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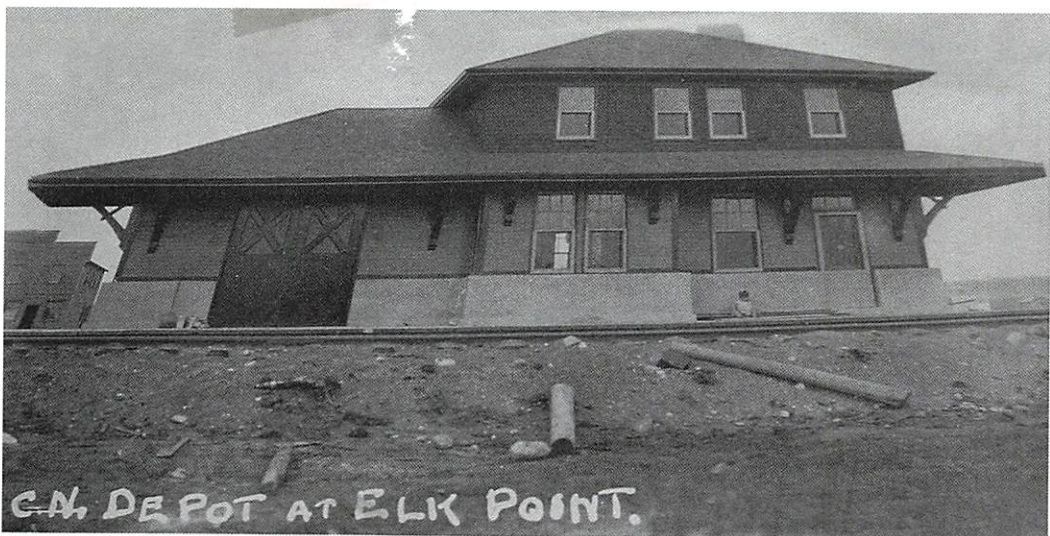
Alberta Family Histories Society

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www.afhs.cb.ca

Chinook



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CHINOOK is a quarterly publication of the Alberta Family Histories Society (AFHS), P.O. Box 30270, Station B, Calgary, Alberta, Canada T2M 4P1, Tel: (403) 214-1447. Published in October, January, April and June, it is distributed to all members of the AFHS Society and is sent to over 130 different institutions around the world. Articles from members, friends of the Society, or anyone interested in genealogy, family history or regional history are welcomed.

Articles should be typewritten, (double spaced with wide margins) or submitted in text format from a word processor program. Typeface should be Times Roman at 12 point. The publication assumes no responsibility for errors, omissions or opinions of the authors. Materials submitted to the editors will be returned only if accompanied by a self-addressed stamped envelope of the appropriate size, unless previous arrangements have been made.

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A.F.H.S. Program Schedule 2003

6 January	Main Basic	British Home Children Ukrainian Genealogy	Perry Snow Xenia Stanford
1 February	Main Basic	What's New at the CFHC Basic English Research	Judi Lee Peggy Franko
3 March	Main Basic	The Titanic U of C Genealogical Resources	Larry Robinson Jan Roseneder
7 April	Main Basic	Computers in Genealogy Genealogical Ethics	Computer SIG George Lake
5 May	Main Basic	U.S.A. Research Source Citation	Faye Geddes Kay Clarke
2 June	Main Basic	Volunteer Appreciation Canadian Censuses On-line	AFHS Board Ronna Byam

Note: February 1st is a Saturday, with the Basic talk at 1:30 pm and the Main talk at 2:15 pm.

CN Depot at Elk Point

The photograph on the front cover was submitted by Heather Jaremko. The photo is circa the early 1900's.



Chairman's Message

Greetings to all at the opening of a new year. The year 2002 is now history and Family Roots 2002 is material for the archives. While the official reporting is not complete as I write this, enough information and feedback is available to tell me it has been a very successful event. Over 350 registered for sessions Saturday October 26 and between 350 and 450 attended the presentation on Molecular Genealogy on Friday evening, the 25th. Many thanks are due Gordon Hulbert and his hard working committees who have devoted a great deal of their personal time and effort to this over the past year.

Society memberships expired effective last August 31. A number had not yet renewed as of November 1 and we must unfortunately account those as having left us and remove them from the membership roll. A few leave us every year, and we are usually able to recruit enough new members to make up for this attrition and we have done so again this year. However, we had anticipated the success of Family Roots 2002 and believed this would bring us an extra surge of new members. To our disappointment, that has not been the case.

A recent survey by the National Archives of Canada indicates that 48% of people aged 18-34 plan to research their genealogy. I do not have Calgary's population statistics to hand, but that statistic suggests there might be 100,000 people in the Calgary region interested in doing genealogy, and I wonder

why we do not attract a larger proportion of these people. Membership fees are the Society's main source of operating funds. If each of our existing members could convince one other person to join the Society we would double our membership with an attendant improvement in our financial position and the services we could offer all of our members. How about it Calgary?

We are still looking for suggestions for a suitable project to celebrate Alberta's centennial in 2005.

Your Board of Directors would like to receive input and suggestions from any member about what things we might do. Whatever we decide I believe it should contribute something of enduring value that citizens of this Province can enjoy for years to come. All members of the Board now wear a special name tag at the monthly General Meetings. Feel free to approach any one of them with your ideas. Our email addresses are also on the Society's website at www.afhs.ab.ca. You need not make an elaborate proposal. We will be pleased to work with you to expand on a good idea.

As I have already noted before in this column, a committee of the Board is anxiously looking for space for our Library and to hold meetings. So far they have had no success. Calgary's booming economy has made our modest needs exorbitantly expensive. Space in which to hold our monthly meeting is not such a large problem, but

space for the Library is. The space we now have is occupied full time by the Library, and also houses a large number of small meetings every month. The rent we now pay for this space is quite modest compared with any other space, even in industrial malls. Any suggestions from our members will be greatly appreciated. At the time I am writing this, we understand the Southminster United building is for sale. Should a purchaser wish our library space, our lease can be terminated on 3 months notice.

Managing the Society's activities continues to create challenges. Shortly after you read this, a Nominating Committee will be struck to recruit Board members for the year 2003-2004. Last year's committee was very successful and produced a very able group of Board members, but some of these have served you for several years and will not be continuing for another year. If you are approached this year, or even if you are not, please consider volunteering some of your time to help manage the Society's affairs. While there are many challenges, there are also rewards in seeing the success of things like Family Roots 2002, our fine Chinook publication, our fine library and website. November's monthly meeting drew a large and enthusiastic turnout. Our ability to continue to present a quality program depends on many people making a contribution.

*George Lake
Chairman
Alberta Family Histories Society*

Ukranian Christmas Lost and Found - a Personal Journey

by Xenia Stanford

I grew up not knowing my roots were half-Ukrainian. Although I knew I was born on my mother's Christmas Day (January 7) I had been told she was Hungarian. Years later my youngest sister began to trace our roots. She found documentation to show our maternal side was not only born in what is now the Ukraine but that they claimed Ukrainian ethnicity.

I had missed out on many years of culture and history. I remember my mother making pyrzhky (perogies) and the smell of onions frying to spread over them linger in my memory to this day although I was only 5 when I went to live with my paternal grandparents, aunt and uncles. I saw my mother only twice more – once when I was 7 and she brought two younger siblings to live with my older brother and I on our grandparents' farm. The other occasion was when my younger sister and I as adults visited our mother.

(I spoke to her and my youngest sister recently on the phone and my mother reminded my sister to pronounce my name Kseneeah not Zenya! And that the nickname for it is Sanka "like the coffee", she said.)

By then I had nearly 30 years of history to recover. Until that time I had traced only my paternal roots. I began working on my maternal side to discover what I could.

I joined the Ukrainian Genealogical and Historical Society (UGHS) and visited the library at the home of Wally Rusel, the president of the society. There I opened a family history that contained the only evidence I had ever seen of my mother's surname. On those pages I saw not only the surname, but also the first names of my grandmother and her siblings. It was the first time I had heard anything of my maternal grandmother, for whom I was named, as she had passed away when my mother was in her mid-teens.



I asked Wally to have the author of this family history call me. I was surprised to learn this newly found second cousin had lived in a neighbouring community to mine, worked only blocks away from my workplace and was also employed in the oil and gas industry.

Coincidences but also perhaps family traits...

This man, the grandson of my grandmother's oldest sister, had visited many of the older living relatives in order to compile this history. He also had his grandmother's diary translated into English. I read with anguish how she, Anna, had lost her one true love. He had been killed during his obligatory tour of duty in the Austrian army. She wrote how there was no future in her homeland – the tradition of dividing the land among all offspring would leave her with a mere teaspoon of earth.

She heard of a group of young people going to Canada to seek a better fortune. Against her parents' wishes she left with new hope. The group made their way to Winnipeg where they sought work. There, Anna met and married a young man also from the Ukraine. They moved to Saskatchewan to take out a homestead.

Eventually four sisters, one of which was my grandmother Xenia, and their one brother joined Anna in Canada. My grandmother came with her husband Maxim, a man from the same village with the same surname.

From Anna's diary, oral history from my mother's living relatives and unearthing of documentation of my grandparents' lives, I have discovered that times were tough in the early twentieth century on the Canadian prairies. My grandfather and his brother-in-law (Anna's husband) first worked for CNR as linemen to help support their homesteads. When this was not enough they went to labour at the Ford plant in Detroit to send money back home. Again these plans failed and in fewer than ten years the homesteads were lost.

By 1922 my grandparents were living in Looma, just outside Edmonton, as their last child was born there and my grandfather appeared as a labourer in the Edmonton street directory shortly thereafter. Apparently the families also moved to the Detroit area for some time as my sister found our mother's report cards for her schooling there. The illness of my grandmother brought them back to the Edmonton area and when she died at age 38, the care of the children went to my grandfather and the children's aunt Anna.

Anna's other sisters married (most to other immigrants) and then lived in Edmonton, the Okanogan or Highland Park, Michigan (near Detroit). But what happened to Andrew, the only brother to my grandmother and her sisters?



I traced him to one of his grandsons now living in Texas, but this young man does not wish to visit his past or communicate with strangers even if they claim to be relatives. Eva, the youngest sister of Xenia and Anna, who lived in Edmonton until her death not too long ago, was also unwilling to discuss the family's past. The last known location of Mary, another sister, was Poland – possibly as near to her ancestral village that she could go during the Russian occupation of east Galicia. The other sister, Julia, was last known to live in B.C. Now the ancestors of this generation are gone.

What scattered seeds and what lost relatives in my mother's family!

My conclusion was that Ukrainian life on the prairies was difficult and often unhappy. Small joys appear to have been overwhelmed by tragedy and pain.

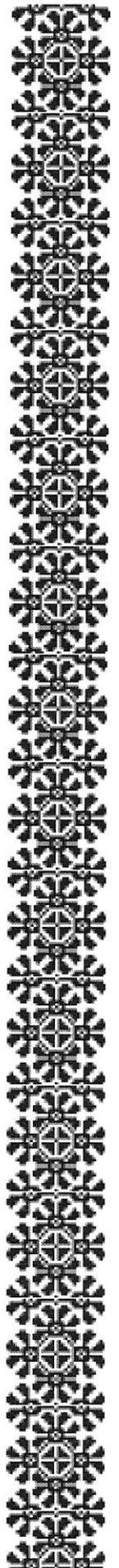
Newly Found Old Traditions

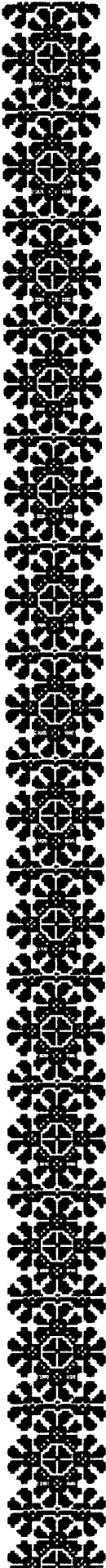
Yet the joyousness of their Christmas traditions denies the bitter winter in which they endured. Beginning with the visit of St. Nicolas on December 19th bringing gifts to young children through to Epiphany on January 19th concluding the twelve days of Christmas, in accordance with the Julian calendar, the festivities sustained hope and celebrated life.

