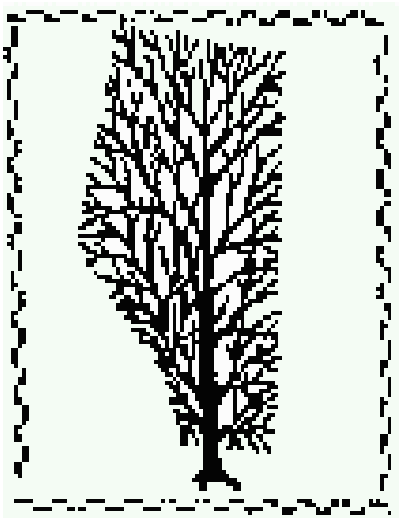
YESTERDAY'S FOOTPRINTS
Alberta Genealogical Society
Lethbridge and District Branch
Vol. 27, No. 2
MAY 2010
ISSN 0836-5318



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Editor's Corner

If you want to submit articles, genealogy humor, interesting websites or have any queries you want us to print feel free to contact us. You can drop off your submissions to our library or phone (403) 328-9564 or send an e-mail to lethags@theboss.net.
Susan Haga, Newsletter Editor

Lethbridge A.G.S. Branch Hours

Library Hours: Tues., Wed. & Friday 1:30–4:30 p.m. Meetings are 3rd Thursday of the month at 7:00 p.m. September through June. Visitors Welcome! Our library will be closed July and August and December but can be open on request.
See our website at:
http://lethbridgeags.theboss.net/Exec.htm
Address: 1:28; 909 – 3rd Avenue North.
Phone: (403) 328-9564

Membership Dues

Regular individual or family (Includes 1 Branch)--$50.00. Seniors (65+) individual or family (Includes 1 Branch)--$45.00

EXECUTIVE COMMITTEE

President	Doug McLeod
Vice President	Susan Haga
Treasurer	Pat Barry
Secretary	Phyllis Burnett
Membership	Pat Barry

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Past Presidents Advisory Group	E. McMurchy, Pat Barry, Phyllis Burnett & Winn Evans

President's Message

GenFair – First let me say a big thank you to Phyllis Burnett and Eleanor McMurchy for setting up and manning our display. They had some handouts and sold a lot of our duplicate books. Also thanks to Susan Haga who gave a presentation on Analyzing Handwriting.

As a board member I was very disappointed in the turnout of the AGS members and as a member of the Lethbridge Branch I was disappointed in our turnout. Besides me there were only two other members there attending the sessions.

AGM – The new President of A.G.S. Liam Hobbes was introduced to the members and the annual report was given. At the banquet in the evening Rev. David Carter gave an interesting talk on the POWs in Medicine Hat.

The highlight of the banquet was the awards presentation. Two of our members Phyllis Burnett and Mary Roberts were presented with a Long Term Membership Award (25 Years) and Anne Baines was awarded a Lifetime Membership Award. Well-done ladies!

Historic Lethbridge Festival Week

We held an open house from 10:00 a.m. to 4:30 p.m. Tuesday, Wednesday and Friday, our normal library days. The Barry's displayed some of their collection of artifacts from the 1940's, 1950's, and 1960's – Thank you Pat and Carol.

Cemeteries

I have been working with City Parks to take GPS readings of all headstones in the un-surveyed parts of St. Patrick's Cemetery. The Lethbridge Branch A.G.S. will be recording all the headstone information shortly.

Phyllis and Dale Burnett have just finished photographing the Coaldale Cemetery and will be looking for people to transcribe the information on the pictures onto a database.

Our editor, Susan Haga, has agreed to be the 2nd Vice President of the A.G.S. Society.

Monthly Meetings

On Thursday, May 20th at 7:00 p.m. we held our garage sale working bee and had a good turnout and accomplished a lot in preparation for our garage sale that will be held on Saturday, June 5th at Pat and Carol Barry's. At the end of the day on June 5th we will all relax with a nice potluck supper organized by Ila Skeith.

Lethbridge Family History Center Hours

Summer Hours: will begin June 22. The Family History Center will be open Tues-Wed 9-5 p.m and Thursday 1-9 p.m. No family history classes will be taught now till the fall.

Mailie Finds Her Great-Grandmother

Mailie Mossman, a Hawaiian woman who found uncommon inner strength that helped her survive her own breast cancer. Through her research, she learned of the remarkable life of her great-grandmother Emma Lyons Waimau, who suffered from Hansen's disease (leprosy).

Emma had been forced to leave her family on Christmas day 1894 to live in Kalaupapa, a quarantined colony inhabited by others who had the disease. While there, she fell in love, married, and went on to give birth to six surviving children. By law, she was forced to send each child away from Kalaupapa within the first year of life to ensure the children did not contract the disease.

