

UTAH GENEALOGICAL ASSOCIATION

CROSSROADS

VOLUME 18, ISSUE 1

WINTER 2023



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PRESIDENT'S MESSAGE

A few years ago, I was invited to travel to Virginia to watch firsthand the filming of Day 1 of the television show *Relative Race*. It absolutely blew my mind to see all of the people, cameras, and equipment it took to make that day happen.

Everyone had a specific job to do, and they were all working together to create something bigger than any one of them could do on their own. The thing that surprised me the most was the sheer number of cameras that were set up. I think there were about 40 of them, all in a row, and they were all pointing in the same direction. When I asked Tom, the executive producer, why they needed so many cameras to film the same thing, he explained that they weren't filming the same thing. Each camera had a very specific job. There was a camera assigned to film each of the eight contestants, there were cameras to film the host of the show, cameras to get wide-angle shots, cameras to get tight shots, drones to get overhead shots, etc. In addition to all of the cameramen needed to make the show successful, there are producers, production assistants, challenge producers, a unit production manager, genealogists, photographers, editors, sound mixers, colorists, and more. Each role is important and contributes to the whole.

Similarly, in the genealogical field, each of us has a role to play. Not all of us will be in front of the camera, so to speak, in our industry and getting national recognition for what we do. But what you do matters. You may specialize in German or Chinese or Danish research, using military records, reading Latin, writing and publishing, or forensic genealogy. You may conduct research for clients, work in a library or archive, teach genealogy classes, or help produce a magazine, conference, or institute. Whatever your passion is, I hope you realize how important you are, and how important the other people are who also work and serve in the genealogical field.

This issue includes articles for many genealogical specialties. There is a feature on researching in Ireland's cemeteries, Utah pioneers from South Africa, strategies for researching women in Latin America, obtaining mental health records, a new Danish website, everything you need to know about getting a SLIG scholarship, and some great book reviews. I hope you are as thrilled as I am with the fresh new look of *Crossroads*! Our editor, Kelly Richardson, has put her heart and soul into producing a magazine that's well worth reading in addition to being very pretty to look at. May you find an opportunity to cozy up by a fire and peruse this issue.

Have a wonderful winter season!

Tristan Tolman

Tristan Tolman, AG®

President, Utah Genealogical Association



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Tired of the glazed look non-genealogist family members adopt when you start to talk about your research? Our existing chapters provide a unique opportunity to network with other genealogists whose passion for family history matches your own. If there is not an active chapter in your area, we would love to help you start one.

ACTIVE UGA CHAPTERS

All chapters resumed in-person meetings in September.

See UGA website, UGAGenealogy.org, "Local Chapters" for details.

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Meetings: 4th Tuesday of each month.

Check UGA website for times.

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SOUTH DAVIS CHAPTER

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Meetings: 3rd Wednesday of each month,

7pm MT at Centerville Branch Library,

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1familytreelady@gmail.com

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VIRTUAL CHAPTER

Rob Wallace and Peggy Lauritzen, AG®,

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virtual-chapter@ugagenealogy.org

Meetings: 3rd Thursday of each month,

7pm MT.

For meeting updates and topics, please see "Local Chapters" at the UGA Website.

Note: Please check website in regards to December meetings.

UGA SPECIAL INTEREST GROUPS

TECHNOLOGY SIG CHAPTER

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Check website for meeting dates/times.

UGA DNA SIG

Tanner Tolman, AG®, President

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Meetings: 2nd Wednesday of each month,

7pm MT.

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Submit manuscripts to the *Crossroads* editorial team. An upload link can be found at UGAGenealogy.org.

Text should follow the *Chicago Manual of Style* (16th edition, humanities form); footnotes should follow Elizabeth Shown Mills, *Evidence Explained: Citing History Sources from Artifacts to Cyberspace* (Baltimore: Genealogical Publishing Company, Inc., 2007).

Feature articles should be between 1,500 and 3,000 words. Accompanying images are preferred.

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See website for membership details and more information.

EDITOR'S MESSAGE

One of my favorite things is a fresh, new year. Every fall, I sit down and start to think about what I want to accomplish for the upcoming twelve months, and really look at the next journey. I have learned to also look at what I want to accomplish as far as my genealogy goals, so that I can stay on track with my personal research and focused on what I want to learn.

The past two years I had a heavy focus on DNA, taking several courses and participating in study groups both as a student and a mentor. I ended 2022 by speaking at the UGA Multi-Chapter Event, sharing a year-long DNA research project and how I was able to unravel old research, using DNA. It was so much fun!

UGA has so many great educational opportunities available for those of us that want to add more tools to our toolboxes, as well as sharpen the tools that we already have. This edition of *Crossroads* covers all of the scholarship opportunities for SLIG, with the details of how and when to apply. If you aren't going to apply, make sure to share with someone that can benefit from taking a SLIG course, and having it paid for!

This issue has a lot of fun articles in store for you. While perusing TikTok, I came across Christy Walton, who was sharing her experiences in obtaining mental health records for an previously unknown ancestor. I was intrigued, as my own great-grandmother was put in a mental health institution, and I have been wanting to get those elusive records. In this issue, Christy shares her story and all the hiccups that went along with obtaining those records.

Thank you to everyone that reached out after receiving the Fall Issue of *Crossroads*. I, as well as the entire *Crossroads* team, appreciated reading your words and connecting. I hope that you will consider adding "writing for *Crossroads*" to your list of intentions for the New Year.

Kelly Richardson, APR
Executive Editor, *Crossroads*



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GETTING BACK TO BASICS WITH THE LEEDS METHOD

By Kelly Richardson

There have been times that I have skipped over sorting DNA matches and jumped right into research, only to find myself having to backtrack my research and start over with the basic *Leeds Method*. For the unfamiliar, the *Leeds Method*, developed by Dana Leeds, is a simple way to sort DNA matches ranging from 400 to 90 centimorgans (cM). In a perfect world, the method will provide four distinct groups of DNA matches that descend from each grandparent of the DNA tester. Sorting your DNA matches is one of the first things you should do when you get your DNA test results or you start working with a new DNA test for the first time.

How the *Leeds Method* Can Help Your Research

Recently, I was working on a DNA project to identify an individual's (Tester A) biological father. The person had 942cM in common with Tester B. After applying the *Leeds Method* to both of the testers' matches, I was able to compare their results and know immediately which of their lines they were related on.

Unfortunately, sorting Tester A's matches only resulted in three groups. Tester B had four groups. This might indicate that they only shared one grandparent instead of two. Checking to see if Tester A matched with Group C of Tester B, they in fact did; however, the matches were lower than 90cM so they were not included in the results.

Success with the *Leeds Method* highly depends on having a well-rounded group of DNA matches. In the above example, neither Tester A nor Tester B had any matches between 400cM and 700cM on the Ross – Frame line that they shared. However, in this situation, there was enough direction from the

comparison of the two testers' results that I easily identified the family of Tester A's biological father and narrowed the research scope.

In this case, the absence of matches for what should have been Tester B's Group D foretold a discovery that came during the process of building a DNA match descendant chart for Tester A. The individuals on the Group D line had extremely low numbers of centimorgans in common with Tester A (and Tester B as well), despite having a closer relationship than the individuals charted on the three other lines. This could be the result of greater reduction (than would normally be expected) of centimorgans that Group D had in common with the testers, or indicate the possibility of a non-parental event (NPE) somewhere on this line. Another project for another day.

The Instructions

On Dana Leeds' website, you can find a complete step-by-step tutorial of the *Leeds Method*. To start you'll want to:

1. Using Microsoft Excel, list your subject's DNA matches that fall in the 2nd and 3rd cousin range, but leave out the matches that are above 400cM, or anyone that matches both of a set of grandparents.
2. Assign a color to the empty cell next to your first DNA match, and then assign the same color to the empty cell in the same row next to the people that they match in common with the first match.
3. Move to the next match that does not have a color assigned to it and apply the same process in #2, using a different color and starting in the next column.



Kelly Richardson, APR is the owner of Venone Public Relations, a communications and marketing agency, and the Executive Editor of Crossroads. She is the lead researcher for the Redwood Coast Land Conservancy's Gualala Cemetery project and serves on the Board of Directors for the Mendocino County Historical Society. Kelly enjoys researching in New England, Northern California, and Italy.



4. Continue to repeat the steps until each match has at least one color assigned to it.

You'll next follow the steps for sorting, and then you can analyze your results.

Typical Results

If the results from the sorting process brought forth four distinct groups, each one of them will represent a line for each of a subject's four grandparents. If the results are for less than four as described above, it would be determined that the subject doesn't have any 2nd / 3rd cousins that have tested for the missing grandparent.

If your spreadsheet shows that your matches are showing up in two groups, you are probably looking

at groups that are assigned to the subject's great-grandparents. If there are a lot of testers overlapping you likely have cousins marrying cousins, which resulted in pedigree collapse.

Tips and Tricks

- Get back to the basics. If you aren't savvy with Microsoft Excel, grab a piece of graph paper and a pencil. Make a list of the DNA matches on the left, and simply color in a square next to them with your pencil.
- Stay organized. Losing track of where you are on the list of matches you are working with is easy to do and can cause confusion. When opening a match's profile, open the profile in a new tab

on your browser so that you don't lose your place on the list. When you are done checking their matches in common, move to the next match and repeat.

- Keep it easy for your reader consistently using the colors you identified your groups with in the *Leeds Method* chart throughout your work will help keep anyone reading your report on track, as this will help to identify the family groups you are discussing.

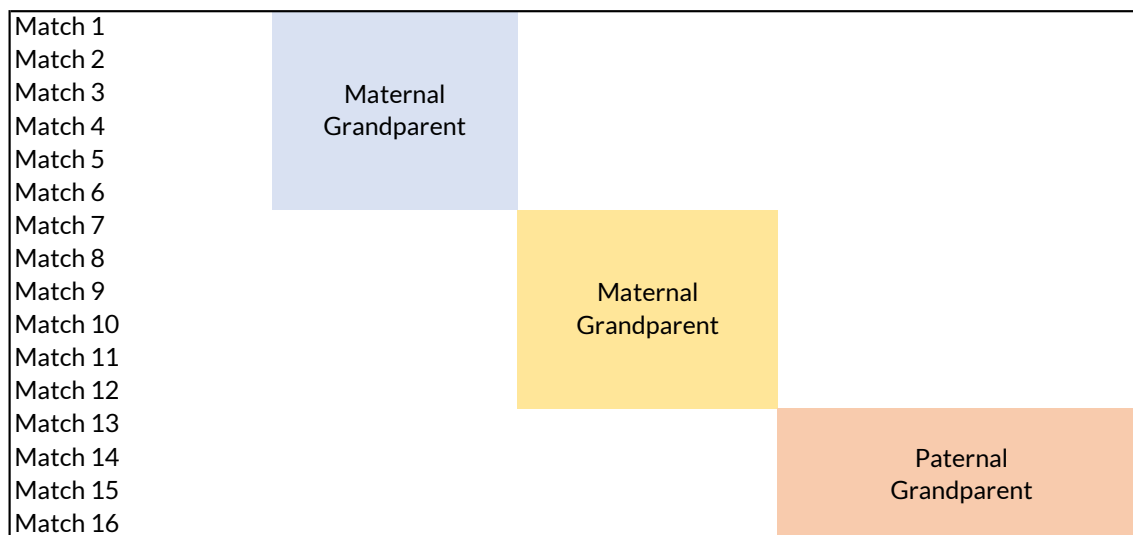


FIGURE 1: Leeds Method for Tester A, resulting in three distinct grandparent groups.

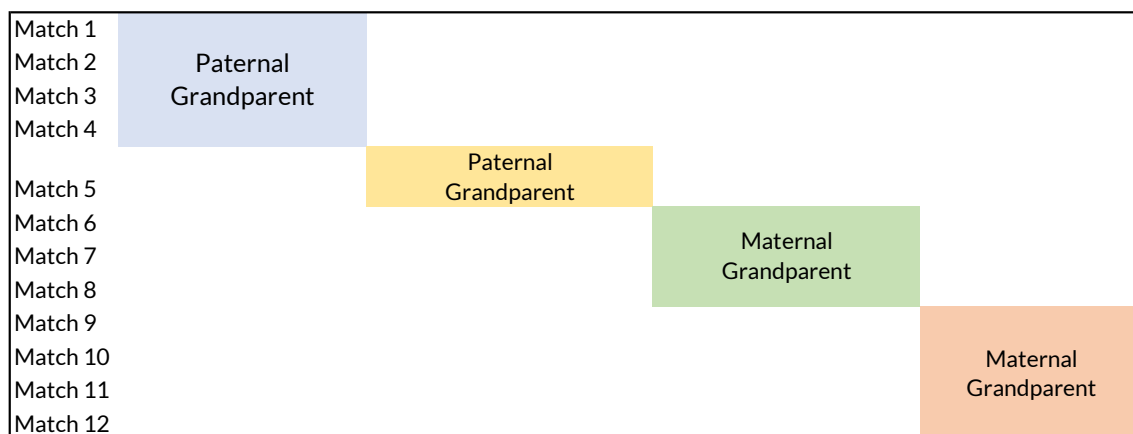


FIGURE 2: Leeds Method for Tester B, resulting in four distinct grandparent groups.

More information on the *Leeds Method*, including step-by-step tutorials, can be found on Dana Leeds website: DanaLeeds.com.



BEFORE THEY SETTLED UTAH, THEY SETTLED SOUTH AFRICA

By Sue McNelly

In our individualistic pursuit of happiness, it can be hard to think back to a time when one's circle of friends and acquaintances were smaller and the leaps of faith it took to move to the other side of the earth together were so much larger. That leap of faith can be hard to imagine from the vantage point of someone that can travel across the globe via airplane in a matter of hours.

When we read about the pioneers that migrated to Utah Territory, we most often associate them with Latter-day Saint converts gathering, the majority being of British Isles or European stock. However, small groups of pioneers from much more distant lands have also made the journey to American shores, and their stories are not as well known. Some of these smaller groups, coming from lands further afield such as South Africa, were also new converts to The Church of Jesus Christ of Latter-day Saints. Those who traveled on the *Race Horse* in 1861 were connected not only by a shared religion but by their previous shared settler experiences in South Africa.



The Clipper Race Horse. Courtesy of WikiCommons.

The *Race Horse*

On 19 April 1861 the ship *Race Horse* entered Boston harbor. Two months before, the weary travelers on board had begun their journey in Port Elizabeth, South Africa.¹ Likely eager to disembark and begin the next part of their journey to Utah, news that they would need to wait for other emigrant ships arriving from England before the 33 passengers could journey further must have been frustrating. Latter-day Saint emigrants traveling to the Salt Lake Valley, the destination for the passengers of the *Race Horse*, were organized into larger companies that would travel together across the plains.

