



Relatively Speaking

Journal of the Alberta Genealogical Society © 1973

In This Issue: President's Message, The remarkable life of Rosalie Josèphe Camart, The Chinese Exclusion Act and Wong Bark Ging's CI 44, The Josephburg Trail, AGS GenFaire & AGM, Translation Please!, An Immigrant from Wales, Francis Easton Obituary, 1931 Canada Census released, May Themes, Researching Jonas Nilsson, Access to wartime records, Remembering Dick Nash, The Irish in Western Canada, Youth Write On: The Przekop's Journey to Canada, Ukraine SIG Webinar, Alberta Centennials and It happened one hundred years ago, Spinning Webs, Index



This plaque marks the 100th anniversary of the Chinese Exclusion Act in Canada, for which a remembrance ceremony was held in Ottawa in June, 2023. Inside, Ging Wei Wong chronicles the impact of the prohibitive policies that accompanied the Exclusion Act, and his father's and fellow Chinese immigrants' fortitude in overcoming the challenges associated with this dark period in Canada's history, starting on page 7.

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RELATIVELY SPEAKING

Mission Statement

Relatively Speaking is the quarterly Journal of the Alberta Genealogical Society whose purpose is to support the goals of the Society by providing:

- a regular, attractive, high-quality periodical
- articles of genealogical and/or historical interest
- genealogical articles written by youth
- information on family history, genealogy resources, methodology, research tips and collaborative events
- timely information regarding major AGS events and Conferences

The Publication

RELATIVELY SPEAKING is produced by a team of volunteers, and uses contributions submitted by members and supporters of the Alberta Genealogical Society.

RELATIVELY SPEAKING is published and mailed on or about the 15th of February, May, August and November. Closing dates for receiving contributions are the 15th of December, March, June and September.

We accept contributions on a wide variety of topics that will be of interest to anyone researching their family history and that are appropriate to our Mission Statement and theme of the issue. We especially welcome those with an Alberta connection.

Final authority for acceptance or rejection of material rests with the Editor and Ad hoc Editorial Committee. Neither the Alberta Genealogical Society nor ***RELATIVELY SPEAKING*** assumes any responsibility for errors or opinions on the part of contributors.

Printing is efficiently done by Print Services, Edmonton Public School Board.

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In This Issue...

Language is part of the lifeblood of any culture, and in this issue we take a journey through AGS members' experiences translating and exploring ancestral texts beyond their mother tongue. Other stories relate the prospects, and obstacles, for immigrants who came to Alberta seeking new opportunities over the past century.

Jean-Yves Vanier-Verbeek recounts how he helped a fellow AGS member uncover the remarkable story of one of her French ancestors, while Ging Wei Wong explores the punitive law that became known as Canada's Chinese Exclusion Act, and the resilience of Chinese Canadians who faced isolation, discrimination and more as they settled across Canada.

Bill Anhorn shares his research into the Josephburg Trail that was integral to Galacian Germans' settlement in western Canada, while Karen Wheale details the discovery of her great grandfather's tragic death as a firefighter in Montreal and the translation that helped her confirm the bittersweet conclusion for his widow.

Miriam Roberts explores her Welsh roots through translations and a tour to Nebraska, while Leroy Koop shares how he helped a Swedish genealogist trace the records of a 19th century immigrant to Wetaskiwin and Colleen Murray covers the Irish who came to western Canada after the great potato famine.

The life of Richard "Dick" Nash and his many contributions to the Alberta Genealogical Society is shared by Pam Forsyth, while Lynne Duigou celebrates the life of AGS co-founder Frank Easton in his obituary.

This month's Youth Write On contributor, Ryder Przekop, showcases his great grandparents' journey to Smoky Lake County from Poland.

And for those looking for some reasons to celebrate, sDenise Daubert has researched upcoming centennials in the province, along with a selection of stats of historical interest.

The trials of past century immigrants and their fortitude in overcoming them are truly a testament to Alberta's diverse and resilient peoples. Enjoy their stories in our debut issue of 2024.

Kate Wilson, Editor

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President's Message

by *Al Bromling*

It is my pleasure to welcome Volume 52, Number 1 of *Relatively Speaking*, the Journal of the Alberta Genealogical Society. This publication is one of the pillars of our Society. For more than fifty years it has been an instrument for pulling together the passion, dedication and commitment to accurate genealogy of our member family historians. The theme Immigration and Languages for this issue continues that tradition.

The theme highlights for me one of the 'I wish I had' memories when I work on my various genealogical projects. I grew up in a home with a bilingual parent. When I left home for my adult life I could not even swear at a basic level in German. Such a lost opportunity. I must rely on secondary sources and 'translate' software to delve more deeply into those European records. Not having made the effort to learn my ancestors' language is one of my genealogical blind spots. I hope you enjoy the efforts of journal contributors who share their insights into the role of language and immigration in the lives of their ancestors.

The AGS program for 2024 is moving forward. I would like to invite everyone to join us for the biannual GenFair and Society Annual General Meeting to be hosted by the Red Deer Branch, April 27, 2024. The folks at the Red Deer Branch will sponsor an educational program prior to the Annual General Meeting. In addition to the learning opportunities and the Society business aspects of this event, I have found the GenFair to be a great activity to celebrate the camaraderie of our genealogical community. Thanks to Lianne Kruger and Jessie Dial for leading on this project.

The 2024 fall program for our Society will be the organizational retreat at the Providence Centre. This will be our first post-covid Retreat. This event is always a great learning opportunity and a chance to meet our genealogical community in a relaxed setting. The planning group invites member advice to help us develop the best presentations for the activity. Thanks to Susan Haga for leading on this project.

This will be my last 'message' to RS readers, as our Society will be welcoming a new president and executive in April. It has been a pleasure to participate in the excitement of the eight issues of *Relatively Speaking* during my tenure as your president.

RS

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It's now easier to find your family roots in Canada.

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- 1825 to 1926
- improvements made over time based on user feedback

Part of Library and Archives Canada's efforts to improve online experience. Users are encouraged to adopt Census Search as their primary census research tool. Go to

<https://library-archives.canada.ca/eng/corporate/news/Pages/launch-of-census-search.aspx>



Government
of Canada

Gouvernement
du Canada

The 1931 Census of Canada was released in June 2023. Find out more at <https://library-archives.canada.ca/eng/corporate/website-updates/pages/census-1931.aspx>



Jean-Yves Vanier-Verbeek, originally from Québec, moved to Alberta in 1995 for an engineering career. He left the corporate world three years ago to pursue his genealogy passion by volunteering with different genealogical societies and becoming a full-time genealogist. He has created family history websites, hosted learning webinars, and created how-to guides related to French Canadian research. He currently leads the French Special Interest Group with the the Alberta Genealogical Society Edmonton Branch, and is Vice-President of the Société généalogique du Nord Ouest. Jean-Yves is married to Crys Vanier-Verbeek and has a 15 year old daughter, Rena Evie.

The remarkable life of Rosalie Josèphe Camart

by Jean-Yves Vanier-Verbeek

In October 2022 Suzanne Dunn, member of the Alberta Genealogical Society (AGS) Grande Prairie Branch, attended the French SIG (Special Interest Group) session of the AGS Edmonton Branch. During the question and answer period, Suzanne asked if someone could help her translate old birth records written in French. The French SIG host Jean-Yves Vanier-Verbeek, who is a member of AGS Edmonton Branch and Vice-President of the SGNO, suggested she contact the SGNO (Société généalogique du Nord-Ouest, based in Edmonton) for help.

