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Chinook

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Alberta Family Histories Society



A bride in Jomala, Finland, wearing black (See p. 4.)

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CHINOOK SUBMISSION GUIDELINES

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Publication and Submission Dates

Issue Date	Volume, Number	Submission Deadline	Theme
April 2011	V.31, N.3	February 1, 2011	Tweets and Tools
July 2011	V.31, N.4	May 1, 2011	30 Years of Family History
October 2011	V.32, N.1	August 1, 2011	Hall of Fame, Walk of Shame
January 2012	V.32, N.2	November 1, 2011	Overlooked Resources

AFHS Periodicals Committee

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

AFHS PROGRAMS (tentative and subject to change)

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. See latest issue of *The Breeze*, AFHS website or website calendar.

DATE	PROGRAM TOPIC
January 3, 2011	Using Google Maps – demonstration of how to use Google maps in our genealogical research
February 7, 2011	Land Records – a panel presentation comparing three different land systems
March 7, 2011	The History of Bowness – Inga Pollhaus and Carole Carpenter of the Bowness Historical Society
April 4, 2011	AFHS Projects – cemetery transcriptions and so much more

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PRESIDENT'S MESSAGE

By Kay Clarke

I hope all of you had a rewarding holiday season with family and friends. We all start 2011 with hope and anticipation of genealogy breakthroughs. With so much more information available, this is certainly possible. I wish you all the very best of luck in those endeavours.



The fall was very busy for the Society with a successful seminar at which we hosted excellent speakers. I heard from many of you about how much you enjoyed the presentations. A big thank you goes to the Special Events Committee members for their hard work.

The seminar provided much to think about in terms of the direction research is heading. It seems many of us are being dragged kicking and screaming into the twenty-first century with the Internet, with its blogs and social networks. This is definitely changing the face of research.

We also had, in a joint venture with the University of Calgary, a Family History Basics class with 18 registrants who will be exploring their family history in the near future. They have been invited to visit our library with all its specific genealogical help in the form of great material and people.

The Society continues to struggle to find enough helping hands to keep all projects running smoothly. There are many small jobs that all need to be done. So if you can help in any way, please let any Board member know this. It will be greatly appreciated. We really are thankful for contributions made by our many volunteers.

In September 2010 the AFHS turned 30-years old. We are planning a celebration later in the year that will be a nostalgic look back recalling the people and events of the past 30 years. If anyone has a story of these events or folks involved, please share it with us.

With this issue, we are submitting the formal AGM meeting notice in accordance with our bylaws. Part of the process involves the election of some members to the Executive (Board). The positions to be filled at the end of the 2010-2011 term are Vice-President, Recording Secretary, Director of Finance and Director at Large.

The nominations committee consists of Bev Swan, Irene Oickle and Marion Firman. Please contact one of them or a member of the current Board, if you would like to serve as an AFHS Board (Executive) member or chair a committee. Please also let them know if you would like to serve on the committee, nominate someone or stand for nominations yourself. ###

ANNUAL GENERAL MEETING FIRST NOTICE

This is the first notice of the Annual General Meeting in accordance with *AFHS Bylaws*, Article VII, Section 1.5, which states: "Written notice of the date, time and place of the Annual General Meeting shall be made available to all members in good standing at least twenty-one (21) days prior to the meeting."

Notice is hereby given that the Annual General Meeting of the Alberta Family Histories Society shall be held on Monday, May 2, 2011 at River Park Church, 3818 - 14A Street SW, starting at 7:00 p.m., during which financial and other reports will be given, business conducted and elections held.

Bev Swan will call the nominations committee together. ###

Suddie Bill Mumford (1931-2010)

It is with great sadness that we report the death of Suddie Bill Mumford, a long-time member of AFHS and a great contributor to genealogy. We learned of his passing as we were going to press. A full tribute to Suddie will be in our next issue. Rest in peace friend!

CALL FOR ARTICLES: TWEETS AND TOOLS

Email contributions before noted deadlines to
editor-chinook@afhs.ab.ca

The theme for the April 2011 issue is *Tweets and Tools* (deadline February 1, 2011).

The fall seminar, with speakers Dick Eastman, Thomas MacEntee and Lyn Meehan, covered many aspects of technology used for genealogy. We challenge you to tell us one or more tips you learned from them and then put to use. What were your results?

Perhaps 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 Kindle or use Kobo? Software, hardware and social networks are all fair game for this issue.

Our lineup for the following three issues:

- July 2011 (deadline May 1, 2011), *30 Years of History*. AFHS was incorporated in 1980, thus September 2010 was our 30-year anniversary. We want to celebrate the 30 years with a look back at the past. What have the last 30 years meant to you as a member of AFHS or as a researcher? Who were the people and what were the projects of the past? What changes has Alberta, particularly Calgary, experienced over the last three decades? What about genealogy has changed and how has that affected you?
- October 2011 (deadline August 1, 2011) *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.
- January 2012 (deadline November 1, 2011) *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. ###

EDITOR'S EYE: THE BRIDE WORE BLACK By Xenia Stanford

Cover Photo: A farm couple's wedding in the municipality of Jomala in Åland, an autonomous territory of Finland, taken July 1, 2007. Credit: *Andreas Hünnebeck*, permission to use, restricted to non-commercial purposes.

Here comes the bride! We look and expect to see a vision in white. Usually today, the dress is floor-length, there is a veil and a bouquet is carried. To us that is how we recognize the bride and the event as a wedding. We might not imagine that elsewhere in the world now, and in the past, white was anything but the correct colour for a bride to wear. We might entirely miss a wedding photo in an album or that proverbial shoebox, if we don't see beyond the trappings to which we have become accustomed.

This was brought home to me as I was visiting relatives in Austria. Along with the tortes, schnapps and coffee, they brought out family photographs. I noticed that, until the last 20-30 years, the brides wore black. I knew my grandmother wore a dress with a black top and black sleeves. The skirt portion was long and looked like it was white with black flowers. My hosts shared a photograph of an older woman wearing the same dress. They identified the woman as my great-grandmother and the event as her second wedding. Still, their dress had more white than the brides in the other photographs, including some of my father's cousin and his wife taken in the 1960s. This same couple also showed me coloured photographs of their 40th anniversary; both were wearing black.

Surprised, I asked what they wore to funerals. The answer was black. Why black for weddings and funerals? Because it is a ceremonial colour, was the answer. Why not white? Because white is for underwear! Even for the generation who married in the last 20-30 years in Austria, white was not the usual bridal colour. Pastels seemed to be the new norm.

Checking my photograph albums when I returned home, I saw many were formal wedding

poses I had not recognized as such. Today when we see a photograph of a woman dressed in white, with a veil and holding flowers, we know it is a wedding. The wedding photographs of relatives in Austria, taken not so long ago, not only show women dressed in black. The brides did not carry bouquets nor have headwear. The couple stood with their arms linked together in a very similar manner though. In Scandinavia, as shown in the cover photo, and much of continental Europe, black was the colour for ceremonial occasions, including weddings.

Not everyone wears either white or black on their wedding day. Red was one of the earliest colours for bridal attire. It started in Roman times, but many other cultures from long ago used red; some still do. In the 18th-century, red wedding gowns were in vogue in Nurnberg. Roman brides' fiery red veils symbolized passion and fertility. Even today, Greek, Albanian and Armenian brides have red veils. To them, it is the colour of hearts and love. Chinese brides wearing red wedding gowns are carried to the ceremony on a red litter. At the wedding destination, the bride walks on a red carpet. Upon the birth of a child, a traditional gift for the couple is red eggs, because red is the colour of love and joy. Brides in India wear red, because it is the colour of good fortune, while white is associated with death.

In England, the most popular wedding colour used to be blue because that was the colour of purity and loyalty – the *true blue*. White was the colour of christening gowns and symbolized innocence. White was not a documented wedding colour until Philippa of England and Hainault, born in Flanders, used it for her dress when she married King Edward III of England on January 24, 1328. Still this colour did not catch on in England until Queen Victoria was married in a white gown in 1840. She chose this colour to incorporate some white lace she already owned into her bridal finery and the colour of the lace went best with a white dress.

Today the colour white is supposed to symbolize virginity. In some traditions, such as Albanian,

Muslim and ancient Israelites (as recorded in the Bible), the bride had to display the bed sheet from the wedding night showing blood stains to prove she had been a virgin.

The tradition today in British-influenced countries is that only the bride wears white and the attendants wear a different colour. This is why some late-1800 to early-1900 photographs of British and Canadian weddings confused me at first. All females in the wedding party had long white dresses and I assumed it was a joint wedding. Reading the accompanying text for these photographs in the Library and Archives of Canada collection, I learned the centre female was the bride and the others were her attendants. In many cultures, in times past or in some today, bridesmaids wore the exact same outfit as the bride to confuse evil spirits who might want to steal the bride and stop the ceremony.

In her book *Once Upon A Wedding* (2000, p. 182), Nancy Millar shares a story of a resourceful bride in Fort Chipewan, Alberta, who married in 1927. The bride's mother made the dress from material bought from the Hudson's Bay Company store in Fort Chip. The veil was made from mosquito netting, so the bride was all set, except for her shoes. The store didn't carry white shoes, so the bride painted her old shoes white and stood on her tiptoes to make it look as if she was wearing high heels.

Black or white, yellow or red, the attire is part of creating a meaningful, memorable occasion for the couple. The style and colour of dress may help us understand a small bit more about the occasions that impacted them and how. It is the culture and customs of bygone eras showing up in small differences that can help us date and understand photographs. Wedding photographs can help us understand the different circumstances that affected our ancestors. They can also add flesh to the barebones of the hatched, matched and dispatched records.

Reference

Millar, N. (2000). *Once upon a wedding*. Calgary, AB: Bayeux Arts, Inc.

###

LIFE AND TIMES IN EARLY KEOMA/IRRICANA DISTRICT

By Betty Thompson

Betty-Anne Aldrich became a member of the Thompson family in 1959 when she married Robert Irven Thompson, a great-grandson of Isaac Newton Thompson. Over the past forty years, Betty has chronicled the Thompson family, the history of the Irricana-Keoma area where they lived and many anecdotes and stories of the original residents and their descendants.

Early settlers in the Keoma-Irricana district of Alberta developed unique customs and a way of life dictated, in many respects, by the harsh, prairie environment. Following are some of the stories of early life in the area and the struggle to build a community.