The passengers of the *Race Horse* consisted of four main families:

The **Ellis family**: George Ellis, about 24 years old, a mechanic; his wife, Jemina Wiggill Ellis; and their 3 young children.

The **Talbot family**: Henry Talbot, aged 47, a farmer; his wife Ruth; and their 16 children. With them was a young, orphaned Xhosa boy named Gobo Fango whom the Talbot family cared for. Henry Talbot's oldest son, Henry James Talbot, was married and had with him his wife, Lavinia Wall Talbot, and a 5-month-old infant, Robert W. Talbot.



Henry James Talbot and Lavinia Wall.

Lavinia Wall Talbot's brother, **Robert William Wilson Wall**, was also traveling with the group.

The **Wiggill family** made up the last family aboard. Eli Wiggill was 49 years old, a wheelwright. He was traveling with his wife, Susannah Bentley Wiggill, and seven children.²



Sue McNelly is a professional genealogist specializing in research in England, the Isle of Man, and South Africa. She has a particular focus on immigration, emigration, and migration patterns. Her love for genealogy began 20 years ago with a search to locate her missing maternal grandmother. That ignited a passion for helping others connect with their ancestors, which continues today. She holds a certificate in genealogical research from Boston University and is currently pursuing accreditation in the England region through ICAPGen.



Settlers to the Cape Colony

The story of the immigrants who sailed on the *Race Horse* is interesting, as most had come from pioneer stock themselves. This was not their first journey to a new land. In 1820 they had left England for the Cape Colony as part of a group that came to be known as the 1820 British settlers.³

After the Napoleonic wars, England was facing widespread unemployment and began to encourage people to emigrate. The poor were cared for on the parish level, and parishes were struggling to cope with the many destitute families. Settlers were promised free passage and 100 acres of land per man in the Eastern Cape.⁴ The possibility of owning land was a lure that pulled these families and made them willing to take the risk of moving to and living in a place they knew little about.

The British government had another less charitable motive besides moving the poor to a new country. They also wanted a barrier between the established eastern front under colonial rule and the warring Xhosa people. Ongoing battles and skirmishes had made the region unstable. The land promised to the settlers would form this barrier.⁵ These important details were something the settlers did not know about before they left England. The shaded shapes on the map show the land allocated to the settlers.



*The Eastern Frontier, Cape of Good Hope, circa 1835.
Courtesy of Share Alike.*

The 1820 settlers comprise one of the most well-known groups of settlers to immigrate to the Cape. There were about 60 different parties on 17 different ships that left England in 1819 and early 1820.

Of the 90,000 applications received by the British government, only 4,000 were chosen.

The Talbot and Wiggill families were among those 4,000, sailing on different ships but arriving within a month of each other on the shores of Algoa Bay. In his biography Eli Wiggill wrote of the settlers' reaction to their first glance of this adopted homeland:

*"Upon landing, the settlers were disappointed to find their destination fully one hundred miles from the coast. They had left England with very little knowledge of this new home, but they were full of courage, these hardy pioneers, full of hope for the future. Times were hard in England, and visions of a new land, of a freer life, cheered them; but their hearts sank as they sat on the baggage, among the sandhills, awaiting the conveyances, which were to take them to their new homes."*⁶

Continuing, Eli Wiggill described the settlers' reactions to seeing their allocated land:

*"...we looked around us; no shelter of any kind; grass, trees and flowers. We must take root and grow, or die where we stood; but we were standing on our own ground, and it was the first time many could say so. But night was coming on, and we must prepare; so tents were pitched, fires kindled, bedding unrolled, supper cooked; and then to retire, and thus, the life of the settler began."*⁷

Susannah Bentley, the wife of Eli Wiggill, was 8 years old when her parents journeyed to the Cape in 1820. Ruth Sweetnam (sometimes seen as Sweetman), wife of Henry Talbot, was only about 3 years old when her parents made that same journey.

George Ellis had arrived in the Cape Colony as a young man, sometime before 1855, with some family histories noting that he was a commissioned British officer stationed in the Cape.⁸ In 1855, at about age 25, he married 18-year-old Jemima Wiggill, daughter of Eli Wiggill, in the Wesleyan Methodist chapel in Queenstown, Cape Colony, connecting the Wiggill and Ellis families.⁹

Robert Wall was a friend of Eli Wiggill. He was not an 1820 settler but married Hannah Sweetnam about 1832 in Grahamstown, Eastern Cape. Hannah was 5 years old when she accompanied her parents, Thomas and Jane Sweetnam to the Cape as members of Menezes's 1820 settler party.¹⁰ Hannah's sister, Ruth Sweetnam, married Henry Talbot as noted above. Robert and Hannah's daughter, Lavinia Wall, married Henry James Talbot, son of Henry Talbot and Ruth Sweetnam Talbot, cementing the connection between the Wall and Talbot families.¹¹



Not only were the Wall, Wiggill, Talbot, and Ellis families connected by their shared experiences of being settlers in the Cape Colony, but they were now also connected by marriage, and by about 1858/1859 they would be connected by their conversion to The Church of Jesus Christ of Latter-day Saints.

Latter-day Saint missionaries to South Africa

Eli Wiggill spent much of his time in the Cape Colony as a preacher in the Wesleyan Methodist faith. In 1857 there was much talk in Cape Town about visiting preachers from America who were sharing their doctrine and gaining converts. It was a few years earlier, in 1853, that the first missionaries from The Church of Jesus Christ of Latter-day Saints had arrived in Cape Town.

In January 1858, Eli Wiggill moved his family to Queenstown in the Eastern Cape. He named his farm 'Rockwood' and was content in his wagon-making business while his sons worked the land. Eli's brother introduced him to one of these Mormon elders, interested in Eli's opinion of this new religion. Eli opened his home to the elders, and they began to hold their Sunday meetings there. Feeling convinced of the authentic nature of this new religion, Eli converted and was baptized in March 1858.¹² A few months later most of Eli's family, including his son-in-law, George Ellis, who had initially been wary of this new religion, joined the church.

Originally settled in Salem, the Talbot family had moved to Grahamstown in the Eastern Cape where they farmed a large tract of land. Another move northwards to Thorn River to a farm they named 'Wellington', close to Queenstown, took place a few years later. Here they met the Mormon elders and joined the Church. Henry Talbot joined the Church in December 1857.¹³



Eli Wiggill.

Robert Wall, brother-in-law to Henry Talbot and father of Lavinia Wall Talbot, was baptized shortly before his death in November 1858. His son, Robert William Wall, was baptized about a year later, in November 1859.¹⁴

Journey to Utah

United now by their shared religion, the Talbot, Wall, Wiggill, and Ellis families began preparations to move to Utah Territory and gather with others of their faith. They had faced many challenges over the years,

including droughts, hostilities between the settlers and the local indigenous tribes, loss of homes and livestock, floods, and isolation. After spending a year in Port Elizabeth preparing to travel, they left aboard the *Race Horse* on 20 February 1861.¹⁵

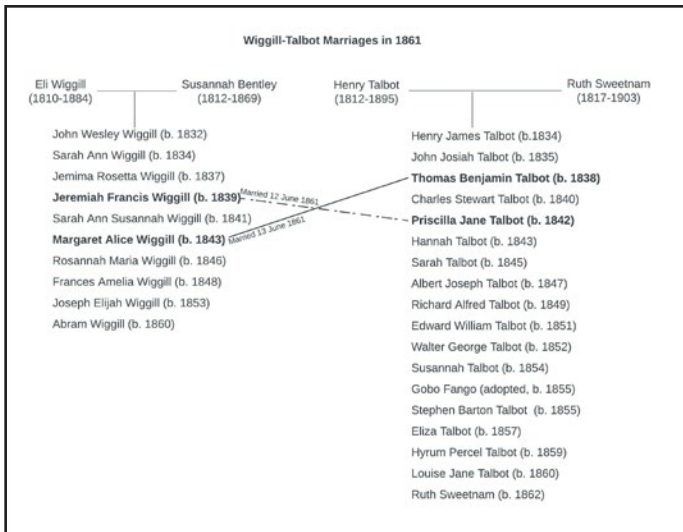
The long journey was not without its challenges of which Eli Wiggill wrote in his biography:¹⁶

"It got to be quite late in the afternoon when we weighed anchor. So after we got out to sea a little distance the wind arose and caused the sea to be quite rough. And as I had not been on the sea for at least forty years and then I was quite a boy, I became very sick and giddy so that I could not help myself and was glad to lie down in the first place that I could find, and all the company became so sick that night that one could not help another or look after the children...For several days we were all so sick but some of the young men was the first to get over their sickness and they would help others."

I have already mentioned that these young men soon got over been sick. Well one of them who's name was Thomas Talbot [23 years old] made himself very useful, for he would get around amongst the young women and help them to go upon deck to get the fresh air, and our captain been a very clever and sociable man he gave him the title of 'Doc' Talbot, and also a young man by the name of Robert Wall [19 years old] was very attentive to the girls which were six in number, and they also paid great attention to the married women of which there were four."

After staying in Boston for almost a month, the small group received word that an emigrant ship had arrived in New York and they were to make their way there to join those emigrants.¹⁷ Upon arriving in New York, the small group of travelers met up with the larger group of newly arrived emigrants. About a week later, the now considerably larger group left New York, making its way to Florence, Nebraska (now Omaha) via train and steamboat.¹⁸

The four families from the *Race Horse* crossed the plains in the Homer Duncan Company, departing from Florence on 25 June 1861 and arriving in the Salt Lake Valley on 13 September 1861.¹⁹ Before they left Florence, two marriages took place between the Wiggill and Talbot families; 19-year-old Priscilla Jane Talbot married 22-year-old Jeremiah Francis Wiggill on 12 June 1861, and 23-year-old Thomas B. Talbot married 18-year-old Margaret Alice Wiggill on 13 June 1861.²⁰ Some might argue that the burgeoning relationships led to marriage due to a need to double up in the wagons to save space as the pioneers began their journey across the plains to Utah.



*Passenger List for the Race Horse*²³

Ongoing connections

By 1870 the families had been settled in Utah for 9 years, making lives for themselves and raising their families. Many members of the four families lived near each other in Kaysville, Davis County, Utah Territory. Some moved a little further north to Ogden, and Eli Wiggill made a home in Salt Lake City. Another

marriage had taken place between the Wiggill and Talbot families in 1862 when Rosannah Wiggill married Charles Stewart Talbot in Salt Lake and settled in Kaysville, Utah.²¹

Robert William Wall, son of Robert Wall who had traveled with the Talbot family from South Africa, and had been born in 1869 in Kaysville, Utah, continued the family connection by marrying Annie Amelia Wiggill, daughter of Jeremiah Francis Wiggill (son of Eli Wiggill) and Priscilla Jane Talbot (daughter of Henry Talbot). They married in 1890 in Ogden, Weber County, Utah Territory.²²

Pioneer connections prove strong

Shared experiences can create strong bonds of friendship and family. Pioneers are often described as hardy, courageous, and persevering. The trials and hardships of pioneer life created lifelong bonds between these four families in the Cape Colony. Their shared challenges of living in southern Africa, their pull to gather with members of their new faith, and their subsequent journey across the plains created a bond that no doubt tied these early pioneer families together.

¹ Evan P. Wright, *A History of the South African Mission, period 1, 1852-1903* (n.p. : n.p., 1977), vol. 1, p. 155, *Church History Catalog* (www.catalog.churchofjesuschrist.org : accessed 14 August 2021).

² "Massachusetts, Boston Passenger Lists, 1820-1891," database with images, *FamilySearch* (<https://www.familysearch.org/ark:/61903/3:1:939K-Y932-3T?i=594&cc=1860873> : 14 August 2021), 058 - Oct 1, 1860-May 31, 1861 > image 595 of 791; citing NARA microfilm publication M277. Also: *Saints by Sea: Latter-Day Saint Immigration to America* (<https://saintsbysea.lib.byu.edu/mii/voyage/318> : accessed 10 August 2021), "Port Elizabeth to Boston 20 Feb 1861 - 19 Apr 1861".

³ *South African History Online* (<https://www.sahistory.org.za> : accessed 10 August 2021), "The First 1820 British Settlers Arrive in South Africa".

⁴ *Wikipedia* (<http://www.wikipedia.org>), "1820 Settlers", rev. 16:18, 18 July 2021.

⁵ Ibid.

⁶ *British 1820 Settlers to South Africa* (<https://www.1820settlers.com> : accessed 10 August 2021), "Eli Wiggill 1820 Settler" > media>documents>Eli Wiggill History, Ch. 1, p. 1.

⁷ *British 1820 Settlers to South Africa* (<https://www.1820settlers.com> : accessed 10 August 2021), "Eli Wiggill 1820 Settler" > media>documents>Eli Wiggill History, Ch. 1, p. 2.

⁸ "The George Ellis Family" *FamilySearch* (<https://www.familysearch.org> : accessed 13 August 2021), memories >George Ellis (KWNN-FVC)>stories. Unsourced family memory contributed by Lynne M. Ellis in 2018.

⁹ "South Africa, Civil Marriage Records, 1840-1973," database with images, *FamilySearch* (<https://www.familysearch.org> : accessed 22 August 2021), marriage of George Ellis and Jemima Wiggill, 16 August 1855.

¹⁰ Colin Turing Campbell, *British South Africa: A History of the colony of the Cape of Good Hope, from its conquest 1795 to the settlement of Albany by the British emigration of 1819, with notices of some of the British settlers of 1820*, (London : John Haddon & Co., 1897), 153.

¹¹ For Henry Talbot/Ruth Sweetnam marriage see: eGGSa, "Marriage Registers", database, eGGSa (<http://www.eggss.org> : accessed 31 August 2021); citing search for Henry Talbot and Ruth Sweetnam marriage, 20 March 1833. For Henry James Talbot/Lavinia Wall marriage see: *British 1820 Settlers to South Africa* (<https://www.1820settlers.com> : accessed 28 August 2021), "Henry James Talbot Sr" > media>documents>Henry James Talbot narrative, p. 11.

¹² *British 1820 Settlers to South Africa* (<https://www.1820settlers.com> : 10 August 2021), "Eli Wiggill 1820 Settler" > media>documents>Eli Wiggill History, Ch. XXV, p. 49.

¹³ "Utah, FamilySearch, Early Church Information File, 1830-1900," database with images, *FamilySearch* (<https://familysearch.org> : accessed 22 August 2021), Summe, Gilbroid - Talley, Lillian > image 6136 of 6448 for Henry Talbot baptized 28 December 1857; citing Family History Department, The Church of Jesus Christ of Latter-day Saints, Salt Lake City. Note: some sources document the date Henry Talbot joined the church as early as 1853.