The birth records in question, dating from the beginning of the 19th century and coming from the *commune* (i.e. municipality) of Bachant in the Nord department in France, concerned the family of one of Suzanne's French ancestors. She wanted to make sure that this ancestor, Rosalie Camart, had actually given birth to seven children outside of marriage.

Suzanne sent the SGNO the digitized birth and marriage records she had for Rosalie's children. I, Jean-Yves, took on the task of transcribing and translating each document. We were surprised to see that indeed, according to the six birth records, Rosalie Camart had well and truly had all her children out of wedlock, all born in Bachant in France! Here is a summary of the six birth records:

- Joséphine Camart, born 2 December 1819 at 7 pm
- Henri Joseph Camart, born 26 April 1824 at 5 pm
- Marie Thommassine Joseph Camart, born 8 June 1826 at 7 pm
- Augustin Joseph Camart, born 2 September 1830 at 8 pm
- Augustine Florimonde Joseph Camart, born 10 November 1833 at 6 am
- Félix Joseph Camart, born 10 January 1836 at 6 pm

In all these records it's documented that at the time of their birth, Rosalie is a *Demoiselle* (i.e. young lady or Miss), a French word used to denote an unmarried woman. There is no father named in any of these records, and we also noticed that each child is given the surname Camart, thus supporting the assumption that Rosalie was a single unmarried woman.

Furthermore, in the marriage record of a Pierre Joseph Camart and Euphrosie Josèphe Hauquier, dated of 2 September 1845, it is written that a Rosalie Camart is the mother of a Pierre Joseph Camart, 23 years old, born in 1822.

The name of Pierre Joseph's father is not indicated. Pierre Joseph is therefore most likely another child of Rosalie, bringing it to a total of seven children born outside marriage. It could be that Rosalie gave birth to other children, but to date we haven't found any evidence of that in the French records.

majeur, célibataire, fils naturel de Rosalie-Josèphe Camart, âgé de soixante-cinq ans, sans profession, domicilié audit Bachant, et de père non dénommé, d'une part, La dite Rosalie-Josèphe Camart, ici présente et ex-

Excerpt from original marriage record of Augustin-Joseph Camart and Florine-Ismérie Carlier

Taking a closer look at the marriage records of her children, the following excerpts prove with certainty that Rosalie gave birth out of wedlock:

- “*Demoiselle Joséphine Camart, [...], fille naturelle et mineure de Demoiselle Rosalie Camart*” (source: marriage record of Joséphine Camart & Stanislas Joseph Dufour, 23 April 1838)
- “... *Pierre Joseph Camart, [...], fils naturel et mineur de Rosalie Camart ...*” (source: marriage record of Pierre Joseph Camart & Euphrosie Joséphe Hauquie, 2 September 1845)
- “... *Demoiselle Marie-Thomassine Camart, [...], fille mineure et naturelle de Marie Rosalie Camart ...*” (source: marriage record Marie Thomassine Camart & Desire Joseph Dussart, 26 October 1846)
- “... *Demoiselle Augustine-Florimonde Joséphe Camart, [...], fille naturelle non reconnue et mineure de Rosalie Joseph Camart ...*” (source: marriage record of Marie Thomassine Camart & Desire Joseph Dussart, 4 August 1854)

The expressions *fille naturelle* and *fils naturel* mean “child born out of wedlock” according to the online Larousse dictionary. Furthermore, similar to the birth records, the name of the father of the Camart children is missing from these four marriage records. This lack of a father’s name is even emphasized in the marriage records for two of the three sons of Rosalie, Augustin-Joseph and Felix-Joseph, with the mention “de père non dénommé” (i.e. an unnamed father):

- “... *Félix-Joseph Camart [...], fils naturel de Rosalie-Josèphe Camart, [...] et de père non dénommé dans la déclaration de naissance ...*” (source: marriage record of Félix-Joseph Camart & Honorine Dejardin, 28 July 1859)
- “... *Augustin-Joseph Camart [...], fils naturel de Rosalie-Josèphe Camart, [...] et de père non dénommé ...*” (source: marriage record of Augustin-Joseph Camart & Florine-Ismérie Carlier, 14 July 1859)

Based on all this information, the following questions come to mind:

- Who is the father of the children?
- Are there several fathers?
- Why didn’t Rosalie get married?
- Why did Rosalie give birth to so many children out of wedlock?



Fiscal (or revenue) stamp in the margin of the birth record of Joséphine Camart, used to indicate a collected fee for the creation of the record.

We’re unable to answer any of these questions at this point. However, because of the French convention during that period of including several vital personal details in the birth, marriage and death records of people, we can find a lot more information about Rosalie and her family and we can see a family history evolve over the years.

The birth records of Rosalie’s children tell us that she was a *fileuse* (i.e. a spinner). The same records tell us that her mother, Rosalie Barbenson, also had the same occupation of *fileuse*. Furthermore, these records indicate that Rosalie lived with her parents during the birth of five of her children (Joséphine, Henri Joseph, Marie Thommassine, Augustin Joseph and Augustine Florimonde). More specifically, these records clearly state that she lives with her father, Louis Joseph Camart, and her mother, Rosalie Barbenson. However, at the birth of Augustin Joseph in 1830, Rosalie’s father’s name does not appear on the birth record, which leads us to believe that he would have died between the birth of Marie Thommassine in 1826 and that of Augustin Joseph in 1830. The support for this hypothesis is found later in this article.

Another interesting practice, documented in each birth record, is the mention of the person who presents themselves at the town hall of the *commune* to declare the birth of the child. In the first birth record, that of Joséphine, the person is a midwife, Françoise Belot, who went to the town hall of the commune. For



Fiscal stamp in the margin at the end of the marriage record of Joséphine Camart and Stanislas Joseph Dufour.

the next three births, that of Henri Joseph, Marie Thommassine and Augustin Joseph, the person who went to the hall to declare the births is Rosalie's mother, Rosalie Barbenson.

For the last birth, that of Félix Joseph in 1836, it is a man, Prosper Buirette, a 45-year-old quarry master who declared it at the town hall. Prosper Buirette is a name to remember, since 18 years later – in 1854 – Rosalie finally gets married and her husband is none other than ... a man named Prosper Buirette!

According to the marriage record, Miss Rosalie-Josèphe Camart, 59 years old, and widower Prosper-Célestin Buirette, 63 years old, were married 11 January 1854 at 6 pm in Bachant, France. Rosalie, a spinner from Bachant, was born on *10 floréal an II* (29 April 1794) and Prosper, a worker from Bachant, was born 21 February 1790. Note that Rosalie's birth date is written as a date from the Republican calendar, also known as the French revolutionary calendar. This calendar was implemented during the French Revolution and used between 1792 and 1806. Rosalie's birth date is also

indicated in parentheses in the marriage record in the Gregorian calendar format as *vingt neuf avril mil sept cent quatre vingt quatorze* (29 April 1794):

Based on this additional information, new questions arise.

- Is this the same Prosper Buirette as the one who recorded the birth of Félix Joseph in 1836?
- Could Prosper be the father of Félix Joseph?
- Could he be the father of Rosalie's other children?