During the early 1900s, the Canadian government was encouraging immigration to western Canada through advertisements posted in widespread areas of Eastern Canada, the United States and Europe.



Isaac Newton Thompson family, taken in Mapleton, North Dakota, ca 1895, left to right: Ethel, Newton, Maud, Carrie (front), Margaret and Charlie
Credit: *Betty Thompson family files*

The Canadian Pacific Railway provided colonist cars for a large contingent of men to come from North Dakota to Southern Alberta in early March 1909 at a round trip cost of \$14.00. The potential settlers, including Isaac Newton Thompson, were taken to the town of Langdon by train and then by buckboard to the fledgling hamlet of

Keoma for a visual survey of the available land. Many liked what they saw and bought tracts of land almost immediately.

In 1910, patriarch Newton Thompson led his family's emigration from North Dakota to the Keoma area. Once settled in the district, they set about establishing farming and other business interests in what became a vibrant community with neighbours who also came to the region from many parts of the world in search of a better life.

Irricana was a nearby village that derived its name from the Irrigation Canals being built east of Calgary during the early 1900s. The canals were never actually engineered within shouting distance of the town. Old timers recalled the first store being housed in a tent before a wooden building was finally constructed.

Two important businesses of the young community were the blacksmith shop and the lumberyard. The blacksmith kept the horses shod, as well as the wagons and buggies repaired. The innovative *smithy* forged many vital parts with his own hands, set metal rims on the wooden-spoke wheels and sharpened and reshaped ploughshares that were frequently damaged by the many stones present in the sod. The lumberyard did a brisk business as families and stock had to be sheltered. Barns and animal shelters were considered a necessity in this cold country to which the people had immigrated. Sadly, sometimes the stock fared better than the families for living accommodations.

As town residents, local farmers and ranchers worked shoulder-to-shoulder, Irricana became a typical country town boasting a bank, grocery store, post office, pool hall, livery stable, hardware store, butcher shop, drug store and fire truck with volunteer firefighters. There were also the inevitable Chinese restaurant and the many newly erected wooden houses. There were two railway stations, the Canadian Pacific and

Canadian National, as well as section houses, stockyards, pump house, church and school. A doctor and midwife also offered their services to the town.

The town pump was the source of drinking water for many residents of the area. Neighbours often met there and settled the world's affairs while filling up the daily water supply. Imagine the number of trips it took to haul enough water for the family baths on Saturday night, as well as water for Monday washdays. This was part of regular household work that began at daybreak.

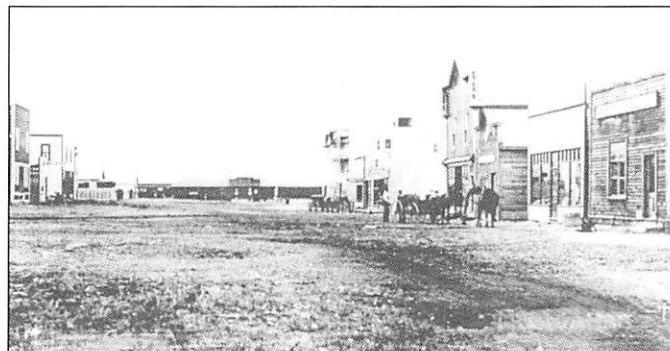
Many rural families, including the Thompsons, travelled long distances by horse and buggy to purchase groceries and supplies at the general store. Long-time residents recollect hearing the tinkle of a bell each time the door of the general store opened to alert the storekeeper to new customers. Sometimes, it took a bit of manoeuvring past tools, hardware, shoes, clothing and other dry good items found in the front half of the building, while walking back to where meat, groceries and dairy products were shelved. The farmer could find every item he needed for work: pants, shirts, bib overalls, gloves, shoes and rubber boots. If the size required wasn't available, the customer could place an order.

The Eaton's catalogue was the source of Christmas and birthday gifts, as well as household and personal items, including lingerie. The local post office at the rear of a store received the completed order form to mail.

A large, pot-bellied stove kept each store warm in the winter. The large stove in the general store had a ring on the bottom rim with an area upon which to prop feet. Chatting men used it in the summer, while enjoying the cool of the store and waiting for their wives to finish shopping.

The fragrance of the old general store is familiar to those who frequented it in the days of its popularity. The nippy fragrance of the big round of cheese on the counter drew the ladies and, if lucky, a sample might be offered for tasting.

Children were drawn to the sweet smell of penny candies that were held in large glass jars. The wide-eyed child with a penny to spend was given ample time to decide on which treat to purchase. Nostrils were invaded with the pungent odour of the oiled wooden plank floor. The floor regularly had sawdust sprinkled on it to keep the dust under control while being swept. Dirt and dust were plentiful when the mud that was frequently tracked in dried up.



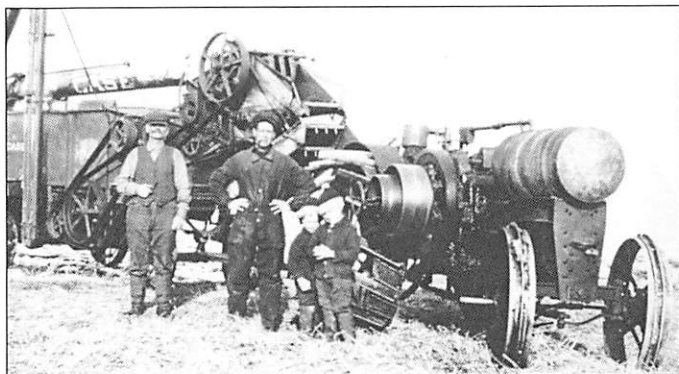
Main Street, Irricana, Alberta, ca 1910
Credit: *Betty Thompson family files*

Two Irricana stores built in the early days were destroyed by fire, the bane of those early times. In spite of the horror, a few humorous stories also resulted. People did the strangest things while assisting during times of stress! On one occasion during a fire, a lad caught his foot in a ball of cotton cord at the rear of the store and, as he started to run out, it began to unwind. Another thrifty person grabbed the unwinding ball and, following behind the lad, furiously wound up the cord while still in the burning building. Another man, obviously most worried about the male population, stood at the cigar/cigarette counter in the front of the burning edifice throwing chewing tobacco plugs, one at a time, out on the street. Another brave soul entered a burning store and decided to save the shoes, pitching them one shoe at a time out a window. It was said that many villagers wore odd shoes for some time afterward!

Homes also suffered the same plight from fire, often with hilarious results. Long after ashes were cold, tales were told amid laughter. During the dramatic attempts to save one home, many men arrived to retrieve what they could for the

lady of the house. She possessed a beautiful piano and there wasn't time for the manoeuvring needed to make the necessary turns while getting to the front door. An aggressive young fellow broke out the big front window and the men passed the piano outside. After helping to battle the fire, the poor young man was reprimanded for wantonly breaking the valuable window.

Another housewife, afraid that her home would be lost when a chimney fire started, had her neighbours pack her good set of dinnerware and other treasured china dishes into two large washtubs. These were passed to men who were already carrying furniture outside. Alas, in the excitement of the fire, they carried the tubs to a safe distance and unceremoniously overturned them dumping the contents onto the hard ground. While the clatter of breaking china was still echoing, the tubs were quickly returned for a second load!



Shepherd "men," near Keoma, Alberta, ca 1922
James (Grampa), James Pearson (Jimmy), son-in-law of
Newton Thompson, Edward (Ted), William (Bill)
Credit: *Wayne Shepherd family files*

During the years when this area was sparsely populated and undeveloped, many tragic and sad events occurred. While devastating to individual families, they also served to galvanize the community. One such event took place in the fall of 1910. A family had recently moved to Keoma from Indiana and had their eighteen-month-old grandson living with them. Late one afternoon, the young toddler wandered away from home. The alarm went out, passed along by a few horse riders. Neighbours were few and far between, but everyone who heard about the lost boy

responded. They searched land adjacent to the home all evening and continued with lanterns all night, but no one could find any tracks or trace of the child. The number of searchers continually increased as word spread. Unfortunately, just before dawn, an early snowstorm developed, obscuring the ground and impeding vision. The search continued all the next day for the toddler with no results. The child's body was not found until the following spring.

When times were economically tough in the early years, milk cows seemed to save the day. Cream separated from milk was sold or bartered for groceries. When the cream checks arrived in the mail they were a godsend. They helped pay for groceries or orders from Eaton's, or were just put away for a rainy day.

During the pioneering days, folks worked from dawn until dark, six days a week. They attended church and rested on the Sabbath. Women worked equally hard. They churned mountains of butter, washed hundreds of dozens of eggs and made their own lye soap. Wash water was carried to the house, heated in copper boilers on coal or wood-burning kitchen stoves. Then all the clothes, linens and the many diapers were scrubbed on a washboard. The women raised flocks of chickens, ducks and geese. Every farm woman that was worth her salt tended a large vegetable garden containing a big patch of potatoes. Most farms had hand-dug root cellars, where potatoes, carrots, beets and turnips were stored during the long cold winter.

The winter of 1917-1918 was one most residents tried to forget. There were many three-day blizzards catching many newcomers from warmer climates unprepared without proper clothing or footwear. Frequent below-zero temperatures resulted in painfully frostbitten toes, fingers and faces. Most houses had no storm windows and the ice on the panes grew thicker each day until the only way people could see out was to melt a hole down to the pane. To add more strife, early May 1919 went into the history books due to the worst spring storm to ever hit Alberta. No one who experienced the

snowstorm ever forgot it. On the morning of May 2, many went about their daily chores and business in a gentle snowfall. Most farmers had turned their stock out, feeling sure spring had arrived, but the light snowfall turned into a blinding, raging blizzard out of the northwest. The storm was so fierce no one dared to leave the safety of the house for two days.

The sight that greeted the rural residents when the storm subsided was horrifying. Large Hereford cattle were buried in the snow with only their horns visible. Fence corners were piled high with dead cattle. Many head had drifted with the storm and were found dead in irrigation ditches and creek beds. When the ditches were full the remainder of the herd walked over them into other ditches or fence corners, until they too became victims. On May 11, farmers driving to their local towns had to manoeuvre around dead cattle and horses on the main roads and were greeted with the sight of baby foals hanging on barbed wire fences. It was a very sad time.