Another tradition I discovered was not unique to the Ukrainian culture as my Austrian grandmother also followed this custom. It was the setting of a plate for the uninvited or unexpected guest. When I asked my grandmother why she had me set this extra plate on the table for special occasions, such as Christmas, she said "You never know whom you may turn away, like those who turned away Mary and Joseph in Bethlehem."

The twelve meatless and non-dairy dishes served on January 6, Christmas Eve, were offered in honour of the 12 apostles who also sacrificed much for the sake of future generations. January 7, Christmas Day, was one of churchgoing and breaking the meatless fast in celebration of the birth of Christ. However, through time we have seen these customs adapted to the Canadian environment and perhaps even lose their strength as we have assimilated and lost touch with our roots.

Yet I have learned through many other descendants of Ukrainian immigrants that our ancestors' sacrifices to give us a rich life in this beautiful land should be appreciated and celebrated with fervour. So I ask you all to help us remember and celebrate all the ancestors who brought us to Canada.





AFHS January 6, 2003 Celebration

We ask you to join us with a small celebration on Ukrainian Christmas Eve, January 6, 2003 at the AFHS monthly meeting.

We won't attempt to feed you all twelve dishes but perhaps 4 or so of the most traditional. We have chosen borsht, perogies, cabbage rolls and, of course, the mandatory *kutya* (which we will not throw at the ceiling!)

We may also have kolach to share and we plan to set a traditional table for you to see how Christmas Eve was, and sometimes still is, celebrated by Ukrainians in their original homeland and in Canada.

Ukrainian Christmas at Our House - My Recollections

by Mertie Beatty (nee Werenka)

I was not raised in an Orthodox home; however, when my paternal Grandmother came to live with us, she encouraged my Mother to prepare the traditional dishes without meat or dairy products for the important Christmas Eve celebration. We especially like the boiled wheat and the candy treats. Grandmother always fasted, but none of the rest of the family did. But I do recall the cleaning frenzy that took place in the week or so before Christmas. Everything had to be spotless in the house!

Dad's last Christmas with us was in 1991 and Mother prepared her last Christmas supper in 1995. In these more recent years most of the children (seven of us with our spouses) and many of the grandchildren gathered at the farm house and we set a huge table.

Mother always had a roaster full of fried fish, and she cooked wheat, borsch, cabbage rolls and perogies. The rest of us brought whatever our specialty was. Then there was the crushed garlic for the fried fish. My Dad prepared the garlic, crushing it and mixing it with oil and water in a pint jar. Some of the grandchildren thought eating so much garlic with the meal was gross.

Of course all of us worked at traditional jobs and got December 24th and 25th off. Therefore, our Christmas Eve celebration was December 24th and not January 6th. Mother never let anyone throw wheat at her ceiling, not after she had just washed it! And hay on the floor? No-no! But we did put wheat stalks into a vase for a table decoration. We followed the food traditions, if not the customs.

For us, Christmas was the one time of the year that everybody came back home to the farm for several fun-filled days. During the day the young people played hockey or went snowmobiling. The adults enjoyed a good visit. Our three children enjoyed travelling the 300 miles with us to Two Hills to spend nearly every Christmas with their Grandparents and our extended family during most of their childhood, teen and young adult years.

We no longer go "north" for Christmas but our children still love the traditional Ukrainian dishes that we serve when we get together with our children, their spouses and their children sometime around January 6th. The date is chosen for convenience. The meal is a refreshing change from all the turkey and ham that we eat on December 25th. The Ukrainian Christmas food tradition continues.

Ukrainian Christmas

by Mertie Beatty (nee Werenka)

Ukrainian people observed many customs and traditions during the Christmas Season. But it was the Ukrainians who were of the Orthodox faith (sometimes referred to as Greek Orthodox) and followed the Julian calendar who celebrated their Christmas Eve Supper (*Sviata Verchera*) on January 6th.

Traditionally the entire family were expected to be together on this most holy of celebrations. Food preparation was special in that twelve dishes were required (to remind us of the twelve Apostles). The food for the Holy Supper was prepared with no meat or dairy products. Devoted Orthodox Church followers would observe a period of Lent prior to the season. On January 6th adults in the family would fast in remembrance of the hardships that Mary endured on the trip to Bethlehem.

The family used their very best white or embroidered linen tablecloth for this special meal. Under the tablecloth were placed bits of hay as a reminder of Christ's humble birthplace. In the centre of the table was the *Kolach*, which was made of three round loaves of braided bread stacked one on top of the other. In the middle of the *Kolach* a candle was lit. The three loaves commemorate the trinity. The ring shape symbolizes eternity.

As supertime neared, the father of the household brought in a sheaf of wheat and set it in the corner of the room. Non-farm families today may have stalks of wheat arranged in a vase and used as a table decoration. This wheat or *Diduk* was a symbol of the gathering of the family, and for farmers, the hope that next year's crop would be abundant. The young children were given the task of watching for the first star of the evening, symbolizing the star of Bethlehem, to signal the time for the meal to begin.



All adults and children dressed in their finest clothing, often finely embroidered-blouses and shirts. Although this was a sacred evening celebrating the birth of the Christ Child, it was a time of celebration, with much visiting and togetherness. Single friends who could not be with their own families were invited to join in the festivities.

The father or head of the family led in prayer, and then invoked God's grace and greeted all with the traditional Christmas greeting, "*Khrystos Rodyvsia!*" (Christ is born) to which all responded with "*Slavim Yoho!*" (Let us glorify Him).

Then the meal began with the first and very important *Kutya*, which is boiled wheat sweetened with honey, and sometimes enhanced with poppy seeds or nuts. The wheat symbolized family unity, prosperity, peace and good health. The eldest child of the family threw a spoonful of wheat to the ceiling. The more kernels that stuck to the ceiling, the greater the good luck expected for the following year. After everyone tasted at least a spoonful of wheat, then the other eleven dishes were served.



Traditional Dishes for Ukrainian Christmas Eve

(These varied with a family's means and also the availability of certain products, so I have listed the most popular, and thus, more than twelve.)

Kutya – cooked wheat with honey and poppy seeds

Kolach – rich, braided and decorated ring-shaped bread

Borsch – beet soup made with vegetables and no meat

Pickled Herring

Fried or baked Fish – whitefish or salmon or whatever was available locally

Meatless Holubtsi – cabbage rolls made with rice

Perogies (Varenyky) – made with potatoes, sauerkraut, or prunes

Sauerkraut and Peas

Fasolia – cooked mashed beans or broad beans, seasoned with garlic

Beets with Mushrooms

Sauteed Mushrooms – with garlic

Compote – stewed dried fruit

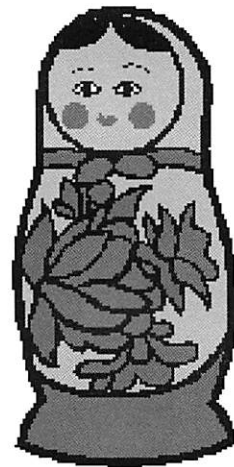
Pampushky – sweet fried puff pastries filled with poppy seeds, jam, or cooked prunes

Makivyk – sweet yeast bread roll filled with poppy seed and honey nut mixture

After supper the children were treated to candy. In some homes candy and nuts were hidden in the hay under the table and children searched for them as soon as they finished their meal. Adults sang Christmas carols. Most popular was "*Boh Predvichney* (God Eternal). This was a family time of visiting together.

In some communities and especially in the towns and villages, people attended an evening Mass or religious celebration at their church to hear repeated the moving story of the birth of the Christ Child. Following the late evening or midnight church service, the family returned home and a lunch consisting of meat, cheese, and sausage was served. The following day, January 7th, was a more relaxed time of visiting and again eating, but now the leftovers were heated and finished off.

Over the years many of the old customs and traditions associated with Christmas have changed and some have been forgotten. But to Ukrainians everywhere, Christmas is still a very special occasion... a time of reflection and celebration.



Federation of Family Histories Society

The Alberta Family Histories Society is one of 205 member societies of the Federation of Family History Societies, our sister societies being in Britain, Canada, the U.S., South Africa, the Netherlands, Australia, and New Zealand. Our membership in the Federation brings us copies of their journal and their publications (about 20 a year) and includes us in their representation of family history researchers.

Copies of the FFHS journal *Family History News and Digest* are in our library. Each issue has a feature article on a little-used source (most recently the history and records of British Veterinary Colleges), plus news items and reports from member societies. I use those reports to learn of the publications of Societies to which I do not belong. Reciprocally the AFHS presents its news and publications in this, the 'Family History News' portion of the journal. The 'Digest' portion is an index to articles published by member Societies under subject and location headings such as 'Armed Forces', 'Nonconformity', 'Canada' etc. If anyone has their interest piqued by a *Digest* item, a copy of the article can be obtained and, indeed, may already be in our exchange journal collection.

As an example of a digest, this one of an article in October's *Chinook* has been submitted for the next issue of *Family History News and Digest* under the headings 'Scotland' and 'Canada':

My Favourite Ancestor: William Craig.

Murray, Linda.
Chinook (AFHS) 22 4 (Oct 2002).

William Craig b. 1836 Neilston, Renfrewshire and his wife Margaret (nee Gemmell) emigrated from Scotland to Manitoba to join children John, Andrew and Marion (wife of Allan Carswell).

This item could bring joy to the heart of some Craig, Gemmell or Carswell researcher scanning the 'Scotland' entries and lead to contact with Linda Murray.

The Federation's publications include the well known Gibson Guides and Bibliographies for various British counties - copies of these publications are also in our library.

On the representation side, two things the seemingly very able people in the FFHS have in hand at the moment are:

Formulating a response to the U.K. Government's White Paper *Civil Registration, Vital Change*. This has no implementation date but the proposed changes will see cheaper and easier access to older English/Welsh certificates while restricting access to addresses, occupations, and causes of death on modern ones (i.e. where the individual was born less than 100 years ago). The proposed changes and the Federation's preliminary response to same are posted on the FFHS website at www.ffhs.org.uk.

Establishing their own pay-per-view website for publications of member societies, making them available for searching and viewing on-line in a similar fashion to the now successful 1901 census website.

I try to keep up on these representation issues and can be approached if further information is required.

*Ann Williams, FFHS Liaison
AFHS Board of Directors Secretary*

Surname Query Frank Morrow

MORROW: County Tyrone, Ireland. James born about 1769, married Elizabeth Robinson about 1788 in Dungannon. Remained in Ireland when sons Robinson & George emigrated to Australia in 1841 & 1844. Any info would be appreciated.

PHELPS: Emigrated to Canada from England about 1915. Joined his brothers who arrived earlier. His mother, Margaret (Dear) was buried in Calgary. E-mail morrowfr@shaw.ca

Surname Query Florence Denning

STEEN: John Jacob, born: 25 July 1824, Coventry, England. Parents Edward STEEN & Elizabeth HAYWARD. Other surnames being researched from Kilmersdon, Shepton-Mallet, Stratton-on-Foss, Leigh-on-Mendip, Stoke Lane & Crewkerne in Somerset County, England are: DENNING, BECK, CORNISH, BREEN, CLAVEY, VINEL/VINELL or RICH. Florence Denning, Turner Valley, AB. Email: denningf@telus.net

A.F.H.S Projects Committee

by Judith Ridell and Marlene Knott

The projects done by AFHS members know no season, as we try to plan activities for the winter season as well as the summer! Before the first snow fell, Lynda Alderman was able to gather a few members together to re-record the Cochrane cemeteries of St. Andrews and St. Mary's while Heather Jaremko and Judie Riddell digitally photographed all the monuments. As well, the monuments in the newer Cochrane Municipal Cemetery have been digitally photographed. These records are now being integrated into our previous records and will be added to our website as soon as possible.