Once again, our questions remain unanswered. On the other hand, the details in the marriage record tell us a lot about the family and the life of this couple. It tells us that Prosper had been a widower for less than a month when he married Rosalie. His first wife, Marie-Hyacinthe Amélie-Josèphe Maréchal, died on 15 December 1853, 27 days earlier. The document also tells us about the parents of the couple by recording their names and when they died:

Prosper Buirette's parents:

- Jacques Joseph Buirette (died 17 December 1845 in Bachant)
- Marie Cler Josèphe Bauvois (died 25 January 1850 in Bachant)

Rosalie Camart's parents:

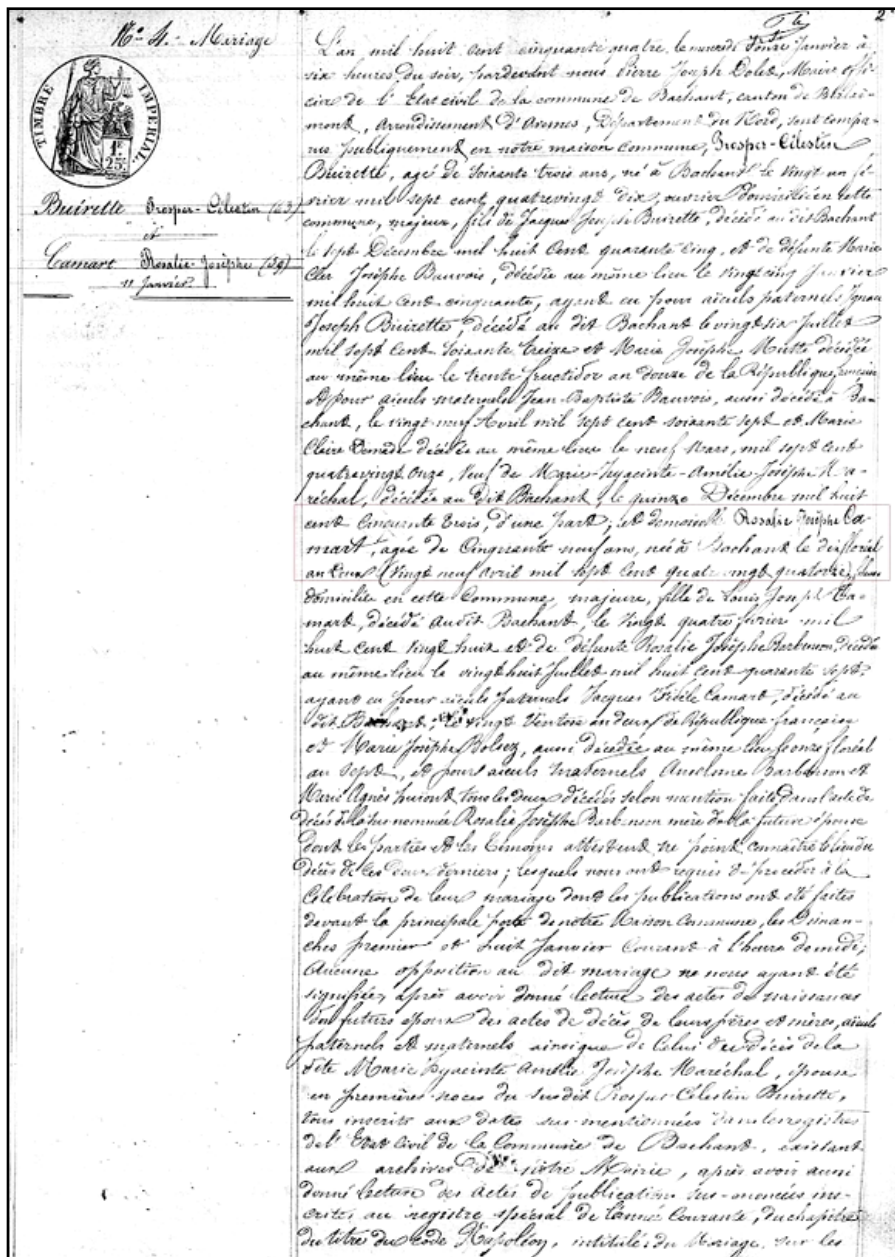
- Louis Joseph Camart (died 24 February 1828 in Bachant)
- Rosalie Josèphe Barbenson (died 28 July 1847 in Bachant)

Notice that Louis Joseph Camart's death on 24 February 1828 confirms the hypothesis that we formulated earlier, that we suspected that he died between 1826 and 1830.

The marriage record goes on in providing even more family information by listing names of the couple's grandparents and when they died:

Prosper Buirette's paternal grandparents:

- Ignace Joseph Buirette (died 26 July 1773 in Bachant)
- Marie Joseph Mutte (died the *30 fructidor an XII de la république française in Bachant*) (i.e. 17 September 1804)



Marriage record of Miss Rosalie-Josèphe Camart, 1794

Prosper Buirette’s maternal grandparents:

- Jean-Baptiste Bauvois (died 29 April 1767 in Bachant)
- Marie Claire Demade (died 9 March 1791 in Bachant)

Rosalie Camart’s paternal grandparents:

- Jacques Fidèle Camart (died the 20 ventose an 2 de la république française) (i.e. 10 March 1794)
- Marie Joséphe Bolsé (died the 11 floréal an sept) (i.e. 30 April 1799)

Rosalie Camart’s maternal grandparents:

- Anselme Barbenson
- Marie Agnès Huront

For Anselme Barbenson and Marie Agnès Huront, the document states “les témoins attestent ne point connaître le lieu ou décès de ces deux derniers” (i.e. the witnesses attest to not knowing the place or death of the latter two).

In summary, for the marriage record of Rosalie Camart and Prosper Buirette, we find the names of three generations of two families in a single document including the birth dates of the couple, when their parents died, and when most of the grandparents died. A fine example of the richness of the civil records in France at that period of time.

Back to Rosalie. In her research, Suzanne Dunn discovered that Rosalie had died 6 August 1861 at the age of

67 in her native town of Bachant. It was Rosalie’s son, Pierre Joseph, who went to the town hall to declare the death of his mother.

All in all, Rosalie Camart led an extraordinary life, going against established rules by having seven children out of wedlock at a time when marriage was almost an obligation, and by providing for the needs of her family herself thanks to her job as a spinner. And finally to marry for the first time in her life at the beautiful age of 59!

If you have any hypotheses that could help us elucidate this mystery of multiple births outside of marriage, please contact us via the SGNO by sending an email to info@sgno.ca.

RS



Ging Wei Wong 黄景煒 was born into a market gardening family and educated at Edmonton Public Schools and the University of Alberta. He helped on the family farm for 20 years and retired from a 35-year career in air traffic services. Wei continues to research the lesser known history of the immigration of Chinese to Canada and is eager to share his knowledge using personal family experiences. He has written several historical accounts of his family that have been published by the Alberta Genealogical Society and was the winner of the Peter Staveley Memorial award in 2018.

His family's stories have been of interest to local writers and historians. Family artifacts are featured at the Chinese Canadian Museum's exhibition – *The Paper Trail to the 1923 Chinese Exclusion Act in Vancouver*, and the Bruce Peel Special Collections Library's exhibition – *Mercantile Mobility: Chinese Merchants in Western Canada* at the University of Alberta in Edmonton.

The Chinese Exclusion Act and Wong Bark Ging's C.I. 44

by Ging Wei Wong

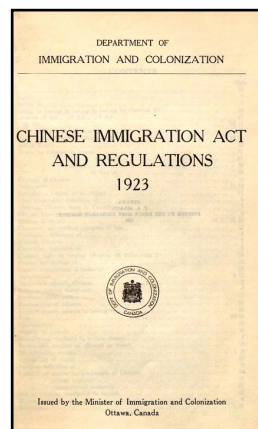
On June 23, 2023 a national remembrance ceremony was held in the Senate of Canada to mark the 100th Anniversary of the Chinese Immigration Act, commonly known as the Chinese Exclusion Act.

Governor General Mary Simon, Senators Yuen Pau Woo and Victor Oh delivered remarks at the ceremony.