¹⁴ *British 1820 Settlers to South Africa* (<https://www.1820settlers.com> : accessed 10 August 2021), "Eli Wiggill 1820 Settler" > media>documents>Eli Wiggill History, Ch. XXV, p. 50.

¹⁵ Evan P. Wright, *A History of the South African Mission, period 1, 1852-1903* (n.p. : n.p., 1977), vol. 1, p. 155, *Church History Catalog* (www.catalog.churchofjesuschrist.org : accessed 14 August 2021).

¹⁶ *Saints by Sea: Latter-day Saint Immigration to America* (<https://saintsbysea.lib.byu.edu/> : accessed 10 August 2021), "Port Elizabeth to Boston 20 Feb 1861 - 19 Apr 1861, the Autobiography of Eli Wiggill", p. 445-447.

¹⁷ *Saints by Sea: Latter-day Saint Immigration to America* (<https://saintsbysea.lib.byu.edu/> : accessed 10 August 2021), "Port Elizabeth to Boston 20 Feb 1861 - 19 Apr 1861, the Autobiography of Eli Wiggill", p. 458-459.

¹⁸ *Saints by Sea*, p. 460-461.

¹⁹ *The Church of Jesus Christ of Latter-day Saints, Pioneer Database* (<https://history.churchofjesuschrist.org/overlandtravel/companies/43/homer-duncan-company-1861> : accessed 22 August 2021), "Homer Duncan Company (1861)".

²⁰ *British 1820 Settlers to South Africa* (<https://www.1820settlers.com> : accessed 10 August 2021), "Eli Wiggill 1820 Settler" > media>documents>Eli Wiggill History, Ch. XXVIII, p. 59.

²¹ 1870 U.S. census, Davis County, Utah, population schedule, Kaysville, page 256 (stamped), page 23 (penned), dwelling 179, family 179, Charles Talbot household; digital image, *Ancestry* (<https://ancestry.com> : accessed 15 August 2021); citing NARA microfilm publication M593, roll 1610.

²² "Utah, Weber County Marriages, 1887-1941," database with images, *FamilySearch* (<https://familysearch.org/ark:/61903/3:1:3QSQ-G922-99M?cc=2291514&wcc=Q58G-VZ9%3A1439190269> : accessed 15 August 2021), Marriage licenses, 1890, no 339-604 > image 148 of 528, Robert W. Wall and Annie Wiggill 19 May 1890; Weber County Courthouse, Ogden.

²³ "Massachusetts, Boston Passenger Lists, 1820-1891," database with images, *FamilySearch* (<https://www.familysearch.org> : accessed 14 August 2021), 058 - October 1 1860 - May 31, 1861 > image 595 of 791.

LIFE SKETCH OF SJUNI BUNDERSON

Submitted by Genevieve Nelson,
Utah Genealogical Association Member

Sjuni Bunderson was no stranger to change. His life could be seen as a series of changes, including geographical residences, religion, language, culture, family structure, and even the spelling of his name. Though Sjuni's obituary listed his name as Sjuni Bunderson, he was born on 1 July 1833 and christened in Felestad, Sweden, as Sjune, son of Bonde Pehrson and Karna Sjunesdotter. According to the Swedish patronymic system, his name as an adult would be Sjune Bondesson.

Sjuni Bunderson was raised in Felestad, Sweden, where his family had lived for generations. His father passed away in 1854 about a month before Sjuni turned twenty-one. He married Kjersti Månsdotter 4 November 1859 in Felestad, Sweden. Here their first two children, Sissa and Elna were born and christened in the Lutheran Church of Sweden.

In 1860 Sweden passed a law permitting its citizens to be members of other denominations. This would prove to be life changing for Sjuni and his family. In April 1863, Sjuni's mother Karna, brother Anders and his family, and his niece Bengta all immigrated to the United States to join with members of The Church of Jesus Christ of Latter-day Saints on their trek from Winter Quarters, Nebraska, to Utah. Sjuni's mother, Karna, died while at Winter Quarters. At the time of Karna's death, Sjuni and his family were still in Sweden. They began their emigration journey in November 1863. They first traveled to a nearby parish, Landskrona, and stayed there until their third child Bonde was born on 30 March 1864. When Bonde was just nine days old, the family boarded the ship, *Monarch of the Sea*, and set sail for America. Sjuni's brother Jöns (later spelled Jens) traveled with them. Tragedy

struck Sjuni's family while crossing the Atlantic ocean; his daughter Sissa died on the 23rd of May, followed by his daughter Elna on the 31st of May. Both of the little girls had to be buried at sea. He now only had one remaining child, his infant Bonde.

Sjuni and his family trekked to Utah with the John Smith Company. They began the journey 25 July 1864 and arrived 1 October 1864. For four years they settled in Mantua, Utah, before being called to settle St. Charles, Rich County, Utah. In 1872, an official survey of the Utah/Idaho border determined that St. Charles belonged to Idaho Territory. Sjuni and Kjersti Bunderson had six additional children after Bonde. Two of them, Martin and Caroline, died before reaching adulthood. Sjuni and Kjersti also raised Sjuni's nephew James Miller Bunderson. James's mother died shortly after his birth and Sjuni's brother Jens was placed in a home for the insane for a few years before dying in 1883.

Sjuni Bunderson experienced many monumental changes in his life. He left all he knew in Sweden for a new religion. He became a citizen of the United States 3 June 1878 and thus changed his nationality. Four of his nine children died before adulthood. His brother Jens was declared insane. His brother Anders left The Church of Jesus Christ of Latter-day Saints, moved back to Nebraska, and rejoined the Lutheran faith. Sjuni knew what it was to experience difficult trials, yet he persevered as a Latter-day Saint and left a legacy of faith and endurance. He died in St. Charles, Bear Lake, Idaho on 27 April 1905.



***The UGA Utah First Families program honors both Founding and Territorial Pioneers of Utah.
To learn more about this program, please visit UGAGenealogy.org.***



THE IMPORTANCE OF BEING A CEMETERY SLEUTH

By Eliza Watson

When Researching Your Irish Ancestry

A gravestone in County Westmeath, Ireland, changed my life in 2007. I can still recall that emotional moment, standing in front of an Irish relative's grave for the first time. The inscription on a marble flower vase piqued my curiosity: *To Grandad and Gran*. I turned to my parents and said, "Wouldn't it be great to return to Ireland and meet *living* relations?" And so, my genealogy journey began. I slipped a note inside a plastic baggie and tucked it under the vase, hoping a family member might soon visit the grave. I never received a response. It was worth a shot. The first of many long shots in my genealogy endeavors.

That tombstone for Michael Daly, the brother of my mother's immigrant great-grandfather, Patrick, provided several clues. Two daughters were buried in the family plot. The married daughter's uncommon surname, Kennarney, would later lead to discovering newspaper articles about who we believe to be her imprisoned husband and an investigation after she was struck and killed by a truck in 1960.¹ The article on her death mentioned two additional sisters.

Following our cemetery visit, we obtained Patrick's and Michael's baptismal records from a local genealogical society.² The documents confirmed their parents' names, Peter and Sarah, mentioned in Patrick's 1935 obituary.³ Unfortunately, I haven't located the couple's graves despite having copies of their death certificates.⁴ Their stones might not be legible. Also, they could have been buried in a family plot elsewhere, or at a Huguenot cemetery. According to family lore, Sarah had belonged to the French Protestant Church. I plan to check the Huguenot graveyard in Portarlinton, County Laois, in the near future.

Even *not* locating their graves has assisted with my



Visiting Michael Daly's grave with Cousin Charlotte in County Westmeath, Ireland, 2010

research. Over the years, I've documented all Peter Dalys buried in the area. Determining those men's parents' names has narrowed down the potential baptismal records for my Peter. That's quite helpful since Daly is the twenty-fourth most common surname in Ireland.

Michael Daly's family grave wasn't listed online at that time. Even with the number of records rapidly increasing on cemetery websites, such as Find a Grave and Internment, these databases merely scratch the surface of burials in Ireland. Some memorials will never be available online because the stones are too weathered to read, toppled over, or missing. However, the transcriptions might be held at a local library's archive or in the collection of an area historian, who is familiar with abandoned graveyards now set in the middle of rural sheep fields. Sadly, the famine caused severe poverty and prevented many families from giving loved ones a proper burial. Thankfully, later



Eliza Watson is a USA Today bestselling author and genealogist. She has researched hundreds of Irish and Scottish lines and has done extensive research in Canada, England, and the U.S. Eliza's genealogy adventures inspired her nonfiction book, *Genealogy Tips & Quips*, and two fiction series set in Ireland, Scotland, and England. She writes a genealogy column for her monthly author newsletter and articles for genealogical publications. In 2013, she fulfilled her dream of owning a home in Ireland when she and her husband bought a renovated 1887 schoolhouse in her Coffey ancestors' townland. Learn more about Eliza at www.elizawatson.com.

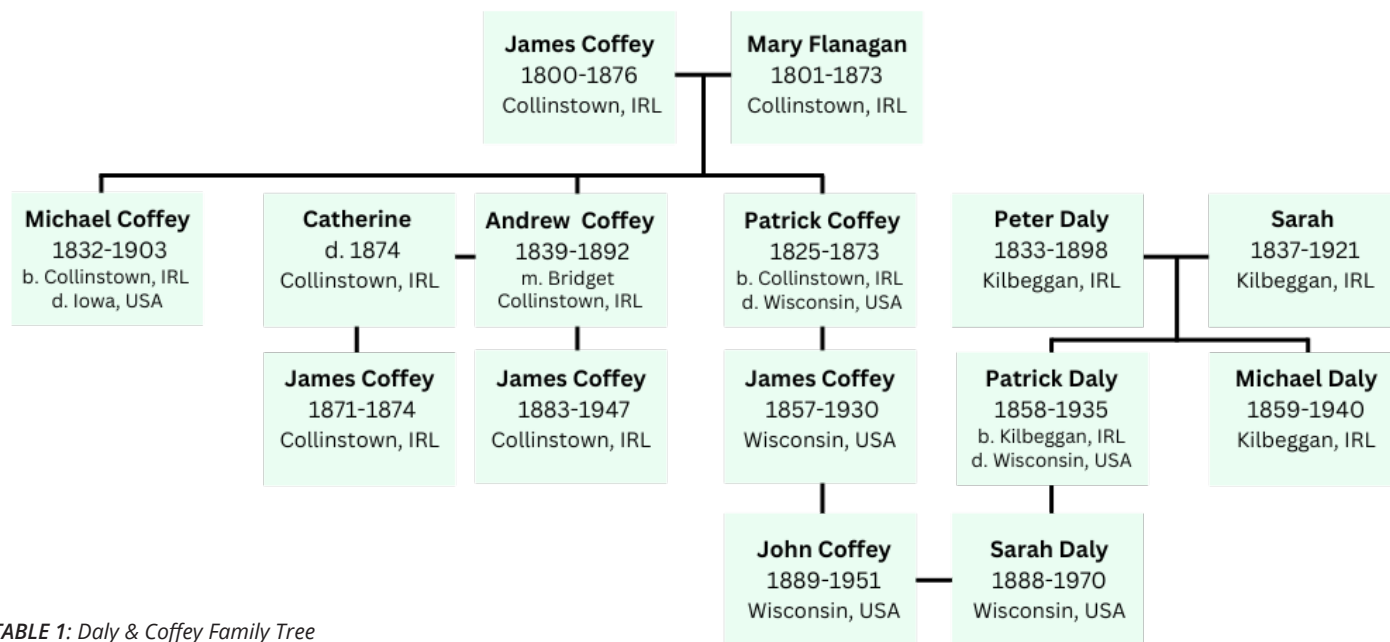


TABLE 1: Daly & Coffey Family Tree

generations and immigrant ancestors who returned to Ireland often erected memorial headstones.

Cemetery transcriptions are a critical resource for Irish ancestry research. Prior to the start of civil records in 1864, burial records were rare. You are more likely to locate Church of Ireland burials than Roman Catholic ones. The availability of church baptismal and marriage records varies greatly depending on the religion, county, and parish. Many historical documents have been lost throughout the years. The 1861 and 1871 censuses were destroyed by order shortly after they were taken. The 1881 and 1891 were pulped during WWI. A large collection of documents perished in a 1922 fire at Dublin's Public Record Office of Ireland during the Irish Civil War. These included over a thousand Church of Ireland parish records and the 1821 to 1851 censuses, except for a few fragments. The lack of records can make research a challenge, but not impossible. I've traced several Irish lines back to the 1700s thanks in part to cemetery transcripts.

After that 2007 trip, I hired a genealogist, Jane Daly, to help me trace Michael Daly's family forward. I selected Jane from a long list of genealogists provided by the National Library of Ireland, hoping we might be related. Another long shot. We aren't related, and it's probably not best to choose a researcher based solely on a shared family surname. Luckily, she turned out to be a brilliant genealogist, mentor, and dear friend. Within a year, we'd located several living Daly descendants,

including my mom's third cousin, Charlotte. Excited to meet my newfound relations, I began planning a return trip to Ireland. Seeing as the Daly research proved fairly easy, I embarked on my Coffey family tree. Patrick Daly's daughter Sarah married John Coffey in southwestern Wisconsin. My Coffey line taught me the importance of cemetery research, networking with locals, and perseverance.

In 2010 A Family Plot Breaks Down a Brick Wall

On our Coffey side, my mother only knew back to her grandfather, John Coffey. It would take me three years, thousands of research hours, and hundreds of documents to learn my mother's second great-grandfather Patrick Coffey had emigrated in 1851 from Collinstown, County Westmeath. Because of the lack of online records, I made many road trips to historical societies and archives. I discovered Patrick had a brother Michael in Iowa. Even though I didn't locate Patrick's baptismal record in Ireland, I found his brother's.⁵ It identified their parents as James Coffey and Mary Flanagan. I was on a short-lived genealogy high. However, thanks to my newfound Daly relation, Charlotte, I would soon break down my Coffey's brick wall.

Charlotte's mother-in-law worked with a Matthew Coffey, whose family historian knew of a cemetery with several old Coffey graves. During my 2010 trip to Ireland, Matthew, an elderly gentleman decked out



in a suit, tie, and dress shoes, took us on a cemetery tour. This incredible graveyard, located down a one-lane road next to an abandoned medieval church, has inspired cemetery settings in several of my fiction books. Traversing the overgrown, uneven terrain often required touching a foot cautiously on the ground before placing my weight on it. Tripping on a toppled-over tombstone or getting sucked into a sinkhole—both of which I've done—would have put a damper on the exciting adventure. After deciphering dozens of weathered inscriptions, we came across a Coffey family plot. Three moss-and-ivy-covered headstones were enclosed within a dilapidated iron fence, and two stood stoically outside it. The sun had to hit the stones at just the right angle to read the inscriptions. Thankfully, the weather cooperated.