A great winter project that might interest you is recording the births, marriages and deaths from the early Calgary newspapers. Volunteers are working on the newspapers up to 1910 and the commitments can be made on a two month basis of any year. This recording can be done at home using the wonderful University of Calgary and the Alberta Heritage Digitization website, or the

microfilms at the University of Calgary library or at the main branch of the Calgary Library. If you are interested in this project, please contact Marlene Knott at (403) 282-8592 or mknott@telusplanet.net.

We were very pleased with the interest shown in the Projects display at Family Roots 2002 and Ronna Byam was equally pleased with the response garnered by her display at the Lethbridge Genealogy Conference.

Answering queries continues to be a big part of our committee's activities. We are sorry to lose the expertise and enthusiasm of one of our main volunteers, Ellen Kinghorn. As we are all well aware, Ellen is contributing countless hours to the production of the Chinook and time simply didn't allow her involvement in Projects too. Thanks, Ellen for the contribution you made to Projects! This provides another opening for a volunteer to assist us with the questions that come into our Society via email, so please don't be shy! Please contact Judie Riddell at judier@telusplanet.net

Preparations for our second CD are continuing and it should be available for sale soon.

1880 and 1881 Censuses On-line

In 1880 in the United States and in 1881 in Canada, thousands of intrepid enumerators scoured town and country in order to list all members of all households in every state and province. A century later, thousands of persistent indexers transcribed the original forms over a total of 21 years in order to enter the information in databases. In honour of Family History Month in the United States, on 23 October 2002 the L.D.S. Church made these searchable databases of more than 55 million people available on the Internet at:

www.familysearch.org. Along with the British 1881 census, the U.S. 1880 and Canadian 1881 censuses were already available on CD-ROM, and all three (with the exception of Scotland) can now be accessed through the Church website. For more information, go to www.media.lds.org and click on "News Releases".

Did you know ?

In 1564 Queen Elizabeth I passed a law which stated that every Wednesday not currently being observed as a 'fish day' should from that point forward be recognised as such a day and that every Saturday would also be observed as a 'fish day'. Failure to do so would incur a fine of 3 pounds or three months close imprisonment with no right of bail or mainprise.

This law was enacted to increase the consumption of fish from Newfoundland at the bequest of the South Coast of England Merchants.

Alberta Family Histories Society General Genealogy Resource Internet Sites – 26 August 2002

by Judith Rempel

* suitable for research in any country

Alberta Family Histories Society Home Page*

<http://www.afhs.ab.ca/index.html> - *Information about local recommendations for all kinds of family history research, about Calgary and area family history meetings/training/conferences (click on CALENDAR), and about Calgary & area data collections (click on DATA). Help with research about a particular country (click on GEOGRAPHIC AIDS). If you haven't started your research yet or are uncertain how to go about it, click on GETTING STARTED: to 'talk' with other genealogists, learn tips, and ask questions, click on MAILING LIST.*

Canadian Genealogical Projects Registry

<http://www.afhs.ab.ca/registry/index.html> - *Links to over 10,000 data sources (most online) about Canadian ancestry organized by province/territory and type of record (e.g. birth, death, census).*

FamilyRoots 2002*

<http://www.family-roots.ca> - *Transcripts of lectures given at Family Roots 2002, can be downloaded. Information relevant for the general public and advanced researchers alike.*

Canada Geographic Names

<http://geonames.nrcan.gc.ca/english/> : *Locate on a map where a Canadian place is and nearby places as well.*

National Archives of Canada – [1871 Census, land, genealogy, Canadian military records]

<http://www.archives.ca/index>.

National Registration – Canada 1940

<http://www.tbaytel.net/bmartin/natreg.htm> - *Explains the basis for the national registration.*

Ellis Island – 1892 - 1924*

<http://www.ellislandrecord.org/> - *Best single source for passenger lists of ships arriving in America.*

LDS Family History Library (Salt Lake City) *

<http://www.familysearch.org> - *Largest database for family history in the world. To review the data, one needs to go to a family history center (3 in Calgary), order/pay for the inter-library loan of the microfilm or fiche and return to the Center to view the films several weeks later.*

Cyndi's List*

<http://www.cyndislist.com> - *World's largest collection of links to online genealogical information (over 150,000 links).*

Genealogy Software Comparisons

<http://www.mumford.ca/reportcard/> - *If you're trying to be logical about selecting genealogical software. Some affordable and good quality choices for beginners are: Personal Ancestral File (PAF) – freeware, Legacy (freeware), and Brothers' Keeper (shareware).*

Books – Fair's Fair Used Books

<http://www.abebooks.com/home/FAIRSFAIR>

Telephone Directory - Canada

<http://www.canada411.sympatico.ca/>
<http://www.telus.com>

Search Engine *

<http://www.google.com/>

Genealogist Turns to Scrapbooking for Solace

by Lois Sparling

Like the relationship between family history and computers, some people come to genealogy through scrapbooking and some come to scrapbooking from genealogy. I have reached that stage in my Great Ancestor Hunt where I have gone through all the basic sources and most of the intermediate level ones as well on all the ancestral lines of both myself and my husband. It has been years since I have had that thrill of discovering the name of an ancestor. In short, I have come up against a series of brick walls. Long, hard slogging through difficult material with the most measly and infrequent rewards for my labour has left me starved for accomplishment/progress/success.

What prompted me to step into a scrapbooking store this spring? My last living grandparent was nearing the end of her very long life. A Memorial Album project seemed appropriate. I must confess that I was both confused and appalled by the vast array of cute stickers and patterned papers on display. Cute is not my style. It was not my grandmother's style, either. Fortunately, a sales clerk with conservative tastes came to my rescue. She helped me pick out a suitable album and showed me where the plain cardstock was kept. Thus reassured, I plunged into a new hobby which has really enhanced my understanding of family history. I am also experiencing the pleasures of concrete accomplishment again. I may not be finding easy success in tracing ancestors anymore but I can complete a scrapbook page.

The world of scrapbooking has its own jargon and conventions. Apparently, heritage scrapbooks are expected to be more restrained and dignified than the ever so precious and/or gaudy pages one often sees. Of course, scrapbook pages celebrating the life of a flamboyant relative should reflect his or her personality. Nevertheless, two cardinal rules of scrapbooking are: 1. Never let your paper or embellishments overwhelm the photographs; and 2. Always record the who, where, what, when, why and how of the picture and its story. Solid advice every family historian can appreciate.

The supreme maxim of scrapbookers is to use only archival quality, acid-free materials so your scrapbook will last and you won't damage those heirloom photographs and memorabilia. You can see that these scrapbook enthusiasts really are kindred spirits. My personal list of absolutely essential tools and materials for a scrapbook or scrapbook-like project is:

1. archival quality scrapbook with pages
2. sharp scissors
3. acid-free, lignin-free cardstock
4. clear photo corners

5. ruler
6. pencil and good eraser (the white ones)
7. acid-free glue stick, photo fixes and/or white glue
8. permanent, fade-resistant black pen designed for scrapbooking
9. Ph testing pen
10. photographic permanent marker

The basic idea of scrapbooking is to display photographs and memorabilia in an interesting way. You want to tell a story or present a vignette both visually and with at least some words. Common techniques are to mat photographs on a colour of paper which enhances the picture and to cut or "crop" photographs to get rid of distracting or unnecessary background. Obviously, you do not "crop" an irreplaceable heirloom photograph. However, you can colour photocopy your precious original and shape the copy for your scrapbook. With original photographs, I usually attach them to their mat with photo corners.

Cropping is great fun. You can cut the picture down so it is better centred and focused on your subject. You can cut it into a square, circle or oval (NB use a template or you may end up whittling it down to a thumbnail size trying to get the shape right). You can cut out around your subject. This is called a silhouette. If you just silhouette a portion of your subject, such as a protruding leg, this is called a "bump crop".

Words in a scrapbook seem to fall into two categories - titles and journaling. Many scrapbookers believe that every layout should have a title. The term "journaling" applies to both brief captions identifying a photograph and longer passages describing an event or telling a story. One school of thought is that journaling should be in your own handwriting because your handwriting is part of you and your history. All sorts of pens are available for sale for journaling. However, using the computer is a respectable alternative. Computer generated text may not have that personal touch, but at least it is legible.

The Ph testing pen I included in my list of essential scrapbooking tools is for testing the old cards, letters and documents you may have collected. Make a small mark on the paper in an inconspicuous place. If the mark stays blue, the document is safe to put in your album. If the mark turns yellow, the paper is acidic, will decay quickly and will damage other paper and things which come in contact with it over time. If the mark turns green, it is in between safe and destructive. There are ways of de-acidifying or buffering acidic documents if you really want to keep them for posterity.

The photographic permanent marker is for writing on the backs of your photographs without damaging them, so that in years to come both you and your heirs will know who is in them and where they were taken. This is an excellent tool for all family historians, whether you decide to dabble in scrapbooking or not.

My memorial album celebrating my grandmother's life still isn't finished. She lived almost 99 years. As I put together pages about her life, I discover details I had never noticed before and hear stories from my mother that are new to me. Gramma never talked about the Depression although she lived through it in the heart of the Saskatchewan dust bowl. I therefore did some research to find out what conditions were like. She was a C.G.I.T. leader for 40 years so I did some research on that organization as well.

Included in my scrapbook so far are:

- tattered old school pictures
- a recent photograph of my niece modelling Gramma's flapper dress
- letters of condolence she received when her daughter died at age 4
- photocopies of newspaper clippings
- Family Tree Maker charts
- a photograph showing 4 generations
- a pair of Eastern Star earrings in a plastic "memorabilia keeper"
- 25th wedding anniversary portraits framed with metallic silver paper
- many photographs from 1914 to 2001
- lots of "journaling" telling the story of my grandmother's life; some in her own words; some my or my mother's recollections; some from research in history books and archives

In the planning stages are:

- her trip to "the old country" in 1963
- her post-widowhood career
- an illustrated time line 1903-2002

My frustrations with trying to extend my pedigree back yet another generation had already led me to a closer study of my family in the 19th and 20th centuries. Organizing my material for the scrapbook helped me really focus on the relatively recent past. While planning the layouts, I looked at the background and details of each picture and considered the year it was taken. This was part of selecting the right colours and patterns for the scrapbook page. I do not want Victorian era frames for my pictures from the Roaring Twenties. I do want to pick up the pattern from the unpainted wood shed in the background with the patterned paper for the scrapbook page. I have pored through local histories again to try to identify those other people in the group photographs-the friends who were such a big part of my family's life. What colours best evoke the times? I went with brown and yellow for the twenties on the homestead, grey and yellow for

the Dirty Thirties, and red, white and blue for the War Years. My mother, working on pages from the present back, used a lot of jewel tones for the '80s and '90's. She used a pale blue paisley pattern for pictures from the early 1960s. Mom also applied pressed caragana flowers to one of my prairie landscape pages.

On our hunt for memorabilia to include in this scrapbook, we found keepsakes my mother had never seen before about her little sister's death. We also found the last letter my great grandmother wrote to my grandmother before her death and other letters and documents the significance of which my mother was able to explain to me. For a 1947 picture of Gramma in her local church choir, we used a photocopy of her favourite hymn from a very old hymnal as part of the background. We took a photograph of a gold and emerald heirloom bracelet to go with the old letter that gives its history. My mother still wears this bracelet and is not about to let it be stored in a scrapbook!

My pages tell the story of my grandmother's life chronologically with photographs, some memorabilia, and lots of text. My mother arranged her pages for this scrapbook project by themes-Christmas pictures, birthday pictures, tea with friends, visits with her sisters, and the geraniums on her apartment balcony. I place most of the photographs and text square on my pages. I have entire pages of text. That's my style and I make no apology. My mother is an artist - oil painting. She has much more confidence than I have using patterns and colour combinations. She rarely places a photograph square on the page. Her journaling consists of the barest identification of the pictures.

