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Chinook

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British immigrant children from Barnardo's Homes upon landing in Saint John, NB; see p. 4

Alberta Family Histories Society

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CHINOOK SUBMISSION GUIDELINES

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Publication and Submission Dates

Issue Date	Volume, Number	Submission Deadline	Theme
October 2010	V.31, N.1	August 1, 2010	Culture and Customs
January 2011	V.31, N.2	November 1, 2010	Tweets and Tools
April 2011	V.31, N.3	February 1, 2011	Overlooked Resources
July 2011	V.31, N.4	May 1, 2011	Hall of Fame, Walk of Shame

AFHS Periodicals Committee

Name	Position	Name	Position
Vickie Newington	Chair, Periodicals Committee	Everyone Welcome	"AFHS Library Book Reviews"
Xenia Stanford	<i>Chinook</i> Editor	Linda Murray	"AFHS Library Acquisitions" & "What's Out There"
Ann Williams	<i>The Breeze</i> Editor	Laura Kirbyson	"Events"
Elizabeth Ronald	<i>Chinook</i> Assistant Editor	Lois Sparling	Advanced Techniques
	Secretary, Periodicals Committee	Marion Peterson	Proofreader
	<i>Chinook</i> "Surname Connections"	Duane Kelly	Proofreader
	Ads, Extra Copies	Bill Mills	Proofreader
	Printer's Proof Reviewer	Jackie Duncan	<i>Chinook</i> Distribution
Jim Benedict	"Computer Tricks"	Christine Hayes	Programs: AFHS & CPL (Calgary Public Library)
Heather Jaremko	"Genealogy Basics" Special Events		

AFHS PROGRAMS (tentative)

Meetings of the Alberta Family Histories Society are usually held the first Monday of each month at River Park Church, 3818-14A Street SW, 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 13, 2010	TBA
October 4, 2010	TBA
November 1, 2010	TBA
December 6, 2010	TBA

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PRESIDENT'S MESSAGE

By Kay Clarke



The year has flown by and we find ourselves looking back with amazement at what has been accomplished and forward with enthusiasm to what is planned.

Last May, *Chinook* won the National Genealogical Society's award for best newsletter in the "County or Local Genealogical or Historical Society Newsletter" category. We have had wonderful speakers for our monthly programs and special events. In October, we are planning another great FamilyRoots event.

We also lost members through death. George Lake will be missed by many, not the least of whom is your president. He was always encouraging and had solutions to problems I presented to him. Long-time member Jeanne Bentley also passed away. Jeanne received the Louise Dean Award in 1988 as top volunteer in Calgary. Besides contributing to AFHS, she volunteered with Girl Guides of Canada, Alzheimer's Society and Mustard Seed.

I would personally like to thank the outgoing Board members for their dedication and hard work. I will miss Don Alexander's humour and talent for getting to the heart of matters in Board meetings. Millie Drinkwater will, I am sure, find some days in her near future when life is not so hectic. We welcome the new Board members and the Committee Chairs (see page 31) and are looking forward to working with you.

I hope you all have a wonderful summer renewing friendships, seeking out cemeteries and engaging in other relaxing genealogical activities.

You can generally tell what the weather is going to be by what you are planning to do outside.
(Anonymous). ###



CALL FOR ARTICLES: CULTURE & CUSTOMS

The theme for October's issue is Culture and Customs. We are looking for articles that show how culture and customs impact what we find, how to use it to interpret the times in which our ancestors lived or even how to date a photograph.

Perhaps you are writing a book and want to include social history to understand why your ancestors may have behaved the way they did or what obstacles they may have had to overcome. For example, I am writing an article entitled "The Bride Wore Black" about the attire for weddings, funerals and other significant occasions in different countries at different times. I have found knowing this certainly helped me to identify the occasion shown in photos where types of clothing and their colours are not those to which we have grown accustomed.

The deadline for October submissions is August 1, 2010. Email: editor-chinook@afhs.ab.ca

Gearing up for future issues:

- *Tweets and Tools*: Do you use the Internet to blog, tweet or chat in your genealogical endeavours? Do you use your iPhone or Blackberry to keep track of your family ties? Do you use Kodo? Software, hardware and social networks are all fair game for this issue.
- *Overlooked Resources*: Have you found resources others may not be using? For example, have you used the Quarter Sessions for Alberta or the Newberry Library in Chicago? Perhaps you used a familiar resource in a different way.
- *Hall of Fame, Walk of Shame*: Tell us about your connections to famous or important people or to "black sheep" and how you traced them. ###

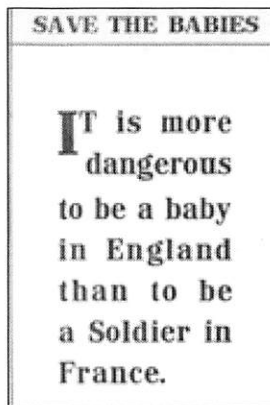


EDITOR'S EYE: RIPPED FROM THE CRADLE

By Xenia Stanford

Cover photo credit: *Isaac Erb/Library and Archives Canada/PA-041785*

The telling photo by Isaac Erb that graces our cover shows only a small segment of the approximately 100,000 children sent to Canada between 1870 and 1957 as part of the British Home Child Scheme.



Credit: *Library and Archives Canada, Acc. No. 1983-28-72*

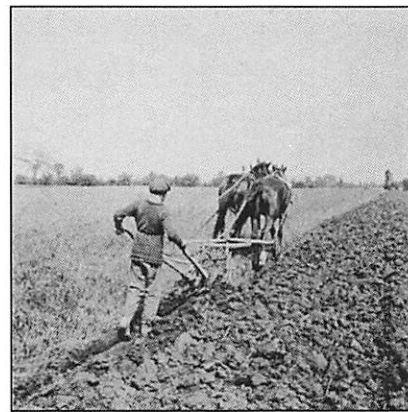
The poster above expresses the sentiment about the experience the children faced, but no sensible people stopped the tide of children removed from all they knew to a strange land, strange people and often a strange abode. Many of them, especially the boys, lived in barns or other places suitable for animals, not people.

2010 was declared the “Year of the British Home Child” and that is why this issue focuses on British Home Children. First, there is the article by Perry Snow, whose father was handled by the Church of England Waifs and Strays’ Society and searched a lifetime for answers about his past. Following that is the story by Wayne Shephard of John Walker Cooper, a Cossar Boy. Cossar is one of the lesser-known agencies.

Then we have an update by Marg Aldridge on the Dawson sisters, one of whom was her grandmother, both Barnardo Girls. Another follow-up is that of Marlene Dance on Walter

Ripped from the cradle: a child no more! That to me sums up the British Home Child movement. Although the youngest sent abroad was three or four-years old, the cradle means so much more. These children were torn from their homes, their country and their childhood. Rather than being British Home Children, these young people became *homeless children*.

Henry Dance, a Barnardo Boy, who seemed to have lived a good and honourable life before he disappeared from the lives of his wife and children. Where did he go and why? This is just one of the mysteries of the children taken away from families and removed from Britain by various agencies. Searching for family, uncovering the lies told to them about their families and overcoming the withholding of information is ongoing for the descendants of these children.



Credit: *Library and Archives Canada/PA-117285*

The above photo of a child labouring on a farm reminds me of Walter Henry Dance (see p.18) sent to Alberta. Although this photo is of a boy ploughing a field in Russell, Manitoba, at one of Barnardo’s industrial farms, it could be anywhere on the prairies where countless boys and girls were sent to work basically under slave conditions. Life on farms was far from a pastoral, idyllic one, especially for one young teen who died due to negligence and mistreatment. I summarize his story on page 17.

The stories of our members and readers’ British Home Child ancestors includes the article in *Chinook*, winter 94/95, 15(2), pp.41-44, in which Rene Dussome tells us about the search by the now late Ruth Duncan, a long-time AFHS member, for her grandmother Margaret, and Margaret’s twin sister, Harriet, separated at age five in Canada. It’s worth reading and shows the success that can occur after dedicated research and much patience. ###

THE BRITISH CHILD EMIGRATION SCHEME TO CANADA (1870-1957)

By Perry Snow

All images courtesy of Perry Snow.

For 80 years, over 100,000 British Home Children (BHC) (alleged orphans) were sent to Canada by over 50 British Child Care organizations. These children, between the ages of four to 15, were emigrated to work as indentured farm labourers and domestic servants until they reached age 18.

The British Child Care organizations professed a dominant motive of providing these children with better lives than they would have in Britain, but they had other ignoble and pecuniary motives. They rid themselves of an unwanted segment of their society and profited when they sold these children to Canadian farmers.



Author's Father, Fred G. Snow

Once in care, many lost all contact with their families, as the organizations were convinced it was best to permanently separate them from their families – aka “their evil associations.” Siblings in care in Britain were separated from their families and each other. Siblings were separated when they were sent to Canada. Most never saw each other again. Many spent their lives trying to identify their parents and find their siblings. Most were unsuccessful.

The five-million-Canadian descendants of the BHC have 20-million-British grandparents, uncles, aunts, and cousins. How could this many people not know they are related to one another? Their mutual searches have been hampered by

the unwillingness of the childcare organizations to readily release vital personal information.

Many BHC rarely spoke of their families of origin or how exactly they came to Canada. They learned to dodge questions about their unknown parents and siblings. As adults, most British Home Children hid their pasts from their spouses and families. For some, there simply was nothing to tell, as their memories were impaired by repression-induced amnesia. Far too many others were simply ashamed of themselves, not for anything they ever did, but for who they were. Many simply carried the secret burden of malignant memories of a traumatic childhood to their graves. Some children were fortunate and were treated as members of Canadian families. Many were informally “adopted” and, in the process, lost their United Kingdom identities and surnames in the process.

Neither the Canadian government nor the British agencies assumed responsibility for their welfare. Many were not allowed to go to school nor provided with adequate food, clothing or shelter. They suffered a unique form of prejudice in Canada because of their presumed “tainted” origins. They were ostracized and accused of being carriers of syphilis. They were unwanted in England and unwelcome in Canada.

The Legacy of the Scheme: Loss of Identity

British Home Children did not have much opportunity to acquire an identity before they “came into care.” The organizations took their fledgling identities from them by assigning numbers to them that they had to use whenever they referred to themselves. They lived their lives in a constant state of depersonalization. They had nothing with which to identify themselves as individuals. They could not claim to belong to anyone. The children were abandoned in Canada by the organizations that deported them and were rejected by Canadians. Only those who experienced a modicum of human kindness were able to assuage the painful,

repetitive experiences of their childhood. Many would suffer lifelong estrangement from themselves and others, in both England and Canada. Most British Home Children spent their lives trying to find out who they were by writing to their caretakers, who consistently withheld information from them. Successive generations of their descendants have inherited their ancestors' lifelong searches for their identities.