The five tombstones recorded the family's history back to the early 1700s, including the mothers' maiden names and children. It was a gold mine of information I'd never have obtained from documents in the archives. A Christopher Coffey played a lead role in the Irish Rebellion of 1798. An Elizabeth Darcy brought to mind Jane Austen's famous character in *Pride and Prejudice*. As an author, I took this as a positive sign. However, a James and Poley—the name Polly misspelled—were the closest match to our James and Mary Coffey. I was a bit disheartened, yet I hoped we were somehow connected to this impressive family plot.

Following that trip, Charlotte's father-in-law put me in touch with a local historian, Michael Conlon, now deceased. The man's list of Coffey baptisms from the area included a James Coffey and Mary Flanagan's eight children and a James Coffey and Polly Flanagan's two children.⁶ It appeared that Coffey cousins had married Flanagan sisters. The name Polly jumped out at me from the five-stone family plot I'd transcribed.

A few months later, the historian contacted me saying that his previous information hadn't noted that two of the families recorded had actually been one family. Mary and Polly Flanagan were the same person. I hadn't a clue Polly was a nickname for Mary. I'd now learned the importance of researching nicknames and surname variations. I was descended from that magnificent Coffey cemetery plot and had my family traced back to the early 1700s. I was off to research Christopher Coffey's role in the Irish Rebellion of 1798!

Michael Conlon's second correspondence also included

transcriptions of three of the five Coffey tombstones he'd recorded in 1995. He later mentioned he'd failed to document the two faded stones with James and Polly located outside the iron fence. I'm certainly not judging. That amazing man was at least in his seventies when he braved the elements and rugged terrain of those rural cemeteries in his quest to preserve family history. However, if a researcher comes up empty, consider double-checking his findings. Nobody's perfect, especially when it comes to reading deteriorating moss-covered headstones and illegible handwritten documents.



Our Coffey family plot in County Westmeath

Another Mystery Solved

Michael Conlon's cemetery transcriptions in the surrounding area helped me solve another Coffey mystery. I had a second marriage record for Patrick's brother Andrew, who'd remained in Collinstown.⁷ Yet I couldn't find his first wife's death date, and I'd been unable to trace their son James forward. The historian had recorded graves in Fore, a nearby 13th century monastic site. In 1874, a Catherine Coffey and her 2-year-old son James were buried there with a Nicholas Coffey. Her husband Andrew had erected the stone. The mother and son had died the same year, possibly of an illness. Not only had I solved that mystery, but this discovery connected my Coffeys in Collinstown with the ones I'd researched in Fore. Nicholas Coffey had indeed been Andrew's uncle.

I have explored that cemetery numerous times without success. When Michael Conlon recorded the stone twenty-seven years ago, it may have been more legible, or I'd missed it amongst the landscape of aging and buried stones. Perhaps he'd transcribed the headstone



from a church record. If you're unable to find a grave, don't give up. Someone may have recorded it at some point.

An Immigrant Relation's Memorial

Andrew and his second wife also had a son named James. After James's death in 1947, notices were placed in Australian newspapers searching for heirs to his 350-acre estate, including his brother Michael.⁸ I later found James's headstone, which notes his brother Michael died in Australia in 1921. I'm curious who added that newly discovered information to the stone after James's death. Curiosity and perseverance, the two most necessary traits for a successful genealogist.

Research Tips

My experiences show the important role cemeteries can play in Irish ancestry research. Even if you're unable to visit Ireland and spend days wandering through graveyards, there are numerous resources on and offline to assist.

Besides the major cemetery websites, check out Ireland-specific sites, such as Historic Graves, Irish Graveyards, and Discover Everafter. Roots Ireland, a site with over 23 million records, includes a selection of burial records and tombstone transcriptions. Renowned genealogist, John Grenham, has an incredible website with tips on locating gravestone transcripts.

If your ancestors were buried in counties Wexford or Wicklow, you might be in luck. Back in 2007, I paid a pretty penny for *Cantwell's Memorials of the Dead* CDs now available on FindmyPast in a searchable database. From 1966 to 1990 Brian J. Cantwell recorded 67,300 names from over 540 graveyards and churches around the country, mostly in counties Wexford and Wicklow. His son, Ian,

transcribed many in Mayo and Galway. In addition, the site includes a collection of records and transcripts from various sources in other counties.

Local libraries and genealogical or historical societies will likely be your most valuable resource. If they don't have cemetery transcripts on file, they will surely put you in touch with an area historian or a volunteer who is happy to spend a lovely afternoon in a cemetery. Currently, the Random Acts of Genealogical Kindness website has four volunteers in Ireland who will conduct free research. Also, many volunteers hang out on Ancestry.com and other genealogy forums.

In 2007, I had no idea that visiting my first grave in Ireland would be a major turning point in my life. It would lead to me becoming a genealogist, meeting dozens of Irish relations, writing two fiction series set in Ireland and a nonfiction genealogy research book, and buying a renovated 1887 schoolhouse in my Coffey ancestors' townland. I'm anxious to drive down the next sheep-filled road leading me to a hidden cemetery that holds the key to solving another family mystery.



Cemetery tour with Matthew Coffey in County Westmeath, Ireland, 2010

¹ "Birr Woman's Tragic Death," *The Midland Tribune*, County Offaly, Ireland, 3 December 1960.; also, "Man's Trial Fixed: Appeal May Be Brought," *Irish Independent*, Dublin, Ireland, 10 January 1946, p. 4.

² Transcription of baptismal records from Westmeath Genealogy Centre, Moate, County Westmeath, Ireland, for Patrick Daly, reg. A, p. 214, Michael Daly reg. A, pg. 222. Issued 2007.

³ "P.J. Daly Dies in La Crosse Home for Aged," *Monroe newspaper*, Monroe, Wisconsin, 25 May 1935.

⁴ Tyrrellspass, County Westmeath, Death Certificate no. 327 (1898), reg. no. 4241751, for Peter Daly, John Rabbitt, Registrar, Civil Registration Office, Mullingar, County Westmeath, Ireland, Issued 2019. Tyrrellspass, County Westmeath, Death Certificate no. 94 (1921), reg. no. 3423839, for Sarah Daly, Niamh Ballesty, Registrar, Civil Registration Office, Mullingar, County Westmeath, Ireland, Issued 2016.

⁵ Transcription of baptismal record for Michael Coffey, Collinstown Parish Records, pos. 4169, National Library of Ireland, Dublin.

⁶ Transcription of Coffey baptismal records in Collinstown, County Westmeath, Ireland, privately held by historian Michael Conlon.

⁷ Delvin, County Westmeath, Marriage Certificate no. 08059563 (1878), Coffey-Byrne, General Registrar Office, Dublin, Ireland, Photocopy 2009.

⁸ "Searching for Irish Heir: £24,000 Share Awaits Michael Coffey," *The Courier-Mail*, Brisbane, Australia, 11 November 1950.

FINDING YOUR FEMALE HISPANIC ANCESTORS

By Irisneri Flores

Trying to find Abuela (hispanic term for grandmother) and not sure how to go about it? For many of us our abuelas are that formative figure that everyone in the family listens to when she speaks. Abuela is able to run the home with an iron fist, and she is the only person that can possibly get away with unsolicited advice while serving you a delicious plate of food. How can you find information on these resilient, strong women in Hispanic genealogy?

I can relate very strongly to the lure of our abuelas on a personal level because that is the reason why nine years ago I started this journey. I sought connection and knowledge of the only abuela I did not get to know, my Abuela Faustina. She passed when my father was only ten years old. I did not know much about my abuela beyond her name and that she was very sickly, the reason why my father as a six-year-old little boy would take the ferry from Cataño, Puerto Rico, carrying his shoeshining box to San Juan to make money to buy her medicines. Finally, I started the research and when I found that first document, her birth record, my abuela became real and it was the beginning of our story.

Within Hispanic genealogy, as long as you understand the Spanish last name system, the type of records to search, and their potential for information, it can be very rewarding researching our female ancestors. One of the major advantages in searching for our female



Abuela Faustina (1927-1969), who inspired the author's genealogical journey.

ancestors is that women in the Spanish naming system do not take on their husband's last name. These women keep their maiden names and simply add a bit more once married. Let me explain:

- **What is the Spanish Last Name System?** Within Hispanic countries we are given two last names. The first last name is your father's first last name, and the second last name is your mother's first last name. Ex: Maria *Alicea* Flores and Juan *Ramos* Gonzalez had a child. His name would be Ricardo *Ramos Alicea*. Please note that when a child is born into a relationship where the parents are not legally



Irisneri Alicea Flores started her genealogy journey ten years ago and found her passion, her purpose. As she connected to her own family history and shared it with her family, she saw the gift of watching someone connect with their ancestors and heal through this knowledge. Her purpose was born and she founded *Descubre Tu Historia* three years ago and received her Certificate of Genealogy Research from Boston University. Since then she has been helping the Latino community discover their ancestors, connect with their heritage, and learn about their ancestral countries.



married, they may be registered under the maternal last name. Sometimes these same children as they grow up may start to use both paternal and maternal last names.

- **How Does the Spanish Last Name System Work when a Woman Marries?** Keeping with our example above, when Maria Alicea Flores married Juan Ramos Gonzalez her new name would have been *Maria Alicea Flores de Flores* or *Maria Alicea de Flores*.

Civil registration records are an amazing resource for more information on our grandmothers. Civil registration records cover life events such as births, deaths, and marriages and are kept by the local government office. Before civil registration records, all those important life events were recorded and kept by the Catholic Church. Within these records a person can find out where she was originally from, where she was currently living, and who her parents were. More information can also be found depending on the record type.

In the early civil registration birth records, information on maternal and paternal grandparents can be found, and within some of these records you can find out if they are still living. If they are, where do they live? Where are they originally from, and what is their occupation? Within death records you can learn whether she was married and to whom. Occasionally death records will also list the names of her children.

Within marriage records you can discover if she had been married before and information on that previous marriage. This includes why and how it ended, as well as names of the children from that marriage if any.

In Hispanic genealogy it is important to identify great aunts/uncles and their children, due to the tendency of these records to have grandparent information. Once you have gone as far back as possible with civil registration, then you will move on to church records. These records do not contain as much detailed information, but they can still be very helpful in tracing our female ancestors. *Please note that for Puerto Rico even though it became a territory of the United States in 1898, they continued to use the Spanish format of these records well into the late 1920s and early 1930s.* It is also important to find out when civil registration started for



Juana Lugo Collado is the author's 3rd great grandmother.

specific Hispanic countries. It does vary from country to country.

Many of these collections are available on FamilySearch. This is a great resource for Hispanic genealogy. The FamilySearch Wiki is another excellent starting point for Hispanic genealogy. Check out the genealogical societies for each country. There are many genealogists doing amazing work trying to preserve our history. Many of these genealogical societies have information available online on different genealogical projects that they have completed. Some of these can also be found on Facebook. Due to the Spanish last name system and the amount of information that can potentially be found within the civil registrations, searching for female ancestors is very possible.

Read the records and get to know the family you are researching well. Never dismiss historical research to support your personal research and always remember: *When you connect to your past, it helps better understand your present and it prepares you for your future.*

OBTAINING THE ELUSIVE MENTAL HEALTH HOSPITAL RECORDS

By Christy Walton

Did your ancestor live in a mental institution? Some of the trickiest records to obtain are those of an old psychiatric hospital. A psychiatric hospital is a facility directed toward the treatment of severe mental disorders. Patients typically suffer from schizophrenia, bipolar disorder, psychosis, and severe depression in a way that makes functional living difficult. The goal is to rehabilitate patients to live full lives outside of the facility and in the community. Before reforms in the 1970s and psychiatric drugs, patients were often left to live in facilities without hope of rehabilitation. Not only that, some institutionalized patients did not even have a mental disability. In the late 1800s, states began funding asylums with tax dollars, which caused a surge of patients with broad diagnoses. For example, an elderly person could be admitted due to “senility” with the help of state funding when in reality he/she did not have a psychiatric problem. Some of the non-psychiatric reasons for admittance to a psychiatric hospital were asthma, menstrual problems, epilepsy, laziness, domestic trouble, masturbation, and alcoholism. Due to this, many of our ancestors experienced institutionalized life. Mentally institutionalized patients were often neglected, abused, and in overcrowded environments. As a consequence of early and somewhat primitive psychiatric care, those that did suffer from mental health issues sometimes lacked proper treatment, which may have resulted in negligence, shock treatment, and medicinal experiments. Only in the last 50 years has the federal government given incentives to deinstitutionalize and make laws to prevent patients from being held against their will unless they are in danger to themselves or others.

What would be the benefit of learning about my ancestor’s institutionalized life and mental health conditions?

Naturally, our environment plays a large role in the development of our mental health, but scientists and doctors are slowly understanding the connection between mental health conditions and our genetic makeup. The National Institute of Health (NIH) reported that conditions such as schizophrenia, bipolar disorder, autism, and depression could be identified within small variations in one’s genetic markers.¹ Can our ancestors pass mental health conditions on to us through our genetics? Many families report depression, abuse, or addiction through generations, but are they learned through environmental factors or genetic inheritance? One study found that Holocaust survivors who had experienced PTSD had offspring with higher levels of cortisol.² Cortisol is the hormone that helps regulate stress, but if cortisol levels stay high it can cause prolonged anxiety and stress disorders. This was especially true with the offspring of mothers who experienced severe stress during pregnancy. Likewise, could our ancestors who struggled through economic failure, war, or family loss pass on their stress to us? When attending a doctor’s office, often the paperwork asks for a medical family health history of conditions: glaucoma, diabetes, heart diseases, and etc. Wouldn’t knowing your mental health history be just as important? When many of our ancestors refused to discuss their mental struggles, where can we find possible mental health conditions in our family? The answers may not be clear unless you gain the elusive records from a psychiatric hospital.