MATTING, CROPPING, AND JOURNALLING

These are the basis of the current scrapbooking style. Matting photographs for a scrapbook has the same purpose as matting a picture for framing. That purpose is to enhance the picture. The colour of the matting has a major impact on not only the attractiveness of the picture but also on its mood and the importance it takes on the scrapbook page. Therefore, it is best to try each photograph or group of photographs on different colours. You can also have mats on top of mats (double matting), have narrow or wider mats and cut mats in shapes other than that of the photograph. The most common and easiest mat is a single narrow frame of colour. Select the colour. Fasten the photograph to the matting paper with photo corners. Cut out the mat with the desired amount of mat showing around the photograph. Glue the mat into position on the scrapbook page. It is popular to cut out the mat with decorative scissors. I don't often do that, myself.

If you are making a scrapbook to display vintage photographs, you will not be cutting the photographs. If you feel the need to reshape or remove portions, you

can make a copy and crop the copy. You can also create a cropping effect by cutting a mat or frame that only shows the desirable part of the photograph. When you place the frame over your vintage pic, remember not to glue it directly onto the photograph.

Scrapbookers are constantly being urged to journal. There are books for sale on what to write about and appropriate quotes or sayings to copy. You, like me, have a story to tell so are not likely to suffer from journaler's block. I have entire pages of just journaling. If this is not the look you want, a clever alternative is to hide some of your text under flaps or in envelopes attached to the scrapbook pages.

VARIETY IS THE SPICE OF LIFE

I soon got over my aversion to stickers and patterned paper. I am even getting over my aversion to "cute". Scrapbooking cardstock is like archival quality construction paper and comes in a variety of colours. Patterned paper has a pattern or colour on one side only. They come in a greater variety of colours than cardstock and all sorts of patterns from subdued to wild. Some of the patterns are like old fashioned wallpaper. Also available are handmade paper, metallic paper, embossed paper, paper that feels like suede, translucent paper called vellum - lots and lots of choices in paper.

Archival quality pens are available in many colours and many sizes and shapes of tips. An obvious first purchase is either a black pen for writing on light coloured paper or a white pen for writing on dark coloured paper. My latest toy is a "border buddy". This is a clear plastic template for drawing borders, frames and doodads directly onto scrapbook pages. I used mine to trace a subtle vine with leaves along the side of one of my pages using green ink on green cardstock. I like it. Freehand and traced ink designs and doodles is one of several well-established styles for embellishing scrapbooks.

I have shied away from the decorative scissors. These scissors are like pinking shears but come in many patterns. I do use the "deckle" scissors sometimes on picture mats to duplicate the torn edge look used on photographs decades ago. Punches, however, appealed to me immediately. Punches can be used to punch out patterns on your paper. Or, you can punch out a little picture or shape and paste it onto your page. I particularly like corner punches. The simplest corner punch rounds off square corners. There are several fancier shapes to choose from, as well.

A FEW MORE TIPS

I repaired torn photographs using archival document repair tape I found in Grand & Toy.

Memorabilia can be held in clear plastic envelopes or clear plastic snap shut containers which can be attached directly to the scrapbook page, both available from scrapbooking suppliers.

Letters, cards and similar objects can be kept in pocket pages or smaller pockets glued onto the scrapbook page. I make these out of cardstock or vellum. For a pocket page, I simply cut out a piece of paper smaller than the background paper and glue the smaller piece onto the background paper on three sides. The fourth side is left open for the letters. It is usually the top of the pocket which I leave unattached, but once I left a side open for a horizontal pocket. Vellum is translucent so it is easy to see that there is something in the pocket to take out and look at. Opaque pockets should be low enough for part of the letter or card to show.

Newsprint and the paper of many older greeting cards are very acidic. These are not going to last. Photocopy them. I suggest a colour laser photocopy machine for best results. The nearest self serve laser colour photocopy machine will also solve your problems with documents which are too large to fit in your scrapbook without folding, since you can colour copy to a reduced size. The same sort of thing can be done with photographs. Even black and white pictures should be copied on the best available colour laser machine in order to catch the detail and shading. A photocopier good enough for documents may not be good enough for photographs, though. You need to be very choosy. I patronize a particular copy shop near my office which uses computer technology to isolate and enlarge portions of old photographs for me. They charge more and I have to wait days while they do bigger orders but the results are good.

Pressed flowers can be glued to scrapbook pages with white glue. Dilute the glue a bit with water. Use a small paintbrush to paint the glue onto the bottom of the flower. Stick in place. Brush more glue over the top of the pressed flower as a protective covering.

In conclusion, scrapbooking is improving the quality of my experience as a family historian. Not only does it get me through those tough times when hard-core genealogical research gets me down, but it has directed my attention to the importance of the lives of my recent ancestors. As an added bonus, my husband and teenage sons will actually look at my scrapbook album.

SCRAPBOOKING SUPPLIES

Some of the vendors at our general meetings and seminars sell scrapbooking albums and supplies. Black's Photography, Scrapbooker's Paradise (with 2 locations in Calgary as well as in Lethbridge and Red Deer) office supply stores carry some archival quality

adhesives and other products - just look for the magic words "acid free" and "archival"

FURTHER READING

Crafting Your Own Heritage Album

More Than Memories II - Beyond the Basics

Cynthia Hart's Scrapbook Workshop

The Complete Idiot's Guide to Scrapbooking
www.hgtv.com/HGTV/project-articles.scrapbooking.com/ www.creatingkeepsakes.com

Wales: Land of My Mothers

by Ann Williams

A.F.H.S Board of Directors, Secretary

I have in my Calgary home a tea set that originated in Wales and has been passed down through the eldest daughters in my mother's family. It came to my mother in England on the death of my Welsh grandmother and came to me here on my mother's death.

Following me two more generations of women are set to receive it. These are the six generations of mothers and daughters known to have handled the tea set (just see which one of us fell down in the middle-naming department!)

Ann Lounds b. 1861 Brymbo, N. Wales married Robert Roberts
Elizabeth Ann Roberts b. 1883 Summerhill, N. Wales married Robert Lloyd
Blodwen Ann Lloyd b. 1911 Flint, N. Wales married Percy Astridge
Beryl Ann Astridge b. 1947 Ashted, Surrey, England married Geoffrey Williams
Robyn Louise Williams b. 1971 Aberdeen, Scotland married Stephen Krause
Emily Ann Krause b. 2002 Calgary.

ONTARIO REGISTRATION OF MARRIAGES FILM PROJECT

By Sarah C. Rae [srae@shaw.ca]

The Calgary Family History Centre intends to acquire the collection of Ontario marriage registration films as an ongoing project. This would include all available films for the registration of marriages beginning in 1869 to the most recent year available.

Anyone wishing to participate in this project may do so by ordering one or more Ontario Marriage films at a cost of \$18.00 per film. (Note: This price may change according to the current US exchange rate at the time.) The film(s) will be housed in the indefinite film collection of the Calgary Family History Centre.

The Ontario Marriage films will not be returned to the Salt Lake Library unless requested by Salt Lake, or if some unforeseen circumstance requires it.

The Family History Centre will add to the collection each year. The number of films added to the collection by the FHC will be determined according to funds available.

Please refer to the Ontario Marriage Registration film listings at the Calgary Family History Centre in order to determine which films are on order and which films are already in the Family History Centre collection.



Alberta Family Histories Society – Members' WebPages

by Judith Rempel

It may have crossed your mind that, eventually, you would like to publish a book about your ancestors. You have a great deal of information, but until you publish, you'd like to share that data or at least link up with other genealogists and family historians.

Several members of the Alberta Family Histories Society have opted to post their genealogy data on the internet. It takes considerable time and energy and some expense to gather and research your family history and you do not want all that work hidden away in files that are inaccessible to others researching the same surname until you publish.

When you display your genealogy or family history data, photo albums and other research materials on the internet, you will find it is an ideal method of sharing information with other researchers. There is a chance you will get queries from long-lost relatives and distant cousins, five times removed. *Cousin Jenny* has a photo of your great-grandmother. Her aunt saved it in a collection of photos found in an old shoebox. It happens!

If you are considering the possibility of posting your data to the internet, the following collection of AFHS members' web page addresses may help you make the decision about whether to share your family tree. Discover some ideas from the links published here and look for future articles in CHINOOK about building a genealogy and family history website.

AFHS Member's Web Sites

FORTE, Alison "Alison's Genealogy Page"

<http://members.shaw.ca/alison.forte>

GUYETT, Cheryl "Rooting for Roots"

<http://www.geocities.com/auntie982000/>

HAY, Doug "The Hays of Glenbuchat"

<http://members.shaw.ca/doughay/hayglen.htm>

HULBERT, Gordon "Maxe Family Tree"

<http://www.hulbert.ca>

KINGHORN, Ellen "Kinghorn & Evans Family History & Genealogy"

<http://www.kinghorn.ca/>

LANE, Gordon "Rumbolt, Hann & Associated Families from Newfoundland & Lane Family from England"

<http://www.rumbolt.com>

McCOOL, Larry & Doreen "McCool" Pages

<http://www3.telus.net/public/mccoollh/index.html>

McELROY, Eileen "Gore Twp., Argenteuil Co., Quebec"
(A data site, with some information on families being searched)

<http://www3.telus.net/public/mcelroye/webpages/gore.html/intro.html>

McLEOD, Diane "A McLeod Family Genealogy"

<http://freepages.genealogy.rootsweb.com/~dimcl>
Gedcom: <http://gencircles.com/users/dimcl>

REMPEL, Judith (AFHS Webster) All Surnames in Family Tree –
Linked to "Mennonite Family History"

<http://members.shaw.ca/rempel/lineage/surnames.html>

WATERS, Terry & Nancy "Lines of Descent"

<http://www.cadvision.com/waterst/>

The Orange Society

by Nancy Carson, August 2002

How it Started (Britain)

References to persecution of Christians in early times and down through the centuries are contained in the booklet, "Orangeism: Its Roots and Branches", which says these were the early seeds sown for the beginnings of Orangeism. For example, about 1524, hundreds of Protestants were burned at the stake for their faith. About this time, the Church of Rome had reached its greatest power in England and the greatest religious persecution in England's history took place. ("The Loyal Orange Association in Canada" leaflet.)

In 1685, James II ascended the throne in Britain. James attempted to re-establish Roman Catholicism as supreme in Church and State. He abolished parliament and appointed some Roman Catholic priests to positions in the Church of England; he ordered the clergy of the Church of England to read to their congregations his "Declaration of Indulgence" which set aside many acts of Parliament.

James sent the Archbishop of Canterbury and six bishops to the Tower in London for refusing to comply with his order. The bishops were charged with "false, malicious and seditious libel" and were tried for this crime on June 29, 1688; they were acquitted the next day. Apparently, there were roars and cheers from the populace.

That night, seven noblemen (or one English Admiral, depending on which version you read) left London for Holland with a message signed by the leaders of the Whig and Tory Parties inviting William, Prince of Orange, to come to England and defend the cause of "Protestantism and Liberty."

William left Holland on October 16, 1688 and landed at Torbay, Devonshire, England, on November 5, 1688. As William marched on London, James's General planned to hand him over to William as a prisoner. James fled to France and William was master of England. William and Mary were crowned April 11, 1689.

James returned from France to Ireland early in 1689 and, supported by France, summoned a Parliament in May. Protestant services were outlawed under pain of death, all Protestant properties, schools and colleges were given to the Roman Catholic Church. Ireland was declared to be independent of England.

Londonderry held out against James' supporters. While leaders debated what to do, 13 Apprentice

Boys¹ went forward and closed the gates on the wall that surrounded Londonderry (the "Gates of Derry"). The siege lasted from December 18, 1688 to August 2, 1689, when William's ships brought relief to Londonderry.

William went in person to Ireland to meet James' forces at the River Boyne. Under William's command were nearly 36,000 men of many lands and languages. "This was not a battle of the English against the Irish, but men of many countries defending the right to freedom of religion, free parliament and law and order." James was defeated and the Battle of the Boyne was the crowning victory in the right of William of Orange to accomplish the mission for which he came to England. Similar stands to that of Londonderry and the Boyne also took place at Enniskillen and Aughrim.