The British Home Children have been called "Canada's Invisible Immigrants." Every other conceivable immigrant group has been sufficiently acknowledged for their contribution to Canadian society. The British Home Children descendants constitute a very large missing piece of the cultural mosaic that is Canada.

My Father's Life without an Identity

According to the Church of England Society for Providing Homes for Waifs and Strays, my father was illegitimate, unwanted and abandoned by his parents. In 1913, Frederick Snow (at three-and-a-half-years old) was forcibly removed from his home by the Waifs and Strays' Society. He never saw his family again. The Waifs and Strays' Society pinned a nametag on his shirt and put him on a train alone for the three-hour trip to impoverished foster parents in Rumburgh, Halesworth, Suffolk.

When he was 12, he was transferred to the brutal St. Augustine's Home for Boys in Sevenoaks, Kent. When he was 15, he was given the "choice" of emigrating to Canada or Australia. Staying in England was not an option offered. To his caretakers, he was an unwanted commodity to be exported. He sailed on the *Andania* in 1925 and was sent to a Gibbs Distributing Home in Sherbrooke, Quebec.

He worked as an indentured farm labourer for 16 hours a day on farms in Ontario and Quebec. Many of his peers were not allowed social contact with their masters' families and had to sleep in the barn with the other farm animals. Many were not allowed to attend school and many were not entitled to medical care. Many were unpaid for their labour.

In 1927, when he was 18 and no longer "in care," he wrote his first letter to the Waifs and Strays. He pleaded with them to "help someone who is living in darkness, and does not know who he is." He did not have a birth certificate, did not know who his parents were, why he was taken into care or if he had any siblings.

He never had a birth certificate or anything to verify who he was for the first 33 years of his life. For the next 15 years, he carried a tattered "To Whom It May Concern" letter stating his name and identifying him as "of British nationality." He finally received his Baptism Certificate when he was 48 years old. They could have given it to him 30 years earlier when he turned 18.

1931 Letter from Fred G. Snow to the Waifs and Strays Society regarding his identity

He continued to write to them for information about his family. He wrote his last letter in 1984 when he was 75-years old. At age 85, in 1994, his roots were still unconfirmed. He had not identified his parents or his family at the time of his death. He died in darkness, ignorant as to his identity.

The Search for a Stolen Identity

I inherited my father's search in 1994. It took me five years to wrench information from the Children's Society. I discovered they withheld from my father the information he so desperately sought all his life and they did not readily give it to me. They denied they had information, presented false information and lied to both my father and me. With the help of a "kind stranger," I was able to confirm who my grandparents were and that I had two uncles, two aunts, a half-uncle and two half-aunts. What did the sending organizations accomplish by ensuring that my father and his siblings never knew each other?



Reginald Snow (1920-1984), brother to Fred G. Snow

When I discovered that three of my aunts and uncles were in Barnardo's care, the agency took three years to provide me with details from their case files.



Fred's sister, Gladys Elsie Snow (1918-)

In 2000, I published *Neither Waif Nor Stray: The Search for a Stolen Identity*. I also created the British Home Children Mailing List that has 500 subscribers who help each other by sharing

information about their searches. I added "British" to the long-standing label of "Home Children." I created a resource website database of over 50,000 individual British Home Children records called the British Home Children Registry. It contains records of 3,000 BHC who have been claimed by their descendants. It is the only known multi-sending-agency database of its kind. I have identified over 4,000 BHC who enlisted in WWI, many underage.

In 2003, I had an amazing 12 days in England where I met many cousins and my 86-year-old sole surviving aunt. I had to tell her that she had an older brother and that I was her nephew. She had not told her children that she was "in care" along with her sister and brother.

In 2006, I formed The British Home Children Society as a non-profit organization with the primary purpose of promoting the aim of obtaining recognition for the BHC and their five-million Canadian descendants. After a disappointing year of limited membership and failure to obtain government funding for its operation, I dissolved the Society in 2007. Perhaps the timing was off.



Fred's brother, William Alfred Snow (1912-1991)

Canadian Involvement: The Purchase and Sale of Children

The child-care organizations regarded the children as commodities for export. It cost them 10 to 15 pounds each year to keep a child in their care. It cost them only two pounds to emigrate each child. They saved a great deal of money by exporting children at the earliest possible age,

many as young as six-years old. Not only did they save money, but also they profited. Canada's need for cheap farm labour was insatiable. For every child sent, there were requests for ten more. They were imported under the auspices of the Department of Agriculture.

The Canadian government paid the organizations \$2.00 for each child. The British Parish Guardians paid them \$75.00 for each child they emigrated. The Canadian government paid them a cash bonus of \$5,000 for every 1,000 children they sent (Bagnell, 1980, p. 69). The organizations sold the children as slave labour. The Canadian government bought them. The scheme was always about money and never about the best interests of children.



Fred's sister, Violet Lillian Snow (1914-1998)

Government Apologies

In 2009, a private member's bill was passed in Canada to designate 2010 as the Year of the British Home Child along with plans to develop a commemorative stamp. The Australian and British governments apologized, on behalf of the sending agencies, for their role in the child emigration scheme. Both governments committed millions of dollars to assist descendants with re-establishing their family ties. The Canadian government has no intention of apologizing or committing funds to assist descendants.

In 2009, I had a national TV interview that led to my website receiving 3,000 hits in a 24-hour period. When asked my opinion regarding a Canadian government apology, I said that they wouldn't know what to apologize for because they have not yet even acknowledged their role

in the British Child Emigration Scheme to Canada. The first step and most important move for the Canadian government is to acknowledge their role in the scheme.

Descendants are only interested in obtaining information from the sending agencies so they can re-establish their family roots that were so cruelly severed by the sending organizations. They are not interested in reparation, apologies, retribution or anything other than finding their roots. The Canadian government could best help by advocating for the release of 100-year-old records from the sending agencies.



Fred's half-brother, John Allen Snow (1905-1996)



Fred's half-sister, Amy Alice Snow (1907-1983)

References

Bagnall, K. (1980). *The little immigrants*. Toronto: Dundurn Press.

See Perry Snow's website at <http://freepages.genealogy.rootsweb.ancestry.com/~britishhomechildren> or email: persnow@shaw.ca

His book, *Neither waif nor stray: The search for a stolen identity*, is available at the AFHS Library. ###

THE RELOCATION OF JOHN WALKER COOPER: A COSSAR BOY

By Wayne Shephard

The harbour at Montreal, Quebec, could not have been what John Walker Cooper would have imagined he would see only a few weeks prior to his landing on September 26, 1926. Sixteen-year-old “Jacky” (as he was known) had boarded the *S.S. Athenia* just nine days earlier in Glasgow, Scotland, along with four other “Cossar Boys,” bound for Canada. They were just the latest group of boys among the hundreds that would ultimately be relocated to a farm near Gagetown, New Brunswick, operated by Dr. George Carter Cossar.

Cossar Farm or the *Cossar Farm, Receiving Home and Distributing Centre for Scotch Lads*, as it was officially called, was one of many such establishments set up to house and “train” over 100,000 child immigrants sent to Canada as “Home Children” between 1869 and 1939 (*Editor’s Note: this differs from the dates on page 4 because the authors are using different sources*) (Kohli, 2003). Over the years the farm operated, some boys came voluntarily, looking for a better life. Others were sent there as punishment for bad behaviour at home.

Most of the boys were there with the consent and authorization of parents who remained back in Scotland. In Jacky’s case, his father, Alexander Cooper, had obviously given permission for his son to be taken on a 3,000-mile journey to this new land. The five teenage boys on board the ship probably put up a brave front, as they would no doubt convince themselves the trip would be a great, new adventure. But they must also, assuredly, have been fearful of what lay ahead and what experiences would await them.

Jacky was one of those boys who had had some trouble at home. Following the loss of his mother in 1918, he, his one brother and three of his four sisters were put into boarding schools. One other sister, being too young for school, went to live with their maternal grandparents. They had been told that their mother had died prior to their relocation, but, in reality, she had suffered a debilitating illness, just two years after the birth

of her last child, and was hospitalized never to return home. Most of the children never found out the entire truth about their mother or what fate she suffered.

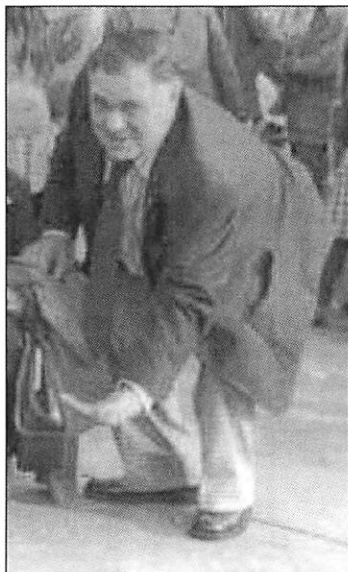


John Walker and Jessie Walker Cooper, about 1913
Credit: Wayne Shephard

According to Jacky’s oldest sister, Jessie, he did not fare well in his new environs and was constantly running away. She thought he was somewhat timid and very sensitive. Also, she felt he took the loss of his mother particularly hard. On at least one occasion, he was found by the police asleep in one of Glasgow’s “comfort stations,” which were public washrooms and baths set up for citizens who had no access to such facilities privately. After years involving many such acts of disobedience, Jacky’s father finally decided that he might be better off in a new situation and committed him to the Cossar program. He may have spent some time, initially, at one of the Cossar farms near the city but was eventually approved for *migration*. His passage to Canada was paid as part of the Empire Settlement Act (E.S.A.), a scheme under which the British government promoted and subsidized emigration, hoping to reduce its own

socio-economic burden brought on by the difficulties encountered after the Great War.

John Walker Cooper spent the rest of his childhood in New Brunswick. He eventually settled there permanently, married a local lady and raised his own family. He occasionally visited his family back in Britain and in Western Canada. He died in Saint John, New Brunswick, in 1987.