Why is it important for Canadians to be aware of this dark period in Canada's history? The negative impact of the Chinese Exclusion Act continues to affect several generations of Chinese in Canada.

Prior to enactment of the Chinese Exclusion Act, head taxes were levied on Chinese who wanted to immigrate to Canada. When the Canadian Pacific Railway was completed coast to coast, the Chinese head tax levied was \$50 in 1885, doubling to \$100 in 1900 and then escalated to \$500 in 1903 (equivalent to \$13,000 today).

The intent of the prohibitive head taxes was to discourage Chinese from immigrating, and to deter the mostly Chinese bachelor population in Canada from bringing family members over from China. The Canadian government collected \$23 million in head taxes from 82,000 Chinese immigrants during the 38 years that it was in effect (1885-1923).



Cover page of the *Chinese Immigration Act and Regulations 1923*

With the passing of the Chinese Exclusion Act, head taxes were replaced by more restrictive measures. It was the government's solution to keeping the Chinese out of Canada, and only certain categories were allowed entry into Canada such as diplomats, merchants and students. It was enacted on Dominion Day, July 1, 1923. While the rest of Canada celebrated, the Chinese felt disgraced and called it Humiliation Day.

My father and his compatriots never talked about their experiences entering this country. I believe they wanted to forget the injustices they endured. They were too ashamed to talk about the racism and discrimination thrust upon them. They didn't understand why the Chinese were singled out for mistreatment.

Chinese to register within twelve months from date of the Act.

18. Within twelve months after the coming into force of this Act and subject to such regulations as may be made by the Governor General in Council for the purpose, every person of Chinese origin or descent in Canada, irrespective of allegiance or citizenship, shall register with such officer or officers and at such place or places as are designated by the Governor General in Council for that purpose, and obtain a certificate in the form prescribed: Provided that those persons who may, during the time fixed for registration, be absent from Canada with authority to return, may register upon their return.

Proviso.

Section 18 of the *Chinese Immigration Act and Regulations 1923*

Section 18 of the Chinese Immigration Act made it mandatory for every Chinese in Canada, including those born in Canada, to register with a government office or RCMP detachment within a year or risk



1921 Immigration Certificate of Wong Bark Ging

capacity would have been what he managed to learn in the two years since stepping onto Canadian soil.

He was one of over 56,000 Chinese living in Canada who were registered before June 30, 1924.

These C.I. 44 forms were kept in government vaults since that time, and it was only at the urging of Catherine Clement and her team that Library and Archives Canada made them public in 2023, on the 100th Anniversary of the Chinese Exclusion Act.

Almost a hundred years after it was issued to my father, I was privileged to be the first one in my family to see his C.I. 44. I would have never been able to see a photograph of him at age 16 if these records were not released.

A scan of Wong Bark Ging's C.I. 30 (number 03577) Immigration Certificate is on display at the exhibit *The Paper Trail to the 1923 Chinese Exclusion Act* in the new Chinese Canadian Museum in Vancouver until June 30, 2024 chinesecanadianmuseum.ca/exhibitions/1923-chinese-exclusion-act. The museum is housed inside the two-storey structure originally built by merchant Yip Sang in 1889. It is the oldest building in Vancouver's Chinatown.

It is also displayed at the Bruce Peel Special Collections Library at the University of Alberta, at an exhibition titled *Mercantile Mobility: Chinese Merchants in Western Canada* that runs until March 29, 2024 bpsclibrarynews.blogspot/2023/mercantile-mobility-chinese-merchants.

The C.I. 44 states that my father was otherwise known as Wong Park Ying, a name I never heard him use. My research into his address of 10306 – 107 Street, Edmonton, Alberta in 1924 came up empty. There is no listing in the 1924 Henderson's Directory for that address.

My father came to Canada as a student. He was born in the village of Chew Ging, county of Sin Ning in China. He was originally admitted to Canada on August 8, 1921 at the port of Vancouver after sailing the Pacific Ocean via the Empress of Asia. He was exempt from the \$500 head tax because he was a merchant's son. The Immigration Agent recorded his height of 5 feet 5 ½ inches as well as facial marks and physical peculiarities: mole lower left jaw, pit on nose, small moles right jawbone and forehead, mole left eyebrow.

finer, imprisonment or deportation. Like many others, my father Wong Bark Ging 黃栢振 was affected by this Act.

I first learned from Catherine Clement, curator of The Paper Trail to the 1923 Chinese Exclusion Act at the newly opened Chinese Canadian Museum in Vancouver, that the registration process involved bringing in three copies of his photo and his Chinese Immigration (C.I.) 30 Immigration Certificate that was issued to him when he first landed in 1921.

At the age of 16 he would have felt the dread of being scrutinized and with trepidation made the visit to an immigration agent on June 21, 1924, just days before the deadline. His education comprised five years of school in China. His English

 A scan of a 1924 C.I. 44 Certificate of Wong Bark Ging. The certificate is from the Department of Immigration and Colonization, Chinese Immigration Service. It certifies that Wong Bark Ging, whose photograph is attached, is registered at this office pursuant to Section 18, Chinese Immigration Act, Chapter 36, 13-14 George V. The certificate is numbered 03577 and is dated June 21, 1924. It is signed by the Immigration Agent. The certificate includes the following information: Name: WONG BARK GING; Address: 10306 - 107th Street, Edmonton, Alberta; Present Occupation: Student; Date: 8th August, 1921; Amount Head Tax Paid: \$ exempt; Height: 5 feet 5 1/2 inches; Facial Mark and Physical Peculiarities: Mole lower left jaw, pit on nose, small moles right jawbone and forehead, mole left eyebrow. The certificate is signed by the Immigration Agent, J. H. Henderson, on June 21, 1924.

1924 C.I. 44 Certificate of Wong Bark Ging issued by Department of Immigration and Colonization

Historians have said that the Chinese in Canada have been the most surveilled and excessively documented. My father's C.I. 44 (number 47787) contains a lot of information that was only uncovered when I formally applied to obtain the Case Files of Wong Bark Ging held by Library and Archives Canada, under the Access to Information Act.

1. File number 17279 CH is typed on his original C.I.4 Statement and Declaration for Registration, which was issued on August 20, 1921 in Vancouver, BC. That was twelve days after he first set foot on Canadian soil, detained in the Vancouver Detention Shed, interrogated and cross examined by a government inspector aided by an interpreter. The cross-examination document is tagged with the same file number, 17279 CH.
2. Vancouver File number 41357 was a later entry handwritten in the stamped box. The number was entered on Wong Bark Ging's wife's Landed Immigrant document issued by the Canadian Immigration Service on July 4, 1949 and her medical document completed at Douglas, BC on July 5, 1949.
3. C.I. 4 number 36709 appears on the Statement and Declaration for Registration. The completion of this form by the Acting Controller of Chinese Immigration in Vancouver granted Wong Bark Ging a C.I. 30 certificate declaring he was exempt from paying the head tax.
4. File number 44112 was found on memos of the Department of Immigration and Colonization related to Wong Bark Ging and other family members on arrival in Canada in 1921.
5. Serial number 94196 appears as an Ottawa registration number at the top of his Statement and Declaration for Registration.

1921 C.I. 44 Statement and Declaration for Registration

It seems official documents were referenced and cross referenced depending on where they were completed – point of entry, Vancouver or where they were officially granted in Ottawa. Uncovering and trying to understand these documents and numbers is perplexing, and leads to more questions than answers that require further study.