On November 21, 1688, at Exeter Cathedral, a Declaration was drawn up and signed by William's supporters and the noblemen and gentry of the areas and the Society known as "The Orange" was formed. Some words of the Declaration: "We do hereby associate ourselves, to the utmost of our power, to support and defend our Great Deliverer, His Highness the Prince of Orange, in his present enterprise for the delivery of the English Church and Nation from Popery and arbitrary power; and for the maintenance of the Protestant Religion, and the establishment of a Free Parliament" ... "We further declare, that we are exclusively a Protestant Association; yet detesting, as we do, any intolerant spirit, we solemnly pledge ourselves to each other, that we will not persecute any person, on account of his religious opinions, provided the same be not hostile to the State; but that we will, on the contrary, be aiding and assisting every Loyal Subject, of every religious description, in protecting him from violence and oppression ..."

Six hundred of the Nobility and Gentry signed the Declaration.

The Orange Society formed in Exeter, England in 1688 had the following interests:

Protection and maintenance of the Protestant Religion.
Establishment of a free parliament.
Settlement of law and order on a lasting foundation.
Prevention of persecution of any person on account of his or her religious opinions, provided the same is not hostile to the State.

These interests have remained unchanged to present day.

How it Started (Canada)

In 1769, Wolfe came to Canada and it is likely there were members of the Orange Society among his soldiers.

The earliest known Lodge in Ontario existed in 1808; in 1783 in New Brunswick.

The first meeting of the Orange Society held in Canada occurred on January 1, 1830 in Brockville, Ontario from which the Grand Orange Lodge of British North America was formed.

At this meeting, Ogle Robert Gown was elected the first Deputy Grand Master in Canada: "Deputy Grand Master of all the Provinces of British North America, with the dependencies, colonies and settlements belonging, appertaining, or adjacent thereto."

Prior to 1830, Lodges in Canada had operated independently by pioneers who had brought with them Certificate of Membership. Each Lodge had its own Deputy Grand Master. Because of this, after the Grand Lodge of BNA was formed in 1830 (and there was only one Deputy Grand Master), for many years there was a great deal of internal politics within the Society. The booklet, "Orangeism in Canada 1830-1860" provides extensive detail.

How The Ladies' Orange Benevolent Association in Canada Started

The organization of the Ladies Orange Benevolent Association dates back to a meeting held in Hamilton, Ontario in 1888.

For many years previous to this, Mary Cullum, from a small town north of Toronto, "pondered, talked and planned" a Ladies' Orange Lodge similar to the Loyal Orange Lodge. However, given the time period, she had difficulty convincing the men that there was any place for women in the Lodge because, of course, their place was in the home.

Mary formed the first temporary group in February 1889, called the Ladies' Protestant Association and she was its President. Their first action was to present a petition to the Grand Orange Lodge of British North America for recognition and a charter. They weren't successful that first year, but succeeded the next year with a stronger petition presented in Saint John, New Brunswick.

Mary became the first Grand Mistress and served in that capacity until 1912.

The Orange Pledge:

To support to their utmost the Protestant concept of the Christian religion.

To maintain the Laws and Constitution of Canada.

To afford assistance to distressed Members.

To promote such laudable and benevolent purposes as may tend to the due ordering of religion and Christian charity, and the supremacy of law, order, and constitutional freedom.

Some Prominent Members of the Society in Canada

Sir John A. MacDonald, Prime Minister

Hon. John Hillyard Cameron

Sir Mackenzie Bowell, Prime Minister

Hon. N. Clarke Wallace

Rt. Hon. Sir Richard Squires, P.C., K.C.M.G., K.C.

Rt. Hon. John G. Diefenbaker, Prime Minister

Organization of the Association

The Loyal Orange Association is organized in a system of Lodges: Primary Lodges at the local level, with District and County (in some cases) and Provincial Grand Lodges, to assist in the administration of the Association and carry out the policies of the national body (the Grand Orange Lodge of Canada).

Authority for the administration of the Order is vested in the Executive Officers of the Grand Orange Lodge of Canada. The Secretary of the Association, the Secretary-Treasurer of the Life Insurance Department, and the office staff are located at national headquarters in Toronto.

Degrees

Worshipful Master: Presides at all meetings and is responsible for order, decorum and good government in the Lodge. He is the custodian of all Lodge property and sees that the Constitution and Laws of the Association are observed.

Past Master/Mistress: Assists with the Initiation and other Degrees of the Lodges, and is often called upon for advice and guidance.

Deputy Master/Mistress: Assists the Master in the discharge of his duties and presides over the Lodge in the Master's absence.

Chaplain: Conducts the religious Ceremonies of the Lodge.

Recording Secretary: Is the custodian of the Seal, Minute Book and papers of the Lodge. Maintains a record of proceedings, and conducts all correspondence for the Lodge.

Financial Secretary: Keeps the books of account between the Lodge and its Members, so as to maintain an up-to-date list of Members in good standing.

Treasurer: Is the custodian of the funds of the Lodge and shall pay the accounts of the Lodge when authorized to do so. Presents a complete statement of the financial condition of the Lodge when requested to do so.

Marshal/Director: Sees that the Members are properly attired and worthy of attendance. Escorts and presents visiting Dignitaries to the Lodge, and directs the Processions and Ceremonies of the Lodge.

Lecturers (First Lecturer, Second Lecturer): Assist in the Opening and Closing Ceremonies of the Lodge, and instruct the newly-initiated Candidates and other Members in the work of the Degrees.

Tyler and Sentinel: Attend the doors of the meeting place, admitting only qualified persons, and seeing that Ceremonies, once in progress, are not interrupted.

Committee (1st Committeeman/Junior Deputy): Deals with breaches of the Constitution and Laws of the Association and the restoration of suspended Members.

The "Orange Family" (see Page 21 for each organization's insignia):

Loyal Orange Lodges (LOL): Are open to men 16 years of age and over who subscribe to and comply with the principles of the Association.

Lodges of the Ladies' Orange Benevolent Association (LOBA): Were founded in 1894 to provide women with an opportunity to actively support Orange principles and the exercise of benevolent activities.

Lodges of the Crystal Chapter: Are referred to as Chapters and only admit into their membership ladies of good standing from the LOBA who desire to advance to a fuller knowledge and understanding of the aims and objectives of the Association.

Lodges of the Loyal Orange Young Briton Association (LOYBA): Were founded in 1881 as a Junior Branch of the Association, which membership is open to all Protestant young men between the ages of 12 to 25. It prides itself on being the initial training ground for the Orangemen of the future, and provides participation in various social, sporting and community activities.

Junior Orange Lodges (JOL): Are a still further extension of the Association's young people's programme which provides a vehicle for both boys and girls, from the ages of 6 to 16, to be educated and trained in the basic principles of Protestantism, Orangeism and good citizenship. Many of its members have graduated from its ranks into other Senior Branches as outstanding leaders.

Royal Black Preceptories (RBP): Are Lodges referred to as Preceptories, and their members as Royal Black Knights. They are qualified Orangemen in good standing who have a desire to further their knowledge of the ritualistic aspect of the Association and to further promote the spirit of friendliness and brotherly love. They are not under the jurisdiction of the Loyal Orange Association, but considered an integral part of the "Orange Family."

Loyal True Blue Lodge (LTB): Like the RBP, are not under the jurisdiction of the Loyal Orange Association, but also considered a part of the overall "Orange Family." Its basic principles closely relate to those of the Association, and its members have distinguished themselves with contributions in the field of benevolent and charitable programmes. Lodges comprise both men and women, with a special Branch for young people.

Purpose Statement of The Loyal Orange Association in Canada

The Loyal Orange Association in Canada is a Patriotic, Benevolent and Protestant Society whose purpose it is to:

Encourage its Members to actively participate in the Protestant Church of their choice;
Actively support the Canadian system of Government;
Anticipate Legislation and its impact on the Civil and Religious Liberties of all Canadians;
Provide social activities which will enrich the lives of its Members;
Participate in benevolent activities which will enrich our Communities and our Country.

Basic Principles

The Orange Association stands for the "open Bible" and whenever a meeting is in process, the "open Bible" is always present on the altar. Today, there is a tendency to discard its message and to undermine its authority by criticism, but it remains the Book of Life and the anchor and guide of man's salvation. It was the Bible that gave the Reformers the spiritual insight and knowledge of God that transformed them into mighty forces in proclaiming the truth that freedom was the God-given right of all people. The Bible is central in

all Orange lodge rooms, stressing the fact that the Order is basically a religious organization.

The defence of the Protestant religion and the maintenance of civil and religious freedom was, is and always will be the pre-eminent duty of the Orange fraternity.

“Protestantism, let it be said, is not a religion; Christianity is. The Reformation has given to the world liberty, individually and nationally; education of the individual, justice, democracy, and open Bible and progress in all spheres of human activity. That is Protestantism, and it is for its defence that the Orange Association exists.”

Tolerance is a leading principle of the Association. “The Orange Order has never claimed anything for itself that could not be shared by people of all faiths, and a candidate for admission must give a pledge of tolerance towards those differing in their religious beliefs and forms of worship.”

Loyalty is a keynote of the Orange creed. “Every person who unites with the Order takes a solemn obligation to defend the Throne, being Protestant, maintain the integrity of the Commonwealth and preserve British honour, justice, freedom and ideals in the life of the Dominion. The members realize that our heritage from Britain is our Country’s greatest asset and our assurance of a bright and progressive future.”

“For more than 150 years, the Orange Association has adhered to these principles and has been the outstanding force in keeping Canada within the Commonwealth and Empire. To safeguard our British connection and to keep the Protestant character and principles of William III alive and vibrant in the Dominion will be the prime task of the Orange Association in the years that lie ahead.

Qualifications Essential for Membership

Toward God – An applicant for admission should have a sincere love and veneration for his Heavenly Father: a steadfast faith in Jesus Christ, as the only Mediator between God and man; and a firm reliance in the guiding, witnessing, and sanctifying power of the Holy Spirit. He should be a diligent reader of God’s Word, a sincere observer of the Lord’s Day, and a regular attendant at His House: endeavouring to bring forth the practical fruits of righteousness and obedience to God’s commands, as a humble and consistent servant of God and follower of his Saviour.

Toward Queen and Country – He should be loyal in thought, word and act toward the Crown, being Protestant; seeking the prosperity and integrity of the

Constitutional Monarchy; strengthening its concepts and supporting the principles which have been the foundation of the Dominion of Canada; ready to promote civil and religious liberty; to maintain the Protestant faith as the purest form of Christianity; and the basis of Constitutional Government of the people, by the people, for the people, and to foster unity and Godliness in Canada and throughout the Commonwealth.

Toward Mankind – He should be of temperate and kindly habits, striving to be an example to others, as a true Christian citizen. He should abstain from swearing and profane language, from dishonesty and from intemperance of every kind. He should seek the welfare of others, be just, considerate and tolerant in his judgement, especially toward those who are opposed in faith and principles: ready to assist those who are needy or oppressed, and to promote the spirit of friendliness and brotherly love.

“The Glory of God, the Welfare of Man, the Honour of his Sovereign, and the Good of his County should be the motives of all his actions.”

Other Comments

The Orange Order in Canada is involved in community work and the concerns that have a bearing on the future. The Alberta Orange Foundation for Children contributed over \$300,000 between 1966 and 1986 to various needs of children and equipment for the benefit of children.

The literature, and covering letters, was quite adamant that the Orange Order is not Irish – it exists around the world. “While the final battle led by William was in Ireland, the first society to honour him was formed in England.”

Information contained in this article was taken from Orange Society literature:

The Loyal Orange Association in Canada leaflet
The Loyal Orange Association – Canada booklet
Basic Principles of the Orange Order leaflet
Orangeism in Canada 1830-1860 booklet
Orangeism: Its Roots and Branches booklet

Nancy Carson
August 2002

¹ Apprentice Boys were local citizens who became a citizen army. There were several other groups like this, such as The Britannic Society, The Boyne Society, the Enniskillen Men, and The Aldermen of Skinner’s Alley.