John Walker Cooper, 1975
Credit: Wayne Shephard

About George Carter Cossar

George Carter Cossar was a graduate in civil engineering from Cambridge University. Following work overseas, his life's mission changed and he dedicated himself to assisting impoverished children in his native Glasgow. As part of this program, he purchased a farm in Stirling, near Glasgow, in 1906, which he used to train boys in market gardening. In 1910, he expanded his vision through the acquisition of the farm in New Brunswick intending to relocate the boys where they might have a better future. The first group of boys arrived in Canada in 1911, with many others coming in subsequent years. By 1916, over 250 boys had been moved to the Gagetown area and by 1922, over 800.

During the Great War (WWI), Cossar retrained as a medical doctor. He served in France where

he was awarded the Military Cross for valour while under fire. More boys came to the farm during and after the war and Cossar added to his operations in Scotland with the purchase of another farm near Paisley, Scotland. The stated purposes of this farm were to afford "city boys of the poorer classes" experience and training in farming and gardening, and to test their suitability as farm workers in Canada and Australia (Harper, 1998). To that end, Cossar worked closely with local and national governmental agencies. In 1922, the new farm began accepting about 100 boys per year, aged 14 to 18 years.

In 1928, under a new agreement with the government of New Brunswick, the Gagetown farm came under joint operation of Cossar, the province and the Canadian federal government, all of whom shared in its costs. Cossar continued to be part of the immigration process to Canada until 1929.

Editor's Note: "Bill 87, An Empire Settlement Act" was passed in Britain in 1922 to increase emigration to Canada and other countries in the Empire. This legislation formed the basis for all settlement schemes developed in the 1920s, including the 3,000 "British Families Settlement Scheme," and the emigration of domestic servants, juveniles and farm workers. To read the entire bill, see www.collectionscanada.gc.ca/immigrants/021017-2441.01-e.html

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Harper, M. (1998). *Emigration from Scotland, between the Wars*. Manchester, UK and New York, NY: Manchester Press, Inc.

Kohli, M. (2003). *The golden bridge: Young immigrants to Canada, 1833 to 1939*. Toronto, ON: Natural Heritage / Natural History Inc.

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N.B. Linda Murray in "What's Out There" (p. 26) mentions an article, "100,000 Absent Memories – 1869 to 1948 (The Once-Hidden History of British Home Children of Canada)." You can read it in the AFHS Library. ###

AN UPDATE TO THE DAWSON SISTERS: DESCENDANTS OF ZACHARIAH ACKRED/ACRED AND BARNARDO'S HOME CHILDREN

By Marg Aldridge

All images supplied by Marg Aldridge

This is a follow-up to the genealogy of Esther Dawson (the author's grandmother) and her sister, Elizabeth Dawson, descendants of Zechariah Ackred/Acred of Cambridgeshire, England (circa 1823-2003). The sisters were sent to Canada as Barnardo's Home Children.



Esther and Elizabeth Dawson in their Barnardo's Home photo circa 1901

It is always an individual choice to decide when to "write up a family history" but, too often, we try to leave it until it is deemed "complete" or "finished." I have found that the very opposite may be the preferred approach for genealogical works and what we should be doing is publishing our brick walls and family trees so others may assist with the endeavour.

This has certainly been the case since my recent publication of the "Descendants of Zechariah Ackred of Cambridgeshire" and "Barnardo's Home Documents" (*Chinook*, V29 N1, October 2008). Since then I have received additional

information and the following is the update to the previous articles.

First, I would like to thank Bob Downes for the tremendous work he has been doing and his information on the following line. He went out of his way to contact me and I appreciate his persistence for he has resolved several issues. I had reported, "There are still some troubling parts of the tree where the surnames are common, such as Eliza marrying a King or Rose." He supplied the following information, which solves those mysteries:

Descendants of James George King

Generation No. 1

1. James George² King (James George¹) was born between 1851 and 1853 in Limehouse, Middlesex, England, or Barking, Essex, England. He married **Eliza/Elisa Ackred** on December 25, 1871 in (1b 704) Hackney, London, Middlesex, England, daughter of Zechariah Ackred/Acred and Eliza Lane. She was born in September 1849 in (3 192 Sep 1849*) Hackney, Middlesex, England, or Kingsland, Middlesex, England.

Children of James King and Eliza/Elisa Ackred:

- 2 i. Annie³ King, born in 1873 in Bethnal Green, Middlesex, England.
- 3 ii. Zachariah King, born in 1875 in Hackney, London, Middlesex, England.
- 4 iii. John King, born in 1877 in Hackney, London, Middlesex, England.
- 5 iv. Mary Ann King, born in 1879 in Bethnal Green, Middlesex, England.
- 6 v. George King, born in 1880 in Bethnal Green, Middlesex, England.
- 7 vi. William (Will) King, born in 1882 in Bethnal Green, Middlesex,

- England.
- 8 vii. Thomas (Tom) King, born in 1884 in Bethnal Green, Middlesex, England.
- 9 viii. Ada King, born in 1888 in Bethnal Green, Middlesex, England.
- + 10 ix. Charles King, born on January 3, 1891 in Bethnal Green, Middlesex, England; died on August 18, 1926.

Generation No. 2

10. Charles³ King (James George², James George¹) was born on January 3, 1891 in Bethnal Green, Middlesex, England, and died on August 18, 1926. He married **Rosina Leedham**. She was born in 1892 in Bethnal Green, Middlesex, England, and died in 1960.

Children of Charles King and Rosina Leedham:

- 11 i. Ann Eliza King, born in Bethnal Green, Middlesex, England. She married Norman Pegram.
- 12 ii. Rosina Mary Ann King, born on January 27, 1915 in Bethnal Green, Middlesex, England; died in 1963. She married Frederick Biggs; born in 1913.
- 13 iii. Lily Ada King, born on November 30, 1917 in Bethnal Green, Middlesex, England. She married Bernard William Downes on October 7, 1939; born on April 9, 1914 in Clapton, London, Middlesex, England; died in 1982 in Coventry, Tolland, Connecticut, USA.
- 14 iv. Charles King, born on December 3, 1919. He married (1) Pat. He married (2) Connie.

It is unlikely that I would have been able to unravel this knot without considerable time and effort as the surnames are very plentiful in the area of concern in London's East End. I am also excited to make connections with living, breathing relatives and hope this will be the beginning of a long relationship.

Bob also questioned the connection with the Gadd surname. The surnames Gadd and May were supplied by Barnardo's Homes and they had led me to believe they were both maternal surnames, while the same letter indicated that Samuel Dawson was the only name supplied on the paternal side.

William Gadd married a Mary Ann; a Mary Ann in the family of William Ackred appeared to be a logical match. The marriage record was lacking one of the parents' names on the FreeBMD site, but it seemed a likely match from the date and place. There were many individuals named Mary Ann Ackred, and I had to fit an Aunt May and Aunt Gadd into the family.

The England & Wales, FreeBMD Marriage Index: 1837-1983 from www.freebmd.org.uk lists the following:

Name	Year of Registration	Quarter of Registration	District	Volume/Page
William Gadd	1867	Jul-Aug-Sep	Bethnal Green County: Greater London, London, Middlesex	V. 1c p. 481
Mary Ann Sewell	1867	Jul-Aug-Sep	Bethnal Green Greater London, London, Middlesex	V. 1c p. 481

Now Bob confirmed that William Gadd had married Mary Ann Sewell, not a Mary Ann Ackred missing from the record. Mary Ann's record has been revised to the following, but that left me without an Aunt Gadd in the Ackred family!

Mary Ann⁵ Ackred (Zechariah⁴ Ackred/Acred, John³ Ackred/Acrd, William² Acreed, Ackred/Acred/Akred/Acreed/Ackroyd?) was born in September 1850 in (23 517 Sep 1850) Leeds or Whitechapel, London, Middlesex, England.

Now the exciting part! I have been contacted by Jill Dawson regarding her husband's side of the family. This is the first contact on the Dawson surname (again, a common surname and plentiful in the area of research) and I am the first connection she has made on either side of their family. Together we were able to sort out part of this line, and yes, you guessed it, the missing Gadd. It seems my great-grandfather, William Lees Dawson, had a brother Samuel Charles Makin Dawson, Jill's husband's ancestor, and they had a sister Martha Dawson who married Henry C. Gadd.

She was born between 1820 and 1829 and died in March 1890 in Mile End Old Town, Middlesex, England.

Child of Samuel Dawson and Mary Stead:
 + 2 i. George Samuel² Dawson, born in 1833 in Shadwell, London, England; died on April 19, 1908 at 75 years, 46 Charles St., Mile End Old Town, Bethnal Green, Middlesex, England.

Generation No. 2

2. **George Samuel² Dawson** (Samuel¹) was born in 1833 in Shadwell, London, England, and died on April 19, 1908 at 75 years, 46 Charles St., Mile End Old Town, Bethnal Green, Middlesex, England. He married **Jane Lees** on June 14, 1858 in St. Matthew, Bethnal Green, London, England, daughter of Julius Lees and Christiana Hotton. She was born in 1835 in Waltham Abbey, Essex, England, and died in March 1913 in Mile End Old Town, Bethnal Green, Middlesex, England.

Children of George Dawson and Jane Lees are:
 + 3 i. Martha³ Dawson, born in 1859 in St. Georges East, Middlesex, England.
 4 ii. Jane Dawson, born in March 1862 in (1c 313) Bethnal Green, Middlesex, England.
 + 5 iii. Edward Dawson, born between 1864 and 1865 in St. Georges East, Middlesex, England.
 + 6 iv. William Lees Dawson, born on July 28, 1867 in (1c 424 Sept 1867) 55 Cornwall Street, London, Middlesex, England; died on January 28, 1932.
 + 7 v. Samuel Charles Makin Dawson, born on August 30, 1870 in 6 Old Church Road, Mile End Old Town Western, Middlesex, England.