Human Toll of the Act

The Chinese Exclusion Act remained in force for almost a quarter century. It was not repealed until May 14, 1947. According to Statistics Canada, during the time that the Chinese Exclusion Act was in force, 1923 to 1947, less than fifty Chinese migrants were accepted into Canada.

The gender imbalance in Canada made it impossible for the majority of Chinese bachelors to have any hope of starting a family, and disrupted Chinese families from having normal relationships. Many fragmented families in China and Canada could not be united.

It raised obstacles to travel to and from China by allowing only a maximum two-year absence from Canada, otherwise the person would have to apply again for admission as an immigrant. Wong Bark Ging left Canada to get married (October 30, 1930 to May 25, 1931).

Many Chinese in Canada made trips back to China, but could not bring their wives or children back to Canada until the Act was repealed. In Wong Bark Ging's case, he married Young See on December 30, 1930 in China and was reunited in Edmonton, Alberta 18 ½ years later in July 1949.

Many wives survived poverty, famine, civil war and the Japanese invasion back in China in the absence of their husbands – many died. Husbands endured racism, discrimination and unemployment in Canada and worried incessantly about their spouses and family in China.

After the Chinese Exclusion Act was repealed and Canadian citizenship was granted to Chinese in Canada, successful applications to bring wives over resulted in the start of a Chinese baby boom. Delays however, meant riskier pregnancies because many wives were near the end of their childbearing years.

Many bachelors were stranded in Canada without family, alone. A few documented cases were overwhelmed by hopelessness and died by suicide.

On June 23, 2023 an official plaque in English, French and Chinese commemorating the Centenary of the Chinese Exclusion Act was unveiled in the Senate of Canada.

The Exclusion of Chinese Immigrants, 1923-1947

On 1 July 1923, Canada prohibited Chinese immigration. The Chinese Immigration Act, 1923 (Chinese Exclusion Act) was the culmination of anti-Chinese racism and policies, including the head taxes which it replaced. All Chinese persons living in Canada, even those born here, had to register with the government or risk fines, detainment, or deportation. The Act impeded family reunification, community development, social integration, and economic equality. Chinese Canadian men and women successfully challenged this law, leading to its repeal in 1947. Still, their fight to dismantle racist immigration restrictions continued.



Official plaque commemorating the Centenary of the Chinese Exclusion Act, June 23, 2023 (Source: CBC News: The National)

The Public record of the *Ceremony Marking 100th Anniversary of the Chinese Exclusion Act* is available at <https://www.cpac.ca/episode?id=126e0d5f-8759-4409-9c9c-904a4db010c1>.

¹<https://www.chinesecanadianmuseum.ca/exhibitions/paper-trail-1923-chinese-exclusion-act>
²<http://bpsclibrarynews.blogspot.com/2023/02/mercantile-mobility-chinese-merchants.html>

RS



William J. Anhorn was born and raised in Medicine Hat, Alberta and graduated with a Bachelor of Arts (Political Science) from the University of Calgary and a Bachelor of Laws from the University of Alberta. He returned to his hometown of Medicine Hat in 1976 and practiced law for over 35 years as a senior partner with Pritchard and Company. He retired in 2012, and he and his wife Joan Elaine Anhorn (Medlicott), a retired teacher, continue to reside there.

Having had a keen interest in history and more recently genealogy, he has researched and written a series of articles on his family and extended family. He has also written articles on other topics of interest to him, including a series on the Canadian visitor to the United States. His passion for history has also resulted in several articles in relation to local history.

He is a member of the Medicine Hat Genealogical Society and former Chairman of the Historical and Heritage Resource Management Committee of the Medicine Hat Exhibition and Stampede Company. William is a frequent contributor to Relatively Speaking.

The Josephburg Trail

by William J. Anhorn

The “Germans from Galicia” are an identifiable group of European immigrants who settled in Western Canada in the late 1800s. They along with the “Germans from Russia” were part of a significant migration of German-speaking families from Europe which were largely responsible for settlement of a significant part of Western Canada, including areas in southeastern Alberta (including Medicine Hat) and southwest Saskatchewan.



The Jim Hauser bronze statue, a project of the Medicine Hat and District Germans from Russia Society, dedicated the sculpture to immigrant pioneer settlers across western Canada. It is located in front of the Esplanade in Medicine Hat

My grandfather also originally homesteaded in the Hatton/Golden Prairie area before moving to Medicine Hat and taking up employment, and a steady paycheck, first with Medicine Hat Brick and Tile and then Maple Leaf Mills. My grandfather was a pillar of St. Peter’s Lutheran Church in Medicine Hat and was the church organist, treasurer and at times Sunday “minister”, when none was available.

Although born in Medicine Hat, my father tells of his staunch Lutheran German upbringing. He reported that when he started grade one at Elm Street School, and despite having been born in Canada, he did not know a word of English. This reflects the development in Medicine Hat of a large ethnically based German Lutheran contingent of immigrants. I recall as a boy asking my grandfather why our family ancestry was German as opposed to Russian, since he himself was born in Russia. He responded with some “cowboy” logic by simply stating, “If a horse is born in a cow barn, is it a horse or a cow?”. I couldn’t argue with this simple deductive reasoning!

In the 1700s and 1800s thousands of German-speaking families, due to a shortage of land and other political forces, migrated to Bessarabia, Russia to settle land that had been opened for settlement. Many current Medicine Hat residents can identify themselves and their ancestors as being proudly “Germans from Russia”. Indeed a great deal of academic research has been carried out and a “Germans from Russia” society has been established at the University of North Dakota.

Medicine Hat has its own Germans from Russia heritage society.

My own family history (Anhorn) reflects this mass exodus, as my great grandfather Jacob Anhorn arrived in Canada in 1910 and homesteaded near Hatton/Golden Prairie in Saskatchewan.

My grandfather John Anhorn recounted at age 14 coming from Bessarabia, which was part of Russia, with his family.

He was intensely proud of his German ancestry, language, religion (Lutheran) and culture. This was despite the fact that he had been born in Bessarabia and that the Anhorn family had settled and lived in Russia for several generations.

The Medicine Hat and District Germans from Russia Society was founded in 2005. It was instrumental in completing the Legacy Project – the dedication of the life-sized Jim Hauser bronze statue which is inscribed as "*Germans from Russia and their descendants dedicate this monument to all immigrant pioneer settlers in Western Canada as a tribute to their sacrifice in building this new land of freedom and opportunity.*"

Another group of German-speaking immigrants who settled in western Canada at the same time were referred to as the "Germans from Galicia".

Settlement of the area around Medicine Hat at the turn of the century resulted in the establishment of various ethnic communities, primarily the Germans from Galicia and Germans from Bessarabia. Often they were identified by some curious names, some of which have long since been forgotten. They included Roseburg, Little Plume, Wisdom, Thompson, Glen Banner, Ranchville, Eagle Butte, Thelma, Elkwater, Josephburg, Fox, Irvine, Walsh, L'Armour, Pashley, Larkhall, Dunmore, Gros Ventre, Tarves, Vale, Bowmanton and Cousins.

A significant number of these Galician Germans settled initially south of Medicine Hat, or more specifically in an area approximately 24 km south of Dunmore. These immigrants named their community "Josephburg".

But this Josephburg, not unlike many of these communities, has long since disappeared from the local area map. It nonetheless has an interesting past and is worthy of a closer examination from strictly a historical perspective.

It is another interesting chapter in the history of Medicine Hat and surrounding area which has largely been overlooked, perhaps, as you will see, for good reason!

Josefsburg, Josephsberg, Josephburg?