Mailie said "I find her story so interesting because whatever she has in her, I would hope to have in me." After searching through thousands of grave sites twice, Mailie finally found the resting place of her great-grandmother Emma. This experience was very emotional for Mailie, as years of her searching, pain, loneliness and joy finally came together.

"As a result of my having breast cancer, I have been able to look at what happened to Emma and how she dealt with her illness. I've learned so much about life—my life—through Emma's life," said Maillie. (Taken from article "A Celebration of Family History", newsroom.lds.org—30 April 2010)

FamilySearch Shares Plans to Digitize Billions of Records Stored at Granite Mountain Records Vault (Salt Lake City—28 April 2010)

A massive excavation carved 700 feet into a solid granite mountain near Salt Lake City houses millions of feet of microfilm—all historical documents The Church of Jesus Christ of Latter-day Saints has been keeping since 1938. The records are being digitized and published through FamilySearch, a genealogical resource provided free to the public.

The Granite Mountain Records Vault is the official storage unit for 2.4 million rolls of microfilm containing approximately 3.5 billion images. The information links to billions of people in over 100 countries and is recorded in 170 languages.

Information on the films is currently being digitized by use of complex computer programs which adjust for density variations in each film. The enormous collection of secured documents: unpublished records from churches and governments, parish registries, passenger lists, birth certificates, censuses, deeds, wills, family, town and county histories and even maps, requires just over 15 minutes to convert a whole microfilm into a digital file. Eventually the vast majority of the collection will be available for online research.

Not only does the Church make such vital, historical information available to genealogy researchers, but it returns a copy of the filmed records to the record custodian. In 2004, for example, a cyclone struck the tiny South Pacific island of Niue, destroying all local birth, death and court records. FamilySearch had filmed the records sometime prior for the archivist of Niue. FamilySearch was able to provide a copy of the original records to the storm-ravaged island.

"Restoring the records of the past is one part of helping this island rebuild and look to the future," said Jay Verkler, CEO of FamilySearch. Maintaining a records collection of such volume requires carefully controlled procedures. The vault, a total of some 65,000 square feet, operates at 55 degrees, 35 percent humidity and with a circulating fresh air system that minimizes dust. Under such conditions the vast collection can be protected against deterioration, natural disasters of man-made calamities.

Organized searching for valued records worldwide began with the 1894 establishment of the Genealogical Society of Utah, a nonprofit group founded by the Church. "Rather than expecting people to travel to original record sources, the Church organized teams to bring copies of the records back to the genealogical researchers," Verkler explained. "Sometimes the Church copies are the only existing copies of these valuable archival records."

Record collections continued but were expedited by the development of microfilm technology in the 1930's. A rapidly expanding collection of films, over 100,000 by the early 1950's, prodded Church leaders to create a permanent storage facility. After considering several Salt Lake City locations, the leaders settled on a location in the surrounding hillside, where a slab of solid granite was located in the mountainside nearby. Granite from that location

was quarried for both the Salt Lake Temple and later the Church's Salt Lake City Conference Center.

Construction of the vault began in 1958 and was generally completed by 1963 and considered completely operational in 1965. The site includes a network of storage rooms containing walls of steel cabinets ten feet high. A separate section houses office spaces, shipping docks and microfilm processing stations.

"Preservation and protection of the world's valuable records has been a longtime goal of the Church," Verkler added. "Storing the records in the mountain vault where it is already cold provides the perfect facility for safekeeping." Such a facility provides evidence of the Church's commitment to not only collecting, but making the collections available to researchers worldwide. Archivists can offer microfilm or digital copies of the records to their reading room patrons without damage to the original vital records.

The genealogical world recognizes the Church as a longtime resource in their work, and in that sense, they think of the vault as a bit of an icon, an icon of protection to these important and accessible records. (Article appeared in newsroom.lds.org—28 April 2010.)

It Was Well Worth the Journey

In September 2002 I had the opportunity of going on a genealogy vacation to Manitoba. I wanted to do research on my great grandfather, Swant Magnuson, who had emigrated from Sweden in 1892. I had found him on the 1901 census living in Garson, Manitoba. Sometime later I had ordered a local history book, Garson, Then and Now, through the interlibrary loan program at the Public Library. I learned about his brother, Magnus who followed him to Manitoba with his family in 1901.

Before leaving on vacation, I learned that a friend of mine, who had lived in Winnipeg years ago, was heading out on a vacation with her husband to Winnipeg. She offered to meet me there and assist me in my genealogical research. Upon arriving I met her at the Provincial Archives in Winnipeg. After doing some research at the Archives we then headed over to the Manitoba Genealogical Society and we found my great grandfather on a cemetery list in Tyndall, a sister city to Garson. I was ecstatic and could hardly wait to see his grave.