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BAPTISMS solemnized in the Parish of *St. Matthew, Bethnal Green*
 in the County of *Middlesex* in the Year 1867

When Baptized	Child's Name	Parent's Name		Abode	Quality, Trade, or Profession	By whom the Ceremony was performed	
		Christian	Matrimonial				
1867 Aug 18	William Taylor	William Taylor	Elizabeth Taylor	5 Duke Street	Color Broker	J. H. Hill	Aug 1867
1867 Aug 18	Henry Wilson	Henry Wilson	Elizabeth Wilson	5 Bell Street	Lighterman	J. H. Hill	Aug 1867
1867 Aug 18	Richard Conter	Richard Conter	Elizabeth Conter	5 Cornwall Street	Miner	J. H. Hill	Aug 1867
1867 Aug 18	Robert Conter	Robert Conter	Elizabeth Conter	5 Chapel Street	Miner	J. H. Hill	Aug 1867
1867 Aug 18	Charles Conter	Charles Conter	Elizabeth Conter	5 Star Street	Cellar Man	J. H. Hill	Aug 1867
1867 Aug 18	John Conter	John Conter	Elizabeth Conter	5 Star Street	Cellar Man	J. H. Hill	Aug 1867
1867 Aug 18	William Conter	William Conter	Elizabeth Conter	5 Star Street	Cellar Man	J. H. Hill	Aug 1867
1867 Aug 18	Samuel Conter	Samuel Conter	Elizabeth Conter	5 Star Street	Cellar Man	J. H. Hill	Aug 1867

Baptism of William Lees Dawson
 (N.B. Marginal note shows incorrect year of birth)

Descendants of Samuel Dawson

Generation No. 1

1. **Samuel¹ Dawson** was born between 1810 and 1812 in London, England, and died in June 1884 in Mile End Old Town, Middlesex, England. He married **Mary Ann Stead** on May 28, 1834 in Saint Leonards, Shoreditch, London, England.

Generation No. 3

3. **Martha³ Dawson** (George Samuel², Samuel¹) was born in 1859 in St. Georges East, Middlesex, England. She married **Henry C. Gadd** on December 23, 1877 in The Parish

Church, Parish of Bethnal Green, London, Middlesex, England, son of Thomas Gadd/Gaad and Jemima Hook. He was born between 1855 and 1856 in Whitechapel, Middlesex, England.

Children of Martha Dawson and Henry Gadd:

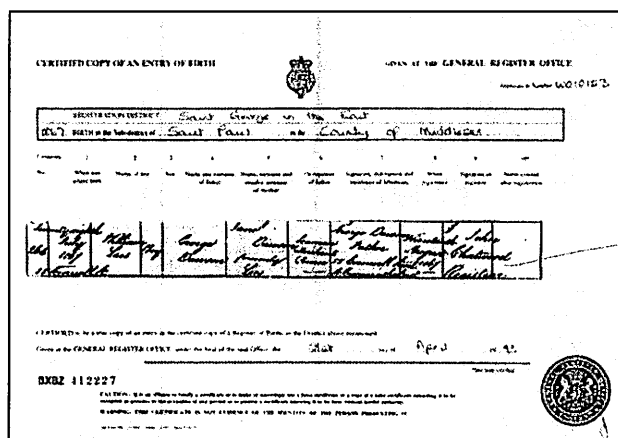
- 8 i. Martha⁴ Gadd, born in 1878 in Ratcliff, Middlesex, England.
- 9 ii. Thomas Gadd, born in 1882.

5. Edward³ Dawson (George Samuel², Samuel¹) was born between 1864 and 1865 in St. George East, Middlesex, England. He married **Emma Gadd** on June 24, 1888 in St. Philip's, Stepney, London, Middlesex, England, daughter of Thomas Gadd/Gaad and Jemima Hook. She was born on June 14, 1866 in Bethnal Green, Middlesex, England.

Children of Edward Dawson and Emma Gadd:

- 10 i. Edward⁴ Dawson, born in 1888.
- 11 ii. Rose Dawson, born in December 1890.
- 12 iii. Charles Dawson, born in 1894.
- 13 iv. Florrie Dawson, born in 1896.
- 14 v. Nellie Dawson, born in 1900.

6. William Lees³ Dawson (George Samuel², Samuel¹) was born on July 28, 1867 in (1c 424 Sept 1867) 55 Cornwall Street, London, Middlesex, England, and died on January 28, 1932.



Birth of William Lees Dawson

He married **Elizabeth Jane Ackred** on February 4, 1888 in (1c 218) St. Bartholomew, Bethnal Green, Middlesex, England, daughter of William Ackred and Mary Bates. She was born on

November 17, 1867 in 27 Punderson Garden, Bethnal Green, Middlesex, England, and died on January 3, 1900 in 38 Duckett Street, Mile End Old Town, Middlesex, England.

Children of William Dawson and Elizabeth Ackred:

- 15 i. Elizabeth Jane⁴ Dawson, born on September 20, 1888 in (1c 459 Sep 1888) 6 Eltham Place, Mile End, London, England; died on October 22, 1986 in Sunset Manor, Collingwood, Ontario, Canada. She married (1) Edward/Edwin/ Eddie John Clement on December 21, 1910 in St. Andrew's Presbyterian, Fort Macleod, Alberta, Canada; born between May 5, 1885 and May 12, 1886 in Ontario, Canada; died on May 17, 1918 in Flanders, France. She married (2) Peter McDonald on May 11, 1929.
- 16 ii. Emily Jane Dawson, born in 1890 in (1c 520 Mar 1890) Mile End Old Town, London, Middlesex, England; died on September 8, 1893 at three years three months (1c 185 Sep 1893), Bethnal Green, Middlesex, England.
- 17 iii. Esther Etta Dawson, born on December 6, 1895 in (1c 507 Mar 1896) 8 North Street, Mile End Old Town, County of London, England; died on February 11, 1949 in Collingwood, Ontario, Canada. She married Alexander (Waits) Smith on June 6, 1917 in Presbyterian, Collingwood, Ontario, Canada; born on October 18, 1882 in Singhampton, Nottawasaga Township, Ontario, Canada; died on April 18, 1937 in General Hospital, Simcoe, Ontario, Canada.

7. Samuel Charles Makin³ Dawson (George Samuel², Samuel¹) was born on August 30, 1870 in 6 Old Church Road, Mile End Old Town Western, Middlesex, England. He married

Martha Ann Porter on December 26, 1897, daughter of Thomas Porter and Jemima Burk. She was born in 1874 in St. George in the East, London, England.

Children of Samuel Dawson and Martha Porter:

- 18 i. Richard Charles⁴ Dawson, born in June 1899 in Mile End, London, Middlesex, England.
- 19 ii. George Dawson, born on February 28, 1912 in Mile End, Old Town, London, England; died on February 9, 1964 in Mile End Hospital, Metropolitan Borough of Hackney. He married Lilian Eliza Rogers; born on October 8, 1914 in Stepney, London, England; died on January 16, 2006 in London, England.
- 20 iii. Dawson and 21 iv. Dawson.

So all the relatives mentioned in the Barnardo's Home letters have been located, Mrs. May (Mary Ann Ackred), Mrs Gadd (Martha Dawson) and Samuel Dawson (Samuel Charles Makin Dawson).

But there was still one last remaining question for which I wanted an answer: "What happened to my great-grandfather William Lees Dawson?" The Barnardo's Home letters had indicated that a William Dawson had been alive at the time of the children's admission in 1901 and that he was their father. Elizabeth Dawson Clement had mentioned to me that she received a letter from England in the 1930s at the time of his death, but I had no proof. In fact, I was not even sure I was remembering this information correctly.

Maybe it was a letter in the 1930s regarding other relatives trying to find the girls or perhaps to Barnardo's Home inquiring as to their circumstances. I had never viewed any letter and Elizabeth had been well into her eighties when she relayed this information to me more than 25 years ago. Could I trust my memory at all?

I previously had searched for a death record for William Lees Dawson in the early 1990s as he had consistently used his middle name on other

documents all his life. I did not have much luck. I found many William Dawsons and had ordered a copy of a death record in 1932. It looked promising because the death occurred at Mile End Old Town, London, and the age fit, but when the certificate arrived, the informant was listed as M. Dawson, his widow. Since my great-grandmother had died in 1900 and her death precipitated the girls' placement into the Home, I had no basis to know who "M" was and set the document aside.

More documents are now online. Therefore, I resolved to give this one last effort. With the additional knowledge from the recent copies of the ledgers from Barnardo's Homes, I also knew that Esther and Elizabeth had been trying to bring their father over to Canada. This effort went on for a number of years, up to and including 1918, when Esther married Alexander Smith. This was documented in a letter my grandmother wrote to the Home at that time. In the end, he was not allowed to emigrate, but at least I knew he was alive in 1918. I used 1918 through 1932 as the window for research. To my amazement, a marriage record from the London, England, Marriages and Banns, 1754-1921 provided a marriage of William Lees Dawson, widower, to Mary Conner, nee Jackson, widow, October 19, 1919.

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1919. Marriage solemnized at <u>St. George's Church, St. George's</u> in the <u>Parish</u> of <u>Stepney</u> in the County of <u>London</u>									
No.	When Solemnized	Name and Surname	Age	Condition	Rank or Profession	Residence at the time of Marriage	Father's Name and Residence	Mother's Name and Residence	Maid or Spinster
21	Oct 19 1919	<u>William Lees Dawson</u>	52	<u>Widower</u>	<u>Widower</u>	<u>55 Cornhill St Stepney</u>	<u>George Dawson</u>	<u>John Jackson</u>	<u>Widow</u>
	1919	<u>Mary Conner</u>	41	<u>Widow</u>		<u>55 Cornhill St Stepney</u>	<u>Frederick Jackson</u>	<u>Elizabeth</u>	<u>Widow</u>

Married in the Church of St. George's according to the Rites and Ceremonies of the Established Church by John H. Jones or other Clergyman by us.

The Marriage of William Lees Dawson to Mary Conner on the 19th day of October 1919.

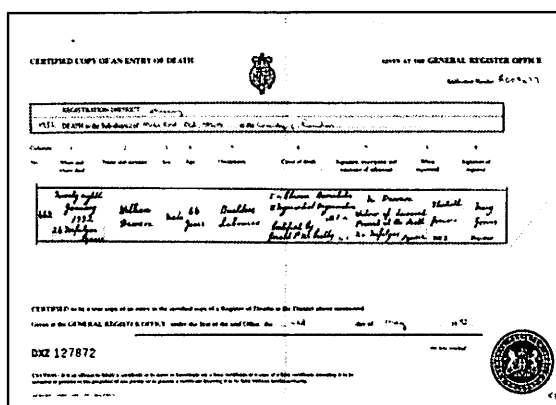
Marriage record of William Lees Dawson to Mary Conner

It appears that after the attempt to emigrate proved unsuccessful, William Lees Dawson, late in life at the age of 52, married a widow. This also explains the "M" on the death record and I believe closes the chapter on this aspect of my family tree. The update is as follows:

William Lees³ Dawson (George Samuel², Samuel¹) was born on July 28, 1867 in (1c 424 Sept 1867) 55 Cornwall Street, London,

Middlesex, England, and died on January 28, 1932 in Mile End Old Town, Stepney, London, England.

