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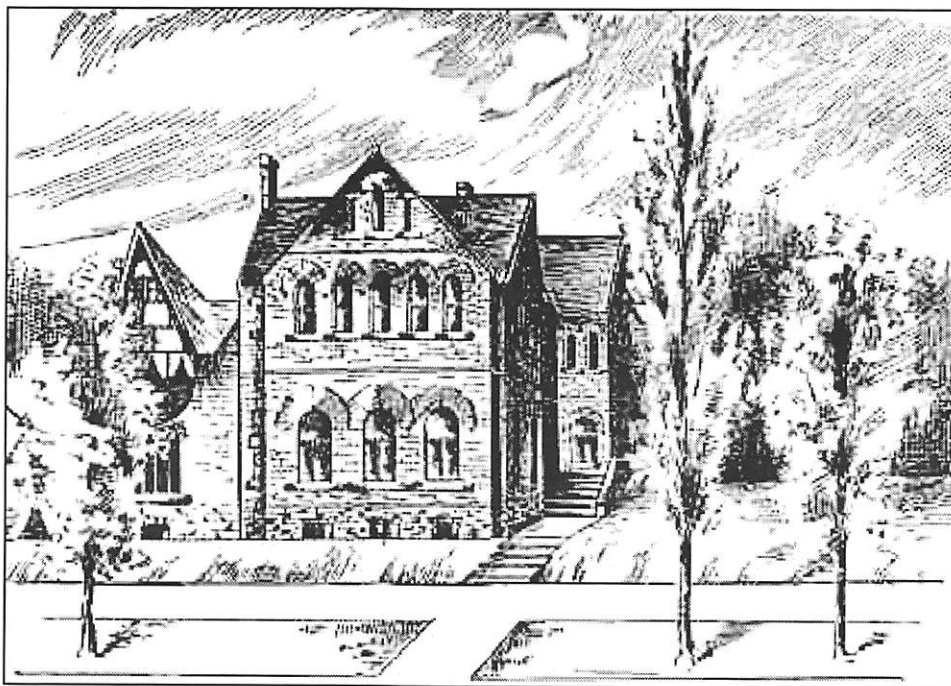
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Alberta Family Histories Society



Ontario Medical College for Women 1891-2 (see page 5)

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CHINOOK SUBMISSION GUIDELINES

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AFHS Periodicals Committee

Name	Position	Name	Position
Rosemary Kry	Chair, Periodicals Committee	Lorna Laughton	"Did You Know" Column
Xenia Stanford	<i>Chinook</i> Editor	Ann Williams	"AFHS Library Book Review" Col.
Susan Butler	<i>Breeze</i> Editor	Cheryl Sutherland	"Calgary 100 Years Ago" Col.
Laura Kirbyson	<i>Chinook</i> Assistant Editor	Jackie Duncan	<i>Chinook</i> Distribution
Elizabeth Ronald	<i>Chinook</i> Queries, Ads, Extra Issues Printer's Proof Reviewer	Proofreaders	Marion Peterson, Duane Kelly, Bill Mills, Allan Jenkins
Linda Murray	AFHS Library Acquisitions, Donations & "What's Out There"	Members-at-Large	Jean Carter, Brian Swan

AFHS PROGRAMS FALL 2008 (tentative)

Monthly meetings of the Alberta Family Histories Society are usually held the first Monday of each month at River Park Church, 3818-14A Street, Calgary, from 7:00 to 9:00 p.m. For more information and updates, consult the latest issue of *The Breeze*, check the AFHS website or see the website calendar.

DATE	PROGRAM TOPIC
September 8	Genealogical Resources at the Provincial Archives of Alberta - Irene Jendzjowsky (Director, Access and Preservation Services)
October 6	Reading Old Handwriting and Foreign Language Documents
November 3	My Favourite Unusual Resource for Family Genealogy Research – AFHS Member Panel
December 1	Genealogy Journals and Magazines
Special Event	Saturday, October 18, 2008 Colin Chapman

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SPECIAL GUEST MESSAGE

By Brian W. Hutchinson

Editor's note: As we meet our deadline for publication, one Chair has completed her duties and the new one is not yet elected. Our solution was to ask a guest to give us a message in place of the one from the Chair. Who better to ask than Brian W. Hutchinson, a long time member of AFHS and benefactor of the Brian W. Hutchinson Genealogical Scholarship? See www.afhs.ab.ca/scholarship

Many members know me as one of your long-time peers with Alberta Family Histories Society (AFHS), while others are new to my name and my long history in the genealogical field. Almost twenty years ago I joined our Society, after already more than fifteen years in the profession/hobby to varying degrees. Genealogy, more importantly, AFHS has been at the crux of my very existence. With genealogy I found a love of history, family, friends, opportunity and adventure! Further, I believe it made me more rounded and socially conscious.



Family history and genealogy are not simply about historical facts and figures. They are not solely about pedigrees nor profess to always tell us the truth. They do not always provide us with the happiest of endings. Anyone who has been bitten by the “genealogy

bug” knows full well that it is more than just documenting our family’s past. It also includes framing a compilation of experiences, friendships, gatherings, education, participation, our history and the history of others - all facilitating a building block of enjoyment and lifelong memories.

My career as an internationally recognized professional genealogist, author, lecturer, professor and philanthropist has been well-documented. However, the beginnings were created here with this organization. Since those early days I have moved onto other arenas (large and small), but have always remained part of the

genealogical community I love, which includes the vibrant AFHS organization whose members first fostered my interest in this entire field.

There are millions upon millions of “armchair genealogists” around the world, documenting their family histories. Those who belong to a genealogical society, such as AFHS, and those who actually make an effort to contribute are the ones who make a difference, not only in the lives of others in the field, but also with their own family histories and community in general.

Talk to your Executive and find out how you can help! Often it takes not much more than a couple of hours a month. It involves very little time and energy to contribute to your local or distant volunteer organizations and so much benefit will be obtained in return. We all must remember that these are VOLUNTEER societies manned by average individuals, like you, with limited time. Let us not sit back and ask a small group of committed members to do all the work year after year. So much more can be gained if we all do just a little bit to keep our volunteer organizations alive.

For a great number of years I felt that it was time for me to give back to a community, a family, who had given me so much over almost 40 years of involvement. I foresaw a need to try to elevate the standards of our family historians just a little bit more by encouraging them to adopt practices acceptable in the academic community. Thus I funded the *Brian W. Hutchison Scholarship*, among other avenues. These were small steps in a very long process over many decades of encouraging excellence by our peers in the community through lectures, articles and scholarly writings. Much can be written about bad research skills and even poorer documentation abilities. The Scholarship is meant to help you improve your skill-sets via some of the best academics in the field. Give yourself the opportunity to hone your craft. The Scholarship for 2008 is now in full gear and the AFHS Scholarship Committee wants, as do I,

to encourage you to compile a well written genealogical document to share with your own peers for posterity. What an opportunity to develop your skills, to improve your family research and histories, to document your sources according to acceptable genealogical standards, to meet a host of talented individuals in the field, and ultimately to give back to your peers and the community. We all want to be given some respect in the quality of work we undertake, whether for our own immediate families or for a wider audience. This is your opportunity to do that - get involved!

So, in closing, I add my best wishes to each of you for a great summer. Do come back in the autumn rejuvenated and eager to uncover yet one more skeleton with us! As always, let me thank each of you, those I know and those I have not met yet, for the memories. It has been a fantastic journey over more than 38 years for me and I am certainly willing to "dig even further deeper" in the years to come for those additional skeletons! This research enriches our lives. I hope you, too, will join the rest of us!

Best wishes,
Brian W. Hutchison
Comm., CMA, CG, FSA (Scot)
Chairman and C.E.O.
GEN-FIND Research Associates, Inc. ###

EDITOR'S EYE By Xenia Stanford

You will notice that my "eye" is smaller this issue due to our guest address. I make up for it in my article about my immigrant pioneer grandmother. I join other writers in this issue in detailing lives of ordinary women who helped found our country. Women are the often forgotten gender in history. We do hear about those like the Famous Five – Emily Murphy, Henrietta Muir Edwards, Louise McKinney, Irene Parlby and Nellie McClung - who fought for the recognition of women as persons under the British North America Act. Due to their work, women now have the same rights as men.

Yet history glosses over ordinary women like my grandmother and your pioneer female ancestors. Without them, settlement of this country wouldn't have happened. As early as 1608 the French, who were settling the eastern regions of our country, sent to France for women to marry the men to ensure a stable colony. The fur traders and explorers took native wives in the West (their country wives) even while they had city wives in Montreal or Quebec.

It took brave women like Marie-Anne Lagimodière (nee Gaboury), the first woman of European descent to travel to and settle in Western Canada, to pave the way. Immigrant men would not have stayed in the west without women of their culture settling here with them. These women are usually overlooked or their influence minimized.

It is often hard to find a woman's maiden name, to hear how she contributed to building this country or to detail the distaff side of the family tree. We hope to help you solve those riddles through beginner tips, advanced techniques and a few stories to show how worthwhile tracing these women has been to understanding our other half of history!

These past few months has seen a surge in the number of volunteers to the Periodicals Committee. Thank you so much to the new and the continuing members for your contribution to *Chinook* and *The Breeze*. See the list of our regular contributors on page 2.

In addition, we would not be able to produce *Chinook* without all those who send in articles, questions, photos and all the tidbits on a regular or ad hoc basis. Also thank you to all who volunteer for our Society. See our new Board, Committee Chairs and SIG coordinator lists on page 31.

There are still vacancies so please make your contribution to our great Society.

Volunteers don't get paid, not because they're worthless, but because they're priceless (Sherry Anderson).

###

WOMEN IN A MAN'S WORLD

By Catherine Whiteley

Cover photo: Ontario Medical College for Women from 1891-2 Calendar, the year Mary Eleanor registered.

(Courtesy of Women's College Hospital Archives)

In pioneer Canada, our female ancestors were born, got married, churned butter and made babies. As a rule, they did not make news, nor did they determine the events of history. Our stories are usually told about the men in our family trees. We often know little about their wives.