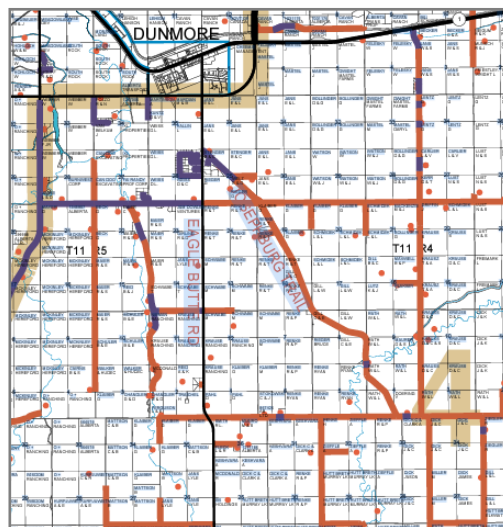
Many Albertans may be familiar with a sign post on the Yellowhead Highway between Edmonton and Elk Island National Park, at the junction with Secondary Highway 830. The sign identifies a small hamlet to the north called "Josephburg". Not many would be aware that this Strathcona County hamlet has an interesting and unique connection to Medicine Hat and area.

The thriving hamlet of Josephburg in Strathcona County can trace its origins back to 1887 with the immigration to Canada of George Becker, who was a native of the village of Josefsberg in the Habsburg crown land of Galicia (Austria). After landing in the port of Halifax, the 57-year-old made his way out west to the then District of Assiniboia, where he was impressed with the vast, open and unsettled land. He was so enamoured that he wrote home to his family and friends in the "Old Country" and "*encouraged his fellow Galician Germans to follow him overseas to seek a new life in the Canadian Northwest.*"

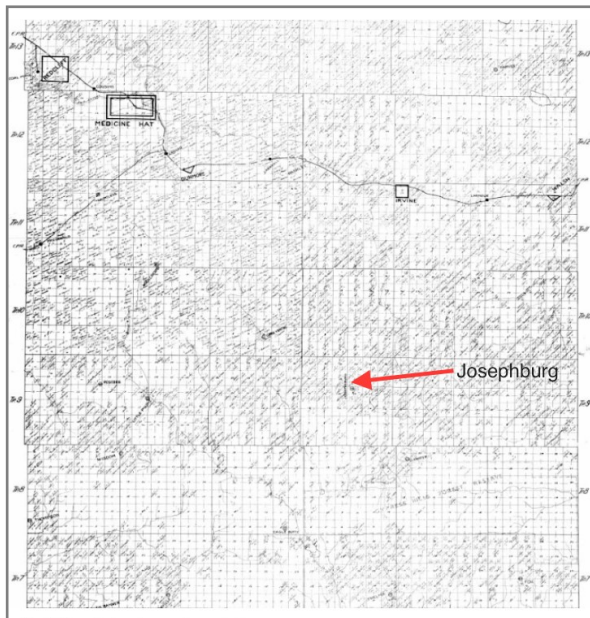
His observations and correspondence were timely, as the prospects in Galicia of his fellow Germans in the Austro-Hungarian province were becoming increasingly limited by overcrowding and a shortage of land for agricultural expansion.

Much like the Germans who settled in Russia, these Germans had first settled in what is modern day western Ukraine when Galicia became part of Austria after the first partition of Poland in 1772. Many of them had come to east central Europe from Protestant communities along the Rhine River in southwestern Germany, a historic region known as Palatinate. Economic decline and widespread poverty, along with the increasing population of Ukrainians and Poles, created an uncertain future for these Germans from Galicia. Political unrest and threat of war between neighboring countries created even greater turmoil.

"By the 1880s emigration was increasingly being viewed as an attractive option, notwithstanding the uncertainties and hardships that such a momentous decision entailed." – Jars Balan, from "*The Galician German Settlement of Josephburg*"¹



The Josephburg Trail is shown marked out on a current map from Cypress County. Josephburg was settled about 24 km south of Dunmore.



Cummins Township map circa 1920 south of Medicine Hat, showing ownership in and around the areas of Roseburg, Little Plume, Wisdom, Thompson, Glen Banner, Ranchville, Eagle Butte, Thelma, Elkwater, Josephburg, Fox, Irvine, Walsh, L'Armour, Pashley, Larkhall, Dunmore, Gros Ventre, Tarves, Vale, Bonmanton, Medicine Hat, Redcliff and Cousins.



Map showing location of Galicia

The village of Josefsberg was approximately 64 km southwest of the city of Liv, which in earlier times under Austro-Hungarian rule was known as Lemberg or Leopoldis. Under Ukrainian authority, it was known as Korosnytsia. Yet again under Polish rule it was known as Korosnica.

Religion was a common denominator for most Germans during the 1800s, both in creating cohesion and a common bond but also as a catalyst for dissent and oppression based upon ethnicity and religious beliefs.

*“Josefsberg had been colonized by members of the Reformed Church in Germany, and was one of four parishes overseen by the Reformed Protestant Superintendent of Galicia. Other Reformed adherents lived in neighboring Galician settlements. . . Of course there were numerous other German-speaking religious communities in 19th century Galicia, as well as in Tsarist Ukraine, Russia (Bessarabia) and the different parts of Poland . . . all who eventually provided a plethora of immigrants to Western Canada.”*²

In 1888, the Becker family along with several other families left Josefsberg in Galicia (then part of Austria) and began the arduous journey across the Atlantic Ocean to Canada.

While some of the congregation stayed in Winnipeg for a time, a significant portion continued further west and eventually made their way to Medicine Hat, which at the time was part of the District of Assiniboia.

It is here that they applied for and were granted homesteads in a block of land in the vicinity of Dunmore, approximately 48 kms southwest of Medicine Hat.

Here the early settlers built sod huts, broke the land and planted their first crops with the intention of creating a closely-knit German community.

Immigration agents had earlier encouraged the idea among the German-speaking immigrants from Galicia of establishing an ethnically cohesive bloc of settlement lands, and worked hard at promoting the idea. It was very attractive to these newcomers. Prior to their arrival, unusually wet summers had given the area south of Dunmore the appearance of highly potentially productive farmland.

The newcomers had given the area south of Dunmore the appearance of highly potentially productive farmland.

The immigration agents quickly capitalized on the situation. The newcomers, anxious to start a new life, quickly developed plans to build a church and petitioned the school division for the establishment of their own school district called “Josefsburg”, and they enthusiastically settled in their new “country” with great optimism for the future.

The Josefsburg School District never actually materialized because of the subsequent relocation of most of the colony to east central Alberta. Soon after their arrival, the normal hot dry conditions returned and it became apparent that the treeless plains of this part of the country would not lend itself easily to the kind of cultivation they

had been accustomed to in the old country. The following year, another disastrous crop failure created great disappointment and angst among these early settlers.

In 1890 approximately half of the immigrants near Dunmore, with the help of the Canadian Pacific Railway, relocated to an area 100-150 kms east of Regina where some of the earlier Germans from Galicia had established homesteads. Interestingly, this group had adopted the name of “Josephsberg” for their small colony in Saskatchewan.

The Government of Canada was also approached and agreed to exchange the land near Dunmore for the “bush” country northeast of Edmonton, and the courageous decision was made to move north. Everything they possessed was loaded onto wagons, and the few horses and cattle were “trailed” behind the covered-wagon trains drawn by oxen as they started their trek to the new land. The trail was rough and at times very muddy making their progress at times very slow.