He married (1) **Elizabeth Jane Ackred** on February 4, 1888 in (1c 218) St. Bartholomew, Bethnal Green, Middlesex, England, daughter of William Ackred and Mary Ann Bates. She was born on November 17, 1867 at 27 Punderson Garden, Bethnal Green, Middlesex, England, and died on January 3, 1900 at 38 Duckett Street, Mile End Old Town, Middlesex, England. He married (2) **Mary Jackson Conner** on October 19, 1919 in Stepney, London, England, daughter of Timothy Jackson. She was born in 1873.



The image shows a death record form from the General Register Office. At the top, it reads 'CERTIFIED COPY OF AN ENTRY IN DEATH' and 'OFFICE OF THE GENERAL REGISTER OFFICE'. Below this is a section for 'REGISTRATION DISTRICT' with the text '1151, 22, 200 in the Subdivision of Mile End East, Dist. 10, 10, in the County of London'. The main body of the form is a table with columns for 'Name', 'Sex', 'Age', 'Profession', 'Cause of Death', 'Place of Death', 'Date of Death', and 'Signature of Registrar'. The entry for William Lees Dawson is as follows:

Name	Sex	Age	Profession	Cause of Death	Place of Death	Date of Death	Signature of Registrar
William Lees Dawson	Male	66	Builder	Myocardial degeneration	11, Mile End East, London	28 Jan 1932	[Signature]

Below the table, it says 'CERTIFIED to be a true copy of an entry in the certified copy of a Register of Deaths in the District above mentioned' and 'Issued at the GENERAL REGISTER OFFICE under the Seal of the said Office, this 28th day of January 1932'. The reference number 'DXZ 127872' is printed at the bottom left. There is a circular seal at the bottom right.

Death record for William Lees Dawson

Year of the Home Child

This is the year of the Home Child. There are many celebrations and activities underway. A quilt was completed to commemorate a number of Home Children. Stories are being collected for an anthology that will be available later in the summer. Pins and crests have been designed and are being made available to descendants. Organizations promoting research and remembrance have sprung up. A stamp is being released to commemorate the children. There is also a doctoral thesis available online regarding the Home Children.

It is interesting to note that genealogy is a strong interest of the descendants of Home Children. This does not surprise me, as I have spent a large part of my life reconstructing the missing life of my grandmother, Esther Dawson. Many of the organizations do not want to attempt to have

compensation for the lives of their ancestors that came as Home Children to Canada. I do not want financial compensation, but I do feel differently about my position in Canada than my husband does about his. In his case, his grandparents decided to immigrate to Canada and brought a wealth of knowledge about their cultural heritage with them. In my case, my grandmother was sent to Canada as a child, without a birth certificate, passport or any other paperwork identifying her or her ancestry, and she did not have a choice. Others who have immigrant ancestors feel a strong bond with their country of origin. I feel that something is missing.

There was no need for a passport back in 1907 when my grandmother was sent to Canada. Somewhere along the line, when I was a minor, the rules changed about being a British or Canadian citizen and applying for dual citizenship, but I did not have an opportunity to say, "Yes, I would like to keep my cultural heritage," as I was too young.

I have no intention to immigrate to England. I see myself as Canadian. Yet, there is some connection still lacking that should be put in place for all the descendants of this vast group. These immigrants were forced to leave their families, childhood, culture and connections for distant shores and a new country. They had to overcome much. For this reason, their successes should be celebrated rather than allowed to glide silently into the past. Much has been left unsaid.

I hope sometime in the near future, I will be able to meet my new, far-flung relatives and together we will continue to search and unravel our collective family tree. We seem so separated by an ocean with family on both sides searching for answers to our questions.

** bracketed references, such as (3 192 Sep 1849), indicate (volume # page # quarter of month year) of the record.*

Resources

(The following references are found on the website at www.britishhomechildren.org. You may have to search for each item not found on the

home page. Use the “search” box on the upper right hand side of the site.)

Collins, G. “Do you have a story to tell about your Home Child?” Submit stories to Ed Janzen at ejanzen345@sympatico.ca
Please use the Subject line - 2010 Anthology

Collins, G. “Submission of Quilt Squares for the 2010 Memory Quilt.”

Lorente, D. “Home Children Canada - Crest and Pin.” To purchase email: lorente@sympatico.ca

Thesis at <http://etheses.nottingham.ac.uk/276>
Morrison, A. (2006). *Thy children own their birth: Diasporic genealogies and the descendants of Canada's Home Children*
PhD thesis, University of Nottingham.

Watch for the Canadian commemorative stamp to be issued in October 2010. Also the Minister of Citizenship, Immigration & Multiculturalism plans to include recognition of Home Children’s stories in citizenship ceremonies. ###

NEGLIGENCE OR MURDER? By Xenia Stanford

One of the most tragic cases of a British Home Child’s fate is that of George Everett (Everitt) Green, born in 1880. He died as a Barnardo boy in 1895 in Keppel Township, Ontario. His death was found to be through ill-use and the woman to whom he was given was charged with manslaughter.



George Everett/Everitt Green

Credit: *Library and Archives Canada / e006611024*

George and his brother were sent to Barnardo’s Home in England in 1894 and then to Canada on

March 21, 1895. On April 3, George was sent to a farmer in Norfolk County, Ontario. George was returned to Barnardo’s receiving home in Toronto before the month was out. The farmer claimed George had defective vision and could not drive a team.

On May 7, George was sent to live with Helen R. Findlay near Owen Sound. After her brother’s death the previous summer, Findlay ran the family farm alone. This was work not fit for a woman, according to her neighbours. So she applied for a Home Child. George was sent to her and he died six months later on November 9. A coroner’s inquest found that his death resulted from “ill-treatment at the hands of Ellen R. Findley, and from her not giving him proper care and treatment, food and nourishment during his sickness in her house.”

When he died he was emaciated, his limbs were gangrenous and his body bore wounds caused by physical abuse. Unfortunately, the jury was unable to reach a decision and, to our knowledge, no further action was taken. Did Helen/Ellen get away with murder because the life of a Home Child was so worthless?

To find his case and the evidence offered at his trial, go to www.britishhomechildren.org and search for George Everitt Green. Then click on “The Tragic Death of George Everitt Green.”

I’m not sure the blame for mistreatment of these children can go strictly to Barnardo’s, although it was the largest agency that took in children for transport to Canada and Australia. There were more than 50 agencies, some of which were Rye, Macpherson, Fegan, Quarriers, Middlemore, Catholic Emigration Society, Salvation Army, and the Church of England Incorporated Society for Providing Homes for Waifs and Strays. There does not seem to be a comprehensive list. If you find one, please let us know.

The website “Young Immigrants to Canada” has an interesting section on “Children in the News” that reproduces text from newspapers written at the time. See <http://jubilation.uwaterloo.ca/~marj/genealogy/children/inthenews.html> ###

FOLLOW-UP TO WALTER HENRY DANCE: A BARNARDO BOY

By Marlene Dance

Since the publication of my story on Walter Henry Dance (who at age 10 came to Canada with a Dr. Barnardo's party in 1897), we have continued to search through the records to find out what may have happened to him following his disappearance from Vancouver, British Columbia, about 1938.

Walter's wife, Laura May, remarried in June 1941, listing herself as a widow. We are assuming she knew he had died.

We searched the BC Archives, contacted the Coroner's Office about any unclaimed bodies, asked the Vancouver Police Museum about any unsolved cases and made two enquiries through Alberta death registries, with no results.

As Walter had friends in Spokane, Washington, and made many trips there over the years, we have done some searching there as well. In spite of all our efforts, nothing has come to light. We plan to travel to Spokane this summer to do some further checking in person. I also hope a contact I have in Victoria, B.C., might be of assistance with the BC Archives.

We did find a death of a Walter H. Dance in England recently, but vital information did not match, so right now we do not feel that he returned to England after his disappearance.

Attempts to find the Little Red Deer School records going back to the late 1890s have not yielded anything so far.

In the meantime we made further inroads in tracing the family left behind in England. While Walter Henry's father and mother had both died by November 1897, the following siblings remained in England:

- 1) Eldest sister, Ada Beatrice Caroline, born in 1880, married George James Taylor in May 1897 - four months prior to Walter Henry sailing to Canada.
- 2) Twin brother, William George, was in service at Carron House, Trafalgar St., Lowestoft. We know he joined the army in WWI about 1915 with the Essex Regiment.
- 3) Second sister, Edith Annie, born in 1884 was sent to live with an Uncle John Dance and five children at St. John's Wood, London. A reference to her in a letter dated March 1918 shows she was still in touch with her family and living near Romford.
- 4) Youngest sister, Emily Ella, was afflicted with enlargement of the brain and died in December 1897 at four years of age.

With the help of the East London Family History Society and the 1911 census, I found five children of Ada Beatrice and George James Taylor, all born in the Romford area. I found marriages for four of them and the death of the fifth.

By the time you read this, I will have travelled to London with a long list of things to check while I am there. Included will be the all important visit to Kew, as well as a trip to Romford and a visit with the Barnardo's After Care Centre in Barkingside, Ilford, Essex.

So stay tuned.

In addition, as this is the year of the Home Child in Canada, I have compiled a list of all the children that sailed on the same ship with Walter Henry Dance in 1897. There are 207 names, 101 boys and 106 girls. Indications are that there are many brothers and sisters in the group. I wonder if they were placed together. Probably not!

With the help of my genealogy group, I would like to find each of these children on the 1901, 1906 and 1911 census records and compile the results for publication. This would help ensure they are not forgotten and may be more easily found by family members in the future. ###

GENEALOGY BASICS

By Heather Jaremko

Thank you to Kay Clarke and Diane Granger, who are on the AFHS Education Committee, for providing and giving permission for use of some of the information in this article.

Introduction to Genealogy

Genealogy or the study of your family's history has become a very popular pastime. People of all ages and backgrounds are interested in discovering who their ancestors were and how they lived. The search is like a huge jigsaw puzzle, except that there are a few peculiarities.

You need to start in the middle (with yourself) and work outward. Some pieces get lost and you may find them later on the floor, but sometimes you find that the dog ate them and they are gone forever. This beginner's genealogy column is designed to help you work through the basic steps of research on your own.

Millions of people all over the world are researching their family histories for one reason or another. What piqued your interest?

Your goals will determine the course of your research. Here are some possibilities for you to consider. Check the ones that you find interesting right now.