Upon arriving at the cemetery I found a sandstone tombstone with his name and date of his death that had been reprinted in black paint so as to make the writing appear clear. This indicated to me that someone had been taking care of his grave and it gave me hope. After placing some flowers on his grave I began walking around the cemetery. I accidentally stepped into a long deep gopher hole going down the side of a grave and my leg went down at least a foot or more up to my knee. I had to brace myself with my fingers on the two gravestones on either side of the grave. At the time I started laughing to myself thinking that when I got home I would be able to tell everyone that I had really dug into my roots. As I pulled my leg out of the long hole on the side of the grave, I glanced at the name on the tombstone in front of me and the name printed on it was Wasney. Although I had never heard that name before it felt familiar to me somehow and I felt that I needed to remember it. I then left the cemetery with my friend and we went and checked out the town hall.

After the end of the day I left Garson and returned to Winnipeg where I was staying and began thinking upon the day's activities. As I sat eating my supper I received a very strong impression that I needed to go back to Garson the next day as there was something that I had missed.

Upon arriving in Garson the next day, I first went to the cemetery in town but noticed that it was a much newer cemetery than the one in Tyndall. I walked through the rows of plots but didn't find any family members buried there. So I headed back to the center of town when I noticed a street sign with the name Magnuson on it and I stood in front of it and had my picture taken. I learned later that Swant had been a member of the town council and had been instrumental in having the name of the town changed from Lydall to Garson in 1927 and realized that is why the street was named after him. As I thought on it I still felt that there was another reason for why I had returned to Garson.

My great grandfather, Swant, had died in March of 1945 and I wondered if after all this time if there still could be anyone in this town of 300 people that would know of my family. At that point I turned around and saw the post office and grocery store across the street and thought I would go in and ask if anyone knew of my family. Upon entering the post office I asked the woman behind the counter how long she had lived in Garson. She replied that she had lived there for 30 years and didn't know the Magnuson family but said that if I walked up the next street to the second house from the corner, I would find an older woman living there who knew a lot of the early residents of Garson and she might have known my family. I followed her advice knocking on the door of a complete stranger with the hope of finding some answers. June Kotchon answered the door with a welcoming smile. I found out that she had been on the History Book Committee for Garson, Then and Now when it was published in 1990. June was most

helpful and informed me that she was 15 years of age at the time of my great grandfather's passing. She remembered him well saying that he was well liked in Garson. June then pulled out her Winnipeg phone book and wrote down all the names of the people who knew my great grandfather including the family of Mary (John) Wasney. Swant and John had been very good friends and sometime after John had died in 1920 Swant had married Mary and looked after her and her children. She was Polish and didn't speak a word of English. She had 12 children of which 4 were still living at home at that time.

After leaving June's home that day I traveled to Winnipeg and located a pay phone and phoned all the people who June had said I should contact. I learned that a family reunion had been held that August. All the people that I phoned on June's list tied into the Wasney family and were very warm to me. They were sorry that I had missed their family reunion in August and invited me to attend the next one.

The first person I contacted was an elderly woman who was Swant's step granddaughter. She provided me with a lot of information about him and his family and the Wasney family.

The last person that I phoned on the list was a younger woman, who at the time of my call, was taking names of people who were interested in having a copy of a filmstrip that had been filmed in 1939 converted to VHS video. I was so excited! I told her I could come over right away and give her money for the cost of copying the filmstrip to video. She only asked for my address and said that I could send her a check upon receiving the video. I knew then that this was the reason I had returned to Garson.

It was about 3 weeks later that I received a copy of this video in the mail for the small fee of $17.00. Upon receiving it I sat down and watched this family history video. It was a black and white silent movie of about 1½ hours in length with music playing in the background. I was able to see my great grandfather, Swant Magnuson, in slow motion visiting with other people in the town out in front of Garson's Pop Inn. The movie also showed some footage of history through the years in Garson. It showed Mary Wasney Magnuson at a social gathering on their homestead with her family sometime after Swant's death.

I was overjoyed at finding this treasure. Prior to this I had only found Swant in a group picture alongside a family history written by Myrtle Johnson Magnuson in the local history book, Garson, Then and Now. Since my trip to Garson I have learned a lot more about my great grandfather Swant Magnuson, his brother Magnus and the Wasney family and their great love for him. (Written by Susan Haga)

Interesting Websites

Ancestry Magazine
Ancestry magazine is now defunct but you can read them from January 1994 to Sep/Oct 2009 for free online at the following website:
http://books.google.com/books/serial/FTgEAAAAMBAJ?rview=1&lr=&sa=N&start=0

Family Search Labs
http://search.labs.familysearch.org/recordsearch/start.html?datestamp=1208141003856#start
Updated records for Canada including BC, NB, NS, ON and QB. United States – Arizona, Arkansas, Delaware, District of Columbia, Florida, Hawaii, Idaho, Kansas, Kentucky, Louisiana, Maryland, plus many more as well as census records.