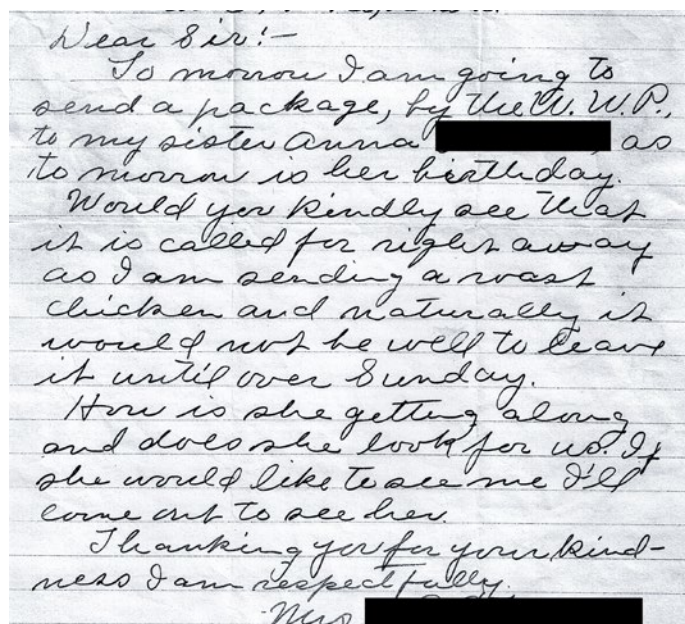
Christy Walton is a genealogist of 20 years, an Investigative Genetic Genealogist with Firebird Forensics, a former World and U.S. History Educator, and former lead staff at a therapeutic treatment center for at-risk teens. She currently owns The Modern Genealogist specializing in family histories, genetic genealogy services, and modern family history-inspired home decor. She volunteers locally and helps with social media at the Texas State Genealogical Society.

Today, their records may be sparse or completely gone. Is it worth it to attempt to find the right people, jump through hoops, and find the records? In my opinion, absolutely! I have always said, "Knowing your mental health is just as important as knowing your physical health." There is a wealth of knowledge that comes from knowing your ancestor's mental health history; not only for genealogical purposes of connecting dates, names, and facts but also for personal knowledge of possible inherited mental health issues. In addition, the records can be full of genealogically significant information: family names, letters, birth and death details, etc.

My journey in locating mental health records began in early 2019, when I showed the 1880 U.S. Census records to my 101-year-old grandmother to ask about the siblings of her grandfather and specifically about the child, Anna, included on that census. At 101, my grandmother was still sharp and often told stories about her great-aunts and uncles. However, strangely, she had never heard of an "Anna" and fervently stated that no "Anna" belonged to that family. So, who was Anna? I found Anna in the 1900 U.S. Census living at a mental hospital in the same town. I followed the census reports to see how long she may have lived there and found her in 1910, 1920, 1930, and 1940. She lived there for 45 years! Why did she spend her entire life in a hospital? Had her family abandoned her? Why did my grandmother, who would've been 27 at Anna's death, not know her?

Amazingly, as I researched the hospital, I discovered it is still a functioning mental hospital. I realize this is pure luck and most genealogists/family researchers may not have the same advantage. There were no searchable records online and I had no idea if they still had records dating back to the early-mid 1900s in their archives. However, I have found as a genealogist that the squeaky wheel gets the grease. If you contact enough people, you will find someone willing to help! I called and emailed numerous people at the hospital, yet no one seemed to know with whom I should speak about archived records. Finally I was put in touch with Emmy, the records manager. Little did I know the relationship we were about to begin.

Locating the Records: After asking Emmy if a record for Anna could be found in the archives she



Dear Sir:-
 To morrow I am going to
 send a package, by the U. W. P.,
 to my sister Anna [redacted] as
 to morrow is her birthday.
 Would you kindly see that
 it is called for right away
 as I am sending a roast
 chicken and naturally it
 would not be well to leave
 it until over Sunday.
 How is she getting along
 and does she look for us. If
 she would like to see me I'll
 come out to see her.
 Thanking you for your kind-
 ness I am respectfully,
 Mrs [redacted]

Letter from sister, Catherine.

responded with "Yes." That was easy. This may be more difficult for some institutions since they may not keep older records in their facility. If the hospital is no longer in operation, contact the local public health department, local historical society/archives, or public hospital within the area. Every state has different laws about where medical records go after a facility closes. Some are gone forever but it is worth trying. Step one will likely be the hardest for most genealogists/family historians.

Proving Next of Kin: Much like medical records today, I had to prove next of kin. How does one prove next of kin for someone born in 1875? By using census reports and genealogical records. My grandmother would have been next of kin so I found census reports linking Anna to her. This was not difficult for me, however, because the hospital was not as familiar with genealogical records. I had to discuss the records numerous times with them to prove my relationship. In addition, because Anna was born so long ago, I did not need to prove her death.

My grandmother had to prove who she was with multiple forms of identification. With the help of my aunt (since I live 1,400 miles away), she was willing to sign papers and gather the documents. This was a difficult step to do distantly and I questioned why there was so much security over these records if Anna died in 1945. They seemed more secure than the JFK files.

Fees: Emmy reported that she would need payment for copying the files. This was based on a rate per page and totaled about \$200. I was already invested; I sent the money. Copying records may cost differently based on the quality and time it takes. If the papers are old and brittle, they may need extra care to handle. If the documents were written in pencil or the ink was faint, then it may require more time to adjust the scan to be able to read it. The packet I received was about 295 pages, which would equal about \$.67 per page. Some of those pages were written on very thin and delicate onion paper and needed extra attention to duplicate.

Copying the Records: Emmy told me she would begin copying the records soon. After many reminder emails, emails going to her junk email, and changing their system of emailing, she did it! This took two years. I truly believed that I would never get them or that there was a scandal in the file and she didn't want me to read it. She said some of the records were printed on onion paper and were extremely delicate, so she wanted to be careful with the process.

Make Sure the Records Have Tracking: I requested Emmy mail the copies with tracking and got my precious records this past June. I anxiously ran to my mailbox daily in hopes the records would be there. Emmy included some of the small brass binding grommets that were from the original 1900 records. Having physical pieces of the past is always a treasure and this was a kind gesture!

Organize the Records: The records were not in chronological order. I spent time putting them together like a story to help me see the full picture. This went in order of intake papers, initial diagnosis, inventory of possessions, correspondence of letters between family members, health records immediately prior to her death, and death records.

Intake papers are usually done by the institution's doctor/psychologist or superintendent. They usually include signed commitment forms by the family, basic health questions, and statements of contributory factors from the perspective of the family (and sometimes the patient). Her intake papers stated:

This Miss [Anna] has been melancholic for five months due to hard work and loss of her lover. She will not eat unless urged; is sleepless; has

imaginary things; hears voices; is unable to perform her work correctly; drops articles she is carrying and at no time is she able to talk connectedly; has been treated by the Dr. for five months without benefiting in the opinion of the examiners she is a proper subject for commitment.

In today's terms, Anna was diagnosed with depression, hallucinations, and a form of psychosis. She never recovered. Mental health hospitals from the early 1900s only held a goal of recovery for those that had very few issues. The patients that had more difficult issues were given a roof, a bed, and a place to stay... away from the outside community. A questionnaire within the intake forms allowed me to gather information regarding age, religion, past residences, marital status, addresses, and occupation. One peculiar question asked "Any change in the physical condition since the attack began? The response was "Lost flesh," which I learned means lost weight. Other questions asked about suicidal ideation, hygiene habits, temper, epilepsy, and substance abuse. There were no details within her records of any treatment that she was given or medications.

Continuing my search to understand her life at the hospital, I researched the entire *Digital Public Library of America* website archive and found old photos of the hospital. I searched through Newspapers.com to find more information about her facility and found some interesting comments from the leading doctor of the hospital, Dr. Perry, in a 1947 article.

The shock treatment is 'routine'[...] Dr. Perry said. Unquestionably it does cure mental disease, but there are several theories as to 'why' it cures. One

30. Here state the reasons why you consider this person a proper subject for confinement in a hospital for the insane, noticing especially the peculiarities of speech, gait and facial expression, the condition of tongue, skin and pupils, and describing in detail, such delusions, hallucinations or illusions as may be present.

This Miss [redacted] has been melancholic for five months due to hard work and loss of her lover. She will not eat unless urged; is sleepless; has imaginary things; hears voices; is unable to perform her work correctly; drops articles she is carrying and at no time is she able to talk connectedly; has been treated by Dr. [redacted] for five months without benefit and in the opinion of the examiners she is a proper subject for commitment.

Intake document from patient file.



is that the shock, 'a threat to life,' mobilizes all the forces of the body to make an effort to get well. Another is that the shock treatment is very unpleasant, and there are certain mental cases where the person has an unconscious feeling of guilt and feels the need for the punishment administered in the shock. Another is that the shock treatment destroys certain cells in the brain that have 'unpleasant memories.'³

QUESTIONS.

1. Name: Anna [redacted] 2. Age: 27 3. Religion: Catholic
4. Nativity: Iowa 5. Married or single: Single 6. Occupation: Dressmaker
7. Number of children, and age of youngest: None
8. What State last from, and how long in Washington? Massachusetts five years
9. Is there suicidal, homicidal or incendiary disposition? No
10. When did this attack first appear? Last December
11. Is this the first attack? If not, when did others occur, and what their duration? first
12. Is the disease increasing, decreasing or stationary? Increasing
13. Are there rational intervals? If so, do they occur periodically? No rational intervals
14. In what way is the accused dangerous to be at large? Unable to care for self
15. Is there a disposition to injure others? If so, is it from sudden passion or premeditation? No
16. If suicidal, is the propensity now active, and in what way? No. Expresses desire frequently to be dead
17. Is there a disposition to filthy habits, destruction of clothing, furniture, etc.? cleanly
18. Any relatives been insane? No
19. Any peculiarities of temper, habits, disposition or pursuits before the attack? No
20. Been intemperate in use of alcoholics, opium, tobacco, etc.? No
21. Addicted to masturbation? No
22. Suffered from epilepsy, suppressed secretions, eruptions or abscesses? No
23. Ever received an injury to head or spine? No
24. What is the general physical condition? fair
25. Any change in the physical condition since the attack began? Last flesh
26. Supposed cause of insanity? Overwork dressmaking, also guarding over a young man that was her lover. He left her
27. What form of insanity? Mania, melancholia, dementia or general paralysis of the insane? Melancholia
28. What treatment has been pursued, and with what effect? Dr. [redacted] has treated for 4 or 5 months
29. Name and address of relative or friend? [redacted] (Mother)

Intake document from patient file.

To the contrary, another newspaper article raved about the number of opportunities patients had to learn, explore and enjoy life. Some of their amenities included kitchens, woodshops, acres of gardens, weekly moving pictures, baseball clubs, picnics, a hair salon, and holiday parties. They had classes such as dressmaking, weaving, knitting, doll-making, and quilting.⁴ Life in her institution seemed to be attempting a home-like atmosphere and the article helped paint a description that allowed readers to imagine being in her shoes.

At least 80% of the records I received from the hospital were actual letters to the hospital from her loving older sister, Catherine. Catherine never

forgot Anna until the day she died. For 36 years she sent candy, dresses, aprons, magazines, shoes, and all types of gifts to Anna for almost every single holiday and birthday. At times, Catherine noted her money was sparse but willing to meet Anna's needs no matter what. She didn't ask for anything but an update on Anna's condition. "How is my sister Anna [...] getting along? Hope she is no trouble and well." The response from the superintendent was always, "Her condition has not changed," "Still as delusional as ever," or an occasional, "She thinks she owns the hospital."

Some of the letters from Catherine shared her love and experiences when she visited Anna at the facility. "[If we] were to bring a lunch could we have her eat with us on the grounds [...]" I would let you know when we are coming. I hope she is well and I am always glad to hear anything concerning her. I do not expect she ever will be well again but was glad to find her better physically, and more centered in her mind on my last visit to the lake. Thanking you for your kindness" and "Does she look for us? If she would like to see me I'll come out to see her." Rarely can we find relationship dynamics displayed in writing while doing research, and when we do it is a treasure to read. I couldn't help but feel honored to be related to such a devoted sister. Catherine is an inspiration to me. Not a single letter from other family members was found.

I was also able to gather medical health information from the correspondence and the autopsy report. "What you noticed on [Anna's] neck was an [infection] of the glands which is probably tuberculosis," and, "Your sister, Anna, suffered a slight cerebral hemorrhage, and her speech is markedly affected, also the muscles on the left side of her face," written by the superintendent. The ward notes stated, "Irregular heartbeat, misses every third beat. Breasts free of tumor masses." Based on these comments I can gather some possibilities of what health conditions may (or may not) run in our family. She had suffered a stroke and experienced heart arrhythmia for many years. She was clear of breast cancer. Some of the information from the autopsy report was extremely detailed regarding all her major organs and their state upon death.

There were also small bits of information about Anna's parents when they visited her in her early stages as a patient. This gave some context to familial relationships. It seemed she may not have had a great relationship with her mother, but she often wanted to talk with her father. Lastly, there was a death certificate, but her mother and father were listed as "Unknown." By the time Anna passed away, the only person who knew and cared for her, Catherine, had already died. Her burial plans were disregarded by any living family and the facility was left to bury her on the property.

Unfortunately, my grandmother passed away at 103 years old, just a few months before receiving the

records. She was never able to find out more about Anna. Family history is always hindered by time, whether collecting stories or sharing them. I was fascinated to learn about the dynamics of my family, read long-lost letters, and obtain genealogical proof to support my research. I wish there were documents that detailed her experiences, treatments, and more with her actual words, but isn't that the case with most genealogy research? We try to give our ancestors life and a story but always wish there was more. Knowing what I know now about the process of obtaining records, would I suggest you take a similar journey to find your ancestor's mental hospital records? Yes! I just hope it takes less than two years.

¹ "Common Genetic Factors Found in 5 Mental Disorders" NIH March 18, 2013 <https://www.nih.gov/news-events/nih-research-matters/common-genetic-factors-found-5-mental-disorders>.

² Dashorst P, Mooren TM, Kleber RJ, de Jong PJ, Huntjens RJC. "Intergenerational consequences of the Holocaust on offspring mental health: a systematic review of associated factors and mechanisms" *Eur J Psychotraumatol* 2019 Aug <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6720013/>.

³ "State Sends Senile to Valley Home," *Spokane Chronicle*, 28 November 1947, p. 11, col. 6, image copy, *Newspapers* (www.newspapers.com : accessed 14 November 2022).

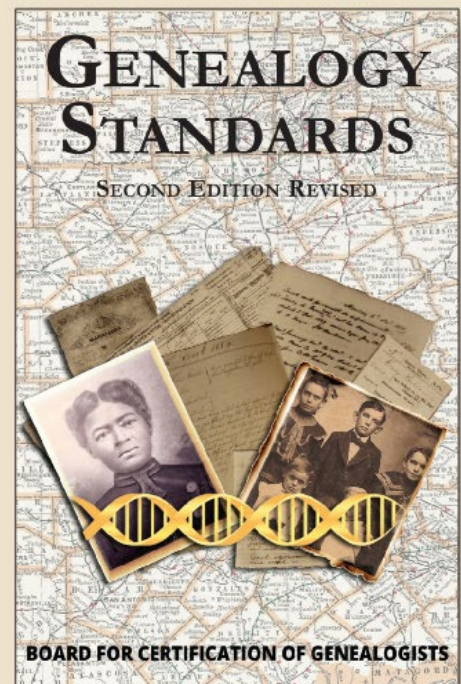
⁴ "Jessie Munger, psychiatric social worker," *The Spokesman Review*, 8 November 1936, p.67, col. 1, image copy, *Newspapers* (www.newspapers.com : accessed 14 November 2022).