Occasionally there were women who rose beyond their allotted stations in the 19th century. This is the story of three generations of women who shrugged aside the preconceptions of their age and lived as if gender were no barrier.

Ann Rusk Seney

Ann Rusk was born in Ireland about 1817. Famine years succeeded famine years and the future seemed bleak. The Rusk family, like so many others, decided to immigrate to Canada.

They settled in Darlington Township in Durham County. At an early age, Ann married William Seney and by the time she was 23, she was caring for three little daughters, Margaret, Elizabeth and Mary. Some time before her 34th birthday, Ann was widowed. Poor, illiterate and on her own, conventional wisdom of the day would suggest she should find herself another man, a young widower perhaps, who would take on her children in exchange for mothering his. However, Ann was not without inner resources and she was determined that she could, and would, support herself and her daughters.

Tucked among the larger farms, which were worked by husbands and sons, Ann and her daughters ran a little farm of 25 acres, just enough to have an acre of garden and orchard, 10 acres for crops, and 12 acres in pasture. While her male neighbours grew grain as their cash crop, Ann set up her loom and wove yard goods,

blankets and rugs.

Weaving was traditionally considered a male occupation. Women would prepare and spin the yarn, but men did the weaving. In Canada during the early 19th century, many a farm woman would weave homespun for the use of the family, but weaving for others was considered the work of men.

As the girls grew a little older, Ann patiently taught them to spin a fine and even thread. The years went by. The girls attended school, helped in the garden and tended the animals. Between planting and harvesting and through the long Ontario winters, the shuttle flew across the loom in the light of the small southwest windows of their home, earning precious dollars.

The girls gradually participated in the weaving, learning the throw of the shuttle as they wove plain simple fabrics. By the time they were 12 years old, they proudly informed the census taker that they, too, were weavers. Ann when she was 54 was still earning her livelihood as a weaver, but by age 64 more than forty years at the loom had taken its toll and she retired her shuttles.

Ann's Daughter: Margaret Seney Allen

By the time she was thirty years old, Ann's daughter Margaret was facing a life remarkably like her mother's – she, too, was young, widowed with three small children to support. Ann somehow managed to accumulate some cash, and in 1869, when she was about 50 years old, she gifted each of her married daughters with a small farm in Howick Township in Huron County, hoping to ensure their security. In 1871, Margaret was weaving as well as farming in Howick Township. She, too, stubbornly insisted that she could support herself and her family with her farm and loom.

There were eight weaving establishments in the township at that time, seven of which were operated by men, the eighth being Margaret's. In

the 1871 Census, Margaret reported eight months of weaving that year, earning the third highest income of any of the weaving establishments – \$625. Of course, the other weavers probably didn't churn 100 pounds of butter that year, or serve as the sole support and caretaker of three school age children as Margaret had done.

Years later, Margaret's son William recalled holding a coal oil lamp and trying to keep from falling asleep while his patient mother's shuttle flew back and forth across the loom.

Margaret gave up weaving as a business about the same time as her mother. The woollen mills and cheap cotton exports gradually overtook the trade. In 1881 Margaret Allen was supporting herself and her three children with what she could realize from the farm. Her second daughter, Mary Eleanor, aged 18, had recently finished Normal School and was the junior class teacher at the Fordwich School nearby.

Ann's Granddaughter: Mary Eleanor Allen Davidson

Mary Eleanor had a sense of personal destiny which did not include living out her life as the spinster junior class teacher in the Huron bush. She felt a larger calling, and she studied and saved towards that greater goal.

She would become a medical missionary. This was not a simple ambition. Women were not welcome at the traditional medical colleges. They were, in fact, scorned and ridiculed. Even if they qualified, would they be welcome to practise? In 1891, after more than ten years of teaching, Mary Eleanor enrolled at the Ontario Medical College for Women.

Four years later, in 1895, she and her five classmates, in a ceremony quite separate from their male counterparts at Trinity Medical College, who had written the very same examinations, received their parchments proclaiming their competence to practise Medicine. Mary Eleanor went west to Winnipeg, Manitoba.

Within a few years she met a handsome and engaging grain merchant by the name of James Henry Davidson. In 1899, at age 37, she married Jim and moved to Neepawa, Manitoba. She was 43 when their third child was born.



James & Mary Davidson's family taken shortly before James' death in 1911

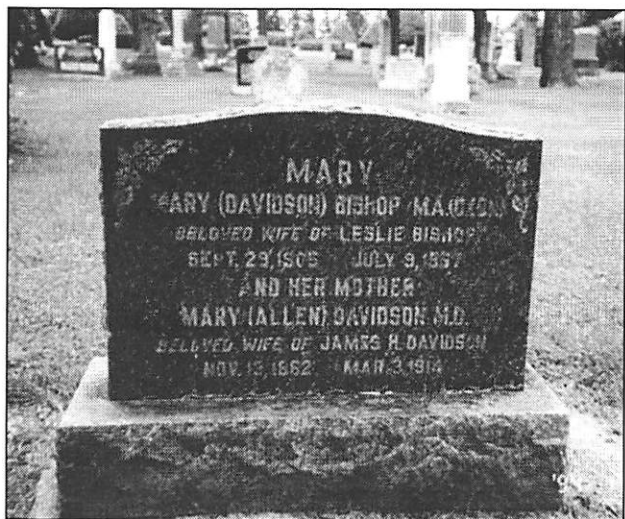
(Photo courtesy of Catherine Whiteley from family files)

After twelve years of marriage, James died of a stroke and Mary Eleanor was left widowed with three young children, just like her mother and grandmother before her. She turned to her profession to support them, just as they had. No records have been found to indicate the level of support she received from the medical community in Neepawa, or from the public. In the early years of her marriage five physicians advertised their services in the Neepawa newspaper, but not Dr. Allen-Davidson. Nor had she registered with the Manitoba College of Physicians, but this was not unusual in the case female doctors at that time. They sometimes had trouble getting that certification, but practised anyway.

At her death, only three years after her

husband's, Neepawa remembered her with great affection and respect.

Her eulogist stated: "Every good cause, every needy person found in her, generous support. Her sympathies embraced the ends of the earth." Another called her "a woman of rare talent and energy". She was, after all, Ann Seney's granddaughter, and Margaret Allen's daughter.



Headstone in Neepawa, MB Cemetery - this side shows Dr. Mary Davidson M.D. and her daughter Mary Davidson Bishop M.A. (Oxon) ; the reverse shows Mary's husband Jim, her mother Margaret, and her other daughter Marguerite.

(Photo courtesy of Catherine Whiteley from family files.)

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BEGINNER TIPS FOR FINDING FEMALE ANCESTORS

By Wilma Sorensen

One of my favourite ways to look for ancestors is using Ancestry.com. United States censuses from 1850 to 1930 list each person in the household by name. As you trace your family back, you can see their approximate birth dates, number and ages of children and their migrations over the generations.

One thing I often encounter is a couple, their children and one or two older people living with them. These are usually the parents or in-laws of the head of the household. If their family name is different than his, there is a good chance that they are his wife's parents.

Look back in previous censuses until you find a couple with the same surname, with their daughter whose given name and age match those of the wife.

This is one way to discover a woman's maiden name and who her parents were. If their name does not appear in the state where the family was living, look in the state where the wife was born. When you find them you will be able to look for birth, marriage and other records to prove her genealogy.

This is one example of how it worked for me: Ananias Smith was my grandfather's brother. They both appeared with their parents and three sisters on the 1870 census for Liberty Township, Grant County, Indiana. At the time Ananias was ten years old.

Their father died in 1873 and the family was dispersed, but in the 1900 census for Liberty Township, Ananias showed up again (age 39) with his wife, Phebe (age 34), eight children and a 66-year-old man named Moses Davidson, who was listed as his father-in-law.

Going back to the 1870 census, I found Moses Davidson in Fairmount Township in Grant

County (age 36) with a daughter, Phebe E. who was three years old. I was also able to find the marriage record for Phebe Davidson and Ananias Smith on March 11, 1884 in Grant County, Indiana.

Since then I have come in contact with a cousin who is descended from Ananias and Phebe's sixth child, Elmer Smith. I was able to give him new information on our family. This cousin lives in Kentucky where our family resided in the 1840s so he has agreed to visit the farm where they lived and share his photos with me.



Smith family photo: Ananias and Phebe are seated on the right. Elmer's location unknown.
(Photo courtesy of Wilma Sorensen from family files.)
###

Top 10 Places to Find Maiden Names

By Kimberley Powell

http://genealogy.about.com/od/surnames/tp/maiden_names.htm (please note there is an underscore between maiden_names in the url). Accessed May 1, 2008.

Marriage, cemetery, census, land, wills & probate, church, newspaper, death and military records, as well as naming patterns are what Kimberly Powell gives as the top ten places to find a woman's maiden name.

Are there any others? You tell us.
Email: editor-chinook@afhs.ab.ca

EXPERT TECHNIQUES

THE SPECIAL CHALLENGES OF RESEARCHING WOMEN: PART I

By Lois Sparling

Each couple represents the joining of two families, lineages, or ancestral 'lines'. The female lines are as important in genealogy as the male lines, and it sometimes takes more effort to identify the women and their parents. Remember, half your ancestors were women (Croom, Emily Anne.

Unpuzzling Your Past: A Basic Guide to Genealogy. Cincinnati, OH: Betterway Books, 2003.)

There are reasons why it is more difficult to trace the female lines. One is that annoying custom of women changing their surnames upon marriage. Another is that until the generations born after World War II women were not usually involved in activities about which records were kept. Heads of households were usually men. Public life of any kind was masculine. Women did not serve in militias or on juries, and rarely appear on tax lists. Lower class women may have had to work outside the home but they did so anonymously. Even when the challenges of identifying the maiden name and parents of a female ancestress are overcome, uncovering anything substantial about her life beyond the genealogical basics can be difficult.