The FamilySearch Pilot Site
Has just put on the index to the BMD's of India for the period of mid 1700's to 1948.
http://pilot.familysearch.oorg/recordsearch/start.html#start go to the Asia Records. There are no images but the FHLC film numbers are listed.

New South Wales BMD
NSW BDMs url is www.bdm.nsw.gov.au
Births 1788-1909, Marriages 1788-1959
Deaths 1788-1979

Australian Military Records to 1979
National Archives www.naa.gov.au – go to
Search now as a guest record
Search, just fill in names e.g. John Brown, and years 1914-1919 if it is the WW1 you want. You save the image by doing the usual right click and put it where you want to. Sometimes the files are up to 30 pages, but some are duplicated.

Australian War Memorial also a good site is:
http://www.awm.gov.au/research/people/

Australian Natl. Archives for record search
http://www.naa.gov.au/collection/recordsearch/index.aspx

RecordSearch
Describes over 7.7 million records created by 9000 Australian Government agencies, since 1901.

Searchable records include documents, photographs, posters, maps, films and sound recordings. Generally, 30 years after a record is created, the public can access it.

We continuously add new descriptions and digital images. Currently, 18.2 million digital images are available for viewing. (Submitted by Eleanor McMurchy).

Pre-1869 BMD Records in Ontario

Places of Worship Records Inventory Project
www.ogs.on.ca/services/projects.php#worship

Ontario GenWeb Cemetery Project
www.rootsweb.com/~cancemet/ON/index.html

Source of Religious Records in Ontario
www.archives.gov.on.ca/english/archival-records/interloan/ontario-religious-records.aspx

Marriage Records Collection
www.archives.gov.on.ca/english/archival-records/interloan/marriage-records-collection.aspx

Vital Statistics Table of Contents
-lists additional BMD records
www.archives.gov.on.ca/english/archival-records/interloan/v-contents.aspx
(Submitted by Ronna Byam)

Canadian Library Databases

Public libraries are wonderful places to do genealogical research. Increasingly, their websites also offer many resources you can use right from your own home.

Brantford Public Library (Ontario)

http://brantford.library.on.ca/genealogy/
Here you'll find a searchable index to birth, marriage and death notices (as well as a few anniversary, divorce and naturalization notices) appearing in the Brantford expositor newspaper for the years 1852-1943, 1960-1986 and 1988-2008.

Bruce County Library (Ontario)

www.bruce.canlib.ca (choose "Bruce's History Online—Digital Collection").
This site provides access to a database of historical documents, including WWI enlistment cards, photograph albums, newspaper clippings and census indexes.

Edmonton Public Library (Alberta)

www.epl.ca/EPLExtVor.cfm?id=64
An index to obituaries published in the Edmonton Journal from 1959-1982 can be found here. Search results provide the name of the deceased and the date the obituary was published.

New Westminster Public Library (B.C.)

www.nwheritage.org/heritagesite/genealogy/
This unique database provides scanned images (fully indexed) of the Bowell Funeral Home Records for the period 1932 to 1956 (records for 1911 to 1917, 1921 to 1931 and 1957 to 1960 are in process). These records are a gold mine for genealogists as they provide all the details usually found on a British Columbia death certificate (name, address, sex, nationality, racial origin, occupation, birth date, birth location, death date, death location, years of residence in Canada, in B.C. and place of death, names of parents) plus the names, addresses and relationships of close kin, and details about the funeral service and interment.

Niagara Falls Public Library (Ontario)

www.nflibrary.ca
This site's Historic Niagara Digital Collections include a Newspaper Index, a Local History References Database and an Images Database. The Newspaper Index includes birth, marriage, anniversary and death notices published in the Daily Record, the Evening Review and the Review between 1908 and 1961 (with a few months' gaps), and between 1984 and the present.

Oxford County Library (Ontario)

www.ocl.net/genealogy/
The Oxford County Library has a large collection of online genealogy and local history databases. These include indexes or transcripts for the following records:

- Birth, marriage and death notices and obituaries published in the Ingersoll Chronicle between 1854 and 1919—most with full text transcripts of the articles.
- Birth, marriage and death notices and obituaries published in the Ingersoll Tribune between 1897 and 1970—some with full text transcripts of the articles.
- Oxford County Genealogy Records (a miscellaneous collection of published and unpublished parish registers, local history books, marriage bonds, wills and other records covering the period 1793-1858). Oxford County Land Patents, 1798-1852—results provide patentees' names, the location of the property and date of the patent.
- Town of Ingersoll Historical Census (1851-1901)—details include names, occupations, ages and birthplaces..
- Town of Ingersoll Directory (1894-95)—details include name, address and occupation.
- Town of Ingersoll Vital Statistics: Births (1896-1909), Deaths (1896-1934), Marriages (1896-1924).