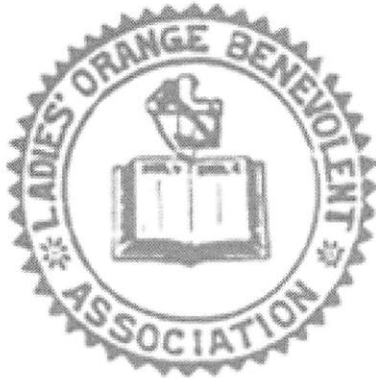
THE ORANGE FAMILY

The Loyal Orange Association in Canada, along with its affiliated Branches, provides a democratic forum of action for like-minded Protestant men and women who, concerned about their Faith and Heritage, wish to preserve, maintain, and promote those great institutions and principles of democracy upon which Canada may enjoy equal rights under the law.

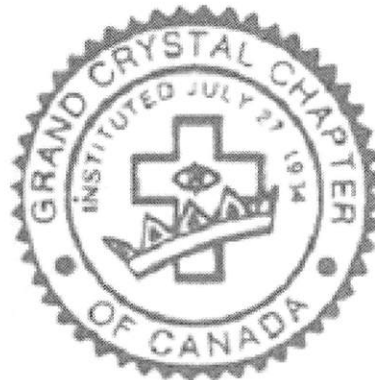
Loyal Orange Lodges



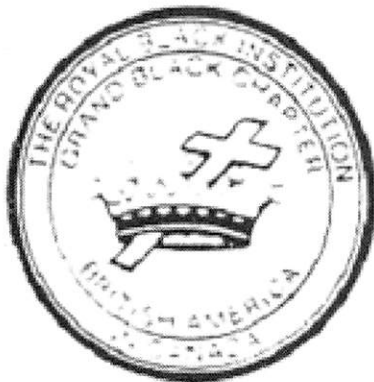
Lodges of the Ladies Orange Benevolent Association



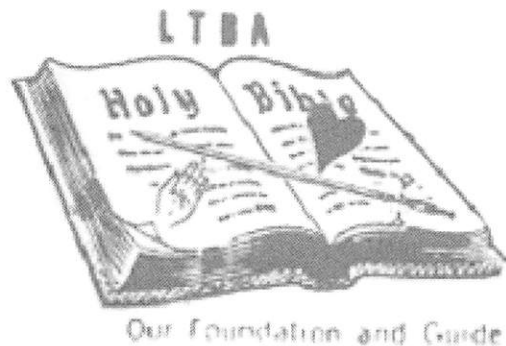
Lodges of the Crystal Chapter



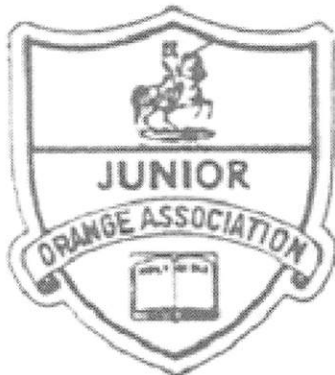
Royal Black Preceptories



Loyal True Blue Lodge



Junior Orange Lodges



Lodges of the Loyal Orange Young Briton Association



GPS and Genealogy

By Bill Boogaart

Have you ever been confronted with a situation such as this? You want to visit the old homestead where Grandpa grew up. You want to see where he lived and what he saw every morning when he got up. But time has taken its toll and the buildings aren't there anymore. Still, you want to see the place but you're not sure of where it is. An elderly relative told you that to get there, you go down this road from town until you see the big red barn (which unbeknownst to him isn't there anymore) and you turn right. Drive two miles (or was that three miles?) until you come to the irrigation canal, and then you go south for a bit and hang a left at the school house (it's not there anymore either). Then another half mile where you take another right and walk 300 yards to where the house used to be. Yes you might find it, but chances are really good that you won't. Even if you took your elderly relative with you, chances are that things have changed so much that he couldn't find the place either.

But one thing has never changed over all these years. The latitude and longitude of the old homestead always was and always will be the same. So could you find it then if you knew those co-ordinates? Yes you could. But how? Few people have the navigational skills to find a location on the earth's surface using latitude and longitude. Help is available, and it is in the form of GPS.

What is GPS?

GPS stands for Global Positioning System. GPS came about in 1989 when the United States military started launching the first of 24 satellites. The final satellite was launched in 1994, which completed the system. Each satellite, at 11,000 nautical miles above the earth, revolves around the earth in twelve hours and is positioned such that at least six of them are visible in the sky to a GPS receiver at any given moment. Five unmanned earth stations, plus the main control station at a U.S. Air Force Base in Colorado Springs, Colorado Springs monitor the GPS satellites.

GPS Accuracy

Each satellite is equipped with an extremely accurate atomic clock. This is necessary to allow the satellites to calculate the precise distances between each other and the ground stations. A GPS receiver, using an internal computer, can calculate its precise location on the surface of the earth, using the signals these satellites send out.

Civilian-use GPS accuracy was initially intentionally degraded by the military to avoid hostile forces from using the signals for offensive purposes. This degradation called Selective Availability only applied to civilian use, and restricted accuracy to within 100 metres horizontally and 150 metres vertically. This was easily confirmed by placing a GPS receiver in one position and watching it "move" as the tracks on the display kept changing even though the receiver itself was not moving. However the military has since found better ways to deny accurate signals to hostile parties and so on May 1, 2000, then United States President Bill Clinton announced that Selective Availability was discontinued. So what did that do to the accuracy? GPS receivers are now accurate to within 10 metres horizontally and 15 metres vertically. In my personal experience I have found that in locating hidden caches left by others in a hobby called Geocaching, GPS positioning is accurate within 1 metre or less. Accuracy is steadily improving. Not just because the receivers are getting better, but also because the satellite signals are becoming more accurate.

GPS Uses

So who uses GPS in civilian life? Surveyors use GPS signals in their work. I remember several years ago, camping north of Grande Prairie, when we came across a strange device sitting on a tripod alongside a gravel road. We weren't sure what it was, but soon found out as a helicopter landed on the road and the occupants told us it was a GPS receiver being used to re-survey Alberta to a higher standard of accuracy. That was

impressive! GPS signals were also used to ensure the Chunnel under the English Channel was straight. Since digging commenced from both shores, GPS positioning ensured that the diggers met in the same location under the water. Otherwise the Chunnel might have had a bend in it. Some expensive cars have GPS navigating systems built in (e.g., General Motors' OnStar system). Courier services, trucking companies and others use it to keep track of their fleet. GPS receivers are helping save lives. Emergency services use them to guide ambulances, police cruisers and fire trucks to their destinations for the fastest response times in life or death situations. Ships use it navigating the oceans and the airlines use it for that purpose as well. Threatened species of animals are being tagged with GPS receivers and tiny transmitters to accurately track their movements. Hunters use them to navigate their way back to base camp after a day in the country following trails and cut lines. Fishermen use them to find their way back to that favorite fishing hole or their way back to their car after a day by that distant stream.

Uses in Family History

So far, I've covered uses of GPS other than those in family history. Yes, we started looking for the old homestead, but what else can we as family historians use it for? How about precisely locating that gravesite in the middle of a field in what used to be a church cemetery? The church is gone and the graves are overgrown. You know it is there, but how is the next interested person going to find it? With a GPS receiver, you could log the latitudinal and horizontal co-ordinates and document them. The next visitor, using a GPS receiver could use it to navigate their way right to the spot. Likewise, it could be used in larger cemeteries where there might not be an office that could tell you which row, etc., a specific grave is in. So instead of wandering up and down the rows, if you had a GPS receiver and the recorded co-ordinates, you'd have no difficulty in finding the grave. Recently someone told me of an old school that used to exist near where I live. I asked them if they knew where it was, and they said they could drive right to it. But could I find it had I asked for directions? Possibly I could, but if they had landmarked the site with a GPS receiver and given me the co-ordinates, using a GPS receiver I could find it without any difficulty. When the AFHS or other groups decide to index a cemetery, a GPS receiver's reading could be recorded into the database making it easier for others to locate specific graves in the future.

GPS Receivers

GPS receivers are readily available. Camping supply stores tend to carry them. Mapping stores handle them. Even Wal-Mart and Canadian Tire sell them.

The first hand held GPS receiver was made by Magellan back in 1989. The company lost direction and market share a few years ago' but Magellan was recently purchased by Thales and is making a come back. Currently Garmin makes the most popular and most readily available units. Older models were the sizes of large cellular phones, but newer models are smaller, fit in your pocket, have longer battery life and are dropping in price. Some even have the N. American highway systems programmed into them so you can use them as navigational devices in your car. And some others (more expensive) will take this right down to city street level. Your specific needs and budget should dictate which receiver you chose to buy if you decide to do so.

So here are a few uses in family history that I could come up with for using a GPS receiver. Marking landmarks such as gravesites and old homesteads are just two uses for a GPS receiver. Perhaps you could think of a few more. It just takes a little imagination. GPS is the biggest advance in navigation and locating since the invention of the Chronometer by John Harrison in 1726.

Reference sources:

Magellan Colortrak Satellite Navigator owners manual

www.magellangps.com
www.garmin.com
www.geocaching.com
<http://joe.mehaffey.com>
www.waypoint.org
www.aero.org

Southern Alberta Pioneers and Their Descendants

by James A. N. Mackie Q.C.

HISTORY OF SOCIETY

The current name of the association (the "Society") is the "Southern Alberta Pioneers and Their Descendants." To be able to be a member of the Society a person must be a descendant of a Pioneer. A "Pioneer," for the purpose of this Society, is a person who was resident of that part of the Province of Alberta lying south of Township 40 on or before December 31, 1890. This organization traces its roots to an organization called the...



The Memorial Building, current home of the Southern Alberta Pioneers and Their Descendants
- photo Gordon Lane

CALGARY OLD TIMER'S ASSOCIATION

The Old Timers held their first Annual Dinner in the Criterion Restaurant in Calgary on December 4, 1901. The 1901 affair was reported in the Thursday, December 5, and Friday, December 6, 1901 issues of The Calgary Daily Herald. The December 5 issue says:

THE OLD TIMERS Hold Their First Great Banquet in Calgary.

*There was a great gathering of those who metaphysically came over on the Mayflower last night at the Criterion restaurant to celebrate the first annual dinner of the **Calgary Old Timers' Association.***

The interior of the restaurant was crowded with those who came to do justice to the splendid spread purveyed by Mr. Jordon and to swap veritable old time lies adulterated here and there with some of the real truth. Hoary old pioneers were there who pitched their tents in the valley of the Bow when they were allowed to retain their scalps by virtue of their Winchesters. Others had whacked bulls out of Benton for the historic firm of I.G. Baker.

One at least of those present had come to the country in '65, and there were several others who had camped on the bald headed prairie, under the shadow of the hoary summits of the Rockies, in 1875. Some pioneers had also come into the country with that historic body the North-West Mounted Police, when Colonel Macleod, with a mere handful of men, had tracked westward, carrying with them law and order into a country peopled only by aborigines and white men little less savage. Many a man clasped the hand of an old time comrade across the festive board.

This organization was formed as an unincorporated male-oriented club called the Calgary Old Timers. It was not incorporated until 1922. The women pioneers, not to be outdone, formed their own club called the Lady Old Timers, which, not surprisingly was female-oriented, and whose constitution mirrored the Men's.