Community residents at May Day celebrations,
Keoma School, ca 1912

Credit: Betty Thompson family files

The popular social activities in those days were mainly baseball games and picnics in the summer, year-round dances in the local school or community hall, and hockey in the winter. Many families drove their horse-drawn sleighs east from Keoma to Bruce Lakes. There they shovelled the snow off a patch of ice to skate and play hockey. Little money was needed to

participate in sports that created much fun. From spring through autumn, horseshoe tournaments were held on weekends. Neighbours would gather and have a friendly throw-at-the-pitch. Then refreshments were served including ice cream made in several hand-turned, one-gallon, wooden ice-cream makers.

Entertainment nights were held often and featured a great variety of events. The local hall committee raised funds to meet the expenses of the hall. They did so by holding Pie and Box Socials for which rural folk travelled long distances to join. Women and teenage girls baked pies or packed delicious lunches in attractively decorated boxes. The items were auctioned off to young suitors, bachelors and husbands. Your lunch partner for the evening was the man who bid the highest amount to purchase your pie or box lunch.

Activities for teenagers were usually functions held outdoors from spring through fall. With the isolation of farm life, social events, such as group singsongs, games and general fellowship, became major highlights. Card parties with court and military whist interspersed with crib tournaments were held for young and old alike.

Long remembered were the May 24th Sports Day celebrations that signified the beginning of baseball season. Each village up and down the line sponsored a team. The Keoma team was the most successful. How could they not be with their wildly cheering group of female supporters, who attended every game!

In 1916, the Keoma Ladies group was formed, initially as a branch of the Canadian Red Cross. The ladies knit warm garments, sewed quilts and made woollen blankets for the men and women serving overseas during both World Wars.

It was a given in the two communities that everyone did their best to meet all newcomers. As true neighbours, they were all quick to dig in and help whenever, wherever and with whatever was required to make the families feel welcome. No doubt the rapport between the people of that

era developed as a result of shared hardship, success, loss, fun and pride in building the community together in spite of the inhospitable country that gave them hail, snow, drought and disease. They accepted their environment, and overcame any and all obstacles while they adopted this area of Western Canada as their *home*.

Reference: *KIK Country*. (1974). Keoma, AB: K.I.K. Historical Committee.

Note: KIK = Kathryn-Irricana-Keoma ###

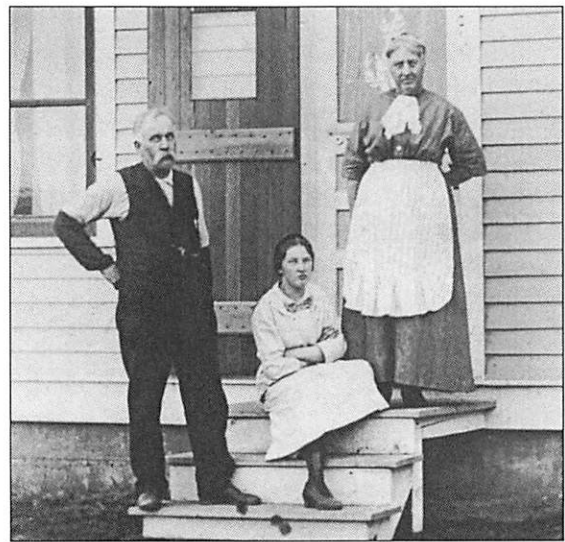
APRONS WERE ESSENTIAL By Betty Thompson

In the 1950s and for many decades before, housewives wore aprons. I was married in 1959 and was no exception. I can't remember the year I quit tying an apron around my waist before I began to cook and bake.

In fact, back then most women had a collection of aprons to choose from. The aprons came in a variety of colours and were made with various types of cotton fabric such as organdy, chambray, batiste, lawn, gingham, muslin, dotted Swiss, voile, percale, seersucker, dimity, broadcloth and even bleached flour sacks. After the sewing was complete, most were decorated with rickrack, lace, handcrafted crochet edging, embroidery or cross-stitch. Aprons were designed and sewn specially for the four seasons of each year plus holiday themes such as Christmas, Easter and Thanksgiving. Some aprons were frilly with self-edged gathering, while others were very stylish, the type a woman would wear while she was the hostess at elegant cocktail parties. The typical housewife had one or more aprons colour coordinated to match her favourite dresses and outfits.

Aprons were the housewife's uniform and were worn not only in the kitchen but most of the time while she worked throughout the home. Many aprons had big enough pockets to hold handy items like a dust cloth, small brush and other

useful items used in completing her many tasks. The classic image of a beautiful, well-dressed woman in high-heel shoes, with a string of white pearls at her throat, with a frilly apron wrapped tightly around her hips, has become a part of our definition of the fifties. I didn't personally know anyone who worked in high-heeled shoes, especially when down on her hands and knees scrubbing and waxing the hardwood and linoleum floors. I think back to my two grandmothers who carefully hooked a string of pearls around their necks while dressing each morning. They only wore their special pearls on Sunday and special occasions.



Matriarch Margaret Thompson, in apron, with husband Newton and daughter Mae at Irricana home, 1916
Credit: *Betty Thompson family files*

Before cooking meals, baking bread and creating delicacies, the housewife automatically tied on an apron without even thinking. Aprons were a symbol of culture in generations past and nationality often dictated the style and fabric used. It is peculiar, but of everything I've kept and maintained as routine to my life during the past five decades, the most sentimental is my collection of aprons.

Looking at history there were two designs that remained popular. The bib apron protected every part of the clothing you were attired in, from the neckline down to the knee. The half apron began at the waistline and was skirt length. The latter

was usually not used on baking day as the full-length bib apron gave more protection while clouds of flour rose up and tidbits of batter flew out from whirring beaters. More intricate designs were fashioned when sewing machines modernized and styles advanced.

After the centuries of every lady always wearing dresses, suits with skirts and various length of skirt, the eye-popping, shocking pantsuit became the style. Older ladies were aghast and men were disappointed when ladies began covering their shapely legs. Despite the protests, pants became the style and finally gained approval as appropriate ladies' wear in the late sixties. My husband's aunt came to visit from Oregon with the gift of an apron she had made for me. It was the latest style. This particular apron was the length of pedal pushers or Capri pants and had a split in the middle. The two halves were gathered at the bottom making the apron look like a pair of ladies' bloomers or a striped swimsuit from eras gone by. My apron was made of red and white, vertically striped, polished cotton and looked like a swimsuit. At the next monthly Keoma Ladies' Club meeting, I was on the lunch committee and was serving afternoon tea when I became the talk of the other members because of my newly-fashioned apron. Many of the ladies were accomplished in the art of sewing. My apron was soon copied and worn by many when our ladies' club catered weddings and community functions.

The unofficial uses for aprons are legendary as the loving mothers used them to wipe away children's tears and on occasion to clean up a runny nose. They served as potholders when in a rush, so as not to leave the perfectly baked item in the oven one second longer for fear of the consequences; a dishcloth, if a crystal serving dish or other fancy dish needed a quick polish; and a dusting rag for a spot of dust that was found when company was expected and time was of the essence.

Unfortunately, aprons no longer hold the esteem they once did. Many feminists used the apron as a reminder of a time when women were

oppressed, a symbol of a woman's inferiority and their second-class standing beside their male counterparts. "Ridiculous" is the only word that comes to my mind when I read this kind of analogy. It is strange to think that something as useful and practical as an apron could conjure up negative feelings in anyone.

With fewer women cooking, it seems the use of aprons is no longer necessary. The sad truth is it is nearly impossible to buy one. If you search hard and are lucky, some specialty stores may have novelty aprons with sayings like, "Many Have Eaten In This Kitchen: Few Have Died" or "To BBQ is Heavenly" or "May the Forks Be With You." I still wear a plain white cotton bib apron when I am working in the kitchen in my *good* clothes. I recently came upon the collection of my vintage aprons folded in a trunk. I carefully handwashed each one with its delicate, antique fabric, ironed each lovingly and hung them individually on old-time crochet-covered clothes hangers, in an orderly fashion, on an antique wooden rod that was used in the Thompson house in 1912.

The colourful array of aprons has a place of honour in my tiny museum, downstairs in our home. During the hours it took to complete the task, I conjured up memories of my married years that have gone by so quickly and realized aprons had *almost* made housework fun. ###

POPOVERS AND DIRNDLS: HOW TIMES HAVE CHANGED By Annie MacInnes

Annie MacInnes, a columnist for the Calgary Herald, also loves aprons. She likes ones with pockets so she can "stash baking implements, pot holders and Kleenex. Knee length is good in case I'm beating dough and so there's lots of room to wipe my hands."

She also says: "Although a few of my aprons are for admiring only, most of my aprons are for using up and enjoying and tossing with love and

without regret, for when they get too ratty, I know they have seen me through many a delicious meal and dessert. My aprons are well-enjoyed, well-loved and well-used. My aprons support me in my passion for cooking and baking and remind me who I am at my core. Regardless of who I am out there in the world, I am descended from good cooks and take pride in that inheritance.”

Be that as it may, she does not love all the old-fashioned traditions. Here she explains two that did not meet her approval!

In the days of yore (when I was in high school) girls took Home Economics and learned to cook and sew. Boys took Woodshop and learned to build. Never mind that I was already quite a competent cook or that I had no interest whatsoever in learning to sew, Home Economics classes were not optional for girls. It was assumed most girls would get married relatively soon after graduating from High School and would henceforth run the household, even though they might also hold a job.

There are only two lessons I clearly recall from those years of Home Economics classes. There were those where we learned to make popovers. Much time was spent over several classes discussing how critical it was that we all learn to make excellent popovers. We all understood the implicit messages behind these discussions. Only a future trollop, a poor housekeeping slattern in the making would not be able to produce perfect popovers by the time our teacher was finished with us. It was clear to everyone that popovers were an integral part of any morally upright young woman’s civilized aspirations for a genteel, gracious existence. If one day our husband brought home his boss for dinner and we served substandard popovers, our husband’s career could very well be jeopardized let alone our marriage and our reputation within the community in which we lived.

Funnily enough, I don’t really remember precisely what popovers were like. I seem to recall thinking they were like little Yorkshire

Puddings without the beef drippings, except that I think they were meant to be a dessert or possibly an appetizer. We had never eaten popovers at my house. Since high school, I have never had occasion (or inclination) to make popovers and lo and behold did not slide down the slippery slope to moral ruin.

