



ROOTS AND SHOOTS

Nov 2019

Vol. 16, No. 4

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NEW! CAMROSE BRANCH WEBSITE: www.camrosegenealogy.weebly.com

[Murphy’s Genealogical Laws](#)

A pack rat is hard to live with...but makes a wonderful ancestor!

Upcoming Events

Wednesday, Nov. 20, 2019 – CGS Regular Meeting – 6 p.m. at Camrose Public Library, downstairs meeting room – Topic: “Military Searches” and U.S. searches (because this is American Thanksgiving month).

Wednesday Dec. 18, 2019 – CGS Christmas Meeting – 6 p.m. at Camrose Public Library, downstairs meeting room – Topic: “Discussion: 5 pictures/items in 5 minutes about your childhood”
Please bring Christmas goodies – Coffee and tea will be supplied.

Wednesday, Jan. 15, 2020 – CGS Regular Meeting – 6 p.m. at Camrose Public Library, downstairs meeting room – Topic: A webinar will be presented – subject TBA at a later date

Wednesday, Feb. 19, 2020 – CGS Annual General Meeting and Regular Meeting – 6 p.m. at Camrose Public Library, downstairs meeting room – Topic: Bring an artifact and a story to accompany it.

Branch News

The Summer Potluck Picnic which was scheduled to occur on Sunday, Aug. 11, 2019 was cancelled due to bad weather. We had planned a field trip to the Vang Cemetery located north of Wetaskiwin. Prominent area citizens are buried there. The event was not rescheduled. Better luck next year!

The Annual Gathering of the Clans Festival was attended by CGS President Deb Trout and her daughter Kris and granddaughter Irysh. CGS member Larry Gregorwich assisted Deb in enlisting new members. They signed up two (2) new members. President Deb hung her family’s “Circle Pedigree Chart” on one side of the booth.

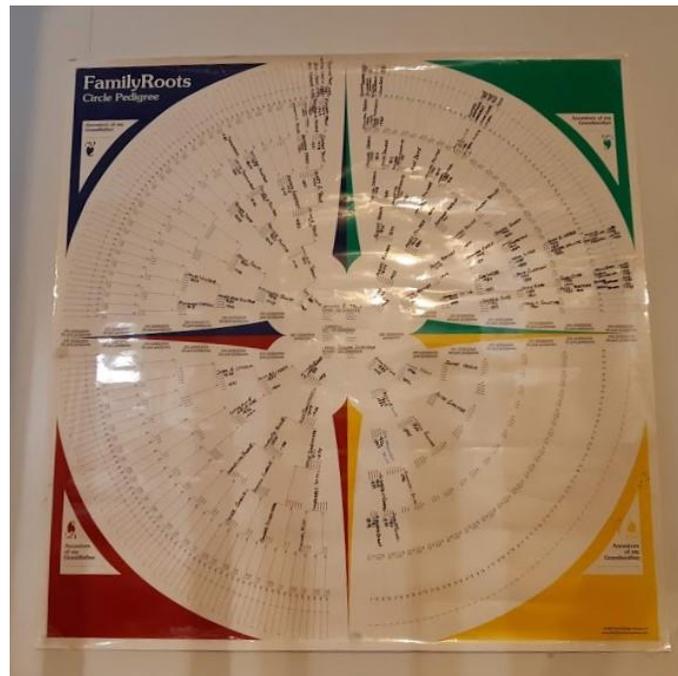


Photo courtesy CGS President Deb Trout

There were many Scottish clans and bands including The Battle River Pipes and Drums and the North Saskatchewan Regiment Pipes & Drums.



Photo courtesy CGS President Deb Trout

I was pleased to see that the Flagstaff Scottish Club has a female Clan Chief. She was dressed in a long kilt skirt with matching scarf.

One friendly male Scot gave me permission to take a picture of him and his t-shirt: “SCOTTISH AND GOOD LOOKING...OH, WHERE WILL IT END?” Scots have a wonderful sense of humour!

Vendors were selling Scottish kilts, scarves, T-shirts and more. There was a variety of food and drink booths, one that sold local wines and beer. Out in the field, Highland dancers entertained. One young woman demonstrated how the kilt is folded and the many uses of the kilt. There was a stone-throwing demonstration including both the guys and the girls. Inside the main building, The Medicine Wildlife Centre had a table set up with information on their purpose. A male member of that Centre was holding a beautiful owl with a gloved hand. This was fascinating to many of the youngsters who were given the handler’s permission to pet the owl. The Scottish flag was hanging everywhere, the Scots being very proud of their heritage. It was a beautiful sunny day for the Scottish celebration!