Married women were "femme covert". Spinsters and widows were "femme sole". "Femme" is commonly spelled "feme" in some jurisdictions. This is the legal term for the husband owning all the couple's property and the legal control he had over her. Femmes covert could not make wills without their husband's permission, enter into contracts or sue or be sued in courts in their own names. Late 19th-century reforms included abolishing this ancient legal disability. The Married Women's Property Act was passed in Britain in 1882. Ontario passed its Married Women's Property Act in 1884. Massachusetts enacted similar legislation in 1854.

Spinsters and widows, as femme sole, did have their own legal identity. They owned property. They made wills. Some owned and managed

businesses. They sued and were sued in court in their own names, rather than in the name of a husband.

English common law was not alone in severely limiting the legal rights of women. The civil codes of Europe and the laws of Islam also made women inferior and subject to their husbands. In English common law, married women did not legally exist at all for most purposes. A husband and wife were one person in the eyes of the law and that person was the husband. While women were of inferior standing, they still had some rights in all these legal systems. Even in England, a married woman had her dower.

Dower

Dower still exists in Alberta to protect everyone's rights in his or her spouse's real estate. Most other jurisdictions abolished dower when the current matrimonial property laws were established by statute.

Originally, dower was the right of a widow to hold a portion of her dead husband's lands for her lifetime. By about one thousand years ago, the widow's portion was generally held to be one third of those lands. Under feudalism, it was very important to keep the chain of obligations straight. The widow held her dower right to land from the heir rather than directly from her deceased husband's lord. Therefore, if she needed to sue, she sued (brought her writ of right) in the court of the heir's lord. If the heir was denying her dower rights completely, she could sue the heir in the king's court with a praecipe writ *unde nihil habet*. Sometimes, a third party possessed the land which the widow should have had. If the deceased husband or the heir had, indeed, granted the land to this other person, then the heir had to provide substitute land for the widow. If the heir was an "infant" (under age), then the deceased man's lord took an interest in how possession of the lands was handled. If not, then it was none of his concern.

There are many examples of these sorts of legal disputes in the early plea rolls. The heir, after all, was not necessarily the son of the widow. If she was young and healthy, the heir might have to do without that one third of his inheritance for a long time. Without the produce and income from her widow's third, she might well starve.

Ownership of land was a very different concept under the feudal system. The tenant paid homage to his lord. The lord conferred fee in land to his tenant. Land ownership was only part of this relationship. A widow who held lands as her dower right had no fee and did no homage but she nevertheless held the land in freehold. Freehold is what we think of as land ownership. It is still possible to own a life estate in land. This is essentially what the widow owned.

Landowning fathers almost always gave the couple land when they married. Women could also inherit land under some circumstances such as being the only surviving child of her father. The husband owned this land during his wife's lifetime. If the heir of such land was a child of the marriage, then the husband held the whole of the land during his lifetime. Otherwise, ownership of the land passed immediately to the heir. This was called curtesy.

The daughter's marriage portion was called *maritagium*. Under customary law, the eldest surviving son inherited his father's land (primogeniture) or the sons shared the land between them (gavelkind). However, fathers were allowed to make reasonable provisions for their daughters and the children of the daughters. Heirs were known to take their sisters' marriage portions after their father died. Sisters were known to sue in their lord's court to get their land back. *Maritagium* was eventually replaced by the father making a "gift *taille*" to the happy couple when his daughter married. This meant that the married daughter did not, herself, own the land. What she had was the right to transmit the right to inherit the land. *Gifts taille* were a nuisance to the thirteenth century barons. New rules governing the right to make gifts of land were made law in a statute called "de Donis" in 1285. This led into the messy matter of entails

and the legal manoeuvres over subsequent centuries to defeat entails on land (i.e. to get out of them).

If an heiress was unmarried when her father died, both she and her inheritance became the ward of her father's lord. The lord would arrange a suitable marriage for her. The chosen husband owned the land from the date of marriage. However, the husband owed homage to the lord in his wife's name. The heirs of the land were the wife's heirs, not the husband's heirs. If the wife died without children from that marriage, then her husband lost the lands; no children, no curtesy. Dower did not require there to be children of the marriage. A widow therefore had freehold tenure while a widower did not. We could go on to discuss *novel disseisin* and different forms of *entails*, but the reader's interest in feudal law has probably already been taxed to the limit.

Medieval and early modern court records can be quite confusing even if one is fluent in Latin. One should research these records to trace one's ancestors and expect to find references or clues to one's female ancestors as well. However, do not expect any of it to be logical to our modern minds. "The past is a foreign country. They do things differently there." Add to this the fact that feudal land laws did not fit what late medieval and early modern people wanted to do. Starting in the late twelfth century, the records contain many phoney court cases used to put agreements into effect.

Jumping ahead to the settlement of the New World, ordinary men became land owners. This means that ordinary women in Canada, the United States, Australia and New Zealand had dower rights. Since purchasers of land did not want the seller's wife to have dower rights to that land, the seller's wife was asked to bar her dower (i.e. officially give up her dower rights). Lenders securing the loan against the land (i.e. with a mortgage) felt the same way about it. The seller's or mortgagor's wife had to be examined apart from her husband about whether she understood what was going on and whether she really, of her own free will, was willing to give

up her dower rights to the land in question. To this day in Alberta, land in the name of one spouse cannot be sold or mortgaged without the other spouse being separately examined and signing a dower release. Signed dower releases will be found as part of or with land transactions. Records of oral examinations by the court house official will be found amongst that court's records.

Court Records

Women, especially femme sole, had rights. They sometimes had to go to court to enforce or defend those rights. Women also found need to enforce or defend the rights of children under their guardianship and, more commonly, the rights of an estate as its executrix. Court records are therefore an important source of information about women. In England before parish registers, court records may be the only way to trace female ancestors.

Looking first at England, anyone could commence a suit in an ecclesiastical court. The archdeacons' courts heard so many cases about adultery and fornication, which, of necessity, included women, that they were commonly called Bawdy Courts. The good news is that the evidence presented to these courts was entirely in writing. The bad news is that until 1733, it was usually written in Latin. Back to the good news: most of the Canterbury Provincial Convocation (i.e. the court records of the Archdiocese of Canterbury) up to 1640 was transcribed and published in 1737 in *Concilia Magna Britanniae et Hiberniae* by David Wilkins. At least this will spare us the pain of interpreting early handwriting. Perhaps these volumes can be obtained through interlibrary loan. In any event, the records exist.

Church tithes and rates were collected from women. Offerings were received from women. Women turn up in court probate records and grants of letters of administration (admons) as the deceased, as executrix and as beneficiary. When women are not beneficiaries or heirs, a man may be inheriting by reason of his relationship to a woman. The heir may be the

nephew or grandson of the deceased. There are many indexes to probate records.

Ecclesiastical courts also granted marriage licenses and annulments. Midwives and, later, teachers were licensed by the religious authorities. Offences tried in the church courts included defamation, perjury, heresy, sorcery, witchcraft and failure to attend church services. Women are recorded as witnesses, complainants and defendants in these cases.

Even married women could be the executrix of a will. This is one of the anomalies of the whole concept of femme covert and femme sole. Married women could not own property themselves but they could own property as executrix of an estate. For the last many centuries, the deceased's property passes first to his or her executor and then from the executor to the beneficiaries. Property can and does "get stuck" for various legal or practical reasons and cannot be distributed to the beneficiaries for years. In the meantime, the property is legally owned by the executor or executrix. Litigation over problematic estates will be conducted or defended by an executrix.

Divorce was not a rare event in most parts of the USA even in colonial times. Some were a limited divorce "a mensa et thoro" which did not allow remarriage and was like a judicial separation under Alberta law. Many colonies and states provided divorces in the form of private acts of the colonial or state legislature before the mid-1880s while other jurisdictions provided divorces through the court system. The same was true of British North America and parts of Canada until our first national Divorce Act in 1967.

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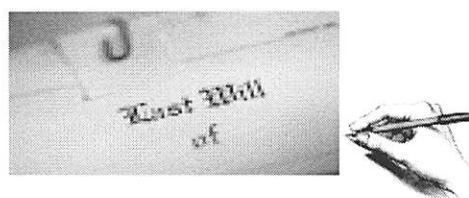
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(Clipart with permission - Microsoft Office Online)

Wilderness Women: Canada's Forgotten History.

Read about Marie-Anne Lagimodière (nee Gaboury) and seven more female founders of our country in the above titled book by Jean Johnston (Toronto, ON: Peter Martin Assoc. Ltd., 1976). (available in AFHS Library).

There also are books in the Calgary Public Library about Marie-Anne, who is well-known as the first white woman in the West and also as Louis Riel's grandmother.

HOW WOMEN WON THE WEST: THE RELUCTANT PIONEER

By Xenia Stanford

My grandmother, Gertraud Berger nee Niedermoser, bade a tearful goodbye to her family as she, her husband Anton, their oldest son (my father) and her sister, Ursula Niedermoser, boarded the train in Kitzbühel, Tirol, Austria bound for Antwerp. The saddest part of this story was they were leaving behind a three month old baby daughter whom they would not see again for 40 years. The minimum age for children to travel overseas was 18 months. My father was only 15 months, but the parents added three months to his age for the Austrian *Certificate of Domicile* (early form of passport), and this age also appears on the ship's manifest (Lake Michigan, 1908). (Where no source is given, it is from Berger family stories.)

Her husband had a cousin, Johann, who with his family was already in Canada. The cousin spoke highly of the new country. His promise was Anton and Gertraud could come to Canada, take out a free homestead, prove it, sell it and return to Austria in three years with all the money they would need for the rest of their lives. Little did my grandmother know she would never return to her beloved homeland. She was somewhat sceptical about her husband, Anton, being a farmer. He was a musician and carpenter. His specialty was carving the built-in cabinetry so famous in Austria.

Music brought the couple together. He played at dances and she loved to dance. She was from the small village of Sankt (St.) Jacob im (in) Haus and he was from a small village later annexed to Kitzbühel. The exact location of where he was playing and she came to dance is unknown, but he noticed the vivacious young woman and asked the band to let him have a break during the next dance number, so he could dance with her. The rest, as they say, is history and, as in this case, also her-story.