My memories of the sewing component of Home Economics are scarcely much better. My one clear memory of those classes is the first item we were required to sew – a dirndl skirt. For those of you not privy to this term, this style of skirt has a waistband that buttons and a skirt that is gathered into many, many small gathers before being sewn to the waistband. For egalitarian reasons, we were not permitted to buy our own material. We had to choose from school-supplied material – stiff, unattractively patterned cotton (like what aprons, which coincidentally I love, are made of). In an era of miniskirts, all our skirts had to be knee-length. Between stiff material and myriad gathers at the waist, everyone except the stick girls looked frightful. I was definitely not one of the stick girls and was aghast at the sight of my somewhat pudgy self in my finished project as we suffered the final humiliation – the fashion show!

So I tell my lucky daughter, as she hems and haws over the wealth of wonderful and interesting option choices available at her school, count your blessings; you could be making popovers and dirndls.



Aproned Annie MacInnes with her muffins
Credit: *Stephanie Lee Schneider* (photographer)
###

FINDING OUR CENSUS By Lois Sparling

139	Sparling Robt	M	V	Head	M	11 June	1840	60	Child
	" Martha	F	W	Wife	M	21 Dec	1840	60	"
	Southern Eliza	F	W	Daughter	W	7 Dec	1863	37	Child
	Sparling Minnie	F	W	"	S	23 Sep	1870	30	"
	Herbert	M	W	Son	S	5 Apr	1878	23	"
	Southern Willie	M	W	Nephew	S	11 Dec	1890	8	"

Sparlings in 1901 at St. Marys, Perth, Ontario.
Credit: 1901; Census Place: *St Marys (Town/Ville), Perth (South/Sud), Ontario*. Page 12, Family No: 139.

I began my family history research in the olden days when census research involved learning how to work microfilm readers and the only index available was of the heads of households in the 1871 Census of Ontario, in book form. Statistics Canada insisted that the 1901 Census returns would never be released. We used the Internet for posting to message boards.

My parents and grandmother knew where many of their own grandparents had lived before the turn of the 20th century. I was also able to locate ancestors using the Ontario Land Records Index which is on microfiche at the Calgary Public Library main branch. This allowed me to work forward in time from some of my immigrant ancestors, as well as backward generation by generation, census year by census year. There was no need to tell us to examine the neighbours in those days. We had to scan the entire township to find our families of interest. We were rarely thrown off by transcription errors since there were rarely any transcriptions. This is when I picked up the trick of using a clear yellow plastic sheet to make faint images on the microfilm a little more legible.

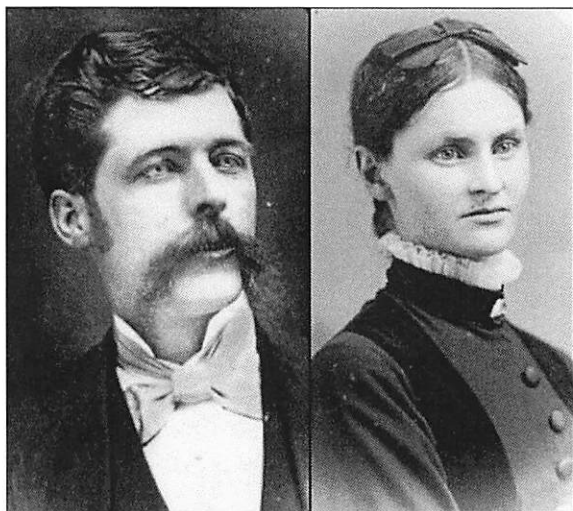
Information gleaned from the census returns gave leads to birth, marriage and death registrations. Birth, marriage and death registrations gave leads to where the family was living in an earlier census. This little two-step dance soon turned into a waltz because the Canadian census provides each person's

religious affiliation, thus making research in religious records so much easier.

I moved from the Calgary Public Library, where the census microfilms can be found, to the Calgary Family History Center, where the Ontario birth, marriage and death registration indexes were held (and the Wesleyan Methodist Baptismal Registers), to correspondence with various Anglican Archives and back again with each family line. I cannot imagine how this research could have been done without access to the census returns. Land records? Church records? Court records? None of the other historic documents available show people in their family units. None of the other historic documents available show these family units with critical distinguishing features, such as age, occupation and (for us lucky Canadians) religion.

The advent of indexed and digitized census records has made sophisticated research feasible for the ordinary human being with a day job. Badly done indexes abound on the commercial websites. Nevertheless, it is now possible to locate individuals and families within a wide area, even if their surname is Smith, by doing a search using a less usual given name or place of birth of a family member, for example, Phineas Smith born in Ireland. Tracking down all the siblings, and even cousins, as they spread out over all of North America is quite possible, and may well provide critical information if the maiden aunt, the one who named everyone, as well as their relationships to one another, in her will, spent her elder years with Cousin Margaret in California.

The only surviving photographs of one set of my great-grandparents are in the possession of descendants of his sister who moved to Oregon.



The author's great-grandparents: John W. Kenny (1852-1928) and Mary Ann Herron (1859-1934)

Credit: *Lois Sparling family files*

One of my brick walls is James Goodman, born March 19, 1826 in England. I have his date of birth from the 1901 British Census and his approximate date and place of birth from every census from 1851 to 1901. He emigrated from England to Canada in 1848. Therefore, he should be in the 1841 Census of England – right? Thus, it was necessary to locate all the James Goodmans recorded in the 1841 British Census who were born around 1826. That search was done using the digitized and indexed census. Once all the candidates for my James Goodman were identified, each needed to be researched forward in time to eliminate the ones who died or stayed in England. The 1851 and later censuses will, are an important part of that process. I have my eye on one particular James Goodman, because his mother's name was Charlotte. My James Goodman named one of his twin daughters Charlotte.

Census research has helped me to identify the maiden names of several of my female ancestors. It happens often enough that in at least one of the census years, a parent, brother or unmarried sister will be living with her. John W. Gilpin (1844–1905) was living with his married sister,

Martha (1835–1925) and her husband, Robert Sparling (1840–1902) on their farm in St. Marys, Perth County, Ontario, at the time of the 1861 Census. Archibald Mitchell (c. 1826–1881) was living with Elizabeth Mitchell (c. 1826–1875) and her husband John Herron (1821–1901) in Hope Twp., Durham Co., Ontario at the time of the 1851 census and right next door to them, in Fenelon Twp., Victoria Co., Ontario, at the time of the 1861 Census. It seems very, very likely that Archibald is Elizabeth's brother.

It has also happened that a widowed daughter moved back in with her parents. My grandfather's sister, Eva Eleanor Sparling (1863–1952), married William Southcombe in 1890 and moved from St. Marys, Ontario, to Pilot Mound, Manitoba. He died in 1892. She was back home in St. Marys for the 1901 Census. Children, orphaned or not, can sometimes be found in their maternal grandparents' home on census day.

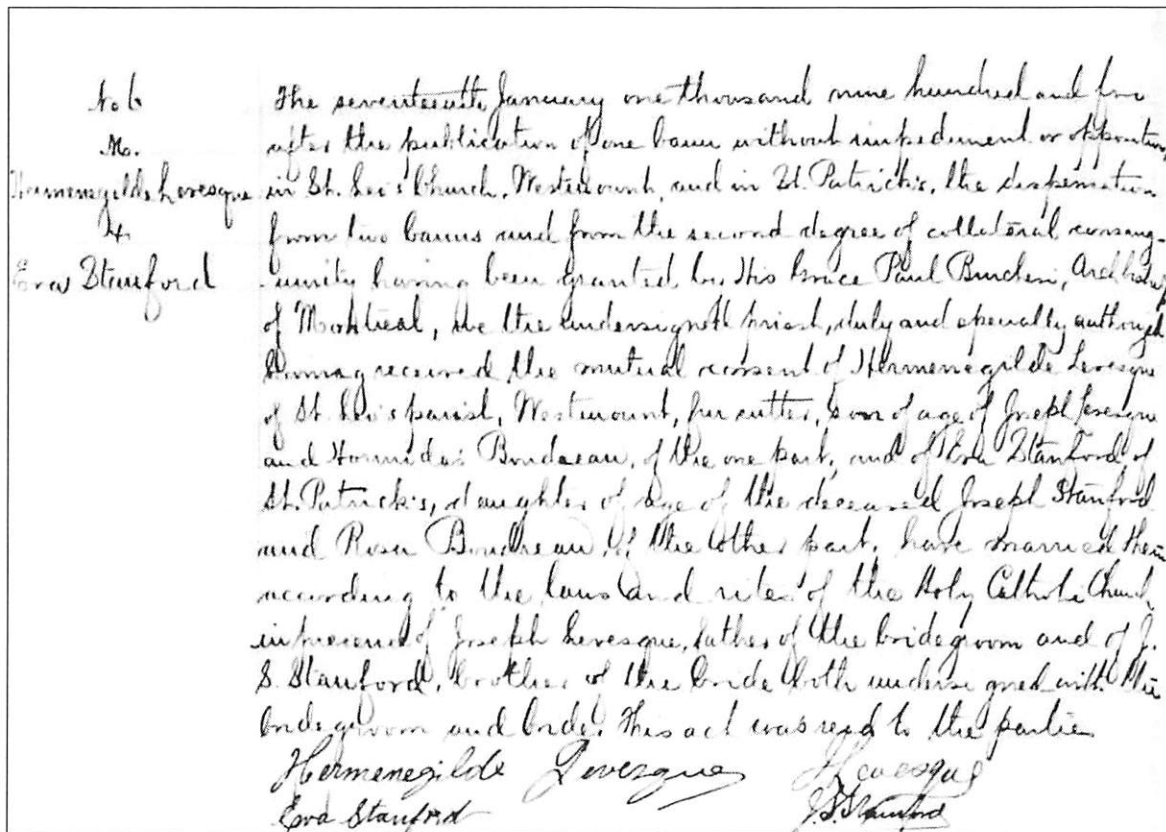
Access to historic census returns is invaluable to the family historian and others examining history on a family by family basis. We had to fight to gain the release of the 1906 Census of the western provinces and 1911 Census of Canada. The 1916 Census of the western Canadian provinces has been released.