The Scottish Gaelic word “clan” means “children” (Source: Wikipedia).

Camrose Genealogical Society (CGS) Workshop was held on October 5, 2019 at the Camrose Public Library from Noon until 4 p.m. Guest speaker was Lianne Kruger, First Vice President of the Alberta Genealogical Society (AGS). Lianne’s topics were “Using Family Search” and “Google Maps in Genealogical Research”. She also has a family history blog: iFamily-History.blogspot.ca. Attendees brought their own lunches. Coffee, tea and water were supplied by CGS.

At the CGS Regular Meeting Oct 16, 2019 – Although AGS member Marion Rex’s topic was “Using Canadian Census Records to Find Your Ancestors”, she also entertained us with personal stories of her family and ancestors. Marion had handouts for all attendees. The handouts covered valuable information about the contents of our Canadian Census Records, the history of world censuses dating back to the Romans, Canadian Census Timeline and Census Websites. Marion also brought family heirlooms including an old trunk which belonged to an ancestor. Thanks for an entertaining evening, Marion!

Eastman's Online Genealogy Newsletter

Calendars Explained

[Dick Eastman](#) · [October 16, 2019](#) · [Genealogy Basics](#) · [5 Comments](#)

CGS Newsletter Editor's Note: Printed with permission

What could be simpler than a calendar? The printed one from the local real estate office shows twelve months, each with 28 to 31 days. Simple, right?



| October | | | | | | |
|---------|----|----|----|----|----|----|
| Su | Mo | Tu | We | Th | Fr | Sa |
| | | 1 | 2 | 3 | 4 | 5 |
| 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| 13 | 14 | 15 | 16 | 17 | 18 | 19 |
| 20 | 21 | 22 | 23 | 24 | 25 | 26 |
| 27 | 28 | 29 | 30 | 31 | | |
| 2019 | | | | | | |

Well, it hasn't always been so simple. After all, I keep stumbling upon genealogy records that are logged with "double dates." That is, a birth record might state "22 February 1732/3." Which was it: 1732 or 1733? Well, it actually was both. Just to make things more complex, back in those days, most of our ancestors didn't know what day it was. You see, most people in the early 1700s and earlier were illiterate. They couldn't read a book, much less a calendar. Most people did not know what day it was or even how old they were. Very few remembered their own birthdays.

Throughout history, learned men kept track of the days, months, and years in a variety of ways. The ancient Egyptians began numbering their years when the star Sirius rose at the same place as the Sun. The Egyptian calendar was the first solar calendar and contained 365 days. These were divided into twelve 30-day months and five days of religious festival.

The calendar used by the ancient Greeks was based on the Moon and is known as the Metonic calendar. This calendar was based on 235 lunar months that made up almost exactly 19 solar years. This 19-year cycle became known as the Metonic cycle. However, given a nominal twelve-month year, an additional lunar month was needed to synchronize the cycle. These were added in years 3, 5, 8, 11, 13, 16, and 19 of the cycle. The Greek calendar was modified several times over the years to compensate for its inaccuracies.

The original Roman calendar was a mess. It originally started the year with the vernal equinox and consisted of 10 months (Martius, Aprilis, Maius, Junius, Quintilis, Sextilis, September, October, November, and December) for a total of 304 days. The 304 days were followed by an unnamed, unnumbered period, simply called "winter." The Roman emperor Numa Pompilius (715-673 BC) introduced February and January between December and March, increasing the length of the year to 354 or 355 days.

In the year 46 BC, Julius Caesar reformed the calendar to a more manageable form. The Julian Calendar consisted of cycles of three 365-day years followed by a 366-day leap year. New Year's Day was celebrated on March 21, the vernal equinox (first day of spring). The calendar was called the Julian Calendar, named after Julius Caesar.

The Venerable Bede, an English scholar who lived from 673-735, noted that the vernal equinox had slipped three days earlier than the traditional March 21. He proposed changes to the calendar, but the changes were not adopted for another 850 years.

By the year 1582, the calendar had slipped to become eleven days off. To make up the difference, Pope Gregory XIII decreed that the day after October 4, 1582, would be October 15, 1582. In other words, everyone lost eleven days. Because of Pope Gregory XIII's decree, the new calendar came to be known as the Gregorian Calendar.