My grandmother was being a good Austrian wife embarking on a journey with a husband who had caught wanderlust. She didn't want to go. It wasn't the first time she noticed and was concerned about a woman's voice in the family.

She had wanted to be a teacher, but her mother said no and no it was. Her parents had a millhouse where they milled grain into flour and also sold provisions (basic groceries). They could afford to send her for the two more years of school and her father probably would have relented, but her mother stood firm in her belief Gertraud should go to work as soon as she finished the regular grades. Her mother was unusual for her day. She ran the household and the store. She was probably thrust into this role because her husband Josef Niedermoser was often ill with pneumonia.



Gertraud (right) and her oldest sister Maria, taken between 1900-1908 (Photo courtesy and permission of Xenia Stanford from family files)

When he passed away, she resolutely held onto the store. Traditionally, the store would pass to a male relative who would then look after the widow and children. My great grandmother was a formidable force in the family. There would be no one taking over her store! Her word was final and so there would be no more school for Gertraud.

At age 12, Gertraud went to work on a small dairy operation owned by a widow (another example of an independent woman) and later on a grain farm. The grain farm life taught her to have a women's "lib" view before that was popular. She said the women were up before the men and went to bed later than the men. Besides working in the field alongside men doing the same jobs, the women made breakfast, cleaned up, made lunches for the field, made dinner, cleaned up, did the laundry, cared for the children and all the other chores of life left to women. The women cooked dinner and, after feeding the men first, ate with the children and did all the other evening chores, while the men sat smoking their pipes and drinking schnapps.

When she married around 1905 in Austria (marriage record has not been located yet), she expected the ordinary life of settling down, having children and living out the rest of her life in the same home. Now they had to sell everything except what fit in a small steamer trunk. They were told to be sure to take blankets and food for the trip. The rest of the trunk contained clothing and a few mementos. Their journey would be from Antwerp to Quebec, then on to Montreal and from there by train to Ponoka where the cousin lived (M.G. Freudberg, 1908).

They left on August 12, 1908 aboard the ship Lake Michigan and arrived in Quebec City on August 23, 1908 (*Ship's Passenger List*). They left the next day for Montreal and the day after that boarded the train for the fairly new province of Alberta. It is not known how long they stayed in Ponoka, but by 1911 they were living in "the little house in Brouse" (Canada. Census 1911). By then their first child born in Canada, daughter Gertrude, had joined the family. One year later a son Joseph was born, then the second set of twins (the first set was my father and his twin brother, Josef, who died six weeks after birth) were born in 1912 and died in 1913 at nine months old. In 1914 another son was born in Brouse, BC officially recorded as Nakusp, BC (BC. Vital Statistics Agency).

Sometime in the next five years they travelled to Deer Park, BC, then to Medicine Hat and Red

Deer, Alberta. Another son was born in Red Deer. The last two sons were born in Rocky Mountain House. One of them took his first breath in an abandoned log house in which the family "squatted." Four years later the last son was born in a house of their own on a homestead Gertraud had finally persuaded Anton Sr. to take out in his name.

Women were not allowed to take out homesteads in their name if they were married or single – only if widowed (McKeown), but Gertraud persisted for a sense of security. Not only did the couple have to provide shelter, food, clothes and education for their seven surviving children, they also raised her sister's two sons. This made eleven in the house counting the two parents.

My grandfather cut the trees. Then my grandmother, with the older sons, removed stumps and stones to create fields. After that, they ploughed using horses. Part of the broken ground was made into a large garden and the rest was planted with grain or hay. Later a small orchard was added, along with cattle, pigs and poultry.



On the veranda of the little house in Brouse: Gertraud, son Joseph, Anton Sr., daughter Gertrude, Anton Jr. in front, early 1912 (*Photo courtesy and permission of Xenia Stanford from family files.*)

A neighbour needed his farm looked after while he was away. He approached Gertraud to see if her husband and sons would take care of it. Gertraud accepted. Her husband and oldest son were logging, just as they had done in BC. Gertraud and her other sons ran the two farms.

Then one day her husband Anton came into their two-storey, nine room home and said, "Pack up the children and the wagon. We're going back to Deer Park" (a place near Nakusp, BC).

Gertraud, facing the nomadic life again, finally did what no self-respecting Austrian woman would do. She said, "No. You go. The children and I are staying." And stay they did. What would have happened if Gertraud had let Anton Sr. lead them around the two provinces again? The homestead would have been lost forever. Because she said no, the family remained and the youngest son still lives on the same homestead, albeit in a newer house.

How often do we give credit to the women for putting down the roots in this country? Yet, if they had not, where would we be today? The land would not have been settled. The men would not have stayed. My grandmother Gertraud is not in any history book. She was not one of the Famous Five. She just quietly and steadfastly provided the backbone of the family and the homestead in Alberta.

Oh, Anton, did he leave? Yes, he stormed out and disappeared for a couple of years, but he returned. I loved my grandfather very much and mean him no disrespect. He ran a mill on the farm, built spinning wheels for local women and continued to work in logging. It is just without my grandmother, I picture us still wandering homeless in the two westernmost provinces.

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A WOMAN'S OCCUPATION

Submitted by Catherine Whiteley

This first appeared in *Farmer's Advocate and Home Journal* on June 10, 1910 and was reprinted in *A Harvest Yet to Reap: A History of Prairie Women*, edited by Linda Rasmussen et al. Toronto, ON: Women's Press, 1976, p.84.

NO OCCUPATION

She rose before daylight made crimson the east
For duties that never diminished.
And never the sun when it sank in the west
Looked down upon work that was finished.
She cooked an unending procession of meals,
Preserving and canning and baking.
She swept and she dusted,
She washed and she scrubbed,
With never a rest from it taking.
A family of children she brought in the world.
Raised them and trained them and taught them.
She made all the clothes and patched,
mended and darned
'Til miracles seemed to have wrought them.
She watched by the bedside of sickness and pain
Her hand cooled the raging of fever.
Carpentered, painted, upholstered and scrapped
And worked just as hard as a beaver.
And yet as a lady-of-leisure, it seems,
The Government looks on her station.
For now, by the rules of the census report
It enters her – No Occupation. ###

SIG CORNER: MÉTIS GREAT GRANDMOTHER ELIZA AND HER MEDICINE BAG

By Vernon R. Wishart

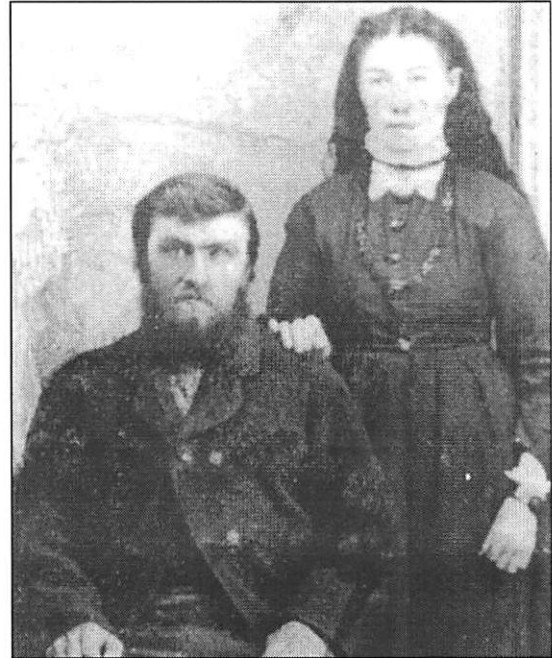
The year was 1887 when our great grandfather, James Wishart was caught in a prairie blizzard. He managed to make it home but not until his toes were badly frozen. When the toes turned gangrenous, the tall, rugged husband and his petite, comely wife, Eliza, knew that if he was to survive, the toes had to be amputated. Eliza began the torturous operation. She carefully placed one of Jim's affected feet on a block of wood. While Dave, their eldest son held Jim's shoulders, she placed a butcher knife on the joint below the gangrene of the big toe and carefully raised and struck the knife with a hammer. With the crunch of sinew and the gush of blood, Eliza grew pale. She moved the knife to the next toe. Once again the primitive operation was repeated. Perspiration poured from Jim's face, which was now contorted in pain. Eliza moved the blood-splattered blade to the next toe. Severed toe and blood spurted forth. Eliza fainted.

While Dave knelt to attend to his mother, Jim, though dazed from the ordeal, picked the bloody knife up from the floor, held it to his remaining toes and raised the hammer once again, and again, until the torturous amputations were completed. As Jim sank to the floor, Eliza revived.

In his book, *The Rosebud Trail*, John Martin describes the Great Blizzard of 1887 and in his description of the operation, he ends with these words, "Eliza's knowledge of Indian surgery and medicine saved James' life." These words were our first indication that our great grandparents, James and Eliza were Mixed-blood. Our father for reasons of his own had kept our mixed ancestry from us.

In those strokes of hammer and knife on flesh, sinew and bone, our roots were laid bare. This revelation of our mixed ancestry sent us searching for our Native roots and, in the process, expanded our family tree. The discovery of relatives in Montana led not only to a reunion

but also to the information about a trunk, which contained among other valuable keepsakes – Eliza's medicine bag!

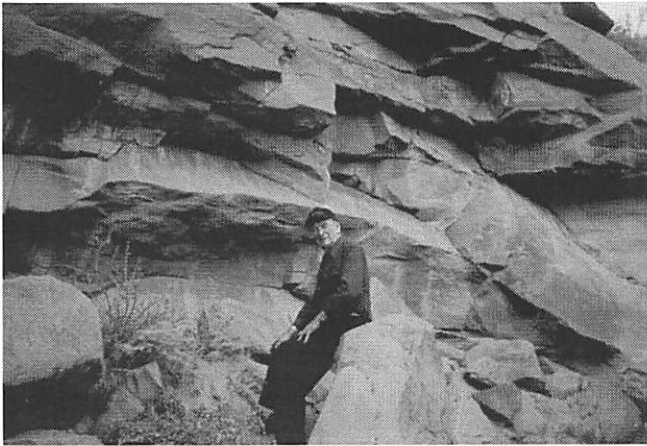


James Wishart & Eliza Flett
(Photo courtesy & permission of Vernon Wishart from family files.)