- Record grandma's recollections
- Make charts for a family reunion
- Trace all ancestors possible
- Trace descendants of one or more ancestors
- Write a biography of one or more ancestors
- Write a book about individual ancestors
- Study a theme, e.g. Loyalists
- Study a time period, e.g. the Victorian era

Starting Your Genealogy

When you are doing your family history, start with yourself. Gather all the information you can about yourself. When and where were you born? Where did you live, what schools did you attend, what jobs did you hold, were you in the military,

did you go to church and, if so, which denomination were you? Write down your complete story. You might not think your story is of any importance now, but it will be to future generations who want to know about you.

Check diaries, family Bibles, letters and records of all sorts, furniture with stories, wedding invitations and death announcements. These are only a few of the resources to check out.

Next, do your siblings exactly the same way and then your parents and their siblings, and so on backward through the generations.

If you can, contact your relatives and get their stories about their lives, loves, happy times and sad times. If your relatives do not live close to you, you can write to them or email them. Do not ask questions that only require a yes or no answer. For example, suppose you ask, "Did you go to school?" You will get a yes or no reply, but if you ask specific questions about what it was like going to Ernest Manning High School, you will get more information.

Try to get photos of your relatives. If they send you the original photo in the mail, scan it into your computer and return the original. If possible, get the original copy of birth, death and marriage certificates. Once you have these documents, copy them and place the originals in a safe place, such as a safety deposit box. Also make sure that you keep a record of where these documents are located so that future generations will be able to find them.

If you don't have a computer, you can use file folders and label them with the family name whose data you want to keep in that file. If you have a computer, there are several genealogy software programs that you can use. These include Family Tree Maker (for PC; Mac version to be available in 2010), Legacy Family Tree (for PC), Personal Ancestral File (PAF) (for PC), The Master Genealogist (for PC), and Reunion Genealogy Software (for the Mac). ###

BOOK REVIEW By Shirley Pinter

Researching Your English & Welsh Roots from Afar, a Guide by Fawne Stratford-Devai.
Campbellville, ON: Global Heritage Press, Inc., 2005.

This very good and interesting guide book introduces family history researchers to many record sources available in books and on websites. The author has written at least eight other family history research guides. The information, which takes us well beyond, includes parish records and census documents, which seem to be where many of us started our research. The Table of Contents is clearly set up and easily followed. The information in the book is written in an interesting manner. The author stresses sound research and a “don’t believe everything you read, but keep checking” approach to searching and recording your family history research. Since the book was written in 2005, it is possible some websites have changed.

I chose to read the book to see what “should have” or “could have” been done when first researching my family history and I now realize that much more can be done than I did at the time. The temptation to underline and make notes in the margins told me that I needed to have a copy of this book for myself. Global Heritage Press was pleased to comply with my request to purchase a copy. I would recommend this reader-friendly book to new and old researchers alike.

There is a copy in the AFHS Library. ###

COMPUTER TRICKS FOR THE GENEALOGIST By Jim Benedict

Convert Photos

You get some great family album photos from your Uncle Henry, but they are bulky fat-file format BMP files. You ask, “How do I slim them down to take up less disk drive space?”

Before I get a “tsk-tsk” from the audience, the genealogist in me says you should keep any original digital images unmodified, just in case. But they are bulky, so dump them onto a CD disk (if they are not already on one), then label and store away.

Now to your question. The BMP (bitmap) format is an old standard that has zero compression in file size and does not have any advantage. At the least, convert your file format to either a JPEG (for colour or black and white) or a GIF (for black and white). This saves on file size and makes it more likely you will be able to send images by email.

There are a number of software applications at hand and some of them are free on the Internet. You have one already on your Windows computer, a Microsoft application called Paint. Open the BMP image file with the Paint application. While it is open, you could use some of the editing tools, such as flip, rotate and crop. Then on the Paint main menu, click on File and then Save As. Type in a name for your image and then choose JPEG or GIF or whatever you want from the list.

Reflections in Photography

When photographing old pictures in glass frames, getting the lighting even and bright enough is a challenge. You can’t use a flash because of glare or because of light bounce-back. Place a table lamp on either side of the camera and drape a white cloth between the lamps and the photo.

This should diffuse the light enough to give an even distribution. If the object is an oddball shape, consider using a neutral or contrasting background so that the object of interest is dominant. If you know your camera, set the focal length so that the object is clearly visible and the further background is softly out-of-focus.

Computer Keyboard Cleaning

Try using a disposable dental floss pick with a soft bristle brush. Because the brushes are soft and bendable, they are perfect for getting in, under and around the keys. Don’t use any soaps,

solvents, detergents or abrasives. Use only water (a light damping) or isopropyl alcohol.

See your Desktop

Ever lose sight of your Windows desktop and all your desktop shortcuts after a few hours of family research? A quick way of cutting through the clutter is with two keys: the Windows key (the one that has the Windows logo on it) and the D key. Press them simultaneously. Your applications remain open; they are just minimized on the task bar on the bottom of the screen. ###

EVENTS

By Laura Kirbyson

August 18-21, 2010

Federation of Genealogical Societies

Knoxville, Tennessee

Rediscovering America's First Frontier includes Society Management lectures, 28 all new presentations, and focus groups. Program: www.fgs.org/2010conference/index.php

September 10-12, 2010

The Annual BIFHSGO Family History Conference: Special Focus on Ireland

Ottawa, Ontario

www.bifhsgo.ca/pdf/2010_Conference_poster.pdf

September 25, 2010

Comox Valley Family History Research Group Seminar, Courtenay, B.C.

www.cvfamilyhistory.org/Seminar2010.htm

October 4-8, 2010

International Society for British Genealogy and Family History (ISBGFH)

Salt Lake City, Utah

www.isbgfh.org ###

✓ Check out this program on page 28!



Credit: Calgary Public Library

APRIL PRINTING ERROR

Some copies of the April 2010 issue of *Chinook* were printed with extraneous little boxes on pages 2 and 31. Our printer, Unicom Graphics, apologizes for this error. If you wish to have a clean copy of our April 2010 issue, please send your request to us before September 15, 2010.

Email your request to copies-chinook@afhs.ab.ca or mail: **ATTN: Periodicals Committee – Chinook Copies** to AFHS at the address found on page 31 of each issue.

Please say “Replacement of April Copy” in the subject line of the email message or on the Attention line of the envelope for a mailed request. ###

AFHS GENEALOGY BLOG By Joan Miller

AFHS has a blog!

The Alberta Family Histories Society has joined the genealogy social networking world. Social networking includes blogging (web journals), Twitter, Facebook and other etools.

These efforts all raise the online profile of our society, provide timely, ongoing information for the members and can lead to closer connections with other genealogical societies, organizations and individuals. We are joining dozens of genealogical societies who are blogging online.

Our blog is maintained by Joan Miller of the PR committee and can be found at <http://afhs.ab.ca/blog>. Check it out today! ###



WHAT ARE MARRIAGE DISPENSATIONS AND WHY SHOULD YOU CARE? By Xenia Stanford

Images used in this article are in the public domain.

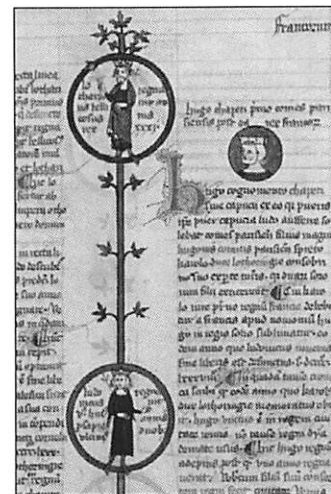
The question of marriage dispensations arose from the “It’s All Relative” answers to the “Ask the Expert” questions on how we are related and why it is different in different societies. To answer those questions for all societies and all times is impossible without it turning into a gigantic thesis, that is, if we could even find the answer for all places and all times.

One of the most significant reasons for knowing and caring about relationships throughout history and in most societies is who can or cannot marry whom. During European (and perhaps other areas’) history, this was a moving target. In early post-Biblical eras, the restrictions were quite high. Even sixth cousins were not to marry. Later it was reduced, but first and even second cousins were not allowed to marry. In some situations, especially among royalty or closed societies (isolated communities with little influx of new “marriageable” people), this was a difficult imposition. To offset this, a couple could apply for a marriage dispensation to allow them to marry cousins or other close “relations” (e.g. those related by marriage, marital affinity or spiritual affinity).

“What are marriage dispensations and why should you care?” seems like an easy question to answer: just give you a definition and tell you why it should matter to you. The answer is not so easy, but first I’ll answer why you should care?

Dispensations are a treasure trove of information not often contained in the marriage record itself or elsewhere. They can tell you how the couple to be married is related to each other, giving an instant genealogy in one spot. If you knew what dispensations were required, when and where, you could dig for this buried treasure. To do that you need a map and my intent is to help you find that map, if one exists for your family, so you can get started. If you are lucky enough to have royal ancestors or ancestors from a closed society, marriages of your close relatives often

occurred. You are likely to find certain couples, who were normally prohibited by law from marrying, sought permission to marry. The reason(s) they could not marry are *impediments* and they could apply to marry in spite of the impediments. The permissions to marry in spite of the *impediments* are called *dispensations*.



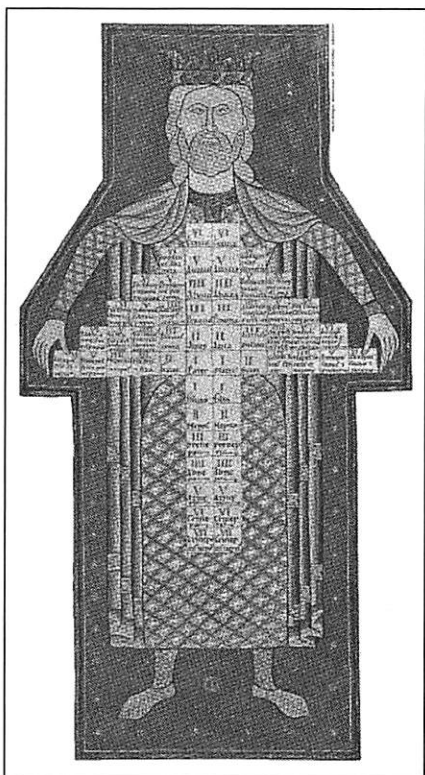
Arbor genealogiae regum Francorum,
showing consanguinity of the Kings of France
Credit: Bernard Gui 1261- 1331

It sounds simple enough, but from application to decision was a long multi-step process with records created at various stages. Dispensations were applied for through the local parish priest or pastor, who in turn made the application to the Bishop or Archbishop or, even in some high profile cases, the Pope. For example, Henry VIII applied to the Pope, first to marry Katherine of Aragon, who was his brother’s widow. This affinal relationship was an impediment at that time in history. Later, Henry VIII applied to the Pope to set aside the marriage to Katherine on the same grounds he used to set aside the impediment. This time, so he could marry Anne Bolyn. His request was denied and those who know history know the result.