We should to see the census returns through to 2001 released after the mandatory 92 years. Statistics Canada placed a clear promise of perpetual privacy for every 2006 census return unless a box was ticked to consent to that return's release. For the 2011 census, those filling in the census return for each household have the option of ticking a box to prevent the release of that return. The default for the 2006 census was no access ever. The default for the 2011 census will be access after 92 years. The latter is an improvement over the former only because those giving little thought to the matter are unlikely to tick the box at all. ###

For more information on how valuable the census is to genealogists, see *Chinook* 31(1).

MARRIAGE DISPENSATIONS: STEP-BY-STEP

By Xenia Stanford



Marriage Dispensation for Hermenegilde Levesque and Eva Stanford, first cousins
 Credit: 1905 Parish Register for St. Patrick's Church, Montreal

I promised in the July issue to give you an example of a dispensation record and the steps to obtaining a dispensation.

In the above example, Hermenegilde Levesque is related to Eva Stanford in the second degree collateral. Hermenegilde was the son of Hormida Boudreau and Eva was the daughter of Rosa Boudreau. Hormida and Rosa were sisters. This would make Hermenegilde and Eva first cousins, something not normally permitted even with a dispensation. Both shared the same grandparents on their mother's side. The date of marriage was January 17, 1905.

Dispensations were required for either

- **Lineal:** one person is an ancestor of the other (vertical, up and down the tree)
- **Collateral:** the two people have a common ancestor but neither one is an

ancestor of the other (horizontal or lateral, side by side on a family tree)

Computing lineal consanguinity is easy: how many generations of descent are there? Thus, in one era of canon law, a father and son are related in the first degree, a grandfather and grandson in the second degree, and so on.

Figuring out the degrees from collateral is more complex. Today, we are more interested in labels, such as first cousin, second cousin, first cousin once removed. The Catholic (and sometimes the Anglican) Church was less interested in labels than in degrees. In this case, because Hermenegilde and Eva shared the same grandparent, they were related in the second degree collateral. There are more complex examples. For instance, in this example the couple is related through the matrilineal side, but

FUNDING ANNOUNCEMENT By Ruth Sutherland

sometimes couples are related through both patrilineal and matrilineal sides at the same time. These are given unique formulas for the Church to grant dispensations. This is a special topic on its own.

The second aspect of marriage dispensation that I promised to cover last time is the process to obtaining a dispensation.

Here it is, step-by-step:

1. The couple approaches the parish pastor (priest or minister) to request a dispensation.
2. The pastor sends a request to the Bishop or Archbishop (depending upon who was authorized by the Pope to grant dispensations) detailing what the couple wished to have dispensed and why.
3. The Bishop or Archbishop either grants or denies the request. (In the example above, the dispensation of two banns and the relationship was granted by Montreal Archbishop Paul Bruchési.)
4. If permission was granted, the couple married and the notation was made in the record. If permission was denied, the couple could not legally marry.

A dispensation made before the couple married might be in the text, as in the example. Usually dispensed banns are within the record itself. Dispensations made later are usually shown in marginal notes. Parish priests drew a column down the left side to form a margin, just as we see in loose leaf or many notebooks today. In the margin, the pastor would record the baptism, marriage or burial number and the names of the people involved.

In the example, you see the names of the parties in the margin and the notation No. 6 M. meaning the sixth marriage in that church in that year.

If you want to learn more about marriage dispensations, let me know, and I will provide the answer in a future issue of *Chinook*.

###

Funding Announcement

We appreciate the Government of Alberta's Community Spirit Program donation grant of \$1,827. Among the projects being considered for the use of this grant is the celebration of 30 years as a society in Alberta.

Background

The Community Spirit Program was created to help increase charitable donations from individual Albertans to Alberta's non-profit and charitable organizations. The amount of the grant is based on cash donations received by the charity. We are in the process of applying for our second grant, based on cash donations of \$2,325.35, up slightly over the previous year.

Donation Request

We will have the opportunity to apply for a third time to the Community Spirit Donation Program and we need YOUR support. This final application will be based on cash donations received during our fiscal year April 1, 2010 to March 31, 2011. Please consider the Alberta Family Histories Society when making your charitable contributions.

Donations may be sent to
Attention: Treasurer
Alberta Family Histories Society
712 – 16th Avenue NW
Calgary AB T2M 0J8

Donations can be designated to specific projects, the Memorial Fund, or to the general operating fund. Thank you to the members who have already contributed this year. To date (September 30, 2010) we have received \$1,188.59 in cash donations. The grant is based on percentages, so the more donations we receive, the more funds will be available to us.

###

The Membership Form on p. 29 has a space to make a donation to the Memorial Fund.

RESEARCHING UKRAINIAN-CANADIAN DOCUMENTS AT THE UNIVERSITY OF SASKATCHEWAN

By Natalia Khanenko-Friesen

The Prairie Centre for the Ukrainian Heritage (PCUH) at the University of Saskatchewan runs several projects relevant to genealogical research. The *Personal Sources Archives* at PCUH was created in 2009 as an archives program for PCUH research. The main goal of this program is to build a collection and create an inventory of personal documents that is of importance to the study of the Ukrainian cultural experience in Canada and around the world.

The establishment of the *Personal Sources Archives* at PCUH grew out of two research projects initiated by Dr. Natalia Khanenko-Friesen in 2007, "Ukrainian Canadian Personal Memoirs" and "Letters from the Old Country," both supported by Canada's Social Sciences and Humanities Research Council (2007-2011).

Our mandate is to actively seek, collect and preserve such personal documents as: letters from the *Old Country*, diaries, family histories, personal memoirs, photos and other relevant documentation.

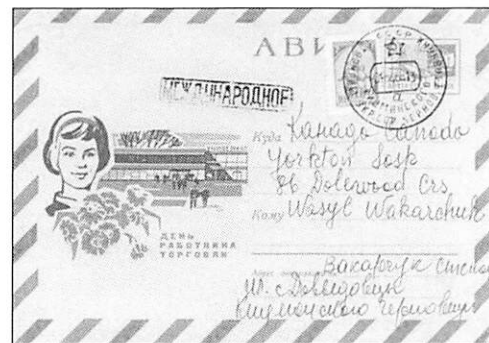
Letters to/from the Old Country casts a spotlight on correspondence collections written between Canada and Ukraine. With a primary interest in those that have a prairie connection, *Letters to/from the Old Country* is unique in that, for the first time, research is being conducted on transatlantic letter writing by Ukrainian Canadians and their kin in Ukraine.

The goals of this project at the archival stage are

- To identify existing collections of letters
- To collect originals and/or copies of such correspondence
- To professionally archive the collected correspondence
- To digitize the collected materials
- To record interviews with sending/receiving families when possible.

To date, we have collected several extended

correspondence collections numbering in the hundreds of letters; many originals have been donated. Although the primary objective is to document and analyze the content of the collections, the letters and envelopes themselves have proven to be beautiful works of art with colourful stamps, postmarks and lovely cursive handwriting. This kind of correspondence exists in many of our homes in old boxes, storage rooms and attics, and in many cases, the writers are not even known anymore. However, as is evident in the collections already received by researchers at PCUH, this correspondence is often meticulously documented by the letter writers themselves and thus is an extremely rich resource for studying cultural patterns in the Ukrainian community.



Letter from Ukraine to Canada (1984)
Credit: University of Saskatchewan

Another project, the *Ukrainian Canadian Personal Memoirs*, seeks to collect as many published and unpublished personal memoirs and diaries of Ukrainians in Canada as possible. To date, over seventy memoirs, both published and unpublished, have been identified and/or collected, and the search has just begun!

We invite anyone with collections of letters and memoirs or suggestions about their locations to share this information with PCUH at 306-966-6456, or email khanenko-friesen@stmcollege.ca. By assisting this project, you will help us discover more about Ukrainian heritage in Canada.

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BOOK REVIEW
GENEALOGY AND THE LAW
By Lois Sparling

Wilkinson, M. A. (2010). *Genealogy and the law in Canada*. Toronto, ON: Dundurn Press.

This book is current and definitive, but be warned; it only deals with privacy legislation, copyright and the law of libel in Canada. Nothing more.

Dr. Wilkinson begins with federal and provincial privacy legislation. The bottom line is that amateur family historians have to deal with these statutes in their efforts to obtain information about persons who have died within the last ten to thirty years or who are still living. Once the amateur has that information, however, he or she is *not* bound by any of this legislation. The author's opinion is that privacy legislation does apply to the professional genealogist. What I find lacking in the first section of this book is guidance on how to use the national and provincial access to information legislation to further our family history research.

The chapter on copyright is more satisfying than that on privacy legislation. Some practical advice is provided on how to obtain permission to use copyright-protected material in Canada. Dr. Wilkinson also explains why a genealogist's work often does not qualify for copyright protection. Sorry! Anybody who comes across all your hard work can use it, unless it meets the requirements of an original work.

The subject of the fifth and final chapter is libel, which is defamation in written form. Of course, you will not want to harm someone's reputation in the community by publishing something untrue about that person. Dr. Wilkinson is not aware of any reported decisions of a libel suit against a genealogist in Canada. I found this to be the most interesting part of this book. The interplay between the law of defamation and freedom of expression is an important socio-political issue. However, since there is much

more left out than included, a better title for the book would have been "Selected Topics on How the Law Applies to Genealogists in Canada."

Available at the AFHS Library.

###

BOOK REVIEW
MEETING THE FAMILY...
By Marion Peterson

Webster, D. (2010). *Meeting the family: One man's journey through his human ancestry*. Washington, DC: National Geographic Society.

Donovan Webster, a professional writer, swabbed the inside of his cheek for a DNA sample when he was writing an article for *National Geographic Traveler* magazine in 2005. He was one of the first people to be tested by the Genographic Project (GP), a program using molecular genetics to track the ancient migrations of people. Webster was surprised at the deep ancestry discovered in this examination of his Y chromosome. The markers indicated his paternal line had begun in the savannahs of the Rift Valley in East Africa about 150,000 years ago, migrated to the Middle East, then crossed the steppes of Central Asia and entered northern Spain around 35,000 years ago.

Intrigued by the map provided by the GP showing the routes taken by his ancestors, Webster met his genetic family by travelling to Tanzania, Lebanon, Uzbekistan and Spain. His journey took him to three continents in almost six weeks. Webster's genetic route is virtually the same as most Anglo peoples who migrated from northern Spain after the glaciers receded. Since my roots go back to England and Ireland, as he described his experiences I felt like I was vicariously meeting my family. The travelogue is interspersed with interesting accounts of the science of DNA, the history of humans and Webster's thoughts about the future of mankind.