In the task of linking together our ancestral chain, we did not stop and ponder the significance of Eliza's medicine bag. We assumed that she, like many women of Native background, used roots, herbs and plants for medicinal purposes. This was our first conclusion, but another entry in Martin's book suggested that there was more to Eliza's knowledge of Native medicine. He writes:

In 1898, I had a sore on the palm of my hand which would not heal. Someone told me to go to Mrs. Wishart. In the Wishart kitchen Eliza studied the wound awhile, then with difficulty (she was not strong and seemed quite lame) she got the "medicine bag." It was full of roots and hung high up on a spruce log knot. After selecting the right root she chewed it to a pulp, and

placed it directly on the wound and wrapped it with buckskin. I do not remember how many treatments I had but my hand healed, and Herb (James and Eliza's youngest son) remarked, "It was not the roots; it was mother's magic touch and her saliva that did the healing." She had inherited the magic of a medicine man from her ancestors.



Author, Vern Wishart, at Rock where his great grandfather James sought refuge during the blizzard
(Photo courtesy and permission of Vernon Wishart)

Donna Sutherland, a historian specializing in fur trade family history and Native peoples, makes this observation:

Eliza's medicine bag is significant and tells us that she was a strong spiritual person and one who was highly respected. It took years for women (and men) to learn the art of successful healing. The knowledge of roots, herbs and plants takes years to collect and understand. The path was always taught by Elders and normally women passed on that knowledge to other women (men to men). Most often parents "knew" when a child showed special powers such as healing. When she reached the appropriate age she would be encouraged to fast and dream to see if she did indeed have the powers that her parents believed she did. Once the girl took the initial step she would be encouraged to pursue her gift and would be taught by Elders to hone her craft. She would be taught about the good and bad of medicine

by walking the land and discovering plants that grew and would be told by those Elders about the plants/roots/herbs medicinal properties. Medicine was never practised without spiritual ceremony/ritual and that too took many years to learn and understand. Eliza did not just pick up a medicine bundle one day and say, "I think I will try this." She learned that craft early and practised it always.

We do not know the personal details but it is probable that Eliza was deeply influenced as a child and a young woman by Native culture – a culture in which spirituality permeates all of life – where the whole of life is experienced as an interaction with a creation which is alive with supernatural meaning. Eliza's gifts of healing would always have a spiritual dimension.

From the time Eliza was very young, she would experience the influence of missionaries in the Red River Settlement where her family lived. They came with the underlying assumption that their task was not only to convert but to begin the movement from the "savage" to the "civilized" and from an "inferior" culture to a "superior." In the words of John Webster Grant, church historian, there was general agreement by European settlers that:

"...a lower culture coming into contact with a higher one was doomed to extinction. Aborigines could hope to survive only by becoming like Europeans, and it was the responsibility of missionaries and administrators to give them all possible help."

We may wince today at the absolute identification of Christianity and civilization but in that day it was unchallenged. It is remarkable that Eliza growing up in that setting became attuned to Native ways of healing practices. Her parents, who were Mixed-blood, must have given her quiet encouragement as did her Cree grandmother from whom she probably learned Native songs and stories.

Like her parents and grandmother, she would be baptized and attend church. She and her husband

James remained Anglicans until 1877 when they became Wesleyan Methodists. After moving from the Red River Settlement in Manitoba to the Rosebud area in Alberta in 1885, she did not give up her medicine bag. She did not say, "I do not need this now. I have Christ." Rather, it would seem, she found a way of understanding and expressing her Native spirituality while seeing herself as a faithful Christian.

Editor's note: A copy of Vernon R. Wishart's book "What Lies Behind the Picture: A Personal Journey into Cree Ancestry" is in the AFHS Library. To order your own copy, contact the publisher at dhepburn@telus.net
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CALGARY 100 YEARS AGO

By Cheryl Sutherland

In 1886, shortly after the Canadian Pacific Railway reached Calgary, the first independent Calgary Exhibition was held. Canada, then known as "a Dominion of the United Kingdom," selected a Canadian city to host an exhibition and in 1908, Calgary was chosen. The Dominion Exhibition in Calgary celebrated the 41st birthday of the Dominion of Canada.

July 1, 1908, the opening day of this Exhibition, began with a parade. According to *The Daily Herald*, "...first came the 91st Highlanders in full uniform followed by the Indians." Next, a war party, Red River carts and, in the rear, the 15th Light Horse. There were automobiles covered in flowers, Shetland ponies and various government officials in carriages. Floats representing the Veterans, a Viking ship, the Caledonia, H.M.S. Victory, the Calgary Police and Fire Departments, the brewery and the prohibition floats came next. The Staples Lumber Company, athletic organizations, Scots in full regalia and manufacturers had floats. There was even a German float depicting a beer garden.

An unusual event was the appearance of a dirigible balloon supervised by Jack Dallas. Upon arrival of the parade at the gate of Victoria

Park, President Isaac Van Wart (first president of the Exhibition) made a speech regarding the history of this "Calgary Dominion Fair". He told of the failed attempt for 1907 and the successful effort in 1908. George H. V. Bulyea, Alberta's first Lieutenant Governor, also spoke, congratulating Calgary in securing the Exhibition. He then declared the Exhibition officially opened. The Exhibition was an opportunity to educate the people about the Dominion, the province of Alberta (the youngest province), and the city and district of Calgary.

Guy Weadick, a Wild West Show and vaudevillian act performer (famous for his rope tricks), arrived in Calgary from the United States. With funding from four local wealthy ranchers, he staged the first Calgary Stampede from September 2-7, 1912. It drew cowboys from all over North America due to the prize money, which was four times that of the closest competing show. The Stampede was a huge success and the city has held one ever since.

After Canada was patriated through the 1982 Constitution Act, the national holiday was officially changed from Dominion Day to Canada Day.

Sources:

The Daily Herald, Calgary, July 1, 1908, pages 1-3 and 6.

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Canadian Parliamentary Buildings in Ottawa
(Clipart with permission - Microsoft Office Online)

SIG CORNER: ENGLISH/WELSH – FAMILY FINANCES

By Ann Williams

Editor's Note: These are notes from a recent English/Welsh SIG meeting.

1539-1563

A period of great uncertainty due to a series of weak rulers (and changes of religion) between the reigns of Henry VIII and Elizabeth I, coupled with the decision to reduce the percentage of silver in the coinage (to pay for some government follies), resulted in lack of confidence abroad and rising inflation. It has been calculated that the relative price of a basket of goods rose 93% in the 23 years from 1575 to 1598 and 216% in the 38 years from 1575 to 1613. At the same time, wages fell by as much as 60%. This meant that around 80% of the average worker's wages were spent on food. There was also a great increase in population in this period.

1750-1790

Butter and meat doubled in price in Wales.

1805 Profits from farming increased as a result of the Napoleonic Wars.

1811 Improved roads, railways and canals in Wales led to the rapid development of coal mining and other industries.

1812 Many capitalized on the period of agricultural prosperity by selling land.

1815 During the Napoleonic Wars farms had changed hands at fancy prices, and loans and mortgages had been accepted on impossible terms due to wartime euphoria. A period of agricultural depression followed the Napoleonic Wars, which concerned Parliament, because most MPs were landowners. They wanted to safeguard their profits. Parliament enacted the Corn Laws, which

said that foreign corn could not be imported until domestic corn had reached a certain (very high) price. Immediately the cost of food increased, causing distress to the poor of both town and country.

1832 The Reform Act gave the vote to a sizeable proportion of the industrial middle classes, meaning that some notice had to be taken of their opinions.

1846 Sir Robert Peel repealed the Corn Laws and free trade was established.

Some reasons for increases in wealth were marriage into a wealthy family, inheritance, prosperous times for industry, setting up businesses and interest earned from money lending (generally before banks were established).

Some reasons for loss of wealth were illness, splitting land among heirs of an estate, downturn in industry, poor weather for farmers, death duties and inflation.

Before 1861, bankruptcy was harsh. A bankrupt would have been imprisoned. The National Archives at Kew holds the *County Registers of Petitions* (B6/48). *The London Gazette* (www.gazettes-online.co.uk) and local newspapers also recorded bankruptcies.

You may find bankrupts named on the A2A website at www.a2a.org.uk - for example:

Ref: SAS-N/551

November 2, 1780: Assignment by ROBERT HURST of Horsham, esq., RICHARD WATTS and CHATFIELD TURNER both of Lewes, gentlemen, Commissioners in Bankruptcy, to WILLIAM BRADFORD of Brighthelmston, miller of the same place, of the estate and effects of John Sicklemore of Brighthelmston, maltster, dealer and chapman, a bankrupt.

Some English examples:

Richard Grinsted of Sussex

- 1816 He was proprietor of The Horsham Bank when it failed and he declared personal bankruptcy. Whether he served time in prison is not known.
- 1842 He died in Louisville, Jefferson County, Kentucky.

James Hamshire of Surrey

- 1814-16 Parish Registers describe him as a farmer.
- 1819-21 Land Tax Returns show him renting land (but not in subsequent years).
- 1821-25 Overseer's records show him receiving help. Parish Registers describe him as a labourer.
- 1825 Land Tax Returns show him again renting land.
- 1828 He suffered an incapacitating illness for at least a year and again received poor relief.
- 1835 His fortunes and health recovered. He purchased a carrier's business at a bargain price.
- 1844 He was flourishing because he was assessed £84 for local rates, one of the highest in the parish.

Rev. George Julian Campbell-Sumner of Surrey

- 1895-1901 He was the Rector of Seale.
- 1901 The census records him in Seale Rectory with his wife, daughter and three servants, but in October, *The Times* reported he had announced to his parishioners (from the pulpit) that he was compelled for financial reasons to place his resignation in the hands of the Archdeacon of Surrey adding that the benefice now was not worth more than £129 a year and his private income, through no fault of his own, was £70 less than when he accepted the living. He had spent £1,500 on the parish while he had been there and £600 on the

rectory. The rates and taxes were going up and looking at all the circumstances, he had decided it was his duty to resign.