The Catholic countries of France, Spain, Portugal, and Italy followed this decree immediately. Various Catholic German countries (Germany was not yet a unified nation), Belgium, the Netherlands, and Switzerland followed within a year or two, and Hungary followed in 1587.

The Protestant German countries adopted the Gregorian reform in 1700. By this time, the calendar trailed the seasons by twelve days. England finally adopted the Gregorian Calendar in 1752, declaring that Wednesday, September 2, 1752, was immediately followed by Thursday, September 14, 1752. America was a part of England at the time, so the Americans adopted the new calendar on the same date. Their neighbors in Canada had always used the Gregorian Calendar because the land had been settled by the French, who had used the new calendar since 1582. In the 1600s and early 1700s, crossing the border from the British Colonies to the French Colonies meant a change of eleven or twelve days on the calendar!

Turkey and Russia did not change to the new calendar until the early twentieth century. In Greece, 9 March 1924 was followed by 23 March 1924.

Sweden decided to make a gradual change from the Julian to the Gregorian Calendar. By dropping every leap year from 1700 through 1740, they gradually omitted the eleven superfluous days.

The year 1700 (which should have been a leap year in the Julian Calendar) was not a leap year in Sweden. However, by mistake, the Swedish government listed 1704 and 1708 as leap years. This left Sweden out of synchronization with both the Julian and the Gregorian world, so they decided to go "back" to the Julian Calendar. In order to do this, they inserted an extra day in 1712, making that year a double leap year! So, in 1712, February had 30 days in Sweden. Babies born the last day of that month had a very unique birthday!

Some religious sects still use a lunar-based calendar to determine holidays. Easter, for instance, generally occurs on the first Sunday following the first full moon after the vernal equinox, although the actual scheme is a bit more complicated.

To summarize, the Julian Calendar was slightly too long, causing the vernal equinox to slowly drift backwards in the calendar year. The Gregorian Calendar system dealt with these problems by dropping a certain number of days to bring the calendar back into synchronization with the seasons, and then slightly shortening the average number of days in a calendar year by omitting three Julian leap-days every 400 years. Even the Gregorian Calendar we use today is not perfect: astronomers and mathematicians tell us that it is off by one day every 4,000 years.

Under the older Julian Calendar system, while New Year's was celebrated on March 21, the calendar actually began with January. Therefore, any date between January 1 and March 21 was written as a combination of two years. A child born in what is now the United States on February 3 in what we now call 1726 would have a birth date of 3 February 1725/6. Even more confusing, dates between January 1 and March 21 in a year ending in a nine would have a "/0" added, as in 3 February 1729/0. The dates written with a slash followed by another digit are referred to as "Old Style" dates.

Of course, the loss of eleven or twelve days on the calendar certainly confused the calculations often found on tombstones proclaiming that someone died at the age of 76 years, 4 months and 12 days!

When researching old records, the genealogist may often encounter "Old Style" dates such as 3 February 1727/8. Recording such dates on paper is usually simple. However, computer programs may have difficulties.

All of the better genealogy programs of today can accept Old Style dates such as 3 February 1727/8. They will even properly calculate ages from tombstone information listed as “3 February 1729/0.” In fact, most genealogy programs written in English will assume that any date entered prior to September 14, 1752 is a double date year. At least one genealogy program allows the user to specify a different year as the date of conversion from the Julian Calendar to the Gregorian. The problem is that all the dates stored in that program get converted!. This is fine for anyone who has all ancestors living in any one country, but it creates a problem for those of us with ancestors from two, three, or more countries.

For instance, my English-speaking ancestors all converted from Julian to Gregorian on September 14, 1752. However, my French-speaking ancestors converted their calendars about one hundred seventy years earlier, on October 15, 1582. If I had Russian ancestry, they would not have converted until 1917. Then there are the Swedes... . What is a person of international ancestry to do?

You can convert Julian dates to Gregorian and vice-versa at <http://pdc.ro.nu/mjd.cgi>. Since this is a web site in English, it seems to use the English date of September 14, 1752, as the date of conversion.

You can read more about calendars at <http://en.wikipedia.org/wiki/Calendar>.

MyHeritage Adds French Record Collection: Nord Civil Marriage Records, 1792–1937

MyHeritage is releasing a fantastic French record collection — France, Nord Civil Marriages, 1792-1937 which includes 5.4 million civil records of marriages (1792-1937) for the French department of Nord that were collected by government authorities after the French Republic was proclaimed in 1792. The collection contains a detailed searchable index with details that you won’t find on other websites.