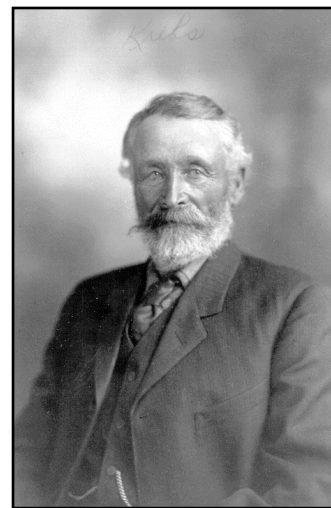
“Several children were born during this adventurous trip which did not improve their hardships but with faith and courage they moved northward. They arrived in Fort Edmonton on May 4th, 1891”.

Most of the cavalcade were Galician Germans, but others were from northern Germany. Along the way several of these families stopped and took up land near Red Deer and Wetaskiwin, while most continued on towards Edmonton.

Once arriving in Edmonton, the religiously diverse group divided along confessional lines and took up new homesteads in various locations, including the German Galician colony established near present day Josephsburg. Although not very large, it has been generally considered responsible for the now large Ukrainian population near Edmonton that followed later.

The plight of the Ukrainian population in Europe and Austria in particular was even more difficult than that experienced by the Galician Germans, largely as a result of the Austro-Hungarian regime which favoured the Poles even in places where they were the minority.

Johann Philip Krebs (1837-1929), better known as Philip Krebs, was a prominent leader of the original group of Galician Germans that had settled in or near Dunmore. He along with his sons John and Daniel were no doubt involved in the difficult decision to abandon the settlement in southern Alberta and move north.



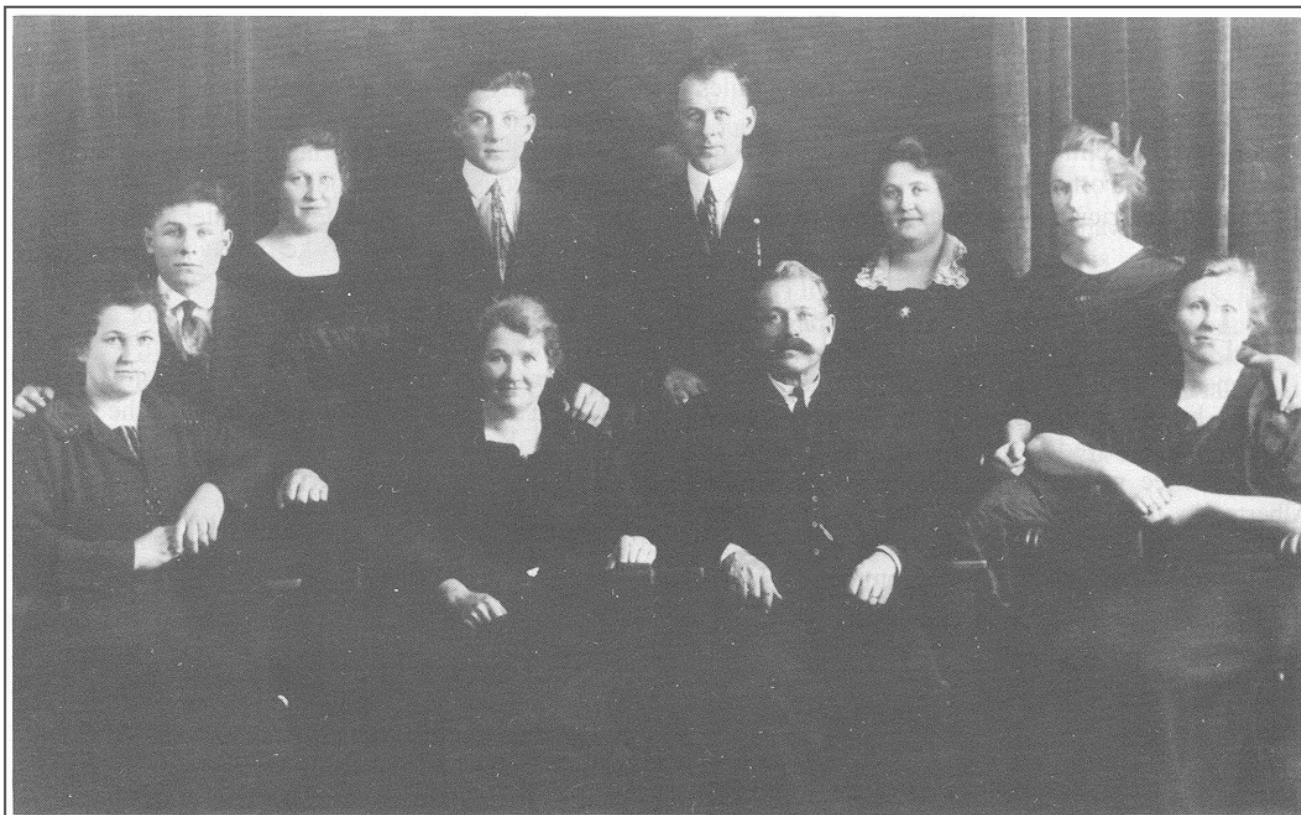
Johann Philip Krebs

In September 1891, two Ukrainians from Galicia named Ivan Pylypiw and Wasyl Eleniak made the journey to western Canada, and in particular the Josephsburg area near Edmonton, to see for themselves whether or not the country was a suitable place to relocate from their homeland.

Philip Krebs and Pylypiw had been classmates in Galicia, and Krebs was fluent in Ukrainian. According to reliable sources, Pylypiw had corresponded with Krebs expressing an interest in striking out to North America. Although Krebs was already living in southern Alberta he is said to have written to Pylypiw giving him a very enthusiastic account of the great agricultural potential of western Canada, mentioning the “Josephsberg” settlement in Saskatchewan and the newly discovered “free” land near Edmonton with its rich black soil that was available for settlement.

This exchange of correspondence ostensibly became the catalyst behind the Pylypiw/Eleniak mission, which was to have far reaching implications for western Canada and the nation. The subsequent large Ukrainian settlement near Edmonton therefore can be linked to this casual connection between two old classmates.

This advance guard became convinced that lands east of Edmonton would be an excellent location for the Ukrainian colony they hoped to initiate. Consequently when the first Ukrainian settlers arrived in Edmonton in June 1892 as



John and Katherine Krebs Family, 1920. Back Row, Left to Right: Leon, Adella, Adolph, Edward, Johanna and Olga. Front Row, Left to Right: Theresa, Katherine, John and Minnie.

part of a group of 12 families, organized by Ivan Pylypiw, they immediately gravitated to the area northeast of Edmonton. Coincidentally it was near the area now homesteaded by the “transplanted” Germans from Galicia who had originally settled in southern Alberta, including Philip Krebs and his family.

This early immigration of Ukrainians to northern Alberta was a harbinger of things to come, as more and more Ukrainians left Europe and found sanctuary in northern Alberta and as we now know, established themselves as a prominent and important part of the history of Alberta.

Many consider the Germans from Galicia important to Ukrainian settlement in Alberta, and in particular Philip Krebs as being the “godfather” of the Ukrainian settlement in Canada.

More about the Cavalcade North

In 1889, 630 Germans, mostly from Galicia, founded the colony south of Dunmore. After several years of drought, the newly founded Josephberg and Rosenthal colonies south of Dunmore and the colony east of Seven Persons were almost totally abandoned.