Pickering Public Library (Ontario)

www.pada.ca
The Pickering and Ajax Digital Archive includes a variety of genealogically valuable resources, including a database of inscriptions on

gravestones in local cemeteries (fully transcribed), an index to birth, marriage and death notices published in local newspapers, between 1800 and 2001, digitized newspapers (1985 to 1997), local history books and pamphlets (fully indexed), and an extensive image database.

Prince George Public Library (B.C.)

www.lib.pg.bc.ca/pgnewspapers/

The Prince George Public Library provides a collection of fully digitized Prince George Newspapers for the period 1909 to 1971. You can search by keyword to find pages that include your ancestor's names, but be prepared to search the image of the page carefully for the reference, as search terms are not highlighted on the page.

Saskatoon Public Library (Saskatchewan)

www.saskatoonlibrary.ca

Choose e-library services and select Saskatoon Obituary Index. This index provides a guide to obituaries published in the Saskatoon Star-Phoenix from 1946-the present. Only the date of publication and page number are provided online.

St. Catharine's Public Library (Ontario)

www.stcatharines.library.on.ca/content/bmd

The Local Names Index contains notices for births, marriages, deaths, adoptions, anniversaries, birthdays and engagements, appearing in the St. Catharine's Standard between 1900 and August 1928, and from July 2005 to the present. Notices for the period September 1928 to June 2005 are in the process of being indexed.

Toronto Public Library (Ontario)

http://historicity.torontopubliclibrary.ca

The Historicity Collection includes a wide variety of resources for genealogists whose ancestors lived in the area now encompassed by the City of Toronto. This includes the former independent cities or townships of North York, East York, York, Scarborough and Etobicoke. Major resources include:

- City directories 1797 to 1881, full text searchable, images online.
- Ephemera collection (posters, invitations, pamphlets, tickets, programmes, etc.)
- North York Collection (includes newspaper clippings).
- Indexes to local history publications.
- Photo and postcard collection
- Maps and plans (including fire insurance plans.)

Vancouver Public Library (B.C.)

www.vpl.vancouver.bc.ca/bccd/

Fully digitized British Columbia city directories from 1860 to 1901 can be found on this site. The text is not searchable, but as directories list residents alphabetically, it is usually quite simple to find the page you want.

Woodstock Public Library (Ontario)

http://woodstock.news.halinet.on.ca/

The Woodstock Newspaper Index includes birth, marriage and death notices from over a dozen local newspapers from 1840 to the present, the vast majority of which come from the Woodstock Sentinel Review (1846 to 2009).

(Janice Nickerson, Internet Genealogy--December/January 2010)

Canadian Church Records

Church records are excellent sources for accurate names, dates, and places of births, marriages, and deaths. Many people who lived in Canada were recorded in church records.

Records of births, marriages and deaths are commonly called "civil registration" because they record critical events in a person's life. Church records are vital records made by church officials.

They are often called parish registers or church books. Roman Catholic Church records are sometimes called sacramental records.

Canadians claim affiliation with one of four churches: the Roman Catholic Church, the Anglican Church, the United Church, or the Presbyterian Church. The United Church was formed in 1925 by a union of most Methodist and Congregationalist groups and 70% of the Presbyterians.

Church records are crucial for pre-Confederation research. Since civil authorities did not begin registering vital statistics in most provinces until after 1867, church records are the major information source before this date. Church records continued after civil registration began in 1860.

Church records began in Canada in the 1620s in Quebec with French Catholic records. These early records were kept according to a 16th-century French law. English-language church records began in 1749 in Nova Scotia with Church of England records. Canada was dominated by the French until 1763, so most Protestant records begin much later.

The Roman Catholic Church and the Anglican Church (also called the Church of England or Protestant Episcopal Church) had government preference in early times.

Until 1793, the British colonial government in Canada (present-day Ontario and Quebec) recognized only marriages performed by clergy of the Catholic and Anglican faiths. This law was

gradually relaxed to permit marriages by civil authorities and by ministers of other major religions and was finally abolished in 1858.

Baptists and Congregationalists from New England were in Nova Scotia by 1760.

Methodists from Yorkshire came to Nova Scotia in the 1770s, and many of the American Loyalists and "late Loyalists" who came to Canada beginning in the 1780s were Methodists.
Some Baptists also came with the Loyalist migration.

There were Lutheran congregations in Nova Scotia by 1772 and in Upper Canada (Ontario) by 1784.

By the early 19th century the Church of Scotland had come to Canada, along with some "secessionist" offshoots. Those branches of Presbyterianism merged in 1875 to form the original Presbyterian Church in Canada. At the 1891 census, the Presbyterian Church in Canada was the largest Protestant denomination. It remained so until the 1925 United Church merger.

Record-keeping Practices

The Roman Catholic Church and the Anglican Church kept more detailed records than some other religions. Baptists, Presbyterians, Methodists, and other groups, especially those that did not baptize infants, often did not keep church registers unless required by law. You can find a person's religious affiliation in Canadian censuses beginning in 1851.