On December 4, 2001, the Chinook Country Historical Society (a Chapter of The Historical Society of the Province of Alberta) and the Society held a commemorative dinner in the same place, except the restaurant was called Martins on Eighth. Eighteen of those in attendance were descendants of the pioneers who were at the 1901 dinner. The Criterion Restaurant was located in the Criterion Building at 121 Stephen Ave. S.W. It housed the Criterion Saloon/Dining Hall in 1890 and in 1903 was sold to the Merchants Bank of Canada who added another story and façade. The façade has a neo-classical appearance, designed to convey permanence. The bank occupied the premises from 1903 to 1914 when it was taken over by the Bank of Montreal. "Tales of the Old Town" published in by the Calgary Herald from a series of articles written by Leishman McNeil, the Secretary of our Society, during Calgary's 75th Anniversary Celebrations in 1950, indicates that the Bank of Canada was at that time located where the dining hall once was.

THE ANNUAL ROUND UP

In 1908, after the ranchers had rounded up their cattle, the Association's members and their ladies held their first Annual Dinner and Ball. The Society still carries on this tradition today. It is called the Annual Round-Up.

The Society held its 82nd Round Up on November 2, 2002, in the Crystal Ballroom, Fairmont Palliser Hotel.

The Thursday, December 17, 1908 issue of The Calgary Daily Herald said:

The first annual Old Timers' ball held in Sherman's auditorium last night was a most pronounced success, in fact one of the most successful and pleasant social events of its kind ever held in all this great west. Hundreds of guests were present from all parts of Saskatchewan, British Columbia and Alberta, and many welcome acquaintance was the result of the large gathering.

The guests of the evening were received by Col. and Mrs. Walker and from the grand march and opening dance - a "Red River Jig" - until the closing waltz, merriment ruled supreme. Another feature of the evening was a set of lancers danced by youths and maidens born and raised in good old sunny Alberta. Mention should also be made of an old fashioned eight-hand reel which was much appreciated by both dancers and spectators alike.

On December 29th, 1920, the *Calgary Herald* proclaimed the OLD TIMER'S CELEBRATION ONE OF THE BIGGEST AFFAIRS EVER HELD IN THE PROVINCE. It referred to a Rotary Club luncheon held in the Crystal Room of the Palliser Hotel. Over 400 people attended. The purpose of the meeting was to appoint a committee to take preliminary steps to incorporate an association that would extend to Old Timers of all Southern Alberta. The members of the Committee appointed were, Colonel James Walker, Malcom McInnis, David McDougall Sr., Dr. M.C. Costello and Harold Riley, who were all members of the Calgary Old Timers. The Historical Records of the Downtown Rotary Club indicate over 190 Old Timers were present as guests, it being the largest luncheon in the Club's History. The rule for closing time was abandoned, and at 4:30 P.M. it was still going strong; in fact, the last guest did not leave the room much before dinner time.

The Southern Alberta Pioneers' and Old Timers' Association (the "Men's Association") was incorporated on January 9th, 1922

THE FIRST ANNUAL MEETING

The Wednesday, January 18, 1922 issue of the *Calgary Daily Herald* reported on the meeting. It said:

Pioneers of the last great west, the men who led the van of civilization into the province of Alberta forty years ago when it was then known to much of the outside world by atlas reference as "unexplored territory," gathered in Calgary on Wednesday. When the roll was called at the first annual meeting of The Southern Alberta Pioneers' and Old Timers' Association in Sandstone Hall, more than seventy veterans were on hand and many more are expected to arrive during the day for the round-up dinner which will be held in the Palliser Hotel at 7 o'clock. Throughout the whole proceedings the members of the association showed their enthusiasm and interest in their new organization. They carefully discussed various phases of proposed activities, accepted the constitution, elected officers, passed resolutions of thanks to those who had helped them in organizing, particularly the Rotary Club; and did not forget to convey their sympathy to the families of members who have passed away during the last year.

The following officers were elected for the year: Honorary president Lieut. Governor Brett; president Col. James Walker; vice-president M.C. Costello; Malcolm McInnis; David McDougall Sr.; physician Dr. M.J. Lindsay; secretary-treasurer Harold W. Riley; chaplain Archdeacon Tims; executive William Pearce, M.H. Maunsell, Col. G.E. Sanders, A.D. Fidler, Dr. F.H. Mayhood, A.M. Pinkham, A.S. McKay, E.J. Riley, S.G. Freeze, R.A. Wallace, High River: A. McDonald, Cochrane: H. Sibald, Banff.

PIONEER WOMEN FORM ORGANIZATION

The women again, not to be outdone, formed their own organization, but did not incorporate. Their constitution was similar to the Men's.

The Friday, March 24, 1922 issue of the newspaper reported that Lady Lougheed was chosen as the first President of the Women's Pioneer Association of Southern Alberta (the "Women's Association." It went on to say:

What promises to be one of the most exclusive organizations in the Province of Alberta was formed Thursday afternoon in Calgary, when over one hundred pioneer women of the province gathered at the home of Lady Lougheed for the purpose of banding themselves together in an association to be known as the Southern Alberta Women's Pioneer and Old Timers' Association.

After the objects of the meeting were explained, the organization was completed in the election of officers, which resulted as follows: Honorary president, Mrs. Cyprian Pinkham; president, Lady Lougheed; first vice president, Mrs. David McDougall; second vice-president, Mrs. John R. Costigan; third vice-president, Mrs. S.W. Shaw of Midnapore; secretary treasurer, Mrs. J.F. Price.

MEN'S AND WOMEN'S ORGANIZATIONS AMALGAMATE

From 1922 to 1964, the two organizations carried on separately, having only the occasional joint meeting or social functions. Their memberships were quite large and sometimes at the Annual Round Up (as the 50th Dinner and Ball was called), the Palliser Hotel Ball Room and Rotunda were completely crammed with dining tables and chairs.

Each organization had a provision that only pioneer men or women, as the case may be, were entitled to join and attend their functions. This meant that a male pioneer could not bring his wife if she was not a pioneer and a female pioneer could not bring her husband if he was not a pioneer. As you could imagine, those spouses who couldn't attend were left at home wondering what shenanigans their mates were up to. The sons of Pioneers refused to join the Men's Association as the majority of them couldn't bring their wives to the functions. They formed their own organization called the "Native Sons."

The Secretary-Treasurer, Harold W. Riley's reports to the Annual Meetings indicate that the mortality rate of the Pioneers was increasing rapidly. In his December 5, 1940 Report he said, "During the past twenty years over 400 of our members have run the race of and have completed the course of life."

In 1955, the Men's Association, with the help of the Women's Association, constructed the Pioneer Memorial Building at 365 Fourth Street. S.W., Calgary. The lease with the City was put in the name of the Men's Association, as it was an incorporated body. The Women's Association felt left out and became concerned over the fact they had no legal interest in the building. They began to agitate for an amalgamation of the Men's and Women's organizations. In 1960, a joint committee of the two organizations recommended this be done. On October 24, 1964, the Men's and Women's Associations amalgamated. All persons resident in Southern Alberta before 1891 and their descendants became entitled to join the organization as members. Their spouses could join as Associate Members. In 1974, the name of the organization was changed to Southern Alberta Pioneers and Their Descendants.

THE PIONEER SHACK ON THE STAMPEDE GROUNDS

Prior to 1955, the Society held its meetings in various locations such as the Board of Trade Room, Nolan's Hall (at 127 - 8th Ave. N.W.), the Wales Hotel, the Palliser Hotel, the Tapesty Room in the Hudson Bay Company store, the Elks Club Hall, the Herald's Reading Room or its Board Room, various church halls or rooms, such as the Knox Church Parlour, the Sandstone Hall in the Barber Block (136A - 8th Ave. S.E.), The Great War Veteran's Association Memorial Hall, and Sherman's Auditorium in downtown Calgary.



In 1923, the Calgary Old Timers constructed a replica of an Old Timer's Shack on the Exhibition Grounds. Both the Exhibition and the Old Timers used the building for meetings, parties and other special occasions. The building was reserved for the Old Timers during the July Exhibition and Stampede. A picture of the Shack is hanging in the Memorial Building. The Pioneers added two additions to the Shack: a pioneer kitchen and a tearoom. As the Exhibition grew the Exhibition Board required the Shack to be moved several times.

In 1950, to celebrate Calgary's 75th Anniversary, the Shack was moved to a new location inside a stockade representing old Fort Calgary. It was modernized, to the chagrin of many Old Timers, and renamed Fort Calgary House.

In 1955, to celebrate the Province's 50th Anniversary, the Exhibition and Stampede Company again revamped Fort Calgary House and expanded it making it more commodious. In 1979, when the City constructed the LRT, Fort Calgary House was moved to Alix, Alberta to be used as a residence. Fort Calgary House was replaced by Rotary House with a major portion of the cost being paid by the Rotary Club. All that remains of the Old Timer's Shack is the chimney that stands adjacent to and west of the main door to

Rotary House. It was left with the thought that it would be used as a barbeque. It has never been used as such. A brass plaque on the firebox recognizes that it was part of the Pioneer Shack.

Almost all the artifacts hanging in Rotary House have been loaned to the Calgary Exhibition and Stampede Company by the Society. A bronze plaque recognizing this is affixed on mantel of the fireplace in the building. Each of the buildings Rotary House was dedicated as a memorial to the Pioneers of Southern Alberta.

The designer, supervisor and chief builder of the Fort Calgary House and Rotary House was Hobart A. Dowler, of Bentley, Alberta. Maurice Hartnett, general manager of the exhibition board at this time stated that "the Old Timers...will have the use of the building every Stampede." Mr. Dowler assembled the building on his land at Pine Lake, making sure it was perfect in every respect. The building was then dismantled and reassembled at the Lindsay site. The process took approximately two months. At a joint meeting of the Men's and Women's Associations held June 22, 1955, the official name was approved being "The Southern Alberta Memorial Building." The building was officially opened Wednesday, June 8, 1955 celebrating Alberta's Golden Jubilee.



Robert and Elna Eva Thwaites

Thwaites Reunion Poem

by Olive Cartwright - submitted by Eva Kinnear

This poem was written by Olive Irene Cartwright (nee Thwaites) for a reunion of Robert & Elna Eva Thwaites (nee Ford) family. Olive was killed in an automobile accident on her way to this reunion in 1991.

When Robert was a young man
 He thought about a new plan
 The news all said Go West
 So he thought that would be best
 Homesteading on the prairie was his dream
 Piles of rock to be his latest theme
 In very fence corner they would grow
 Before he'd plant his grain, row upon row
 He didn't mind the work at all
 But cooking meals could make him stall
 So all his crew at threshing time
 Were taken into town to dine.
 About this time a little girl,
 With hair that had a natural curl
 Came to the prairies with her folks
 A wagon and two oxen in yoke
 All their possessions on the load

To a new home down the road
 Years went by and then she met
 Young Bob Thwaites and they were set
 To Carmangay they drove one day
 To let the preacher have his say
 The following year they had a baby
 Who tried their patience almost daily
 One day she climbed the windmill high
 To have a good look at the sky
 A worried father got her down
 And boarded up the bottom round
 Another year and sad to say
 A fire got started in the hay
 That filled the loft of the big red barn
 The animals were Bob's concern
 Neighbours came from all around
 Buckets of water could be found
 It surely gave us all a fright
 Chickens without feathers were a sight
 They then decided not to farm
 But Chiropracting they would learn
 To the States they soon did travel
 Day and night their brains would ravel
 With their diplomas in their hand
 To Stratford they then made their stand
 Opened an office to heal the sick
 Soon decided this wasn't their niche
 So back to the prairies they did flee
 Then another daughter on their knee
 This one was so meek and mild
 They worried over health of this child