The collection is live in MyHeritage SuperSearch™ at: <https://www.myheritage.com/research/collection-10726/france-nord-civil-marriages-1792-1937>

In this collection, you’ll find rich details about the bride, groom, and their families, including the names of the bride and groom, their birth dates, birthplaces, marriage date and location, and the names of the bride’s and groom’s parents — including their mothers’ maiden surnames. Additional information about the death of one or more of the parents, along with witness names and details — often with recorded relationships to the bride and groom — can also be found.



MEMORIES OF THIS AND THAT PIONEER DAYS

by W. R. Richardson

In 5 parts

Part 1

It was a cold and wet day in May in the year 1883 – A drizzly rain from the northeast wind was driving along across the prairie when an afternoon passenger train, west bound, pulled into the two-year old town of Lake Preston, Dakota Territory.

A young mother, twenty-seven years old, having four children, the oldest of whom was seven years old, was helped to the depot platform by the conductor. She had left her Wisconsin home the evening before to go to a new pioneer home being prepared by her husband, George Richardson who at that time was thirty-two years old. She was dizzy and sick from the fumes of tobacco in the smoking car, in which she had been compelled to ride on account of the crowded conditions of travel.

What feelings of joy surged up in her when she saw him there waiting ready to welcome her and his children to the new land. I was excited, too, for I was the oldest one of these four children. What a happy meeting that was for all of us.

We all got into a nearby lumber wagon and started off for our new prairie home that father had been getting ready for us. It was situated some twenty miles to the northwest in the southwest corner of Hamlin County. We drove through that drizzling rain with an umbrella up as the main protection for all of us. At nightfall we came to a new prairie home, the owner of which was an old boyhood friend of my father's. Here we sought and found shelter for the night. Of all the new and strange things I had seen since I had left my old Wisconsin home none seemed stranger to me than something I saw in that new one roomed prairie home. Perhaps you can imagine the look of wonder that must have been in my eyes when after supper the door opened and a man came in with a great armful of hay which he threw on the floor and then began to twist and tie up so that it might be used as fuel in their cook stove. That was my introduction to what afterwards became for me a well nigh full-time job. The fuel problem that has been so much talked about in this long winter in which I've written, i.e. the winter of 1947-48, is no more of a problem now than it was then when there was no fuel oil, no wood, and but very little coal. We had no such fuels for the first few years in our new prairie home. We burned twisted hay, or straw of different kinds in straw burners, the best kind of which was flax straw. Often in the dry summer months we supplemented these fuels with "buffalo chips" so-called, being dried cow manure which we gathered from the prairie where the cattle had been feeding.

The next morning, rested and refreshed, we said goodbye to our hospitable friends and set out for our new home. And now that more than three score years have gone by, I look back at that open door welcome we received that first night we spent in Dakota Territory and marvel at the prairie hospitality of those bygone days. There was that one room prairie home, one room only, save for that "bump your head" attic above where there was room for two straw ticks on the floor on which the men folks slept. And that according to my best knowledge was characteristic of pioneer hospitality.

The skies had cleared during the night and the sun shone warm and bright, the birds sang, the prairie was clothed in bright green and every look on this new world thrilled us and filled us with feelings of wonder and joy, and faith in the new future.

And I think that was the characteristic feeling of the people in general of that day long ago. The outlook on the future in our day and time is not so rosy and full of hope and promise of good things to come as it was then.

In those days people were without a countless number of things that we now count as essential to life. We got used to and were toughened into living conditions which today would be considered as utterly intolerable. Some even lived in dugouts on hillsides; other lived in sod shanties with dirt floors, but most of them lived in wooden structures. The one that my father built, and which was a favorite style with many of our neighbors was a single boarded structure 12 ft x 16 ft, twelve feet high. It was built box style with the boards running up and down and nailed to a two by four-inch scantling frame. This structure was then covered with a double thickness of tar paper which was securely fastened to the boards with wide battens so placed that they covered the cracks in the boards. And then the building was sodded with a tough layer of low land sod about two feet thick and piled as high as the chamber floor. This sodding up did two things for us. It served as a most excellent insulation and it also helped to keep the building from being blown over in the fierce winds which now and then assailed us in time of storms. I might also add that it served as a most excellent home for mice.

In due time we came to our journey's end, hungry and eager to eat our first meal in our new home. That was a most momentous occasion. Imagine if you can how that young father and mother felt. Think of it! One hundred and sixty acres of most fertile soil, all ours. That was quite a change from the little we had in Wisconsin to such seemingly almost fabulous wealth. It really seemed incredible. Mother prepared the meal while my seven-year old self, five-year old sister, Emma, and toddling three-year old brother, Georgie, scampered and played on the fresh, bright green grass around the house all the while yelling like a band of Sioux Indians on the warpath. Little brother Frankie was too young to take part in the activities.