Baptismal Records

Children were generally christened within a few days of birth. Christening registers usually give the infant's and parents' names, names of godparents or witnesses, and the christening date.

You may also find the child's birth date, father's occupation, and the family's place of residence. Death information has sometimes been added as a note.

Illegitimate children are listed in French Catholic baptismal records as children of parents inconnus, "parents unknown" and in Anglican records as filius populi or filia populi, a "child of the people."

Marriage Registers

Marriage registers sometimes give the two or three dates on which the marriage intentions were announced in addition to the marriage date. These announcements, called banns, gave opportunity for anyone to come forward who knew any reason why the couple should not be married.

Early French Catholic records are usually quite detailed, but Protestant marriage records and civil records often give little information about the parents of the couple until mid-19th century. In Upper Canada the names of the bride's and the groom's parents began to be recorded in the county marriage registers in 1858.

Burial Records

Burials were recorded in the church record of the parish where the person was buried. The burial was usually a day or two after the death in the parish where the person died. However, many burials were not conducted by clergy and were not recorded by the church.

Items in a burial record may not be accurate if the person giving the information did not have the complete information.

There may be burial records for persons born before births and marriages were recorded.

However, in some parishes, burial records may start later than the christening and marriage records.

Locating Church Records

Church records were kept at the local parish of the church. A parish is a local congregation that may include many villages. Your ancestor may have lived in village and belonged to a parish in a nearby larger town.

To find church records, you must know your ancestor's religion and the town where he lived. You must determine which parish your ancestor's town belonged to so you know which parish registers to search. The town where the church building was located is considered the parish headquarters.

Small villages which did not have their own church were designated as belonging to a particular parish. Over time, some villages, chapelries, or "missions" may have belonged to several parishes as jurisdictions changed.

Church records are stored in places decided by authorities of each denomination and sometimes by the individual congregation. In the Locality Search of the Family History Library Catalog or FHLC (found online at FamilySearch.org) you will usually find the microfilm numbers for church records under the city, town, or municipality where the parish had its headquarters. The FHLC has many records from Canada on microfilm. This collection continues to grow as new records are microfilmed.

It includes a few records from most provinces plus records from:

- Most Roman Catholic parishes in Quebec, from the beginning or record keeping through 1899.
- Many Catholic parishes of Ontario through 1910.
- Many Protestant records from Quebec through about 1880.
- Some New Brunswick Catholic parishes.
- Some Baptist churches in Ontario.

Locating Records Not at Family History Library

As Canada has no single repository of church records, the location of records depends on the religion and the location of the church.

A few early church records of various denominations have been microfilmed and are available from the National Archives of Canada in Ottawa. Public libraries may request an interlibrary loan. These microfilms are described in: Campeau, Marielle, and Patricia Birkett. *Checklist of Parish Registers, 1986.* Ottawa: Manuscript Division, National Archives of Canada, 1987. This source lists the available parish registers by place-name within each province. It also gives the National Archives of Canada film numbers. Public libraries can use these numbers to order the films through interlibrary loan.

Provincial archives have some copies of church registers. See LDS research outlines of the provinces for their addresses.

Anglican or Roman Catholic Records. For Anglican or Roman Catholic records, there is no central Canadian repository. Many, but not all, of their records have been transferred to diocesan archives; some are still at the parishes.

The Anglican Church of Canada is publishing a series of guides to church records and where they may be found. Some records remain in the parishes and are not listed in these guides. Records pertaining to a particular locality are listed under the diocese where they are stored.

Presbyterian Records. Many early records have been transferred with those of other constituent churches to The United Church of Canada Archives in Toronto and to other regional United Church archives. Most of the remaining parish records at the Presbyterian Church Archives have been filmed to 1900 or later. They are at the Family History Library. To find microfilm numbers, check the Author/Title Search of the FHLC under Presbyterian Church in Canada or the Locality Search under the towns that interest you.

Congregationalist Records. Very few early records are at United Church or Presbyterian archives.

United Church of Canada Records. The system of regional United Church archives is described in: *Committee on Archives and History, The United Church of Canada. Guide to Family History Research in the Archival Repositories of The United Church of Canada.* Toronto: Ontario Genealogical Society, 1996. This guide lists names, addresses, and telephone and fax numbers of archives; it also contains brief summaries of their services and major holdings. One chapter covers the histories of The United Church of Canada and of the uniting denominations.

Some records remain in local congregations, called "pastoral charges."

Addresses are in: *The United Church of Canada Yearbook and Directory. Etobicoke, Ontario: Department of Education and Information of The United Church of Canada, annual.*

Other Records

Jewish records of births, marriages, and deaths usually remain with synagogues. A few have been transferred to national or provincial archives. Lutheran Church records often remain with local congregations.