Next project was a store in town
 There a son came to call their own
 When he was just a little guy
 Back to Ontario they did fly
 Took over the old home place again
 Put in crops in sun and rain
 During those Ontario years
 Another girl brought joy and tears
 Brought us all so much pleasure
 Tiny and cute - a real treasure
 Back to the store the family went
 To open it was a big event
 A few years later reports came
 Of homesteads in the Peace so tame
 Once again a move was made
 We joined in the farm parade
 A log house was built that fall
 While the grain was growing tall
 Everyone was happy to see
 All the pretty flowers and trees
 Mother baked and canned a lot
 The children off to school would trot
 Father watched the baby pigs feeding
 All the animals he would be needing
 Cutting hay was quite a chore
 But farm life was not a bore
 Till the spring of thirty five
 A store would be their future drive
 All summer long they worked away
 By fall they left the farm to stay
 That was the year a daughter wed
 And back to farming she was led
 The living room behind the store
 Attracted lots of youth galore
 Till the year of forty two
 Second daughter firmly said "I do"
 Then to fill the empty gap
 They adopted one for on their laps
 Two more years and another one
 Left the fireside in the sun
 Soon they sold the little store
 City life had beckoned more
 And their one and only son
 Found a Sweetheart he had won
 They made lots of changes here
 Boarders and foster kids to rear
 Real Estate was given a try
 And some houses he did buy
 We are gathered together here
 With happy memories of other years
 When they were here with us
 Helping to make a noisy fuss
 And in other days as now
 We eagerly line up for chow

Highlights from exchange journals

received in the AFHS library to July 2002

by Helen Backhouse and Lorna Stewart

Alberta Genealogical Society

Vol 29 #4 Nov 01

*Pier 21 a World War II departure point for Canadian servicemen
But was this Grandma Amy?*

Vol 30 #1 Feb 01

*Gravestones in Scotland and Yorkshire
Name changes in Argyll, Scotland*

Brooks and District Branch AGS

Vol 14 #2 Fall 01

*Ancestral trail – Quebec/Maine
Reached dead ends*

Ft. McMurray Branch AGS

Vol 23 #2 Dec 01

*Newbies' guide to Genealogy and Family History part 4
Vol 23 #2 Dec 01*

*Understanding the IGI (International Genealogical Index)
Twenty ways to avoid genealogical grief*

Grande Prairie and District Branch AGS

Vol 24 #3 Sept 01

*Pedigree chart index 2001
Marist Brothers' College*

Vol 24 #4 Dec 01

*Niobe, Alberta
The Stewart puzzle*

Vol 25 #1 March 02

*Obituaries 2001
What ever happened to Hannah and John?*

Historical Society of Alberta

Vol 49 #4 Autumn 01

*Special issue – Grant MacEwan, a tribute
Vol 50 #1 Winter 02*

Ethnicity, politics and religion

*"Do Not look at the camera" the first Medicine Hat film
Vol 50 #2 Spring 02*

The Steinhauer brothers: education and self-reliance

*Sailing the Medicine Line: a nautical history of the North-West
Boundary Commission*

Jewish Archives and Historical Society of Edmonton and
Northern Alberta

Medicine Hat and District Branch AGS,

Vol 22 #3 Sept 01

*1907 Medicine Hat phone book
More occupations*

Vol 22 #4 Dec 01

*A memorable memorial
Vol 23 #1 March 02*

cont Page 30

Trans Canada Stories

by Wilfred Smith

as dictated to his daughter Bev Smith (Jaremko)
and submitted by older daughter Heather Smith (Jaremko)

Here are a few anecdotes from a long-time driver, aged 82 in 2001 when he told Bev his stories. My father has now passed away, but I wanted to have his stories told. Wilf Smith traveled the Trans Canada for over 60 years.

One time I picked up a solitary hitchhiker east of Medicine Hat heading west and over the next hill he asked me to pull over to pick up his two friends who were waiting there by the roadside also. With the three of them in the car we proceeded to Medicine Hat and they were so hungry I treated them to a meal there then parted company.

One of the hitchhikers was a lady with a very large dog. I only had to take her to the next town but she was very thankful someone had stopped for her. She and the dog sat very quietly in the back seat.

Once just near the Trans Canada in midmorning I saw two hitchhikers standing alone and I pulled over to offer them a ride. One got in beside me and one behind and as we got going I noticed that they were indeed very rough characters and I started to fear for my safety. Wondering how I could politely get rid of them I told them that I had a phone call to make at the next town. I suggested that I would give them \$5 to go in and have a beer while they waited for me. They were keen to do this and once they entered the bar I got back in the car and drove away.

Lately I have vision problems with my right eye so I can't see what a passenger is doing. It's been a while since I have picked up any hitchhikers unless there's an obvious accident and they need help.

En route from Penticton to Calgary I was well aware that the national parks often had wild animals near the highway. However the road seemed clear and I was whistling along around the curves just west of Banff when suddenly in front of me were 3 huge moose trotting down the center of the road. I had to slow up fast to avoid them.

There is camaraderie among drivers. If one of us makes a mistake many of us may pay so there are a few unwritten laws about the road. One is how to drive in fog or storm. When you have to go and have no choice,

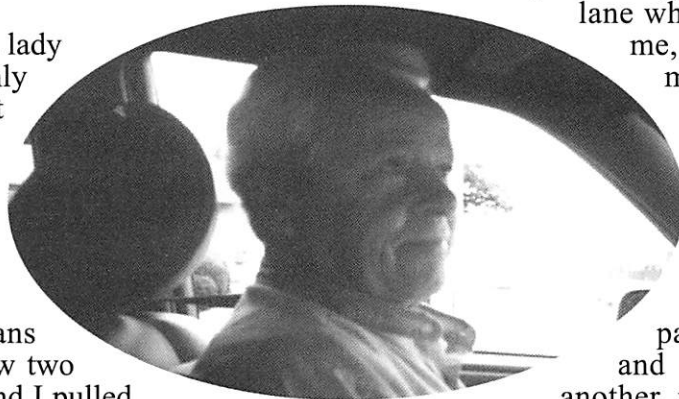
you are on the road with the other few who have to be there so what people do is they take turns leading. You face the swirling pinwheels of snow trying to puzzle out where the road is through your headlights but a person can only take that strain for so long. The guys behind you follow your tail lights and then one of them comes ahead and takes over for you a while. Somehow you all make it.

We used to flash headlights to warn oncoming cars of a coming speed trap. Apparently if you flash all your lights though, this can be seen from the back and is actually a criminal offense to impede a police officer. So we just flashed the headlights.

Once I was driving on a two-lane divided stretch in the winter, where snow had been piles along the center line, as is commonly the case. I had started to pass a big truck that was in the right lane when he, apparently not seeing me, started to edge over to enter my lane. We were going at highway speed and I had to edge left to not get hit and I hit the snow bank so hard and fast my car came to a stop stuck deep in the drift. I was not even able to get out of the car but my passengers got out on the right and with help of chains from another passing truck were able to pull me backwards out. I still remember the great feeling of that powerful tug.

If you drive for hundreds of thousands of miles, you get tempted to look at an empty road as very safe and there's no point in going slowly. So in my youth I did collect the odd speeding ticket. In fact I installed a radar detector for a time, as many people did. The art was not to avoid speeding, but to avoid speeding where it was dangerous to speed, or where the police were watching. But even this system did not always work.

At night near Moose Jaw I was in an open space with clear road ahead for miles and I was going slightly over the limit. A police car appeared behind me, his red light flashing, and pulled me over. I accepted the ticket stoically and he said I could save time by just paying it up ahead in the next town at the station. I asked if the station was open at this time of night and he said that yes, they were in fact doing quite a good business tonight. When I got there I paid the fine and waited for the very slow-moving slow-writing clerk to write it out. He was taking so long I started to see the humor in the situation and told him a joke. An irate citizen was given a ticket, paid it and was about to walk away when the officer called him back to give him a receipt. The man asked 'Why do I want a



receipt?' The officer replied 'Keep it. When you get ten of them you get a bicycle.' The clerk was not amused by my story.

One time I was driving back from Toronto to Calgary in a new car. Just north of the Great Lakes as I rounded a corner I saw a car coming towards me and the driver seemed to have lost control and was trying desperately to recover. The car was swerving and over-correcting wildly and we were both going at high speed about to if not collide, at least to have him side-swipe me. I tried to edge right to avoid him and he swerved around and just missed my tail and whizzed onward.

I have seen many accidents and some deaths on the road. And I feel great love for all my family who travel the highways. So when I wave good-bye to them as they head off to their adventures I ask for God's care of them, with the entreaty to them, smiling, 'Stay between the ditches.'

cont. from page 28

*Medicine Hat News Anniversary
announcements June-Dec 2001
Hillside and other cemeteries of
Medicine Hat*

Menonite Historical Society of Alberta
Vol IV #3 Oct 01

*Ida crosses the Line
Unfettered friendship*

Red Deer and District Branch AGS
Vol 22 #3 Sept 01

*School dormitories Sept. 12th, 1945
The Canadian passport*

Vol 22 #4 Nov 01

*A genealogists' dream come true!!
Old Timers' picnic held at Vancouver
1945*

Vol 23 #1 Feb 02

*Those eligible to vote at Red
Deer's Municipal Elections Nov 24th
1937*

*Participants in an organ and piano
recital May 27, 1904, Red Deer*

The book Recipes to Celebrate was printed for:
Foundation for Education Association
PO Box 9280, Station B, St John's, Newfoundland
Canada, A1A 2X9.

By Gordon Lane

Crab Puffs

8 oz cream cheese, softened	1 tbsp milk
1/2 tsp horseradish	1/2 tsp salt
dash pepper	7 oz crabmeat
2 tbsp chopped onion	1/2 cup boiling water
1/4 cup butter	2 eggs
1/4 cup flour	1/4 cup almonds, finely
chopped	
1/2 tbsp lemon juice	

Combine softened cream cheese with milk, horseradish, salt, pepper and lemon juice and mix until smooth. Fold in crabmeat, onion and almonds. Set aside

Puffs: combine water and butter in a saucepan and stir over medium heat until butter has melted. Add flour all at once and stir until dough forms a ball. Remove from heat and let stand for 5 minutes; then add eggs, one at a time. Beat dough until it is stiff. If dough is not stiff, set aside for 10 minutes, then try again.

Place 1/2 tsp of dough for each cream puff on a battered baking sheet and bake at 400 deg for 20 minutes. Cool, split and fill with crabmeat mixture. Heat at 300 deg for 10 minutes.

Note: If made in advance, reheat at 325 deg for 5 to 10 minutes.

Never Fail Peach Fruit Cake

1 cup butter or margarine	1 1/2 cups sugar
3 eggs, well beaten	1 tin peaches (20oz), drained and crushed - keep juice
1 1/2 cups chopped cherries	1 cup coconut
3 cups flour	1 tsp baking powder
1/2 tsp salt	2 tsp vanilla

Cream butter and sugar. Add eggs. Blend in remaining ingredients to form batter.

If batter seems dry, a little peach juice may be added. Pour batter into a greased, lined tube pan.

Bake at 300 deg. for 1 1/2 to 2 hours

Alberta Family Histories Society

Membership

Membership in the Society is open to those interested in family history and genealogy, and may be obtained through the membership secretary of the Society at P.O. Box 30270, Station B, Calgary, Alberta, Canada, T2M 4P1. Membership fees are due 1st September each year. If a new member joins on or after 1st April then that membership is valid until the September of the following year.

Meetings are held the first Monday of every month (second in the case of a holiday) at Southminster United Church, 3818 - 14a St., S.W., Calgary, Alberta.

Objectives of the Society

The Society is a non-profit organization formed in 1980 to promote and encourage an interest in family history research worldwide. The activities of the society are funded by membership fees, fund-raising projects, donations, bequeaths and corporate sponsorship.

The objectives of the "Alberta Family Histories Society" are as follows:

- To promote the study of family history and genealogical research;
- To encourage and instruct members in accurate and thorough family history research;
- To assemble, preserve, print and publish information relevant to family history study;
- To raise funds for any of the foregoing objects, and to accept donations, gifts, legacies and bequests;
- To use any profits or other accretions to the Society in promoting its objects without material gain for its members.

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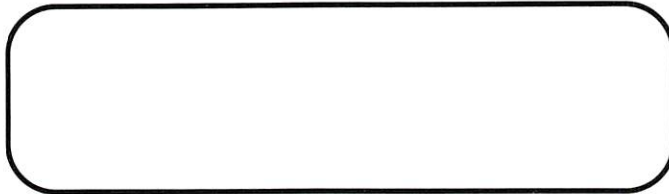
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