14 Au- gust	Varies	Highland Heritage Park 9651 S. Quebec Street	Festival Activities	48 th Annual Scottish Festival and Rocky Mountain Highland Games
<i>For details about upcoming programs sponsored by W.I.S.E., please turn to page 21.</i>				