- 1903 He was Assistant Priest at St. Bartholomew's Southsea.
- 1909 He was killed on a local railway line.



Many Victorian novelists in their works displayed the fears of bankruptcy, including Charles Dickens and William Makepeace Thackeray. The above is the illustration of a bankruptcy sale called *An Elephant for Sale*, wood engraving c.1861, illustration for Chapter 17 of Thackeray's *Vanity Fair*.

(Image courtesy and permission of Gerald Ajam, see www.victorianweb.org/art/illustration/thackeray/17.1.html)

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SERENDIPITY: COINCIDENCE IN FAMILY HISTORY RESEARCH

Serendipity is the effect by which one accidentally discovers something fortunate, especially while looking for something else entirely (Wikipedia); good luck in making unexpected and fortunate discoveries (wordnet.princeton.edu). Whichever is the case for you, send your examples to editor-chinook@afhs.ab.ca

“Birthday Book” Patrick KELLY

By Duane Kelly

Once upon a time, a cousin mentioned that he had found in his mother’s effects a “birthday book” (a book structured to let you write in the names of folks born on particular days of the year). As I seem to be the family history person for our generation, he wondered if I’d be interested in looking at this book. Through it, I found or confirmed many things. The most interesting was an entry on the page for March 15 that read Patrick KELLY. In a different ink someone had written “Victoria”. Patrick KELLY was a name I had only previously encountered once in my ancestry (my father, born on much later). I had no idea who this could be.

A year or so later, I was at the BC archives in Victoria and dug through quite a bit of information about some of my MCRAE relatives. That evening, my wife reminded me of the mysterious entry for Patrick KELLY, Victoria. It nagged at me all night and the next morning I returned to the archives (a 60 minute drive from where we were staying) and sought out death records for Patrick KELLY. This being a common name, there were many entries, but I dutifully checked out the microfiche in sequence from about 1860. When I went to the microfiche for a 1931 entry, I found this gentleman’s death certificate said that he had been living with his daughter, Elizabeth MCRAE.

Knowing this, I was eventually able to show that this Patrick KELLY was my great grandfather. My father, his siblings and my cousins did not know the fellow’s first name and had always

believed that he had lived his life out in the USA. It seems that he immigrated to Canada at the age of 94 to live out the remainder of his life with a daughter of which the KELLY family in Alberta were unaware.

Series of Serendipities for a Bounder

By Donna Coulter

I may be just like my parents and their parents because I didn't want to make public that my great grandfather was a "bounder" (chiefly British for an ill-bred, unscrupulous man; a cad). That is what my mother called him and that was all she ever said. Many years later I decided to start researching this family since I had just about finished with the first family.

In the meantime, I had forgotten that word "bounder", but soon I came across the hand drawn Pedigree Chart and there was the word. It was at an angle above Great Grandpa. That was about all I had on him. Soon, however, bits and pieces of his story came to me from my uncles and their families. Supposedly, Great Grandpa John had died in jail when Grandpa was 10 years old. OK, that meant it was in 1869. Grandpa had been bitter his whole life because he had to go out to work to support the family at the age of 10.

Then things started to gel. His daughter, Aunt Mary Ann, had married in Melancthon Township. Then Mother told me they went to Chetwyn. I found one in BC and one in Armour Township, Parry Sound County. Guess which one I chose? There they were in the 1871 census - just John and his wife, Margrit. His daughter lived close by and one son, my Grandpa, lived in Burk’s Falls, Ontario. John had owned land and paid taxes. He eventually died in prison, but not until 1906. How sad that Grandpa carried that bitterness for so long.

This is not a true, blue serendipity. It was a series of minor ones. Maybe one day I will find out why Great Grandpa was jailed. That will be the real true, blue Serendipity!

###

SURNAME CONNECTIONS

Submit to surnames-chinook@afhs.ab.ca

Editor's Note: "Surname Connections" is a column where you can present your search for a particular person, couple or family. Please give their earliest known information, such as place and date or date range. AFHS members are allowed two free surname questions per publication year (by volume #). The charge is \$5 for additional requests from members and any requests from non-members. Still the cheapest ad around where ad = additional resource!

Here are our entries this time:

PETERSON/PETERSEN from Germany

The PETERSONs I am researching lived in Saskatchewan in the early 20th century and possibly moved to Alberta. I was told by one family member that some of the German PETERSONs changed their names to PETERSEN after the war. I don't know if this could be the reason for the stumbling block or not. Mr. and Mrs. PETERSON, born about 1905 and 1908 respectively, were farmers.

I don't have much more than the fact they had two daughters who were born about 1936 and 1939 in Saskatchewan. The elder daughter was possibly named Jean and born in Yorkton, SK.

I've done extensive research of obituaries, censuses and family history books, but this is still a brick wall or I can't see the trees for the forest!

Contact: Jackie Duncan at duncan2@telus.net

MACFARLANE, John & MCGREGOR, Fanny

John MCFARLANE and Fanny MCGREGOR were listed as deceased parents on their son Malcolm MACFARLANE's death certificate 1872. Malcolm was born about 1813 in Dumbarton, Dun, Scotland according to

censuses. He died April 1872 in Dumbarton, age 59 years. He married Margaret nee MACFARLANE in October 1847 in Dumbarton. She was born about 1811 in Ireland (Census and Marriage Registration). They had one child, Alexander born in 1848, who gave the information (as son) on his father's death certificate. Malcolm was possibly married previously, because on the 1841 Census for Dumbarton, he is listed as Malcolm MCFARLAN, b. about 1816 Dumbarton, with Janet MCFARLAN, b. 1811 Dumbarton, and children Archibald, b. 1834, Malcolm Jr., b. 1838, and John, b. 1840, all born in Dumbarton.

Previous entries have "do" for the wife's surname, but Janet's is spelled out. If she isn't his wife, why is Malcolm Jr. listed as her son and what happened to them? By 1851 Malcolm Sr. is married to Margaret (age 40) and has only one son Alexander (age 2). There is another family in Dumbarton about the same time: Malcolm McFarlane and Isabel Graham who had a son Malcolm, b. Dec. 1815. This son married and had a large family. Those are the names I expected to see on the death certificate above, not John and Fanny. I can find no other records of John or Fanny.

The Alexander mentioned is, in fact, my Great Grandfather. He named his son Malcolm and first daughter Margaret after his parents, then used other family names, like a good Scotsman. This is why John and Fanny blew me away when I got the death certificate.

Contact: Donna Snyder at snyderda@shaw.ca

KELLY, Patrick Joseph, Galloway, Ireland

One of my many stumbling blocks is my great grandfather Patrick Joseph KELLY who (I believe) was born in Galloway, Ireland between 1834 and 1839. Can I document this? Who were his ancestors? When did he emigrate?

- A family note says that he was born March 15, 1837.
- The June 1880 US census shows him as an Irishman aged 41, suggesting an 1839 birth. It also shows him to have an English wife, Margaret Kerne (sp?), and children who were born in California, the eldest of which was born about 1868.
- His January 1912 application for a homestead in Alberta says he was 74, thus born in 1837, and he was from Galloway, Ireland, via Seattle, WA.
- His 1931 BC death certificate says he was age 97, so born in 1834.
- A family note says that his brother, Bernard Thomas Kelly, arranged for their parents to come to San Francisco late in life and that the parents are buried there in Holy Cross Cemetery.

Please contact me if you have any information on KELLY, Patrick Joseph of Galloway, Ireland or have ideas on how to find out more.

Contact: Duane Kelly at duanekelly@xplornet.com

ALEXANDER Thomas, Brompton, London

I am missing details of Thomas Alexander, butler, listed as the father to my Dad, George, born September 30, 1908 at 84 Walton St., Kensington District, Brompton Sub-district in the County of London. Mother: Mary MACKENZIE, born at Garryside, Scotland, on October 14, 1874. To date, I am unable to find any marriage, birth or death record for Thomas.

Contact: Dan Alexander at d.alexander@shaw.ca

SINCLAIR, George James – Adoption

My grandfather, George John James SINCLAIR, was born 1859 in Lanarkshire, Glasgow, Scotland. He was adopted by a George SINCLAIR. His sister, Elizabeth SINCLAIR, was living with his family in the 1871 census. I wonder if she was the mother of my grandfather.

George's wife, also was named Elizabeth SINCLAIR, but was born in 1844, so would have been only 15 at the time George was born. I couldn't find their marriage date. How can I find the adoption information so I can determine who were the birth parents?

Contact: Barb Morgan at barb_morgan@hotmail.com

###

DID YOU KNOW? By Lorna Laughton

DID YOU KNOW that AFHS has held the monthly meetings in four different locations in Calgary?

3600 – 16 Avenue SW, cafeteria of ERNEST MANNING HIGH SCHOOL. 1980 to 1985 found us meeting here. The first Chairman was HAZEL BROWN.

2323 Osborne Crescent SW, KING GEORGE MASONIC HALL, formerly Bethany Chapel. The Society was in this location from 1985 to 1990. The first meeting took place there on Monday October 7, 1985 with SHELDON GIBSON as Chairman. We met in a basement meeting room that we soon outgrew.

506 – 4 Street SW, KNOX UNITED CHURCH was our base camp from 1990 to 1997. The first meeting was in September 1990. Who was the Chairman? I recall the meeting room as a dark auditorium in the basement with a stage and uncomfortable chairs. Since the Church was quite old, the wood in the benches on the side was crumbling. The first AFHS Library was here – almost in a broom closet!

3818 – 14A Street SW, SOUTHMINSTER UNITED CHURCH (1997 to 2004), FIRST CHRISTIAN REFORMED CHURCH (2004 TO 2008), RIVER PARK CHURCH (2008 to present). Despite three different names for the building, we have been at this location since the first meeting on September 8, 1997. It was a

huge move for the AFHS Library from Knox Church to a basement room at Southminster.