The original authority was the king or ruler, but with the rise of Christianity, the Church claimed it was their sole authority. When the Church (canon) law gave way again to state (civil) law, the state determined the rules for what marriage

and sexual relationships were allowed. In civil cases, the appeal process is almost nonexistent. Where Christianity was not a major influence, the religions and states for those societies made up the laws and even what the relationships were called. This is why people of a certain generation among some native cultures are aunts or uncles, even though we would call them cousins.

Similarly, in those communities a person of a certain generation would be a grandfather or grandmother, even if we would call them great aunt, great uncle or no relation at all.



13th-Century Consanguinity Tables
Credit: *Decret de Gratien*, Ms. 34, fol. 185

Basically, throughout time and place in European and Christian history, there are three reasons people were or are prohibited from marrying or having sexual relations:

1. Consanguinity: related through blood (siblings, parents, grandchildren, grandparents, nieces, nephews, aunts, uncles and cousins – i.e. have a common blood ancestor)
2. Marital affinity: related through marriage (in-laws or two brothers marrying two sisters)

or other close familial relationships through marriage).

3. Spiritual affinity: not related through blood or marriage, but have some dominant to subordinate or spiritual bond (adult/child, godparent/godchild, teacher/student or other such relationship). This is where the not related “grandparent” in native history may have been prohibited from marrying a “grandchild” who was not a blood relative. It was recognized as the same spiritual affinity as a grandparent is in consanguinity.

Here we will look at only consanguinity. Even with narrowing it to blood relations, we cannot assume it was always and everywhere prohibited in the same way we prohibit them now. (Even within the United States, some states allow marriage of cousins and others do not. See <http://marriage.about.com/cs/marriagelicense/a/cousin.htm>). Knowing when and where certain relationships were prohibited can be the key to finding the map and unlocking the treasure chest. Basically, today in our North American culture, we cannot marry siblings, parents, grandparents, or grandchildren. In Canada and some States, you cannot marry first cousins. The impediments for consanguinity (as well as affinity) were stricter throughout the ages.

It all goes back to who invented our system and why this might not apply to all cultures for all times. To begin at the beginning, as far back as we can tell, relationships were acknowledged. However, even in European cultures it might not mean the same thing as today. For example, in Genesis, we are told God created a man and a woman: Adam and Eve. If we accept this model for the beginning of mankind, how could our species not survive except through some relationship we consider illegal today? In fact, still in Genesis, Abraham married Sarah who was his half-sister (same father, different mother) (Gen., xi; cf. Gen. xx, 12).

In ancient societies, and even in some closer to modern times, royals married royals who were related to them by blood to keep the *bloodlines* pure. In Egyptian times, pharaohs married their sisters and, in even closer times, first cousin

royals married each other. Queen Victoria married her first cousin Albert of Saxe-Coberg-Gotha and through them Prince Phillip and Queen Elizabeth II are related by blood as well as marriage. Marrying commoners was often not an option among royals and marriage was often political as well as *pure*.

Although we know relationships were defined earlier than the Bible, this does not explain who started tracking relationships in a formal manner in the attempt to control who could marry whom. In the beginning, tracking genealogical roots all seemed to be motivated by inheritance. Who was the next logical ruler to take over, if the king had no male children, or in whose favour was an intestate person's estate to fall?

The earliest table showing consanguineous degrees of relationships dates from the thirteenth century. See the image on page 23 labelled "13th-Century Consanguinity Tables." If you could read it, you would see it shows *six degrees of separation* because at one time a man and woman who had a common ancestor within the previous seven generations could not marry (sixth cousins). Later this was lessened to previous two generations (first cousins). There were varying degrees at different times and of course, there were lateral lines (aunts, uncles, first cousin once removed and so on).

The following is a simple linear table showing the prohibitions for the seven generations:

Generations	Who	Relation
0	Self	Self
1	Same parents	Siblings
2	Same grandparents	First cousins
3	Same great grandparents	Second cousins
4	Same 2x great grandparents	Third cousins
5	Same 3x great grandparents	Fourth cousins
6	Same 4x great grandparents	Fifth cousins
7	Same 5x great grandparents	Sixth cousins

See www.islandregister.com/cousin.html for the full chart. The parts highlighted in the red

diagonal on the chart at the website correspond to the third column of the table. However, you can see that going down the chart on the website there are other relatives who could not marry under the strictest regime. The problem with this depth of counting generations is that it would not likely be known except for royalty who had scribes to keep track of their ancestry. The commoners were not likely to know more than three generations back if they and another person shared an ancestor. The intended couple weren't likely to do their genealogy and compare notes before marrying one another. In fact, some barely knew when they were born. So the Church did the counting through parish records, but even they could only count so far back. Then tricky things like grandnieces, grandnephews and cousins so many times removed have to be considered.

We have the custom of counting through the church records to thank for our ability to conduct genealogy back before civil records were available. The Church kept track through birth (baptism), marriage and death (burial or funeral service) records. The movement of people from parish to parish and the problems that could befall parish records were reasons why the Church was required to send a duplicate copy at the end of the year to the Bishop, Archbishop or other higher authority. It is in these records that we can find the proof of consanguineous relationships. The name of the child is given and the names of his parents are included in the birth record with the mother's maiden name. The godparents are named and sometimes their relationship to the child is given. In marriages, the names of the parents of the bride and groom are given. The death records often contain the name of the spouse of the deceased. Further, in all records, the name of the current parish of residence for each party is given. This was so an individual could be traced back to other records to see if there was an impediment to marriage.

One of the ways the Church ensured there were no impediments to a marriage was to require the publishing of banns both in the parish of the bride and of the groom. The usual requirement was three banns, meaning the intent to marry and

the names of the parties were read out at three consecutive Sunday masses or services. Besides close relationships between the parties, the banns were used to keep an already married person from becoming a bigamist. So degrees of relationships were not the only reason for banns.

One of the dispensations the potential bride and groom could request was to dispense with one or more banns. Permission had to come from the Bishop or other authority. So within the record, you will see, for example, the third banns was set aside (dispensed) as a prerequisite to marriage. It will give the name of the Bishop who approved the dispensation. This will be right in the marriage record itself.

The dispensations sought for relationships normally banned (but only those no closer than the third degree were considered eligible for dispensation) will have the largest record and the most genealogical detail. These were also noted in the marriage record but usually in the marginal notes. One shouldn't stop the search there, because that is only a glimpse of the detail that might exist elsewhere.

Now I hope you have some answers to "What is a marriage dispensation and why should you care?" In the next issue, I will outline the steps, so you will know what records exist and show you some examples of marriage dispensations and what specific information they hold. I will also explain what a 4 by 4 (44 or 4x4) and similar terms indicate in a marriage dispensation on the grounds of consanguinity. ###

BOOK REVIEW By Lois Sparling

Albion's Seed: Four British Folkways in America by David Hackett Fischer
University Oxford Press, 1989.

This mighty tome of 902 pages plus index is a social or cultural history. The author develops his thesis that the four main American cultures are firmly rooted in the four regions of Britain from which the original white settlers were

drawn: East Anglia to Massachusetts (puritans), South of England to Virginia (distressed cavaliers and indentured servants), North Midlands to the Delaware (pious) Borderlands to the Backcountry (feuding groups). Genealogical clues abound!

First of all, Professor Fischer gives carefully researched guides to the places of origin of the colonists of New England, Delaware, Virginia, Pennsylvania and the Appalachians. He also outlines what parts of the United States were settled by people from each early British colony. Secondly, the author names many people and families. He explains where they came from and where they went. The bottom of each and every page is jammed with footnotes that guide the reader to his primary sources. We find all sorts of hints on how to research families in the times and places he discusses. For example, Fischer explains that 16th-18th-century Quakers were encouraged to keep diaries. He further provides the details in those diaries he used in his research. He even provides chart form descendancies to illustrate his points.

The social history of the American colonies and Britain are thoroughly explained so that the cultural and familial links can be made. About 150 to 200 years of English social history is analyzed for this purpose. The author focuses on East Anglia, South England and the West Country, Ulster and the western part of the Scottish Lowlands, as well as Quakers from the North Midlands and the wild folk from Northwest England (the borders). As an added bonus, he touches on the Highland Scots, London and some other European colonies such as Bermuda, New France and Newfoundland.

This is a fascinating book in its own right. One of my sons picked it up over the Christmas holidays and almost finished it. Extensive discourses on naming patterns, house construction and 400-year-old sporting traditions do not sound like they would be appealing for the general reader, but Professor Fischer makes these subjects positively exciting. If you have any interest in history at all, you will enjoy *Albion's Seed*. ###

SURNAME CONNECTIONS

Editor's Note: Stuck in your search for a person, couple or family? Share your dead-end and maybe find a connection to those who can help. Members are allowed two free surname questions per publication year (by volume #). Additional surname questions and non-member requests are \$5.00. Submit the surnames in your dead-end and give additional information, such as place and date range. Format/content at www.afhs.ab.ca/publications/HowtoWrite-Effective-Surname-Connection.pdf Email to surnames-chinook@afhs.ab.ca

CLAY/TUFFORD - Waterloo County, Ontario; Vancouver, British Columbia, and Denver, Colorado

Edward Griffin CLAY and Eva May TUFFORD had five children:

1. Lucy Josephine CLAY (1889-1963) married Robert Thomas SAUNDERS and J. K. BECKER.
2. Emily Maud CLAY, born on March 23, 1892 in Galt, Ontario, married Ernest WALKER. Last known residence: Vancouver, B.C., in 1949.
3. Charlotte Ruth CLAY (1895-1972) married Peter Duncan MILNE and Albert Edward MELLOR.
4. Eva M. (May?) CLAY, born on February 1, 1900 in Galt, Ontario married A. ENSOR. Last known residence: Denver, Colorado in 1945.
5. Edward "Ted" Nellis Orville CLAY (1908 -1979) married Sophia Marion "Jean" JACEK.

I would be interested in exchanging information with anyone researching this family.