Available at Calgary Public Library.

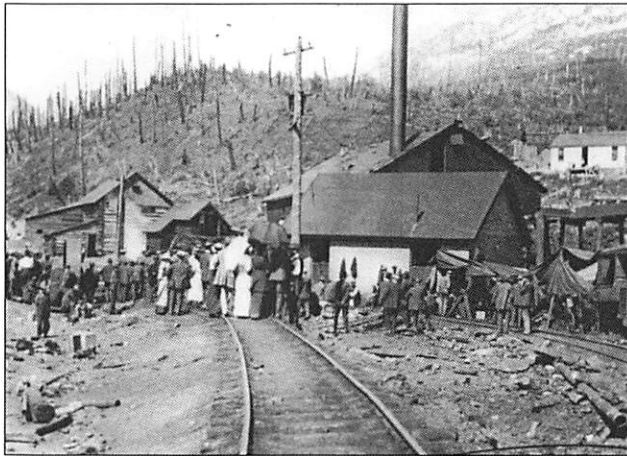
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HILLCREST MINE, 1914 EXPLOSION: CANADA'S WORST MINING DISASTER

By Belle Kovach

The Event

The largest mine disaster in Canada's history occurred June 19, 1914 at Hillcrest Mines, Alberta, a small hamlet located in the Crowsnest Pass, in the Canadian Rockies. Of the 228 miners on shift at the time, 189 were killed.



Families waiting for the miners
Hillcrest Mine Explosion, 1914

Credit: *Crowsnest Museum, Coleman, Alberta*

In the early years of Western Canada, and after the Dominion Government of Canada had built the transcontinental railway across the prairies to the Pacific Coast, a great call went out to the people of Eastern Canada, Great Britain and virtually all of Europe to come and settle the broad expanse of Canada. Once the railway cut through the tough terrain of the Rocky Mountains and great fields of coal were discovered, twelve coal mines and communities sprang up in the area known as the Crowsnest Pass in the southwest portion of Alberta. One such mine was the Hillcrest Coke and Coal Mine nestled on the eastern flank of Turtle Mountain.

The Hillcrest Mine attracted young men from all points of the globe to mine the much desired coal required for the quickly developing Canada. Very few of them arrived before 1900 when the Crowsnest mines were opening. Many had just immigrated to Canada, the majority after the

1911 Census, which makes it difficult to find information about them. Some of their origins include Nova Scotia, England (mostly northern), Scotland, Wales, Italy, Germany, France and countries in Eastern Europe: Poland, Ukraine and Russia. Many were escaping depression in their own countries.

At 9:00 a.m., on June 19, 1914, while 228 miners were working the coal seams of the Hillcrest Mine, an explosion occurred in the depths of the mountain. Mine rescue officials and personnel from the surrounding mines were on hand in very short time, but early in the same day, after the rescue of 39 miners, it became apparent that the rest of the miners had perished either due to the blast or the afterdamp.

On June 21, 1914, 150 of the victims were laid to rest in three large mass graves in the Hillcrest Cemetery. Others were buried in personal plots in the same cemetery or in nearby towns. A small number of victims were transported back to their homes in the Maritime Provinces.

Many of us can only imagine the misery the families of the Hillcrest victims endured as they waited in anticipation for their loved one to be brought to the surface only to be told he was included among the dead.

In total, 189 miners lost their lives in the Hillcrest mine on June 19, 1914. It was estimated that the explosion left 130 widows. Some 400 children, most under the age of 10, were left fatherless.

Do You Have a Family Connection with Those Involved?

The Hillcrest Mine Disaster Committee is preparing for the approaching 2014 Centennial Commemoration. Publication of a short biography of each of the 189 victims is being planned to document these young men, who they

were, from where they had come and, possibly, what had brought them to this new country. In order to facilitate this task we are searching for descendants of these men to help with our research.

We found that few of the families have remained in the area. Some returned to their home countries, others moved into mining communities in British Columbia and still others got as far away from mining as possible.

If you have any information about any of these early miners or their descendants, please contact Belle Kovach at bellekov@jrtwave.com.

For more information about the disaster and a full list of the names of the miners, see: <http://coalminersmemorial.tripod.com/hillcrestminedisaster.html> ###

SIG CORNER: ONTARIO SIG IS PRODUCING OSCARS **By Marion Peterson**

Members of the Ontario SIG have been creating OSCAR material – Ontario SIG County Area Resources.

This project, initiated by Lorna Laughton, aims to donate research binders about each county and district in Ontario to the AFHS Library. For each OSCAR, a volunteer assembles maps, historical information, names of local genealogy groups, useful websites, helpful resources and other valuable information to know when searching for ancestors in the county.

The next time you are at the library, look for the white binders with Oscar statues on the spines. Twenty-five counties or districts are either done or in progress. Thirty counties still need a volunteer. Each county volunteer does not need to be an expert and is not expected to help do research.

To create an OSCAR, contact Marion Peterson marion.peterson@yahoo.com ###

WHAT'S OUT THERE **By Linda Murray**

Ancestral Tourism

Have you ever considered travelling to some of the places your ancestors lived or worked in the United Kingdom? Then this article has some good tips to help you get the most out of your trip. Dee Murray lists many helpful websites and shares the story of her first foray into ancestral tourism. See *Family Tree Magazine*, September 2010, 26(11), pp. 32-34.

Births, Marriages and Deaths Recorded 200 Years ago in the Hereford Journal from October to December 1810

More societies are publishing transcriptions from early newspapers in their journals. Maybe you will get lucky and find an ancestor! For this list, taken from the Hereford Journal in the UK, see the journal of the Herefordshire Family History Society, *Herefordiensis*, October 2010, XI(3), pp. 81-82.

Canadian 2010 Year of the British Home Child in Canada

Pat Slade recounts the story of her husband's uncle, Sam Whitcombe, who came to Canada from Fegan's Home in London. Included are the Canadian Outfit lists specifying the clothing and supplies needed for the Barnardo girls and boys travelling to Canada. See the newsletter of the Sudbury District Branch of the Ontario Genealogical Society, *Ancestor Hunting*, September 2010, 32(3), pp. 1-3.

How to Tell if your Ancestor Died from the Flu

Read this interesting overview of the 1918 flu pandemic. Ruth A. Symes of Manchester writes about this disease that killed as many as 50 million people worldwide in 1917 and 1918. The author lists websites and books for further information. The article is in *Practical Family History*, Spring 2010 (151), pp. 28-32.

Local Genealogical Resources for County Tyrone, Northern Ireland

Judith Eccles Wight, AG, outlines the genealogical resources available at the Centre for Migration Studies in Omagh, County Tyrone,

Northern Ireland. The theme of this volume is Irish emigration/immigration in the 20th century. Check out the journal of the Irish Genealogical Society International, *The Septs Quarterly Journal*, October 2010, (31)4, pp. 160-161.

Murder on the Prairie. Who Killed the Six Immigrant Settlers?

David Leonard, former Provincial Archivist of Alberta, gives us the details about the biggest unsolved mass murder in Alberta's history. In June 1918, six men of eastern European descent were murdered northwest of Grand Prairie and the case has never been solved. Read this tragic story in the journal of The Historical Society of Alberta, *Alberta History*, Autumn 2010, 58(4), pp. 2-10.

Podcasts: Download Your Genealogy!

This review by Elyse Doerflinger lists some of the best genealogy podcasts on the Internet. If you haven't listened to a podcast to learn about new resources or to connect with other genealogists then get started with this great list found in *Internet Genealogy*, August/September 2010, 5(3), pp. 22-23.

Returning to the Ancestral Village

Ken Zinyk tells of his quest to visit the village of Nebyliv in Western Ukraine. In 2009, he and his wife find the house and farm that his grandparents had left 102 years before, which is still occupied by family. See Ken's story and photos in the Quarterly Journal of the Alberta Genealogical Society, *Relatively Speaking*, August 2010, 38(3), pp. 110-112.

Societies and Institutions in Nova Scotia with Genealogical Resources

This is a comprehensive list of societies and institutions that are members of GANS (The Genealogical Association of Nova Scotia) and that offer research services. If you are researching in Nova Scotia, this useful information can be found in *The Nova Scotia Genealogist*, Spring 2009, XXVII(2), pp. 97-100.

The Story of St. John's High School (Part 1)

Do you have a connection to St. John's High

School in Winnipeg, Manitoba? The school recently celebrated its centennial and if you have relatives who were students or teachers there, you will want to read Part 1 of this 5 part series by Christine Dewar. Her article, with early photographs, can be found in the journal of the Manitoba Genealogical Society Inc., *Generations*, September 2010, 35(3), pp. 8-12.

What's New at FamilySearch?

If you haven't visited this website recently, you will want to read about all the recent changes. Tony Bandy takes a look at new projects, upgrades and data available at FamilySearch. Read the details in *Internet Genealogy*, October/November 2010, 5(4), pp. 28-30.

What Were the Folks in Rural Leeds Doing for Fun in the Depression Years of the Early 1930s?

You may not have family in Leeds and Grenville, Ontario, but these accounts would be similar in many areas of Ontario and Canada during the depression. Included are meeting minutes of the Rockspring Young People's Association of 1932 and newspaper articles about the annual picnics and concerts at Stewart's School, 1930-1932. See the newsletter of the Leeds and Grenville Branch of the Ontario Genealogical Society, *News and Views*, September/October 2010, 36(4), pp. 110-115. ###

50 BEST GENEALOGY BRICK WALL SOLUTIONS

The following brick wall solutions were first published on the *Genealogy In Time* website (www.genealogyintime.com) and are reproduced here with their kind permission. To be continued in future issues of *Chinook*.

Names: Names are often the first brick wall that people researching their ancestors stumble upon. Here are some suggestions to work around name brick walls.

1. Maiden Names – Most countries have some kind of national identification number. In the

FROM THE GENEASPHERE

By Joan Miller

United States they are called Social Security Numbers; in Canada they are called Social Insurance Numbers. Most countries also allow genealogists to search the application forms for these records if the record is older than a specified cut-off date (usually several decades, it varies by country). These applications always list the mother's maiden name. This is one of the few places on official records where maiden names are found.