There are some great photographs of the move in *Chinook*, Volume 18, No. 1, Fall 1997, pages 12 and 13. You will recognize Helen BACKHOUSE. You might remember some of the other movers – Dave WAKE, Judii REMPEL, Sue OLSEN, Louise SAUVE and Frank MORROW. The new owners of the building began renovations in 2003 (I think), which forced the library to find a new location. This necessitated an even bigger move to 712 – 16 Avenue NW. We continued to hold our meetings at 3818 – 14A Street in a large basement room until the renovations upstairs were completed. We were then able to move to the sanctuary where we are now.

Often unseen and unmentioned behind all these moves were very dedicated AFHS members who helped find the new locations. It has not been an easy task to find reasonably priced meeting space in a big booming city like Calgary at any time. As well, AFHS members wanted a safe location, with parking, transit and accessibility. Thank you to all those people who have helped with the logistics of arranging our meetings!

Where was AFHS meeting when you joined?

Editor: Knox United! Couldn't resist answering!
####

ASK THE EXPERT By Xenia Stanford

Editor's note: This column is for you to ask questions or answer them. The questions should be about tips, techniques and tools, not specific surname questions. Send your Q & A to editor-chinook@afhs.ab.ca

Q1: What are border crossing records, how can we find them and what will they tell us?

A1: Ancestry.ca has the index and films available on their site with membership. Since these are considered Canadian records, one does

not have to pay any additional fees with a membership to Ancestry.ca - most libraries and Family History Centres in Canada have free access to Ancestry with the Canadian records.

Go to **Historical Records** - then to **Immigration and Emigration**, search for the names. You can search by surname only, surname and given name(s) or given name(s) only depending upon how common the names are and which ones are more likely to be misspelled. I searched for my grandparents' surname, but I could not find them under any combination I tried. I then tried my grandmother's first name, Xenia, without surname, but this did not provide any possible matches. I then searched by my grandfather's given name, Maxim. I found a possible match, but the card gave his wife's name as Jennie, not Xenia. Finding my grandmother's sister and brother-in-law listed on the same day, giving the same last Canadian address and listing the same address of destination proved this was a match.

Sometimes the records are listed under **Immigration and Emigration** and other times under **Border Crossings**. When you find the one you think is a possible match, go to **View Record**. You can just search for the names on the first search screen at Ancestry; then look for the hits under Immigration and Emigration. I find it easier to go directly to the Immigration and Emigration screen or directly to Border Crossings (you might miss some relevant ones, if you only search under Immigration and Emigration). Sometimes the entry appears on a ship's manifest among other names and sometimes it is on a card index for the individual or family. (It depends on the year – so look at all possibilities.) If it is a card index, you are lucky because when you view the one or two-sided card, there is more information than what is shown on a ship's manifest. Just be sure to look for any name variations. *Xenia Stanford*

New Questions

Q1. In the War Diaries casualties among the officer ranks are noted. Is there any information elsewhere that deals with casualties among enlisted men?

Q2. I have a question about Saskatchewan Land Grants. My grandfather, William James BUTLER, in 1909 received a Land Grant described as in Township 25, Range 20, West of the Second Meridian in the Province of Saskatchewan in our Dominion of Canada, Farmer, South-East Quarter of Section 32 of the said Township. The family landed in Montreal and lived in Winnipeg. They came from London via Liverpool in 1906.

- Would he have been penalized by staying in Winnipeg and not being a farmer?
- Would he have had his way paid? They had five children and my father was the first born in Canada.
- Would he have had to pay the travel fees back?
- Do you have some idea where this land would be located?
- Ideas for me to explore further?

Send us answers in time for the next issue

&

Send us your questions!

###

Brian W. Hutchison Genealogical Scholarship

The Brian W. Hutchison Genealogical Scholarship Committee is pleased to announce the winner for 2007:

Ms. Marg Aldridge of Richmond Hill, Ontario

Ms. Aldridge's genealogy report is entitled *Descendants of Zecharia Ackred/Acred* and documents the ancestors and descendants of her grandmother from 1823 to 1979. Ms Aldridge's grandmother was a Barnardo child.

Ms Aldridge's essay is entitled "Barnardo's Home Documents" and describes her search over a thirty year period for documentation of her Barnardo ancestor.

The essay will appear in the October 2008 issue of *Chinook*. The genealogical report will soon be available for examination at the AFHS Library on 16th Avenue and on the Society's website at www.afhs.ab.ca/scholarship.

The Reunion Planners

*Family Reunions
Reunion Keepsakes
Genealogy Services*

thereunionplanners@gmail.com

Jacqueline Alford
403 993 5604

Heather Jaremko
403 651 8578

Remember the school essays "What I did last summer?" We would love to hear what you did this summer – family reunion, genealogy conference, trip to Salt Lake City! The deadline for the October 2008 *Chinook* is August 1, 2008. We look forward to your article, news, Serendipity, Surname Connection, Ask the Expert Q &A and what you did this summer!



Stuck in Your Research? We have conducted successful projects for roots in Canada (especially for French-Canadian, Acadian, Métis...), Austria, Eastern Europe, France, British Isles...

Need a Speaker/Instructor? Our expertise includes: Preservation, Black Sheep, Métis Scrip, Evaluating/Citing Sources, Advanced Internet Techniques, Corporate Records; Canadian, Central/East European Research...

Do it Write! Let an expert - research, interview, ghostwrite or assist, edit and publish your family history.

Métis Research Classes - Edmonton and Calgary - various locations and dates.

Contact:

Xenia Stanford

Award winning writer, researcher, editor

Phone: 403-295-3490

Email: age@knowmap.com

**SPECIAL PROGRAM: DON'T MISS A DAY WITH BRITISH GENEALOGIST,
COLIN CHAPMAN, CREATOR OF THE CHAPMAN CODE**

Alberta Family Histories Society

is honoured to host
a day of lectures
by noted British genealogist

Colin Chapman
of the
**U. K. National Society of
Genealogists**

Dr. Colin R. Chapman is a lecturer and
the author of many articles and books,
e.g.

- *The Growth of British Education
and its Records*
- *Ecclesiastical Courts, Officials &
Records: sin, sex & probate*
- *Pre-1841 Censuses & Population
Listings*

Colin created the very useful
Chapman Code, which identifies
administrative divisions in the UK,
Ireland and their surrounding islands,
covering historical divisions.

Colin Chapman has been a guest speaker
at genealogy conferences in Canada,
the United Kingdom, USA, Australia and
New Zealand.

Saturday, October 18th, 2008
10:30 am – 3:30 pm
River Park Church
(Formerly First Christian Reformed Church)
3818 14A Street S.W.
Calgary

Admission to full day of lectures
\$25.00 for AFHS members
\$35.00 for non-members

Payable at the Door

(See interview with Dr. Colin R. Chapman at
[www.brightcove.tv/title.jsp?title=933081175&
channel=151802639&lineup=1133262707](http://www.brightcove.tv/title.jsp?title=933081175&channel=151802639&lineup=1133262707))

###

HISTORIC CALGARY WEEK
By Betsy May

Historic Calgary Week 2008
(10 days when Calgary comes alive)

The 18th annual Historic Calgary Week (HCW)
will take place from July 25 to Aug. 3. This ten-
day celebration of our city's past consists of
approximately 40 events offering community
walks, heritage building tours and interesting
talks given by history enthusiasts. All events are
open to the public and, with a few exceptions,
are free of charge.

This year's theme is "Explore and Celebrate Our
Roots" which, I think, is what our own Alberta
Family Histories Society is all about. Once again
we have been invited to participate in HCW. We
will host two presentations of "Genealogy 101 –
Getting Started" at the AFHS Library located at
712 – 16th Ave. NW

Saturday, July 26 1 p.m. – 3 p.m.
Wednesday, July 30 7 p.m. – 9 p.m.

After the oral presentation, visitors will be able
to explore our Library's collections and
resources. Knowledgeable AFHS members will
be available to advise visitors on how best to
proceed with their family research.

These presentations will provide us with an
opportunity to promote the study of family

history and to stress the benefits of membership in our Society. Encourage friends and neighbours who have expressed an interest in genealogy to attend one of these sessions.

For further information and to view the Historic Calgary Week 2008 program, visit www.chinookcountry.org and follow the links.

###

PERIODICALS COMMITTEE

By Rosemary Kry

Greetings from the Periodicals Chair

Since becoming excited about family history, I find my summer holidays often revolve around visits to cemeteries, archives and libraries. Sunny days are abandoned to spend hours going cross-eyed reading microfilms to trace that elusive third cousin. I hope this copy of *Chinook* finds you enjoying your summer, that you continue to experience good fortune in your quests, and that you do enjoy the fresh air and sunshine as well.

Have you looked at the new AFHS website under Periodicals? Dawn Kirkpatrick, the AFHS webmaster, has been working with the Periodicals Committee and our editors Xenia Stanford and Susan Butler to overhaul and simplify the information about *Chinook* and *The Breeze*. Under the link *Chinook* you will find information about sending in an article, deadlines, titles of past articles from as far back as 1993, placing an ad or ordering an extra copy.

Something new is the publication of *The Breeze* online. You will be able to read last month's and the present month's issues anytime. Hopefully this service will result in a decrease of the necessity of printing as many hard copies. Let us know if you like it.

Wishing you a safe, healthy and relaxing summer!