Contact Linda Holdaway at lassiehold@yahoo.ca

McDOUGALL, Wellington County, Ontario and MacGregor, Manitoba

M. Duncan McDOUGALL was born around

1864-66 in Wellington County, Ontario, the son of Neil and Catherine McDOUGALL. His wife (the former Anna Bella COOK) died on April 5, 1895 and is buried in MacGregor, Manitoba.

Only Anna Bella's name and dates are inscribed on the headstone. Duncan moved away after his wife died and it apparently was his wish to be buried next to her, but MacGregor cemetery records have no record of his burial there. He was living in Moose Jaw, Saskatchewan, in 1929 and may have moved to the United States. He had siblings in North Dakota and Washington. Duncan and Anna Bella had no family and I don't believe he ever remarried, but I am seeking confirmation of this, as well as a date and place of death. I would be interested in exchanging information with anyone researching this family.

Contact Linda Holdaway at lassiehold@yahoo.ca
###

WHAT'S OUT THERE By Linda Murray

(Format to read citations: *Volume*(issue), p. # or pp. #-#.)

City Directories: An Overlooked Resource

This article by Ed Storey lists the benefits of using city directories to help track your ancestors. He uses examples from his own research and outlines how to use Google, MapQuest and city maps, along with directories, to learn more about the homes and occupations of family members. You can read his article in *Family Chronicle*, April 2010, 14(4), pp. 43-45.

15 Genealogy Blogs You Need to Read!

The title says it all. If you want to read some great genealogy blogs, this review by Leslie Albrecht Huber points you in the right direction. See *Discovering Family History*, March/April 2010, 2(6), pp. 36-38.

Loyalist Settlement Experience 225

This report by Brian Tackaberry, UE, describes the celebration of the 225th Anniversary of the landing of the Loyalists in Adolphustown, Ontario. You can read the details in *The Loyalist Gazette*, the journal of the United Empire

Loyalists' Association of Canada, Fall 2009, 47(2), pp. 8-11.

Memento Mori: Classifying Nineteenth-Century Gravestones

Laura Suchan gives an overview of gravestone iconography or pictorial imagery and discusses various motifs used on gravestones. As well, she includes a list of cemetery symbols and terms with their interpretations. Before transcribing the tombstones in your next cemetery, you may want to read her article in *Families*, the journal of the Ontario Genealogical Society, February 2010, 49(1), pp. 29-32.

100,000 Absent Memories – 1869 to 1948 (The Once-Hidden History of British Home Children of Canada)

The story of the British Home Children is told here by Helen Atkinson with contributions by Peter Staveley. It is estimated that one in every eight Canadians is descended from a Home Child. Even if your family tree doesn't contain a home child, this informative piece tells of their contributions to Canadian history. Read the article in *Relatively Speaking: The Quarterly Journal of the Alberta Genealogical Society*, February 2010, 38(1), pp. 5-10.

Trace Missionary Ancestors

Read this article by Emma Hatfield to find out about the resources available to trace your missionary ancestors. The author covers topics of missionary societies, training colleges and early pioneers of missionary work. She also includes several resources and websites for further research on this topic. See the January 2010 issue of *Practical Family History*, (147), pp. 50-54.

Where There's a Will ...

Andrew Wood explores 17th-century wills to research one of his family lines. When parish registers were impossible to read, he used wills to fill in the missing links for his family tree. Read his article in *Family Tree Magazine*, April 2010, 26(6), pp. 78-81. ###



PERIODICALS PLACE THE BREEZE and CHINOOK

The Periodicals Committee looks after *Chinook* and *The Breeze*, which are part of the benefits of your membership. To find us on the AFHS website (www.afhs.ab.ca), click on Periodicals from the menu on the left-hand side.

For those who don't have access to a computer or prefer to read this right here, right now, these are the brief instructions:

CHINOOK

To Submit an Article to *Chinook* and for Deadlines, see page 2 of each *Chinook*.

To Place a Surname Connection in *Chinook*, see page 13 of this issue. ("Queries" go to AFHS researchers who answer specific inquiries for a small fee.)

To Advertise in *Chinook*, email: ads-chinook@afhs.ab.ca or mail: **ATTN: Periodicals Committee – Ads** to AFHS at the address found on page 31 of each issue of *Chinook*. (N.B. We do not endorse any advertiser's products or services in any way.)

To Order Copies of *Chinook*, if you are not a member or if you want extra copies, email: copies-chinook@afhs.ab.ca or mail: **ATTN: Periodicals Committee – Chinook Copies** to AFHS at the address found on page 31 of each issue.

To See *Chinook* Tables of Contents (TOC), visit the website or keep your copies!

THE BREEZE

To Submit Items for *The Breeze*, which is handed out at the monthly meetings and placed on the website, email: breeze@afhs.ab.ca no later than the Wednesday prior to the meeting.

###

Our Committee Chair has graciously decided to give up her column to leave room for other information. ###

CALGARY PUBLIC LIBRARY

By Christine Hayes

Programs at Central Library
4th floor, 616 Macleod Trail SE
(Unless otherwise noted)

Genealogy Saturdays at CPL

We have designated the last Saturday of the month as Genealogy Saturday. The dates are September 25, October 30 and November 27. We take a break in December and start again in January 2011.

In the morning, from 10:00 a.m. to noon, we have **Family History Coaching** which matches volunteers from the Alberta Family Histories Society with researchers looking for help on their projects. **See Drop-in Program.**

In the afternoon, we offer a **Genealogy Meetup**. Participants learn research techniques, discuss problems and find out about useful and interesting resources. This group meets from 2:00 to 4:00 p.m. This program is free, but we ask that you preregister. **See Registration Information.**

Drop-in Program

No advance registration, but you must have a Calgary Public Library card.

Registration Information

Programs at the Calgary Public Library (CPL) are free of charge, but you must have a CPL card even for drop-in sessions. When registration for a program is required, you may register in person at your library branch, by phone 403-260-2620 or at www.calgarypubliclibrary.com

For more information, please contact the Humanities Department at 403-260-2785. Check out the program guide, available in branches or online at www.calgarypubliclibrary.com ###

ONE BOOK ONE CALGARY

Calgary Public Library will be launching "One Book One Calgary" in November. We encourage

all Calgarians to read the one book, *Mavericks* by Aritha Van Herk. Read it and join in our month long event of reading, celebration and programs.

On November 6-7 we will hold a Heritage Weekend with history and family history programs offered. Check the library program guide either in print or on the website at www.calgarypubliclibrary.com



Credit: *Calgary Public Library*
###

AFHS FALL FAMILYROOTS

The AFHS Fall *FamilyRoots* one-day event will be held on Saturday, October 16, 2010 at The Deerfoot Inn & Casino, Calgary.

Speakers and topics:

- Dick Eastman: "The Organized Genealogist" and "Conservation: Keeping Up with Technology" (bio <http://eogn.typepad.com/about.html>)
- Thomas MacEntee: "Social Networking" and "Becoming a Genealogy Blogger" (bio <http://hidefgen.com/about/thomas-macentee>)
- Lyn Meehan: "Records Interrogation 101" (bio www.lynmeehan.com)

A dinner will be held at 6 p.m. in Big Rock Grill, 5555-76 Ave. S.E., Calgary. The topic called "Putting the Genes in Genealogy" will be presented by Dick Eastman.

Don't miss this event with these esteemed speakers. Limited seats, so register as soon as possible. For further information and to register, see www.afhs.ab.ca/events/index.html

###

MEMBERSHIP INFORMATION

By Irene Oickle

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** for seminars or other occasions, when applicable

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

Complete, cut out and mail this 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:	Email:	
Other Contact#:	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 \$	Or U.S. Funds \$

Attention: Membership Secretary
Alberta Family Histories Society
 712 - 16th Avenue NW
 Calgary, Alberta T2M 0J8
 CANADA

MEMBERSHIP FEES*

Submit the following fees in Canadian funds for delivery to Canadian addresses; and in Canadian or U.S. funds for delivery to addresses outside Canada (Overseas applicants add \$8.00 for postage):

\$35.00	Any individual or family
\$50.00	Institutional

***Please make payment by cheque or money order.**

AFHS Memorial Fund

Want 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.)

Membership Year

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

AFHS PUBLICATIONS FOR SALE

Please refer to www.afhs.ab.ca/publications/cemetery.html#publications for additional information.

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's 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
AFHS Digital Library Volume XI DVD; Queen's Park Cemetery, Calgary Sections A-X	\$50.00
AFHS Digital Library Volume XII DVD; Burnsland Cemetery, Calgary, Sections A-F, H-N and P	\$50.00
AFHS Digital Library Volume XIII DVD; Burnsland Cemetery, Military, WWI & WWII, Boer War Births, Deaths, Marriages, from Calgary Newspapers 1883-89	Pending
Births, Deaths, Marriages, from Calgary Newspapers 1890-99	\$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

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

List items you wish to purchase:	Price
Add \$4.00 per CD/DVD	
Total enclosed: cheque or money order in Canadian funds	
Name:	Email:
Address:	City:
Prov./State:	Postal/Zip Code:
Phone:	

Attention: Publications for Sale
Alberta Family Histories Society
712 - 16th Avenue NW
Calgary, Alberta T2M 0J8
CANADA

Alberta Family Histories Society

712-16th Avenue NW
Calgary, Alberta T2M 0J8
CANADA
Tel: 403-214-1447
www.afhs.ab.ca

THE SOCIETY

The Alberta Family Histories 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. To make a donation, arrange a bequest or become a sponsor, contact the Society at the above address, phone number or email a Board member. See www.afhs.ab.ca/society/contacts/contacts.html

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 address above and directed to **Attn: Membership Secretary.**

Membership fees are due September 1 each year. If a new member joins on or after April 1 that membership is valid until September of the following year. See further details on page 29.

OBJECTIVES

- 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 objectives and to accept donations, gifts, legacies and bequests;
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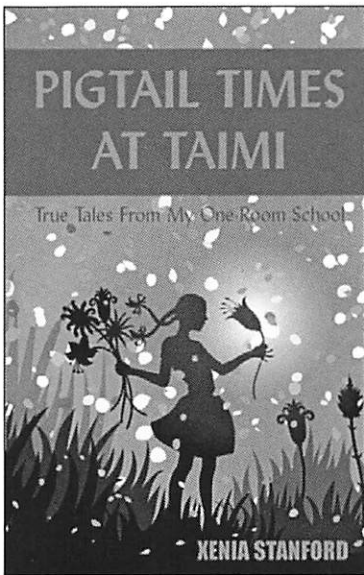


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