- 2. Maiden Names Again** – Another extremely useful place to find a woman's maiden name are [*sic*] in court documents. Divorce cases, property disputes, immigrant change of name, applications for guardianship of a child, etc. all required a woman's maiden name. It should be noted that in early court documents (pre-1900 in the US), a woman was often represented by her husband, father or uncle so be sure to search under their names as well.
- 3. Middle Names** – Names are more fluid than most people realize. It is not unheard of for people to start showing a preference to refer to themselves on official records by their middle name. This can happen even once a person reaches middle age. Always cross check archival records by first and middle names.
- 4. Common Family Names** – Trying to trace the genealogy of a family with a common surname can often be a challenge. It often comes down to probabilities. For example, wading through page after page of listings of Smiths is not an enjoyable chore. One way that you can tilt the probabilities in your favour is to look at the names of all the immediate family members. Initially, focus your research on the person in the family with the least common first name. This will increase your chances of finding a successful match and also hopefully speed up the search process.

(To be continued in a future issue)

###

Just Ask! Genealogists love social media and many, including high profile professionals, hang out on places like Facebook. I recently asked an online group for their tips and suggestions for a first-time visitor to the Family History Library (FHL) in Salt Lake City. Here is a summary of some of the comments received.

From Lorine Massey

Make a detailed research plan before leaving and look up film numbers before you get there to save precious time. Plan for a three-day maximum before you take a full-day break or leave for home, especially if this is your first visit.

From Jean Wilcox Hibben

1. Do lots of preliminary research with the FHL catalog online and print out what you want to look up in SLC before you leave.
2. You may use a personal scanner and/or digital camera in the FHL. You can get good captures from microfilm screens, depending on your camera's quality, and save time by not having to take films to the scanner/printer station at the FHL to get your copies.
3. If you get a copy card for photocopies, don't forget to put your name on it! Don't load it with too much money in case you lose it. You can always add more money to it.
4. Make copies from books on your personal scanner directly to your laptop. Back up on a flash drive at the end of each day's research.
5. Give yourself breaks to walk around and get some air.
6. In the winter take slippers to wear in the library instead of wearing boots the whole time – feet can get awfully hot!
7. Many books are being digitized, so if your list of lookups is over a few weeks old, doublecheck that they aren't downloadable to your computer.
8. If any films you wish to use say VAULT, order them first thing as they may take a day or longer to become available.

From Xenia Stanford

1. Ask the Expert – At the desk for the area you

are researching, ask when their expert on the topic will be available. Then go see him or her.

2. Browse the shelves – We are so used to the word Browse being followed by Internet that we forget the simian search methods of looking along the shelves in the subject area.
3. Films can be ordered. Focus first on experts and then on books.

From Denise Levenick

Make a little file on your USB with your ID information. I left mine in a copier. When I retrieved it, there were dozens alike.

From Dave Obee

1. Be prepared with a long list of things to check.
2. Concentrate on what you can't do at home.
3. Don't spend more than half an hour on any one roll of microfilm. If a roll is that good, order it to your local branch when you get home.
4. Be prepared to change course a few times and to chase new leads.
5. Even though your gut tells you to put \$20 on your copy card, start with \$5. The copies are cheap!
6. Take a USB stick. If you don't, buy one at the library.
7. Remember that Wi-Fi is free in the library and in the Plaza next door.
8. I found three days is too short and a full week is too long.
10. Have fun.

QUESTION: Which hotels?

From Dave and Xenia

The SLC Plaza is a 30-second walk from the library. Why spend more time getting to the library when you could spend that time in the library! ###

**ASK THE EXPERT
By Xenia Stanford**

With my concluding article on Marriage Dispensations, we are caught up on the answers for the questions on "It's All Relative." Now it's time for new questions. Remember, you, the readers, are the ones with the questions and the

experts with the answers. So ask away!

Here's one: With only the marriage record in hand (dated July 15, 1825) what would be the most effective route to obtaining family information for my ancestors (both born in Northern Ireland)? They were married in , Kesh, Magheraculmoney Parish, County Fermanagh, Northern Ireland? I have viewed tithe applotment records for the area but because their family names are so common (Brown and Armstrong) it seems impossible to determine which families they came from.

Now where are your answers?

Email: editor-chinook@afhs.ab.ca ###

**GENEALOGY BASICS
By Heather Jaremko**

Sources of Family Information

- Birth: baby books, adoption records, announcements
- Death: obituaries, funeral books, wills, memorial cards
- Religion: baptismal records, confirmation records
- Employment: social security cards, apprenticeship records, income tax records, union records, retirement records
- Land/Property records: deeds, water rights, leases, easements, tax notices
- Family: Bible, written histories, newsletters
- Household items: engraved items, dishes, needlework, quilts, furniture
- Citizenship papers
- Marriage: wedding announcements, wedding books, anniversary announcements
- School: yearbooks, report cards, awards, diplomas
- Everyday life: journals, diaries, calendars, letters, photographs, autograph albums, newspaper clippings, scrapbooks
- Military service: service records, medals/ribbons, discharge records, uniform
- Legal papers: summonses, guardianship papers, contracts
- Health: medical records, hospital records

SIG CORNER: ENGLISH/WELSH

By Ann Williams

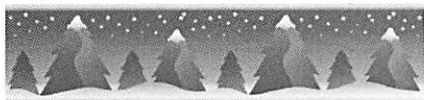
- Licenses: driver's, occupational/business, hunting/fishing

Use of Charts

When you collect any material, you need to start recording it. If you have a family history program for your computer, it will do the charts for you. However, you may first need to record the information at a library or archives to transfer to your software program later. It is handy to record it on a chart to be sure you have noted all the necessary information.

Here are some simple suggestions to follow when filling out one of these charts:

- Always write the date in full including name of month and four-digit year. Some genealogists write dates as day month year, since that does not require any internal punctuation marks, for example: 10 January 1910.
- Use women's maiden names, if known. If not known, put married names in parentheses or leave blank.
- Capitalize or underline surnames to distinguish the surname from the given name(s), for example, James Garnet WILSON or James Garnet Wilson. The system you use is your choice, but be consistent.
- Use a pencil with a good eraser, until you are certain of your facts. Then use black pen (it photocopies better).
- List places from smallest to largest, for example: Calgary, Alberta, Canada.
- Do not get hung up on the "correct" spelling of names. Years ago, people were not as literate as they are now and even simple names like Smith have variations.
- Use conventions when writing name variations. Parentheses can indicate letters that are sometimes omitted, for example, DUN(K)T(H)O(N)E. Slashes can indicate interchangeable letters, for example, ME/I/YNDHAM. ###



These are notes on the topic of Research Preservation as discussed at meetings of the English/Welsh SIG.

1. At Home

- Label items such as heirlooms, photographs, portraits. Attach envelopes to the back of framed portraits and enclose identifying information, such as birth or marriage certificates, census returns or other important documents.
- Copy photographs and interesting documents to save digitally or make into albums. These, together with computer backups, should be kept at a separate location (a safety deposit box, if necessary) in case of flood or fire at home.

2. Depositing Material for Preservation and Cataloguing

A. During your lifetime

- Deposit material at Record Offices or Museums in the area where your ancestors lived. Ann deposited material with the Surrey History Centre and their letter of acknowledgement concludes with: "*This collection represents a lot of hard work on your part and we are very pleased that you have chosen to share it with us.*"
- Check with The LDS Church at Salt Lake City (details on their website). They accept organized material from anyone, hard copy or electronic, but may accept all, only a portion or none of a collection.
- See The Society of Genealogists' website for details. They accept material in any form or condition from their members. Their staff will organize the material, if necessary. They suggest (but do not require) that they be left a legacy towards their conservation costs.
- Ask The Guild of One-Name Studies if they will accept your material. They accept material from members on surnames registered with them, but they have very specific requirements for material provided electronically (details on their website).

Their format would work well for material saved to CD for any purpose.

- Consider who you would like your genealogical next of kin to be and arrange for them to take your material when the time comes.

B. After you have joined your ancestors

The Society of Genealogists' website includes a form of wording to be used in a will if material is to pass to them after your death. Their wording can be cribbed to name a different beneficiary.

3. The Biggie: Publishing

- Publish a book on the family to create a permanent record. Donate copies to local repositories to ensure its preservation.
- Write articles for publication in family history society journals for the areas where your ancestors lived. This also creates a permanent record. Many journals are now being indexed and the indexes made available online or on CD. Publishing in this form often attracts contact from others researching the family or the locality. Thus, in a small way, this repays the generous advice and assistance received from family and strangers. ###

COMPUTER TRICKS FOR THE GENEALOGIST **By Jim Benedict**

Pssst! ... hey Buddy, need a password?



Passwords. PINs. Logins! Can't do without them these days. Remember when the only PIN you needed was the

combination to the spin dial lock on your school locker? What was it, 12 left - 34 right - 15 left? Remember when hacking meant that nasty sound you made with laryngitis?

Nowadays you may have several passwords to remember. You need one for your computer start-up, for your Ancestry account, your Google

account, your online bank account, PayPal, at work, and so it goes. Now, where to keep track of all those passwords? Sticky notes stuck on the display screen? Use my mother's maiden name? You have been warned before not to do that, so now what?

Here are a few easy tricks to have passwords that cannot be cracked but are easy to remember. You can even post the password on a sticky on your screen without worry, if you follow the steps.

One of the easiest tricks is letter-to-number substitution. Start off with a word you can easily remember. The word will have at least one letter "I", "L" or "O" (eye, ell or ohh) in it. This becomes your "key word"; not the actual password but rather a key lead to your actual password. Say you pick the word sludge (I use a similar but different key word myself for this purpose). For most website logins, you would substitute a digit-one "1" for the ell character. A digit for a character. It works.

For financially sensitive sites, you could go further by substituting an exclamation mark "!" for the ell. In this example, the password is s!udge but you would remember it as sludge, and then change the second character when typing. The other easy letter to change is to substitute the character ohh with the digit zero.

Another handy password trick is to use the first letter mnemonic substitute. Think of a common phrase you always use, or a quotation from a favourite book. As you run the sentence through your mind, type in the first letter of each word. There's your password.