Rosemary Kry

###

EVENTS

By Laura Kirbyson

July 16, 2008

Legacy Genealogy Cruise

on Norwegian Cruise Line Cruise Ship, "Norwegian Jewel", a 12 Day Baltic Capitals' Cruise - round trip from London, UK to Copenhagen, Denmark; Warnemuende, Germany; St. Petersburg, Russia; Helsinki, Finland; Tallinn, Estonia; Stockholm, Sweden; back to London, UK

www.legacyfamilytree.com

August 1-3, 2008

Annual Seminar of the Federation of East European Family History Societies (FEEFHS)

Pittsburgh, Pennsylvania, USA

www.feefhs.org

August 7-9, 2008

Sail Into Your Past Aboard the Queen Mary! The British Isles Family History Society - USA (BIFHS-USA), an overseas member of the Federation of Family History Societies,

announces their 20th Annual Seminar to be held, at the Queen Mary Hotel in Long Beach, California www.rootsweb.com/~bifhsusa

August 15-17, 2008

Discovering our Roots in Eastern Europe (SGGEE 2008 Convention)

Kelowna, B.C. For people of German origin interested in the genealogy, culture and history of their ancestors who migrated through Poland, Volhynia & surrounding areas

www.sggee.org/conventions/ConventionNews

September 3-6, 2008

Federation of Genealogical Societies (FGS) Conference

Philadelphia, Pennsylvania, USA

Pennsylvania Convention Center

www.fgs.org/2008conf/FGS-2008.htm

September 26-28, 2008

Kelowna and District Genealogical Society Conference

Kelowna, BC
www.rootsweb.com/~bckdgs

October 18, 2008
Alberta Family Histories Society
seminar with Colin Chapman
Calgary, Alberta
www.afhs.ab.ca/

October 25, 2008
Victoria Genealogical Society
seminar featuring
Dr. Penelope Christensen and Brian Hutchison
Victoria, British Columbia
www.victoriags.org

October 26 - November 2, 2008
4th Annual Genealogy Conference
Cruise Hosted by Wholly Genes, Inc.
Sail to the Eastern Caribbean while learning
about research methods, tools and technologies.
Speakers include Elizabeth Shown Mills and
Cyndi Howell of Cyndi's List.
www.whollygenes.com/Merchant2/merchant.mvc

Watch for new episodes of *Ancestors in the Attic* coming to History Channel this fall!
www.history.ca/ancestorsintheattic

###

CALGARY PUBLIC LIBRARY
By Christine Hayes

Genealogy & Local History Programs
July – October 2008
Programs at Central Library
616 Macleod Trail SE
(unless otherwise noted)

Drop-in program - means no advance registration is required.

Heritage Hunters - Have questions about Calgary's past and people? Drop by the Local History collection for help in your quest. Offered Thursdays from 10:30 to 11:30 a.m. from July 10 to August 21 in the Local History Room, 4th floor, Central Library. Drop-in program.

Picturing Calgary's Past - Enjoy a PowerPoint presentation featuring pictures of Calgary's most fascinating historic buildings, and the intriguing stories of the people behind them. This is part of Historic Calgary Week and will be held in Meeting Room 2 at Memorial Park Library (1221 2nd Street SW) on Tuesday, July 29 from 7:00 - 8:30 p.m. Drop-in program.

Introduction to Calgary History - Historian Harry Sanders presents fascinating stories of our city's past for newcomers and others interested in Calgary's history on Tuesday September 16 from 6:00 to 7:30 p.m. in the meeting room on the 4th floor of the Central Library. Register in person, by telephone at 260-2620 or online at calgarypubliclibrary.com

Family History Coaching – Volunteers from the Alberta Family Histories Society will be available for one-on-one assistance with your genealogy questions. The next sessions will be on September 27 and October 25 from 10:00 a.m. to noon on the 4th floor of the Central Library, 616 Macleod Trail SE. Drop-in program.

Mischief, Mayhem and Murders of Calgary - Join us for some historical spine-tingling entertainment with Johanna Lane of Calgary Ghost Tours on Wednesday, October 29 from 6:00 to 7:30 p.m. in the meeting room on the 4th floor of the Central Library. Register in person, by telephone at 260-2620 or online at www.calgarypubliclibrary.com

For more information about any of these programs please call the Humanities Department at 260-2785.

These are just a few of the genealogy and local history programs that will be offered.

Please check our program guide at www.calgarypubliclibrary.com for more great programs.

Did you know you can have items, as long as they are not marked reference only, sent from any library branch to the one nearest you? ###

MEMBERSHIP INFORMATION

By Marion Firman

ALBERTA FAMILY HISTORIES SOCIETY based in Calgary, Alberta, is a non-profit organization formed in 1980 to promote and encourage family history research.

Become a Member:

- Receive Four Issues of *Chinook*
- Borrow Books from the **AFHS Library**
- Submit Two Free **Surname Connections**
- Receive **Membership Prices** when applicable

The membership year for the Alberta Family Histories Society is from September 1st to August 31st. New memberships are accepted at any time during the year. New members who join between April 1 and August 31 do not need to pay an additional fee for the following year.

Complete, cut out and mail the membership form with payment to the address below:

MEMBERSHIP APPLICATION/RENEWAL		
Date:	<input type="checkbox"/> Mr <input type="checkbox"/> Mrs <input type="checkbox"/> Miss <input type="checkbox"/> Ms <input type="checkbox"/> Dr <input type="checkbox"/> Other	
Surname:	Given Name(s):	
Address:	City:	
Prov./State:	Postal/Zip Code:	
Telephone:	E-mail:	
Webpage:		
New Member <input type="checkbox"/> or <input type="checkbox"/> Renewal/membership#	Type of membership:	
Fee amount: \$	Donation to AFHS Memorial Fund: \$	
Total enclosed (cheque or money order)	\$ Canadian funds	\$ US funds

Attention: Membership Secretary
Alberta Family Histories Society
712 - 16th Avenue N.W.
Calgary, Alberta T2M 0J8

MEMBERSHIP FEES	
Payment must be made in Canadian or US funds. If paying in US funds, add 5%. Overseas applicants add \$8.00 for postage.	
\$40.00	Individual
\$55.00	Family
\$35.00	Senior 65+ individual
\$45.00	Senior 65+ family
\$50.00	Institutional

Please make payment by cheque or money order.

You may pay for your membership in person at a monthly meeting, which is held the first Monday (except for holiday Mondays) of every month from September to June at River Park Church, 3818-14th St. SW or by completing the Membership Application/Renewal form and mailing it to the address below.

Would you like to make a donation to the AFHS memorial fund, but don't know what this is exactly? See Ronna Byam's article in the January 2008 issue. (A tax receipt is available for a \$10.00 minimum donation.)

AFHS PUBLICATIONS FOR SALE

Please refer to www.afhs.ab.ca/publications for sale, additional descriptions and content on the CDs

AFHS Digital Library Vol. I: 70 Southern Alberta Cemetery, Crematorium and Jewish Society Records	\$30.00
AFHS Digital Library Vol. II: Two Cemeteries on Garden Road that straddle the eastern boundary of Calgary City Limits: MD of Rockyview Garden of Peace and Mountain View Cemetery	\$20.00
AFHS Digital Library Vol. III: Cochrane Cemeteries and more	\$20.00
AFHS Digital Library Vol. IV: Calgary Queen's Park Section A-F	\$25.00
AFHS Digital Library Vol. V: Calgary Queen's Park Section P and other Military records	\$25.00
AFHS Digital Library Vol. VI: Calgary Queen's Park Section G to J	\$25.00
AFHS Digital Library Vol. VII: Calgary Queen's Park Section K to L	\$25.00
AFHS Digital Library Vol. VIII: Calgary Queen's Park Section M to O	\$25.00
AFHS Digital Library Vol. IX: Calgary Queen's Park Sections R, RC, V, W, and Mausoleum	\$25.00
AFHS Digital Library Vol. X: Calgary Queen's Park Sections S, T and X	\$25.00

Many of the cemeteries on these CDs can be purchased individually – details and prices can be found at www.afhs.ab.ca/publications/index.html

Births, Deaths, Marriages, from Calgary newspapers 1883-89	\$12.00
Births, Deaths, Marriages, from Calgary newspapers 1890-99	\$25.00
Obituary Index: Turner Valley residents, past and present	\$11.50
Alberta Local Histories Listing	\$10.00
South Calgary High School 1915-21 & Calgary Normal School 1929-30 class lists	\$10.00
The Barr Colonists 1903, names, ages, occupations	\$10.00
McDonald Family of Cochrane & Mount Royal Ranch	\$10.00
Nominal Rolls 3rd, 12th, & 13th Regiments, Canadian Mounted Rifles CEF, 1915-16 (In Vol. V)	\$20.00
Nominal Rolls 50th Battalion, CEF 1914-15 (In Digital Library Vol. V)	\$15.00

See also AFHS website: www.afhs.ab.ca for additional publications for sale.

Fill out, cut and mail the order form to address below:

List items you wish to purchase:	Price
Add \$4.00 shipping & handling for each CD or item	
Total enclosed as cheque or money order in Canadian funds	
Name: _____	
Address: _____ City: _____ Prov./State: _____	
Postal/Zip Code: _____ Phone #: _____ Email: _____	

Attention: Publications for Sale
Alberta Family Histories Society
712 - 16th Avenue N.W.
Calgary, Alberta T2M 0J8

Alberta Family Histories Society

Membership

Membership in the Society is open to those interested in family history and genealogy, and may be obtained at the monthly meetings or by mailing the form on page 29 to the attention of Membership Secretary at the following address:

Alberta Family Histories Society
712 - 16 Avenue NW
Calgary, AB T2M 0J8
CANADA
Tel: (403) 214-1447
www.afhs.ab.ca

Membership fees are due on September first of each year.

If a new member joins on or after April first that membership is valid until September of the following year.

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 dues, fundraising projects, donations, bequests and corporate sponsorship.

The Alberta Family Histories Society objectives 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.

Board of Directors 2008-2009

President	Bev Swan
Past President	Helen Backhouse
Vice President	Kay Clarke
Recording Secretary	Pat Senger
Treasurer	Ruth Sutherland
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Director (Facilities)	Gary Manthorne
Director-at-large	Don Alexander
Director-at-large	John Banack
Director-at-large	Rosemary Kry
Director-at-Large*	Jim Benedict
*(Computer SIG)	

Committee Chairs

Genealogy Computer Group	Jim Benedict
Education Committee Chair	Kay Clarke
Periodicals Committee Chair	Rosemary Kry
Volunteer Coordinator	

Committee Chairs (Board Appointed)

Library	Linda Murray
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