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SALT LAKE INSTITUTE OF GENEALOGY SCHOLARSHIPS



By Allyson Maughan

The Salt Lake Institute of Genealogy (SLIG) offers courses geared toward intermediate, advanced, and professional genealogists. SLIG runs programs in varying formats three times a year. SLIG is a week-long intensive program typically held in January in Salt Lake City. However, in 2023 SLIG will be virtual. SLIG Academy for Professionals is held in early spring. Participants meet virtually once a week for several weeks. SLIG Fall Virtual follows the same format as SLIG Academy, meeting virtually once a week for several weeks in the fall. The courses cover a range of in-depth topics and are taught by recognized experts in their fields.

Each year, five scholarships are awarded to qualified applicants to offset the costs of participation in the programs. The application period for the 2023-2024 program year is January 1 - May 1. Application procedures are outlined below. Required forms will be available at <https://slig.ugagenealogy.org> beginning January 1.

The SLIG Scholarship Committee reminds applicants that they can apply for multiple scholarships, but can only win one. They also suggest that if you are interested in applying for one or more of the named scholarships, request the needed letters of recommendation early

so you can get them in plenty of time to meet the application deadline. As always, another set of eyes on your application will help, enlist a genealogy friend to provide feedback and editing for your application materials.

"The scholarship application process has two-fold value," said Edward Swierczewski, the 2022 recipient of the Laura G. Prescott Scholarship. "First, what have been my motivations? How seriously have I committed my time and energy? Do I have balance in my experiences and education? Second, it creates a pathway to explore more deeply new or existing motivations, reaffirm and explicitly recognize our future commitment level, make plans to achieve balance where needed in experience or education, and adjust our goals or set even higher new goals! Edward also shares that "The cost in time and energy is minimal compared to the benefits just listed, and in addition to the scholarship itself, the honor of being selected to ultimately give back to the genealogical community via your enhanced education. Some quick tips – apply for all scholarships that you are eligible for. Summon your inner strength and don't let self-doubt prevent you from applying. Use your own voice and just be yourself!"

Jimmy B. Parker Scholarship

Jimmy once wrote that spending time looking at photos with his grandmother when he was a boy ignited strong feelings for his ancestors. These feelings later developed into a passion for genealogy. Most of Jimmy's fifty years of genealogy work were for The Church of Jesus Christ of Latter-day Saints. His work included negotiating records to be microfilmed and helping with Native American family history research. Jimmy volunteered in several capacities, including his work for the Utah Genealogical Association. Jimmy loved to teach and mentor genealogists. Jimmy encouraged others during seminars and classes as they began to pursue their passion for genealogy. After his death in 2012, Jimmy's family began a scholarship in his name to continue his legacy of volunteering in the community.

Selection Procedure: The winner will be chosen by a committee comprised of UGA board members. The scholarship recipient will receive a full-tuition waiver to SLIG or the SLIG Academy for Professionals in 2024.

Questions: info@ugagenealogy.org



Jimmy B. Parker



Allyson Maughan is a research consultant, speaker, and writer. She graduated from Idaho State University in history education. She completed ProGen 53 and ICAPGen Level 1 study group in 2022 and a Genealogy Research and Writing Certificate from Salt Lake Community College in 2019. She was the co-president of the Salt Lake Valley Chapter of UGA in 2019-2020. She has given lectures at several local and national conferences on pictures and poetry. She shares tips on her blog familypicturesandpoetry.blogspot.com. If she is not researching, she is with her husband and three girls enjoying family time in Salt Lake City.

Application Requirements:

1. A one-page essay detailing how the Salt Lake Institute of Genealogy will enhance your ability to serve or prepare you to give back to the genealogical community, following Jimmy B. Parker's example.
2. A short biography or resume detailing your previous volunteer and research experience.
3. The name of the course you hope to attend, and why.
4. A letter of recommendation from someone who has benefited from your volunteer service.

Chris Darrington SLIG Scholarship

Chris was MyHeritage's Conference Events Manager and a long-standing MyHeritage staff member. He was excited to be an active participant in the field of genealogy and helped to make events and conferences run smoothly. Chris thrived when running a booth, giving a demo, or assisting those in need. He was friendly, patient, and supportive. During SLIG conferences, he looked for ways to make the event exceptional by listening to and taking an interest in those around him. After his passing in 2020, MyHeritage sponsored a scholarship in Chris's name.

*Chris Darrington*

Selection Procedure: A committee at MyHeritage will consider applications, and the winner will be awarded a full-tuition waiver for the SLIG course of choice. Applicants should have a genuine passion for family history, a strong desire to improve their research skills through quality education, and an enthusiasm for serving the genealogical community. The committee will be looking for an applicant who embodies many qualities that Chris exemplified. The intent is to remember Chris and the characteristics he brought to the genealogy community.

Questions: director@ugagenealogy.org

Application Requirements:

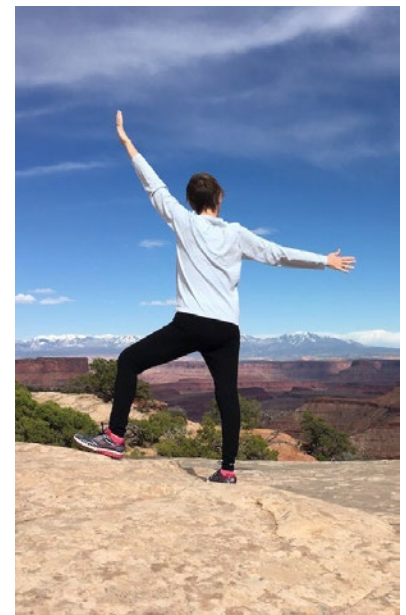
1. Applicant information:
 - Basic contact info (name, address, email, phone)
 - Course of choice
 - Genealogical experience
 - Previous education, genealogical and other
 - Volunteer activities and/or goals to serve the genealogical community
 - Publications, presentations, and other activities, if any
 - How you have previously used MyHeritage in your research, if applicable

2. A short essay (750 words or less). Please share:
 - Your passion for family history
 - Your educational efforts and how this SLIG course fits into your future plans
 - How you feel this scholarship will help you further serve in the community
 - Why you are applying and feel you qualify for this scholarship

3. A letter of recommendation from someone in the genealogy community.

Laura G. Prescott Scholarship

During Laura's life, she worked and volunteered with the New England Historical Genealogical Society, Ancestry, the Genealogical Speakers Guild, and the Association of Professional Genealogists. She spoke nationally on many topics, including merging genealogy with history, using manuscripts in genealogical research, and using the internet

*Laura G. Prescott*

for genealogical research. Many people treasured Laura's friendship. She enjoyed researching, teaching, and mentoring others, often making time to help friends and acquaintances get started with genealogy. Her great joy was sharing her passion for genealogy with everyone. When friends and family gathered to celebrate Laura's sixtieth birthday, they surprised her with the news that they were creating a scholarship in her name. After she passed, Laura's legacy of genealogy work would continue. Laura was honored to be a part of the genealogy community and this scholarship.

Selection Procedure: A committee personally appointed by Laura will consider the applications. The winner will be guaranteed a seat in the course of his or her choice and will receive a full-tuition waiver. The committee will be looking for an applicant who embodies many of the qualities that made Laura so special, both personally and professionally. The intent is to continue Laura's legacy of passion for and service to the genealogical community.

Questions: PrescottScholarship@slig.ugagenealogy.org



Application Requirements:

1. Applicant information:
 - Basic contact info (name, address, email, phone)
 - Course of choice
 - Genealogical experience
 - Areas of genealogical specialty
 - Previous training or degrees that complement your genealogical education, if any
 - Volunteer activities (genealogical and otherwise)
 - Publications, if any
 - Lectures and webinars, if any
 - Continuing education activities
2. A short essay (750 words or less). Questions the applicant could consider answering include:
 - Why are you applying?
 - What do you expect to gain from the opportunity to take this particular course at SLIG?
 - Why do you deserve such a scholarship? (Do not think of this in strictly financial terms.)
 - How do you intend to use the fruits of this opportunity in the future?
3. A letter of recommendation from someone in the genealogy sphere speaking directly to the questions in #2 and explaining why the applicant is a good candidate for the scholarship.

SLIG First-Time Institute Attendee Scholarship

Any past institute participant will testify to the in-depth educational benefits offered by an institute. Many consider an institute to be the foundation of their ongoing genealogical education program. Not everyone takes advantage of unique educational opportunities—whether due to limited funds, work restrictions, preparation, or not knowing that institutes exist. The Salt Lake Institute of Genealogy (SLIG) inaugurated this scholarship in 2016 to help first-time attendees defray the costs of attending their first institute.

Applicants for this scholarship recognize it is time to elevate their genealogical education, and they want to do so at SLIG. They may be self-taught or educated through formal programs. They may be new to genealogical research or have been researching for over thirty years. Regardless of the level of experience, applicants must meet the following minimum qualifications:

1. They have not yet attended, nor will be attending, any of the national genealogical institutes before SLIG 2024.

2. They have previously sought to improve their genealogical knowledge through any combination of the following: attending regional or national conferences, webinars, online courses, college courses, or a structured personal reading program.
3. They have achieved an intermediate (or above) level of research knowledge and skills and are ready for an in-depth learning experience.
4. They have identified a course offered at SLIG 2024 that meets their ongoing educational objectives.

Selection Procedure: Applications will be reviewed and a winner chosen by the SLIG scholarship committee. The winner will receive a pre-reserved seat in a SLIG 2024 course of choice and a full-tuition waiver for that course. A pre-reserved discounted room at the Hilton and a waiver of one night's lodging will also be included for an in-person event.

Questions: director@slig.ugagenealogy.org

Application Requirements:

1. A brief statement on why you feel you are qualified to receive this award.
2. A statement (one to two paragraphs) indicating what you hope to gain from your first institute experience.
3. A short essay (less than one page) outlining why you want to further your genealogical education (save to PDF).
4. A list of previous genealogy education programs or conferences attended.
5. The name of the course you hope to attend, and why you have chosen that course.

SLIG Intermediate Foundations Scholarship

The Virtual Intermediate Foundations course was developed specifically for SLIG with the “beyond beginning, but not quite intermediate” level researcher in mind. It’s that awkward place so many of us go through, where despite years of research and several educational experiences, we have only truly mastered the basics. We have dabbled with more intermediate record sets but not sufficiently to incorporate them into our work regularly. We have tackled more difficult research challenges without resolution. We hope to produce high-quality, reliable research but fear what we may have missed or don’t yet know. We sense there are gaps; we try desperately to fill them through educational means without feeling successful. We need a professional, in-depth, planned curriculum.

The Intermediate Foundations Scholarship was created to help one of those individuals described above successfully



fill the gaps and build the strong foundation necessary to further their research and to help them prepare for further in-depth education in the future.

The successful candidate likely has not yet attended an institute since, with rare exception, to do so requires the intermediate foundation this course provides. Applicants should meet the following qualifications:

1. They have a strong working knowledge of the basic principles of genealogical research and have had several years of experience applying those principles, confidently using census, vital, and a variety of other record sources to identify ancestors and confirm relationships.
2. They have utilized a variety of educational opportunities—from conferences to books to webinars—to both obtain and strengthen their knowledge and feel ready for an in-depth, curriculum-based learning experience.
3. They have available each week three-plus hours to attend sessions and an additional five to ten hours to complete the required homework for the course.
4. They have reviewed the course description and outline to identify how this course will help them meet their educational objectives. (Full course details are usually posted by early May.)

Selection Procedure: Applications will be reviewed and a winner chosen by the SLIG scholarship committee. The winner will be announced by 30 June 2023 and will receive a full-tuition waiver for the Fall 2023 course.

Questions: director@slig.ugagenealogy.org

Applicant Requirements:

1. A short essay outlining your prior research experience, record-group familiarity, research strengths and perceived weaknesses, educational goals, and how you feel this course will help you meet those goals. (Please submit in PDF.)
2. A list of previous genealogy education classes, conferences, or programs attended.
3. A brief statement as to why you feel you should be selected to receive this award.

THREE QUESTIONS

with Sarah Day



Sarah Day was seventeen when she won the SLIG Intermediate Foundations Scholarship. She took Intermediate Foundations during the SLIG Fall Virtual, enabling her to research more effectively. Below is part of our conversation about genealogy:

Tell me about your SLIG scholarship experience.

I wanted to take a class at SLIG, but I needed some money. After applying for all the scholarships, I won the SLIG Intermediate Foundations Scholarship. I had a great experience at the institute. If I go again, I believe a DNA class would be perfect since I am interested in science.

What did you learn from your SLIG Intermediate Foundations class?

I was learning new things every week, such as the FAN club. I figured out how to use it and the reason for it. I had never used, read, or seen land records before. I learned what they were, how to access them, where to find them, and how to use them, which was extremely helpful. I practiced abstracting and transcribing documents for the first time. Michael Strauss shared information about wars and their records, which were new to me. I feel capable of doing research in that area now. The immigration project contained so much information I had not used previously. I have used this immigration knowledge on projects for other people.

Tell me something difficult about genealogy.

Source citations for genealogy seemed different. I learned to write citations in school, but genealogy citations were not the same as what I had learned. Getting a handle on the formatting for genealogy citations took time to figure out and apply.



What is SLIG?

The Salt Lake Institute of Genealogy offers in-depth, intermediate, advanced, and professional education for genealogists.

Why should I attend?

Institute courses give students the opportunity to elevate their educational experience through comprehensive, curriculum-based instruction, interact with faculty in a smaller classroom environment, and gain practical experience.

How do I register?

Next year's courses and registration dates will be published on the SLIG website on January 30, 2023. Mark your calendar with SLIG registration dates as courses fill quickly. Sign up for the SLIG e-News to receive registration news and tips. Create a SLIG registration account at <https://registration.ugagenealogy.org/>

Learn more at SLIG.ugagenealogy.org.





SLIG Fall Virtual 2023

In-Depth Education in the Comfort of Your Home

September through November 2023

Presented in a multiweek format, SLIG Fall Virtual courses allow students time to apply newly learned skills and participate in hands-on learning experiences from home.