Church Archive Websites

United Church of Canada Central Archives
http://unitedchurcharchives.vicu.utoronto.ca/

Canadian Baptist Archives
http://www.macdiv.ca/students/baptistarchives.php

Acadia University Archives
http://library.acadiau.ca/archives/
(Atlantic Baptist Historical Collection)

Lutheran Church
http://www.elcic.ca

Mennonite Heritage Centre
http://www.mennonitechurch.ca/programs/archives/

Methodist—See United Church of Canada Central Archives, as listed above.

Presbyterian Church in Canada Archives and Records Office
http://www.presbyterian.ca/archives/

Society of Friends (Quaker)
http://www.quaker.org/

Records not on microfilm or at central archives may be in local parishes. If possible, write in French to French-speaking areas, but a letter in good English is better than one in bad French.

When writing to local Canadian parishes for genealogical information, include the following:
Check or money order for the search fee, usually about $15.00.
Full name and the sex of the person sought.
Names of the parents, if known.
Approximate date and place of the event.
Your relationship to the person.
Reason for the request (family history, or medical)
Request for a complete extract or photocopy of the original record.

International reply coupon, available from your local post office, when writing from outside the country. Within Canada, enclose a self-addressed envelope with proper postage.

(Submitted by Susan Haga—Information taken from Familysearch.org)

A Job by Any Other Name: Archaic and Obsolete Occupations

What did Your Great-Great Grandparents Do For a Living?

Census rolls are a good place to find your ancestors' jobs. After 1850, the US Census included the occupations along with names of the respondents. The United Kingdom Census began adding the occupations of people in 1841.

You can view and download an economic abstract of the 1870 US Census at www.census.gov/prod2/decennial/documents/1870.e-10.pdf

This does not contain individual names, but collects statistics on a state and national basis. On page 604 begins a list of all the types of jobs held in the country in 1870, with the number, gender and country of origins of employees in each category.

Before regular censuses were conducted, or when information from them is missing, there are other sources to turn to. Tax rolls can stand in for a census, although they often name only the heads of households. Militia rolls will count men of military age. Voter rolls, likewise, were restricted to males until the early 20th century in the U.S. and Britain. Sometimes voter rolls for parliamentary elections in Great Britain were published, and they mentioned the occupations of the voters.

Occupational Surnames

Many surnames from different languages are generally occupational; patronymic (from the name of someone's father, as in Johnson, Williamson, etc.); descriptive (Short, Red, White, etc.) or geographic (Field, Rivers, etc.)

Most English families had adopted permanent surnames by the middle or the end of the 16th century. This explains why we have families with occupationally-derived surnames, like Miller, Carpenter, and Baker, but no one with last names such as Telegrapher, Photographer or Cabletelevisioninstaller.

In the U.S., non-English surnames were often anglicized into their English equivalents, such as the German name Zimmerman being translated into Carpenter.

For more on the origins of surnames, see *Charles Wareing Endell Bardsley's English Surnames: Their Sources and Significations* (available at Google Books), and La Reina Rule and William K. Hammond's *What's In a Name?: Surnames of America*.

A common English suffix, -monger, meant a dealer or seller. Thus, there were ironmongers, fishmongers, costermongers (sellers of fruits and vegetables) and so on. The suffix later acquired a negative connotation, implying some malice or selfishness, as in "warmonger".

In Anglo-Saxon English the suffix-ster once was feminine, while the suffix –er was masculine. Thus, a backster (also spelled "baxter") was a woman who baked; and a webster was a female weaver. (Baker and Webber were the male equivalents.) Eventually, the suffix –ster came to include people of both genders.

Some suspicious-sounding occupations were once quite innocent. A forger was just someone who worked at a forge. The varlet and the henchman were once merely pages or servants, without connotations of criminality. A knocker-up was an employee paid in England to go door to door to awaken workers at textile mills and other factories for an early shift.

Learning About Early Occupations

Ancestry's Concise Genealogical Dictionary by Maurine and Glen Harris' defines many old occupational words. Colin Waters' *A Dictionary of Old Trades, Titles and Occupations* explain nearly 4,000 old occupations and job titles.

The 1891 London Census Transcription, at http://www.census1891.com/occupations-a.htm has a list of many hundreds of jobs for residents of London during the 1891 UK census. Each is accompanied by a brief explanation. An antigropelos maker, it explains, was a maker of waterproof leggings. Other job titles are plain enough, such as "anvil smith", although I never thought of that as being a separate occupation from other ironwork.

A particularly interesting link here is the Mills Archive, www.millarchive.com. Here, you can find information on 9,780 registered mills, as well as 1,735 people including historic millers and modern contributors. You can browse by keyword, as well as region and the type of mill. A glance at the site turned up census information on millers; stories about mills and millers contributed by genealogists; and sketches, floor plans and photos of mills.