For example:

- "Little Red Riding Hood goes to Granma's house" *becomes* LRRHg2Gh
- "To be or not to be" *becomes* 2bon2b
- "My cat's name is Fluffy" *becomes* Mcnif

The last trick is almost CSIS spy stuff. You are now getting into cryptography stuff. This works best for people who have touch typing skills. So

again, pick a word that you will remember. Say, for example, your husband's nickname, "Butch." (Sorry if this really is his nickname.) Place your hands on the keyboard in the home position. Now shift both hands one key to the right. Type in *butch*. What you actually type in is *nivyj*. You can shift your hands from the home keys to the upper-left or upper-right. The shift to the left or lower keys does not work out quite as well, as one finger will rest on the shift key or the caps lock key, depending on your keyboard. So from one key word you can get three passwords:

- Move right: butch = nivyj
- Move upper left: butch = g75dy
- Move upper right: butch = h86fu

Actually, it is hard to do it by touch typing. So I just look at the letter on the keyboard that I want, look at the key that is to the right, and type that one. Now you can sticky-post that key word right on your monitor, knowing that your password is safely out of sight.

I want to thank Marion Peterson for suggesting this topic for *Chinook*. ###

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

MCARTHUR (is William related to J.J.),
Orillia, Ontario

William Middleton McArthur was born as Henry Myddleton on November 08, 1885 in Simcoe,

Ontario, to parents Alexander McArthur and Nancy McPhee. He first married Minnie May Sly on October 07, 1907 in Parry Sound, Ontario. Later, he married Tressia Leflar, had 12 children (two of whom died as infants). He had three brothers (Donald/Daniel, Hugh and Duncan) and two sisters (Mary Jane Kinnie of Simcoe and Matilda Masters of Toronto). He spent his early years as a lumberjack but, at the time of his death, he had worked for the past 15 years at the Board of Works. He died in Orillia, Ontario, on November 6, 1943.

My first challenge is to find the date of marriage to Tressia Leflar, daughter of Fred Leflar and Rachel McArthur. My second challenge is to see if William is related to a J.J. (James Joseph) McArthur. J.J. was born May 9, 1856, in Aylmer, Quebec, and died in Ottawa on April 14, 1925. He was the son of James McArthur and Jane Hill. He married a Janet Helena Haldane and I have not been able to confirm if they ever had any children. J.J. was employed by the Dominion Land Surveyors during the period of 1886-1893 and spent much of this time in Alberta, British Columbia and the Yukon.

As an additional clue in the mystery, I found a newspaper article in the *Orillia Packet and Times*, from December 17, 1942, that reads as follows (I've often seen Mc and Mac used interchangeably. W.M.S. stands for Women's Missionary Society):

"The annual meeting of the W.M.S. and Ladies Aid was held at the home of Mrs. Wm MacArthur on Monday, December 14, with nine members present. The officers of the W.M.S. for 1943 are: President, Mrs. Thos. Fletcher; Treasurer, Mrs. J.J. McArthur; Secretary, Marjorie Paisley; Home Helpers Secretary, Mrs. Alex Currie; Library and Literature Secretary, Mrs. J.J. McArthur; Glad Tidings Secretary, Mrs. Wm MacArthur..."

How might the two Mrs. Mac/McArthur's be related?

Contact: Brenda McArthur at
blmcarthur@shaw.ca

GRANTMEYER, Barksen, Germany

My brick wall person is Heinrich Grantmeyer born about 1720 in Barksen, Germany. He married Anna S. M. Knieffs on October 17, 1744 in Barksen. Their children were Rudolph Ernst, John Christian, Frederick and Charlotte, all born in Germany. John Christian Grantmeyer was my 3X great-grandfather, who was a Hessian soldier. He settled in Northwest Arm, Nova Scotia. I have not been able to go back beyond Heinrich and do not know anything else about Heinrich and Anna. I do not know if the whole family came to Canada or if it was just John. John was born in 1753, but I do not know the month or day. He married twice, I believe. Nothing, other than the first name Maria, is known about the first wife. The second wife was Sarah MacPhee. John and Sarah were married on November 22, 1808, in Sydney, N.S. John died June 26, 1846, at the age of 93.

Any help would be greatly appreciated.

Contact: Heather Jaremko at

hjaremko@gmail.com

###

EVENTS By Laura Kirbyson

March 26, 2011

Spring Family History Seminar

Las Vegas, Nevada

Topics: National Archives Record Admin.,
Researching Women and Military Records.

www.reviewjournal.com/communitylink/ccngs

May 7, 2011

Society of Genealogists' Centenary Conference

London, England

A full day of lectures, networking luncheon and dinner, featuring nationally and internationally known genealogical speakers.

www.familyhistoryconference.net

May 11-14, 2011

National Genealogical Society Family History Conference

Charleston, South Carolina

"Where the Past is Still Present"

April marks the 150th Anniversary of the Civil War's beginning. Over 50 nationally recognized speakers will provide over 150 lectures.

www.ngsgenealogy.org/cs/conference_info

May 13, 2011

Ontario Genealogical Society Golden Anniversary Conference

Hamilton, Ontario

"Remembering Our Past... Projecting the Future"
OGS turns 50 in 2011 and is hosting a golden anniversary conference. A variety of topics and ethnicities are included.

www.ogs.on.ca/conference2011

June 3-5, 2011

International Conference on Family History McGill University

Some topics include DNA, Canadian Military (WWI), Church Registers, Notarial record and more. All lectures are in English.

www.qfhs.ca/roots_program2010.shtml

September 7-10, 2011

Federation of Genealogical Societies Conference

Springfield, Illinois

"Pathways to the Heartland" for the Nation's
Genealogists.

###

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 Genealogical Resources found at the top of the page. Then find Periodicals: [Chinook](#) | [The Breeze](#)

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 the index on page 1 of this issue to find the "Surname Connections" column for further information. ("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!

Check out our new *Chinook* "Submission Guidelines" available on the website: <http://afhs.ab.ca/publications/docs/chinook-submission-guidelines.pdf>

We put together these guidelines to ensure we maintain *Chinook's* high quality and to best showcase your writing to our audience.

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.

###

CALGARY PUBLIC LIBRARY By Christine Hayes

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

Genealogy Saturdays

We have designated the last Saturday of the month as Genealogy Saturday with two programs.

1. Family History Coaching

Join volunteers from the Alberta Family Histories Society for one-on-one assistance with your family history research. We offer help for all levels of genealogists. Last Saturday of the month from September to June: January 29, February 26, March 26, April 30, May 28, June 25, 10:00 a.m. to 12; Genealogy area, 4th floor.

This is a drop-in program. No advance registration is required.

2. Genealogy Meet-Up

Join our group to meet with other genealogists to share advice and learn about resources and techniques. Last Saturday of the month from September to June: January 29, February 26, March 26, April 30, May 28, June 25, 2:00–4:00 p.m.; Genealogy area, 4th floor.

This is a drop-in program. No advance registration is required.

Share your stories of Calgary's history

In celebration of Word Storytelling Day, record your stories of Calgary's history for our Local History Collection. Friday, March 18, 2011, 2–4 p.m.; Local History Room on the 4th floor.

Please register.

Ancestors and their Attics

The history of a house is the history of its people. We'll show you resources for researching both. Friday, April 8, 2011, 2:00–3:30 p.m.; 4th floor meeting room.

Please register.

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 at 403-260-2620 or online 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 ###

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 and enjoy these benefits:

- 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
- See other benefits at www.afhs.ab.ca/aboutus/memship.shtml

Membership Year

The membership is from September 1st to August 31st. Applications from April 1st are extended to the following year for **new members**. Renewals not paid by November 1st annually may result in removal of all privileges afforded to members.

MEMBERSHIP FEES*	
Submit the following fees in Canadian funds for delivery to Canadian addresses; submit in Canadian or U.S. funds for delivery to addresses outside Canada (overseas applicants add \$8.00 for postage):	
\$35.00	Individual or Family or Senior 65+ (individual) or Senior 65+ (family)
\$50.00	Institutional

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

Print the membership form from the webpage: www.afhs.ab.ca/aboutus/docs/membership_application-2011.pdf or complete the Membership Application/Renewal form below.

Mail your payment to the address at the bottom of this page or bring it in person to a monthly meeting held the first Monday (except for holiday Mondays when it is the second Monday) of every month from September to June at River Park Church, 3818-14A St. SW.

AFHS Memorial Fund: A tax receipt is available for a \$10.00 minimum donation.)

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:	Membership Type 1: \$35.00	
Email:	<input type="checkbox"/> Individual <input type="checkbox"/> Family <input type="checkbox"/> Senior 65+ (individual) <input type="checkbox"/> Senior 65+ (family)	
Other Contact#:		
Webpage:	Membership Type 2: \$50.00	
New Member <input type="checkbox"/> or <input type="checkbox"/> Renewal/membership#	<input type="checkbox"/> Institutional	
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

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	Pending
Births, Deaths, Marriages, from Calgary Newspapers 1883-89	\$12.00
Births, Deaths, Marriages, from Calgary Newspapers 1890-99	\$25.00
Obituary Index: Turner Valley Residents, Past and Present	\$11.50
Alberta Local Histories Listing	\$10.00
South Calgary High School 1915-21 & Calgary Normal School 1929-30 Class Lists	\$10.00
The Barr Colonists 1903, Names, Ages, Occupations	\$10.00
McDonald Family of Cochrane & Mount Royal Ranch	\$10.00
Nominal Rolls 3rd, 12th, & 13th Regiments, Canadian Mounted Rifles, CEF, 1915-16 (In Vol. V)	\$20.00
Nominal Rolls 50th Battalion, CEF, 1914-15 (In Digital Library Vol. V)	\$15.00

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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/aboutus/contacts.shtml

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;
- To use any profits or other accretions to the Society in promoting its objects without material gain for its members.

AFHS LIBRARY

The AFHS Library is located at the above address. For hours, please see the Calendar at the above website or phone 403-214-1447.

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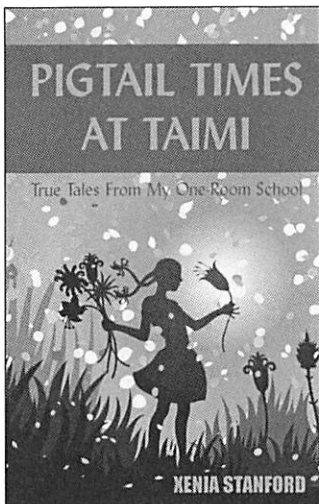


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