SLIG 2024

Elevate your Genealogical Education to New Heights

January 22–26, 2024

SLIG offers high-intermediate to advanced education and includes courses on methodology, standards, record groups, regional or ethnic group research, and DNA. All courses assume a working knowledge at an intermediate level or above.

SLIG Spring Virtual 2024

In-Depth Education in the Comfort of Your Home

February through April 2024

Previously the SLIG Academy for Professionals, SLIG Spring Virtual offers courses in a multiweek format. Starting in 2024, the curriculum will be expanded to include courses similar to the fall program along with those specific to genealogy professionals.



LINK-LIVES: A NEW TOOL FOR RESEARCH IN DENMARK

By Jenny Hansen, AG

Naming traditions are strong in Scandinavian culture. Consequently, there is a core group of about ten highly repeated names for both men and women. Most of the ancestral population used patronymic surnames, which means that the father's given name was used with either -son or -daughter to create the surname. Consequently, there are so many Hans Jensens and Anna Nielsdatters that most of us genealogists have multiples of these names in our family trees. What happens when you have three Lars Anderssons who are all married to Karen Ericsdotters of similar age and all having children in the same small rural parish of Sweden? Mixups are inevitable. For genealogists researching in Scandinavia, one of the biggest challenges is matching the correct individual to the corresponding record.

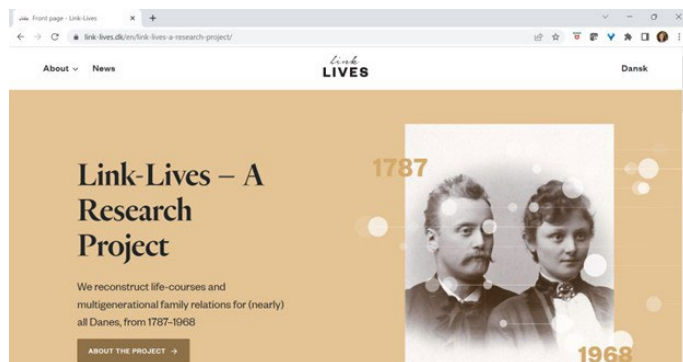
There is a new online tool coming to the National Archives of Denmark that aims to eliminate this problem of mixing same-named individuals. Working with experts at the University of Copenhagen and the Copenhagen City Archives, *Link-Lives* is an online tool that aims to combine records from multiple collections into individual life sketches called Life Courses. The database links church records, census records, and more from sources such as the National Archive census databases (Dansk Demografisk Database) and *Ancestry* images. The goal is to have complete Life Course entries for every Danish citizen from 1787 to 1968. While the project is in beginning phases, the hope is to have the database complete on the *Danish National Archives* webpage (www.sa.dk) by 2024.

The team of experts involved recognizes the time cost for having researchers manually review records and attach them to the corresponding individual. They also recognize that computerized rule-based matching has big limitations in Scandinavia due to the naming patterns used and the repeated name usage. The unique aspect

of this project is that the team is using machine learning (or Artificial Intelligence) to adapt to patterns within the name population. The hope is that as the project progresses, the accuracy of record links will improve.

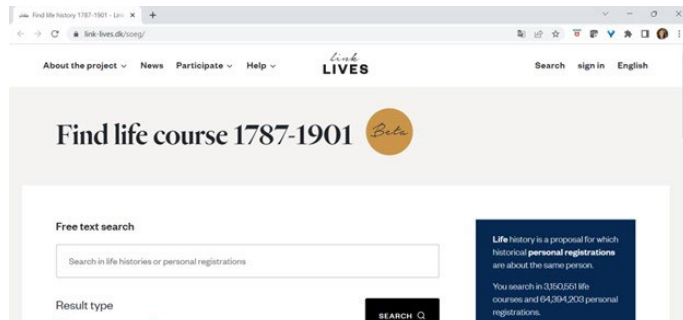
The *Link-Lives* project launched in March 2019, and the searchable web tool became available to the public earlier this year, June 2022. The desired outcome is to help genealogy be more accessible to the general Danish population, as well as to produce data concerning history, health, economics, demographics, and other social science topics.

The landing page for the project can be found at www.link-lives.dk. There are options to view the site in either Danish or English.



Link-Lives website snapshot.

The about section tells the details of the project and includes a hyperlink to the Danish National Archives webpage, which actually houses the tool.

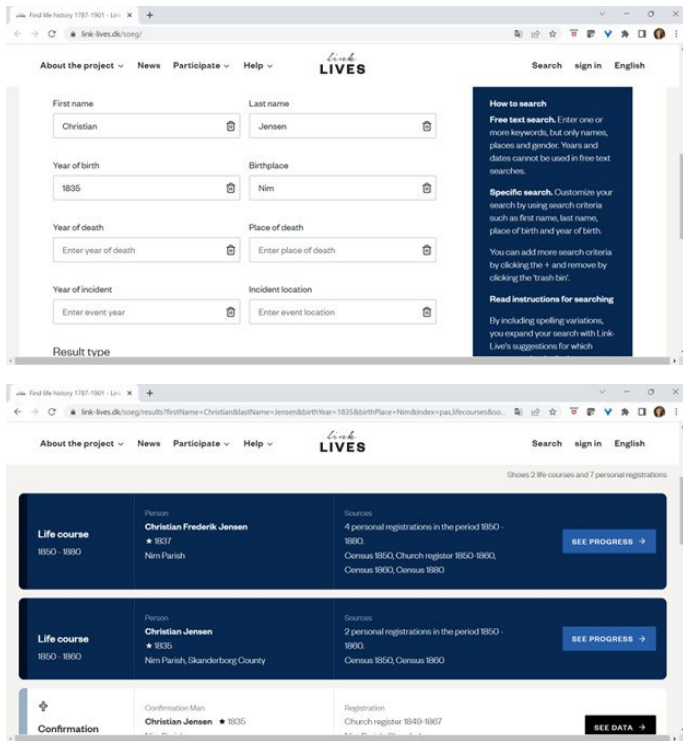


Link-Lives website snapshot.



Jenny Hansen, AG has a bachelor's degree in Family History and Genealogy. She earned accreditation in Danish research in 1999. She is currently a freelance researcher and instructor, specializing in all things Scandinavia. She also serves as a commissioner for The International Commission for the Accreditation of Professional Genealogists (ICAPGen). Her hobbies include reading, finding old churches and cemeteries, and doing anything outdoors with her family. She blogs at www.MyFavoriteAncestor.com.

The search template is very intuitive, and only minimal information is needed for search results to be generated. When searching for my ancestors in the rural northern parishes of Denmark, I was reminded that this is a new and emerging tool. Most of the individuals I searched for were not yet listed in the database. But a few searches produced some interesting results.



The image shows two screenshots of the Link-Lives website. The top screenshot is the search form with fields for First name (Christian), Last name (Jensen), Year of birth (1835), Birthplace (Nim), Year of death, Place of death, Year of incident, and Incident location. A 'Result type' dropdown is at the bottom. The bottom screenshot shows the search results for Christian Frederik Jensen, born 1837 in Nim Parish. It lists a 'Life course' from 1850-1880 with 4 personal registrations and 2 personal registrations in the period 1850-1880. It also shows a 'Confirmation' record for Christian Jensen in 1835 and a 'Registration' record for Church register 1840-1867.

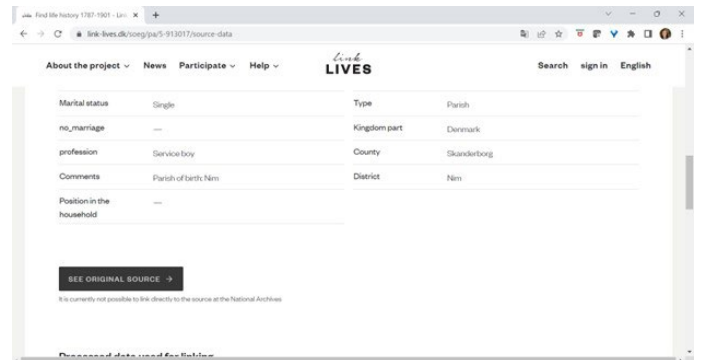
Link-Lives website snapshot.

A search for Christian Frederik Jensen, born in 1835 in Nim Parish, provided a few record hits and one Life Course result. The Life Course is when several records have been found and linked to one individual. The Life Course for Christian Frederik Jensen included records from 1850 until 1880, three of which were census records, and one was the subject's confirmation record. It was helpful seeing all these records grouped together, and the records do all relate back to my ancestor.

Another ancestral search was conducted for Mette Andersdatter, born in 1833 in Kirkerup Parish near Roskilde. When using these search terms, I initially received no matching results. But another search for Mette Andersdatter, excluding her precise parish of birth, returned several potential matches. One Life Course was definitely a match for this ancestor. The records grouped for this Life Course included four

census records from 1834 to 1850. A closer look at the information in these census records showed that the match for 1840 actually belonged to another Mette Andersdatter in Gierslev Parish, two counties away from the area where it was known my Mette Andersdatter lived. This is one of the most common errors to occur in Scandinavian research, and it's a rampant issue with indexes of Scandinavian records. False positive index hits are abundant in Scandinavian record indexes. This same-named woman of the same age was easily confused with my ancestor. While the record grouping is helpful, it's still essential for the researcher to evaluate the record matches to determine whether each of the records pertains to the correct individual.

While the *Link-Lives* tool is still improving, one feature that feels essential to add would be a link to the original records. Currently the record information is displayed as a transcribed index entry. A button does appear that says it links to the original source, but there is also text saying that links do not currently exist.



The image shows a screenshot of the Link-Lives website displaying source data for a specific record. It includes a table with columns for Marital status, Type, and Parish. The table contains the following data:

Marital status	Type	Parish
Single	Kingdom part	Denmark
no_marriage	County	Skanderborg
profession	Service boy	District
Comments	Parish of birth Nim	Nim
Position in the household		

Below the table, there is a button labeled 'SEE ORIGINAL SOURCE' and a note: 'It is currently not possible to link directly to the source at the National Archives'. At the bottom, it says 'Personal data used for testing'.

Link-Lives website snapshot.

A complete source citation is also necessary. Researchers familiar with record groups of Denmark can assume where the records are housed, and one can track down the original image at one of a number of online repositories. However, no full record citation exists on the *Link-Lives* site as of the time of this writing.

The concept of *Link-Lives* is very innovative. This tool is one to remember and try out. As the project unfolds, the value of the data will become greater. Having access to indexed records from many collections all in one searchable database will be a powerful tool. The ability to see multiple records related to one individual all linked together is another great advance for genealogy, although researchers must remain on alert for incorrectly linked records.



THE DIVORCE COLONY

By Cynthia Greer

History buffs, genealogists, and those interested in researching laws that affect women will enjoy reading *The Divorce Colony*, by historian April White. After completing extensive research, her efforts in this novel reflect a timeless account of what women in the early 20th century had to endure to secure a divorce. White chose to construct her novel around four notable women that commanded society headlines up and down the East Coast. Margaret Laura Astor De Stuers, who sought a divorce during the era of the Astor family domination of the New York social scene; Mary Nevins Blaine, daughter-in-law of American statesman James G. Blaine, who eloped and after five years chose to travel to Sioux Falls; Blanch Molineaux, whose husband, Roland Molineaux, stood trial for murdering one of Blanch's lovers; and Flora Bigelow Dodge, who married into the well-known family known for its lumber and mining fortune.

Each of these women had their own reasons for seeking a divorce and were hoping to have it completed quietly and discreetly. The storyline spotlights the intricacies, trials, and tribulations that faced women wanting to get out of their marriage, regardless of their status in society.

During this period in history, divorces were not widely accessible. Those seeking divorce had to look to remote locations that legally offered them through state's rights. In this era, the most popular destination was Sioux Falls, South Dakota. Divorce seekers came to town and stayed at the Cataract Hotel to navigate through the legal foray to become a divorced individual. For a moment in time, Sioux Falls became *The Divorce Colony*.

Since Sioux Falls was the most popular destination for those eager to get out of a marriage, the town also became a magnet for reporters anxious to expose a sensational story about those who were seeking refuge at the Cataract Hotel. All the women profiled were thrown into the public eye and scrutiny of the headlines that followed.

Through her meticulous research, the author artfully brings the characters back to life. It is like reading a made-for-movie story line as each woman arrives in Sioux Falls. Each of their stories is unique and brings its own set of circumstances to light. Every one of the divorces has a surrounding cast of family, friends, in-laws, and legal

counsel that all play a part in the outcome. While capturing each woman's plight, the author includes vignettes and details of other Cataract Hotel guests who are all there for the same reason.

Not everyone in Sioux Falls was a fan of the colony. The local clergy, Bishop William Hobart Hare, was a force to be reckoned with. As expected, he worked determinedly against divorce. His part in the revival of this period was a major one. In the book, his character is presented strongly, and the details of his role are incorporated nicely into the story. Other developed characters are the attorneys and judges working in Sioux Falls during the time of the colony.

Of all the accounts mentioned in the book, the focus of the writing is on the featured women. There are many times that the author just scratches the surface about other divorce seekers at the colony; however their stories are just snippets and are not developed, leaving the reader wondering about their background and fate. Additionally, the pace and style of the book are mostly consistent. The only notable variation is that at one point, for several pages, the word choices include some arcane vocabulary that detract from the stories and do not flow as well as the rest of the book.

The sources used to examine the history of the time and the accounts of the divorcees are noted to be from labor



The Divorce Colony
By April White

ISBN 978-0-306-82766-2
Hachette Books
Published 2022



Cynthia Greer is an educator with over 30 years of teaching and mentoring experience. She received her Bachelor's Degree in Liberal Studies from Pacific University, Fresno, California. Later in her career she went back to school and earned a Master's Degree in Language Arts and Reading from California State University, Fresno. Currently, she is a teacher and Reading Specialist at Valley State Adult School, Chowchilla, California. Her hobbies include researching her ancestors and collecting family artifacts. She also enjoys reading, camping, fishing, photography, and traveling.

reports, census reports, courthouse microfiche, and an extensive list of periodicals. Unfortunately, the newspaper articles cited do not include the repository where they were found. For someone that is looking to this title to find resources to possibly help with their own research there are several times they would be disappointed in the lack of complete citations. The "Notes" section could be useful in helping someone who is developing a research guide for Sioux Falls and divorces acquired in that area. However, with her research, the author demonstrates what can be uncovered with lots of determination, focus, and planning.

Illustrations included are of the Cataract Hotel, the Minnehaha Courthouse, and a portrait of each of the highlighted women. It is written with so much descriptive language that more illustrations are not crucial. However, more photos of the couples and families would have been a nice addition. If possible, pictures of the other main characters (judges, attorneys, and clergy) would have also added to help inform the reader. This book includes an index and a "Notes" section giving verification to the accounts of these women who blazed the way to help shape divorce in this country.