Some Occupational Surnames

Archer, Bowman: one skilled in the use of a bow and arrow.
Arkwright: a skilled cabinetmaker who made "arks", or chests.
Barker: a tanner, who needed tree bark as a raw material for the tanning process.
Baxter: also spelled "backster", a baker.
Boulanger: French word for "baker".
Bowyer: a maker of bows.
Brewer: a maker of ale or beer. (Same as Brauer in German.)
Charpentier: French for carpenter.
Cooper: a barrel maker. Cooperage was once a vitally important industry. "Wet coopers" specialized in making watertight barrels and casks; a "dry cooper" made containers that did not have to

be watertight. A hooper made the round hoops that held together the barrel pieces, or staves.
Draper: a seller of cloth.
Fletcher: a maker of arrows.
Fuller: a worker in the wool trade. The fuller mixed water and "fuller's earth", a kind of white clay, with wool. When washed away, the clay removed the natural grease and oil in the wool.
Glover: a maker of gloves. Once an important fashion accessory, gloves required intricate work and their makers formed craft guilds in towns and cities.
Hayward: an official in charge of the fences and hedges of a medieval estate or manor.
Parker: a gamekeeper in a royal's or noble's park.
Slater: a roofer who used stone tiles.
Tanner: a maker of leather.
Todhunter: a fox hunter.
Thatcher: a roofer who worked with reeds or straw.
Tyler (tiler): a worker who laid tiles for roofs or floors.
Walker: another worker in the medieval wool trade, who tread on wool mixed with water and fuller's earth.
Woodward, Woodard, Woodrow: a forest keeper, a manager of the woodlands of a medieval manor.

Archaic and Vanished Jobs

Aurifaber: a goldsmith. From Latin words for "gold" and "maker".
Amanuensis: someone who wrote for a living that is, in copying, documents or taking dictation. Before the camera and the copy machine, the amanuensis was necessary in legal, government and business offices. Writers, such as Dickens, sometimes hired an amanuensis to take dictation of novels and stories.
Bangstraw: specifically, a thresher, but the term was also sometimes used in England for farmhands in general.
Beadle: a parish constable, paid from church tithes. His duties included keeping order during church services and supervising the parish's poor relief work. The beadle determined how long indigent strangers were allowed to remain in the parish. Beadles were sometimes called "bang beggars", because of stout staffs they carried.
Bird scarer: essentially, a human scarecrow. Some were children or teenagers who were employed to shoo birds away from orchards or newly sewn fields; others were grown men. Bird scarers frightened birds by shouting at them, banging pots and pans or clacking wooden noisemakers, or even by firing guns.
Carter: a cart-driver. A Cartwright built carts.
Colporteur: distributor of books, especially religious tracts.
Cordwainer: a shoemaker.
Cow leech, horse leech: a veterinarian: A couple of centuries ago, animals got the same benefits of contemporary medicine as people. This meant that, just like people, they were subjected to blood-letting by leeches or medical instruments in the belief that it healed the sick.
Drayman: driver of a wagon or cart for carrying heavy loads.
Drummer: a travelling salesman. Someone who would try to "drum up some business".
Fellmonger: a dealer in animal hides.
Gentleman: one will sometimes see this "occupation" on a 19th century census page. Like his female counterpart, the "lady", the "gentleman" had no occupation because he was wealthy enough that he didn't have to work.
Higgler: a peddler, or dealer in provisions.
Knapper: someone who knapped, or shaped, pieces of lint. This was not merely a Stone Age occupation; in the 1700s, knappers shaped gunflints for muskets.
Navigator: besides its nautical meaning, a navigator was also a laborer who dug canals or laid railroad tracks. Sometimes shortened to "navvy".
Pianoforte maker: "pianoforte" was the original name for the piano. The term was in use well into the 1800s.
Sawyer: Before steam engines (or in places where water power was not available), sawyers were once needed to saw planks and beams by hand. A sawpit let two men handle a large saw that could quickly rip its way through a log. The one working on top in the open air (the "topman") was much better off than the worker down in the pit (the "pitman"), because sawdust cascaded down onto him all day.
Scullions, scullery maids: those who did the hot, grueling work in the kitchens.
Turner: An artisan who made wooden handles, spindles and so on with a lathe.
Victualler: a provider of food, sometimes to the army or navy. From "victuals" (pronounced "vittles"), food.
Wainwright: a wagon builder; farm wagons were once called wains.
Wheelwright, wheeler: an artisan who made and repaired wagon wheels.
Whitesmith: a tin worker.
Whittawer: a saddler and harness maker.
(David A. Norris--Family Chronicle—May/June 2010)

The past is not dead it isn't even past.—William Faulkner, 1897-1962

Family is just an accident….They don't mean to get on your nerves. They don't even mean to be your family they just are.—Marsha Norman

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