Soon the meal was prepared and then something took place that I must not fail to record. That sturdy, strong, steady souled father of mine resumed a Wisconsin practice of his that reaches back as far as my memory goes, yes and farther I am sure. He gathered his little flock around that old-fashioned dining room table and with bowed heads and folded hands we heard his devout words full of reverential awe, directed to the Heavenly Father in thanksgiving and praise for all His goodness to us and in petition for a continuance of His merciful providential care over us. That came first before we could eat. That was one of father's musts in running a home. But that was not the only one. There was another one fully as important. No morning ever went by in those days that he did not conduct family worship. The whole Bible was read from end to end in those morning devotions, and we became fairly saturated with the singing rhythm of many a choice passage of scripture. And now as the shadows of my life's day lengthens and I look back over those early years I wonder what my America would be like now if she never had in her earlier history parents who taught things that our modern schools and even our Sunday schools are unable to teach. There is no substitute for some of the things that parents can and should teach. There is a quality in the fatherliness and motherliness of really God-fearing parents that makes them unique teachers of their own children and no other agency can take that work over and do it as well as they can. The cry of some modern parents, "Why doesn't the school do something for our unrighteous children" seems to me to be a sign of parental dereliction.

I might state at this point of my story that prior to the year 1883 there were very few settlers in the west end of Hamlin County but that with the coming of that year most of the government land was filed upon and that many settlers moved in. So, it was a natural thing for the beginning of organizational work (sp?) of various kinds. I can distinctly remember of how one day we saw a stranger coming across the prairie toward our home riding a horse. He was one of our new neighbors. After he had introduced himself, he pulled out of his pocket an envelope in which there was a petition. He said something like this to my father. "We must get this corner of our county organized so we can go ahead and get school houses built for our children, roads made etc. This was a petition to organize a township. That man's name was George L. Manson and the township he was seeking to have organized was Garfield Township. Soon another came over to our house and she said, "We ought to have a Sunday School". She was from a family that had moved in from Philadelphia, Pennsylvania.

The Mr. Manson mentioned above had moved in from Ontario, Canada. And so it came to be seen that the people that had moved in to settle in Garfield Township had come from many different places. Some were from overseas. And so out of such a motley array of various nationalities, faiths and creeds we organized our community activities.

There was one activity that for me was outstanding. It was an Interdenominational Sunday School. In it there were Baptists, Methodists, Congregationalists and Lutherans. That Sunday School was organized almost immediately after we had settled. Along with that was the building of a new school house.

I have often asked myself, "What would have happened to the development of Garfield Township if there had been no interest shown in either religion or education?" Let us suppose that their only interest in the upbuilding of the great prairie land country had been in money and the material things that money can buy. Supposing that religion and education had been left out of their program. What would have been the outcome? Answering that question out of my own personal experience I would say that so far as I am concerned, I am absolutely positive that the best things that my pioneer parents did for me did not come out of the material things that they left me or ever gave to me. The best things that have come to me from them has come from the interest that they had in me as it related to my religious life and education development.

The Territory of Dakota was an organized incorporated territory of the United States that existed from March 2, 1861, until November 2, 1889, when the final extent of the reduced territory was split and admitted to the Union as the states of North and South Dakota. – Wikipedia

Editor's Note: While on a road trip in the summer of 2017, I visited my niece Cheryl and her husband Kurt. He had earlier expressed a desire to start recording his Family Tree in a computer program. Kurt and I soon had a program set up. Afterwards, Kurt showed off the many precious heirlooms, birth records, old passports, etc. that he had inherited. Since then, Kurt has spent many hours searching for more information and stories from his family's history. He recently sent the above story to me. I asked for his permission to print it in our Camrose Genealogical Society Newsletter. Kurt's parents lived in Buck Creek, Edmonton, Meeting Creek, Thorsby and Drayton Valley before moving to B.C. Kurt was born in the Camrose Hospital!

Editor: Watch for the continuation of this story in following issues of "Roots and Shoots"



Camrose Genealogical Society tent at The Annual Gathering of the Clans
in Sedgewick, Alberta on Saturday August 24, 2019



Photo courtesy CGS President Deb Trout

REMEMBRANCE DAY

Monday, November 11, 2019



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