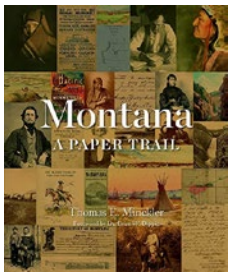
This book was not written as a guide for genealogists; however, it is a book that offers a look at what was going on during this period on a subject that has not been

highly documented. It offers a glimpse into what can be accomplished when planning research goals. *The Divorce Colony* reveals what types of information can be found about female ancestors and that it is feasible to write about what has been discovered. This book is not a genealogy handbook but could possibly explain a female ancestor's trip to Sioux Falls during this period.

The story displays a segment of history when divorce was a hot issue. It is a reminder that when searching for female ancestors, there are unique challenges complicated by any surname changes and reestablishing residences in different locations that could include moving across state lines. This novel is a reminder that there may be other reasons or locations to extend the scope of research. It is a reminder that levels of government play a significant role in people's lives.

In this novel, the state's rights and changing public opinion could be compared to today's current events that play out differently depending on which state a woman resides in. *The Divorce Colony* is a reminder that ending a marriage is unique to each individual and often difficult and lengthy. Some divorce seekers did not achieve their desired outcome. Divorce during this period demonstrated that females had different challenges due to their gender. It seems that history does repeat itself with challenges that are unique to women.

ALSO ON OUR BOOKSHELVES...



Collector and historian Thomas Minckler spent a half century gathering 19th and early 20th century letters and documents, vintage photographs, rare books, and paintings. He's sharing those collections in his new book *Montana: A Paper Trail*. Minckler's decades of researching and contextualizing items in his collection uncovered innumerable valuable insights on Montana history. Each artifact's unique

paper trail reveals a journey that contributes to the fascinating story of Montana.

The wide-ranging collection includes the sole image of James Kipp (1788-1880), the iconic builder of Upper Missouri River fur trading posts. It also includes photos of the legendary Ferdinand Hayden's Yellowstone Expedition in 1871 by Bozeman photographer Joshua Crissman, who produced the first images of Yellowstone Park and the only known photo of the Expedition's wagon train. In addition, the collection includes outstanding unpublished material of Granville Stuart, Teddy Blue Abbott, C.M. Russell, Thomas Meagher, Father Pierre DeSmet, and George Armstrong Custer. The book is perfect for anyone needing early Montana historical context for their research reports.

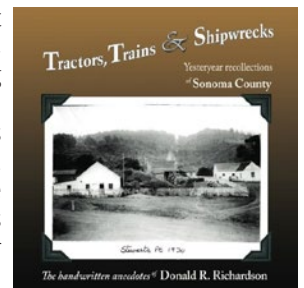
Montana: A Paper Trail

ISBN 9780917298219

Montana Historical Society, Publisher
Published 2022

Step back in time...& meet Donald R. Richardson—a rancher, businessman, and pioneering environmentalist who relished growing up on Sonoma County's windswept coast in the 1920s. His parents were settlers of the Northern California coast, as his grandfather, Herbert Archer Richardson, arrived in 1876 from New Hampshire with his new bride and 20¢ to his name—later amassing 25,000 acres, eight miles of which were shoreline, including the small (unincorporated) seaside town of Stewarts Point, located 110 miles northwest of San Francisco. These are his stories: firsthand exploits, oddities, and homespun yarns from his boyhood...and beyond. He penned these tales late in his life and died in 1983.

The book shares his handwritten original letters that have been faithfully transcribed by his daughter, Donna Richardson Robbins, and augmented by black / white family and community photos. Surnames of interest: Richardson, Ball, Haupt, Parrish, Martin, Marx. It may also be of interest to anyone researching the Kashia Pomo Tribe.



Tractors, Trains & Shipwrecks

ISBN 9780692722114

DRR Press, Publisher
Published 2016



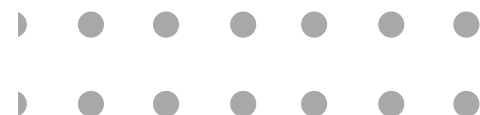
Crossroads for Kids

inviting kids to connect with their ancestors

FAMILY HISTORY: A DOMINO EFFECT

Have you ever built a line of dominos and knocked one over to see what happened? Watching the chain effect of each domino knocking into the next one is fascinating! Each year new records are set for the longest domino line. Some of these lines are built in intricate designs. Discovering family relationships through each generation is kind of like making the world's longest domino line.

Your ancestors branch back from you for hundreds and hundreds of years. Sometimes there are ancestors missing in our "domino line." When a domino is missing the chain reaction stops. A huge part of family history and genealogy research is about finding those missing domino pieces. Searching for and finding missing ancestors can become as thrilling and mesmerizing as watching a domino line topple!



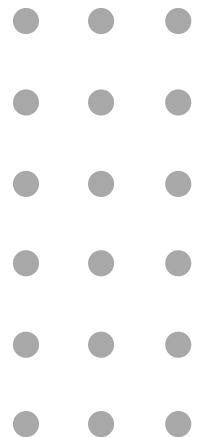


ACTIVITY

Supplies: Lots of dominos!

Directions: Create a domino line. Make a long line or be creative and come up with your own design. Then knock it over and watch the domino effect!

Bonus Challenge: Create a domino family tree. Start with a tree trunk (the first piece can represent you) then make a line that diverges into branches.





WORDSEARCH

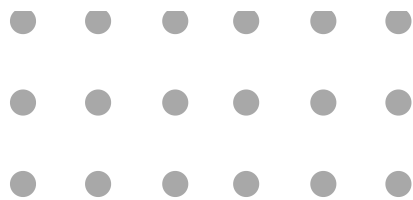
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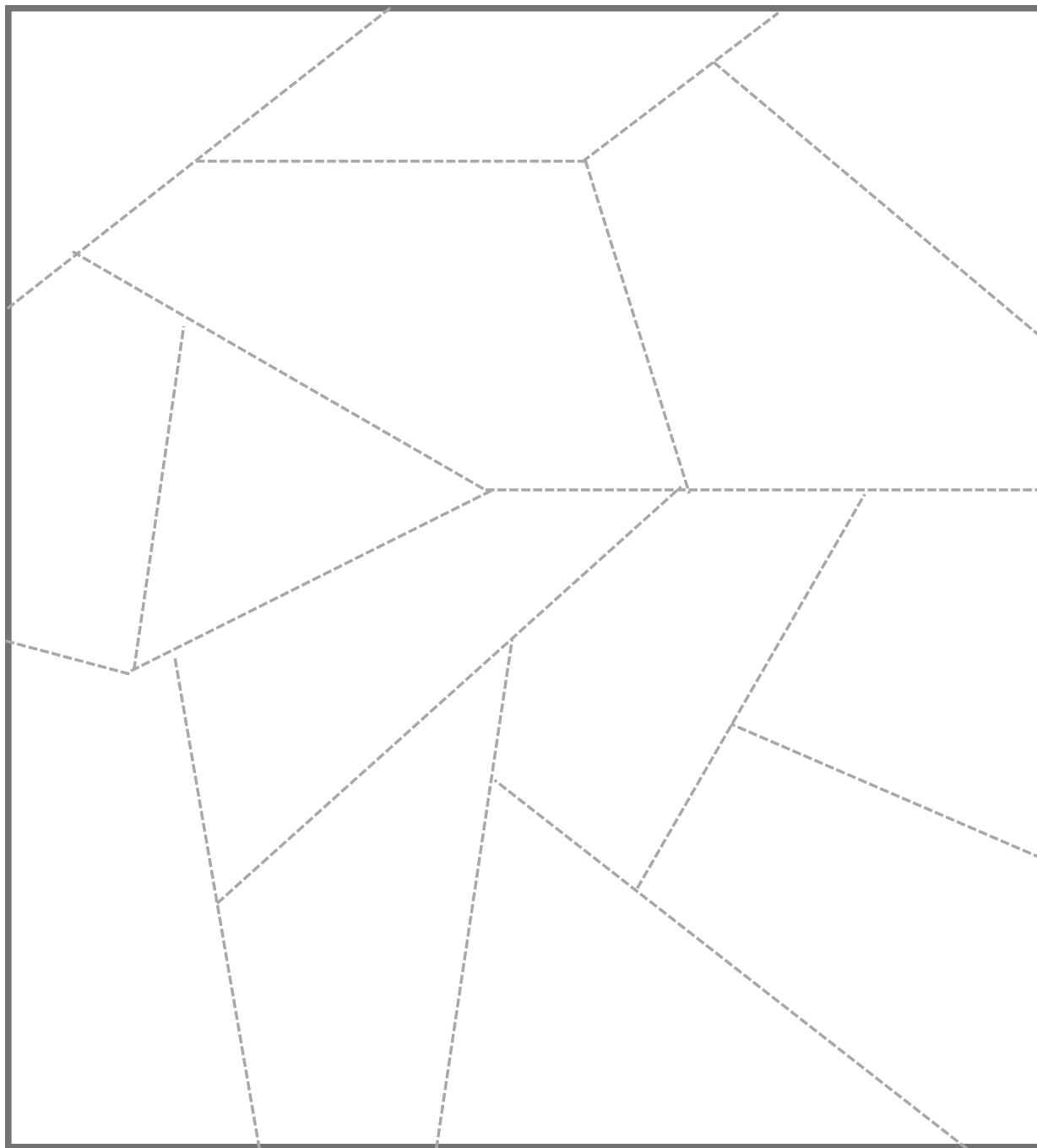
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J A K V V I L L A G E M A R R I A G E L



PUZZLE TIME

Draw a picture of your favorite memory in the box below.
Then cut along the dotted lines to create a puzzle of it!



TEN THINGS: TAKING A DNA TEST

By Mark Thompson

Your DNA results are finally in! You are so excited! You race to your computer to look at the results, and...you are completely confused! Don't worry, you're not alone. Here are 10 things you should do to get the most out of your DNA results.

Start Your Family Tree

Your DNA will help you build and understand your family tree. So, the first thing to do is to create a family tree and put yourself in it. Then, add your known relatives to it as well. If your DNA testing company doesn't have family trees, use Ancestry. Ancestry has a great family tree builder that you can use for free.

Link Your DNA Kit To Your Family Tree

Connecting your DNA kit to your family tree will supercharge your DNA research. Most testing websites have DNA tools that only work, or work better, if your DNA results are connected to your profile. This includes Ancestry, MyHeritage and FamilyTreeDNA.

Update Your Match Profile

Your DNA matches will see your profile before they contact you. The matches that you try to contact will usually look at your profile before they respond. If you use a real name (or, at least, a real "sounding" name), you are more likely to receive messages from your matches. Pro Tip: Include a picture in your profile, and you are even more likely to receive messages and responses to yours.

Get to Know Your Ethnicity Estimates

One of the most exciting parts about getting your DNA tested is seeing where your ancestors may have lived over the past few hundred years. This information may confirm what you already know. It may also challenge what you know, or thought you knew, about your family history. As these are estimates, focus on the bigger picture that the estimates are trying to show you. Resist the urge to get hung up on the small details as they often change as the science of ethnicity estimates improves.

Put Your Known DNA Matches into Your Tree

Starting from your closest matches, identify each relative that you already know. Put those people into your family tree. If you use Ancestry or FamilyTreeDNA, connect your DNA matches to their profile in your tree. This will enhance your research with new tools at these sites.

Study Your Shared Matches

The most important DNA tool that you have is Shared Matches. This tool allows you to see the list of people that are related to both you and another match. For example, the DNA matches that you share with your maternal aunt are all related to your maternal grandparents. Similarly, the DNA matches that you share with a second cousin are all related to the great-grandparents that you share with that second cousin. By looking at the DNA match lists that you share with known matches, you will get important clues about how unknown matches fit into your tree.

Encourage Your Relatives to Test Their DNA

The more relatives that do a DNA test, the easier it will be to understand and build your family tree. Pro Tip: if you're having a hard time understanding a particular branch of your tree, recruit known relatives from that branch to do a DNA test. Then, use the Shared Match tip described above to create a targeted list of DNA matches from that branch of your family tree.

Contact Your DNA Relatives

The best source of information and inspiration for your family history research is your family! Starting with the relatives and DNA matches that you already know, let them know that you are exploring your family history. Share with them what you are willing to about your DNA match list and close family, and ask them to do the same. Then, contact the closest DNA matches that you don't know to see if they are willing to help figure out how you are related to them.

Get to Know the DNA Tools at Your Testing Company

Every testing company has tools that distinguish them from their competitors. Get to know these tools so that you can make the most of the time and money you've put into getting your DNA tested.

Transfer Your DNA Results to Reputable Testing Companies

FamilyTreeDNA, MyHeritage and GedMatch offer free uploads of DNA results from other testing sites. Each has free DNA tools and "premium" tools that cost money, which may help you reach your family history goals.



Mark Thompson is a professional genealogist and educator who specializes in genetic genealogy. He uses a combination of genetic and traditional genealogical research to help his clients shed light on their family mysteries. Mark sits on the Board of the Victoria Genealogical Society (VGS) in Victoria, BC, Canada and is the chair of the DNA Special Interest Group for the VGS. He can be reached via email at Mark@MakingFamilyHistory.com

WRITERS & RESEARCHERS

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CONTACT OUR EXECUTIVE EDITOR:

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ksuzr@outlook.com





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2023 CALENDAR

UGA Virtual Chapter

Jan 19	"Will the Real Warren Harris Please Stand Up?" Mary Milne Jamba	7pm MT
Feb 16	"Searching for Your Elusive Prussian Ancestors: A Case Study" Stephen Wendt	7pm MT
Mar 16	"Tic Marks and Spreadsheets" Linda Debe	7pm MT

Genealogy ProTalk Webinars

Feb 7	Location Research in a Digital World Craig Siulinski	6pm MT
Mar 7	It's All About the Records: Understanding Ancestry's Collections and More! Kory Meyerink, AG, FUGA	6pm MT

Local Chapter Meetings

Jan 5	Salt Lake Valley Chapter at FamilySearch Library in Salt Lake City, Utah "Reconstructing DNA with Borland Genetics" by Tanner Tolman	11am MT
Jan 18	South Davis Chapter at Centerville Library in Centerville, Utah "Measuring the Masses: Exploring Post-1850 U.S. Census Records" by Julia Anderson	7pm MT
Feb 2	Salt Lake Valley Chapter at the Riverton Library in Riverton, Utah "Picture Problems" by Allyson Maughan	7pm MT

Please see "Local Chapters" on the UGA Website for meeting locations
and November and December meeting times

UGA DNA

Jan 12	Clustering DNA to Discover Genetic Networks Jennifer Roodzant	7pm MT
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