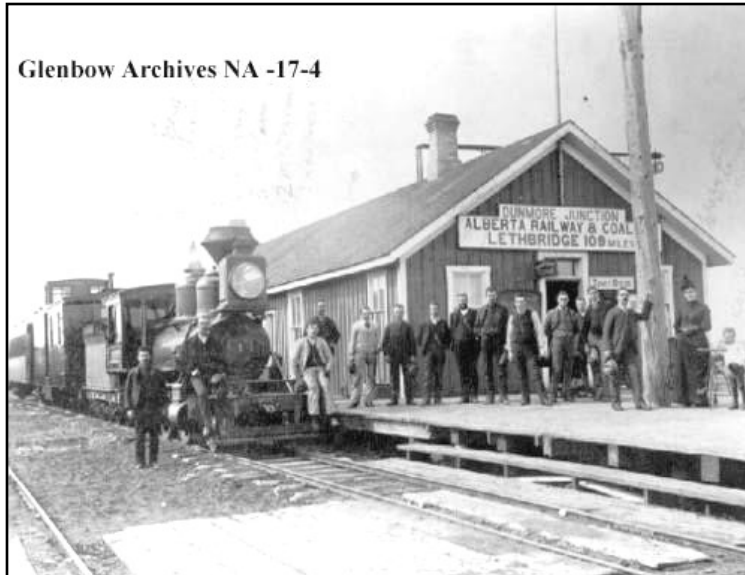
Reports in the *Medicine Hat Times* offer a glimpse into the trials and tribulations of these early settlers:

April 1890: A man from the German colony tells the Times that late-sown grain is a complete failure on the colony; fall-sown and spring-sown grain yields a far better crop. He denies reports that all the settlers will be leaving. The majority will put in at least another crop.

October 1890: The German settlement to the south of Medicine Hat does not appear to be a success because large numbers of them are leaving. Two bad seasons have appeared to discourage them. Representatives of the German colony near Dunmore have come to Edmonton to see what the district has to offer. Some 75 families want to leave Dunmore because of poor farming conditions. Most are from Galicia, but there are some of North German descent as well. They will likely settle in the Stony Plain and Horse Hill area.

April 1891: 180 Germans leave Dunmore and head to Spruce Grove and Stony Plain.

May 1891: 53 families (ca. 225 to 250 people) who came from Galicia two years ago have reached Edmonton with their belongings and their livestock and have left for their land on the Horse Hill plain. 25 families are still left at Dunmore. They are expected here soon.



Dunmore Station of the Alberta Railway and Coal Company, Dunmore, Alberta. Glenbow Archives.

History will record the perseverance and fortitude of the Germans from Galicia who endeavored to settle near Medicine Hat at a place south of Dunmore. But due to dire circumstances, they decided to move to Saskatchewan and Manitoba, with the main contingent settling near Josephburg in north central Alberta. It is reported that only two families from the first Josephsburg (also known as Josephburg and Josephsburg) and Rosenthal area stayed in southern Alberta, while the vast majority trekked north in the cavalcade in 1891 to establish another Josephburg.

Although the “Josephburg” near Dunmore is all but a distant memory for some, it remains an important part of the history of Medicine Hat and surrounding area, and a testament of the hardship, fortitude and courage of those early pioneers who settled in southwest Alberta and southwest Saskatchewan.



This sign post in Cypress County marks a section of the Josephsburg Trail.

Today there is little evidence of this place that once offered so much promise for hundreds of immigrants from Galicia who looked at Canada as a refuge, and who dreamed of a place that would offer them freedom of religion and the opportunity for a better future.

Thankfully for most of them they found that place, but in a different location. Today the only reminder of this chapter in history of southern Alberta is a lonely gravel roadway south of Dunmore winding through a barren landscape which continues to be called “The Josephburg Trail”.

^{1, 2, 3}Book “The Galician German Settlement of Josephsburg”, researched and written by Jars Balan for the Kalyna Country Ecomuseum Trust Society

⁴There have been various spellings of the communities in Western Canada that arose from the original Josefsberg in Galicia, some being interchanged from time to time depending on the historical source.



Save the Date !!!

AGS GenFaire & AGM

April 27, 2024

9:00 - 4:00 pm

Red Deer

Sponsored by: The Church of Jesus Christ of Latter Day Saints,
Red Deer Stake -3002 47 Avenue,
Alberta Genealogical Society - Red Deer Branch

Coming Soon - Speakers, Agenda etc. See <https://rdfamilyhistoryfair.blogspot.com>
for the latest information

Registration opens March 21, 2024



Karen Wheale was born and raised in Red Deer, Alberta and has farmed with her husband in the Winfield area since their marriage in 1979. One very cold day in 2014, she decided it was time to defeat the icy winter weather and immerse herself in discovering and recording her ancestors' stories with the help of a subscription with Ancestry, and membership with the AGS Drayton Valley Branch. Tapping into the experience of other members of the Drayton Valley branch of AGS has helped her to find information to round out those fascinating stories.

Translation Please!

by Karen Wheale

Nothing is sweeter to family historians than uncovering a treasure chest of information revealing the story of one of their ancestors. In February 2021, a treasure box was sent to me electronically in the form of an archived file from the City of Montreal Fire Department. The dust was blown off and the wealth inside was excitedly unpacked. However, translation was required!

Philippe Camiré, my great-grandfather, was a 38-year-old husband and father of three pre-schoolers when he became a firefighter at Saint-Louis-du-Mile-End, a village which was annexed to Montreal on January 1, 1910. He had been a firefighter for five and a half months when the alarm sounded on May 16. He and two colleagues responded to the emergency.

The following is a translated summary of the incident:

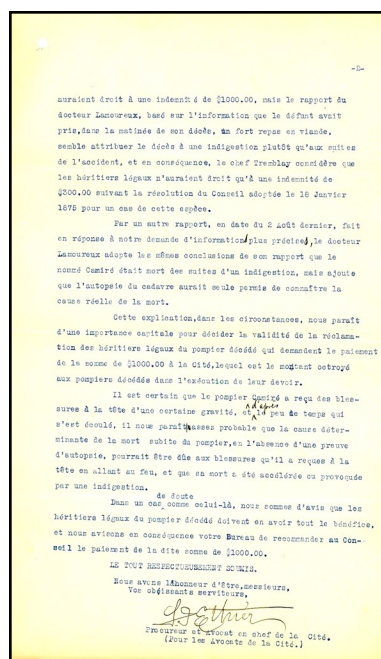
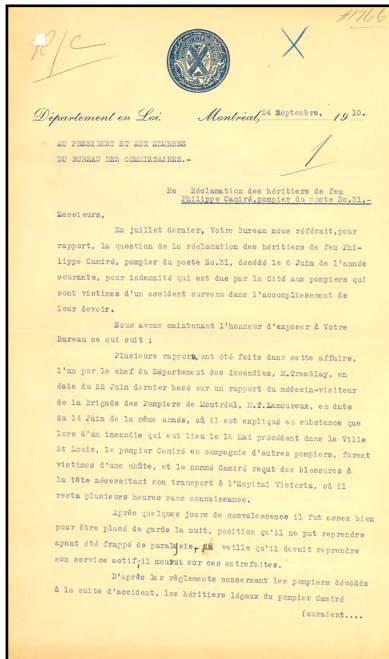
“On May 16, 1910, firefighters from Station 31, then located on Saint-Laurent Boulevard, a little north of Beaubien Street, came out during a call for a small fire. By the time the ladder van exited the station, the bit “snap” of the right horse had not been put on and the horses were rearing out of control. Camiré, who was leading the horses, remained at his post and tried to stop them. The horses crossed the street and climbed onto the foundation of a house under construction across the street. Lieutenant Ferdinand Mott and firefighters Israel Martel and Philippe Camiré were thrown to the ground. Camiré received serious head injuries which necessitated his transport to Victoria hospital where he remained unconscious for several hours.

However, he recovered and was even scheduled to return to duty June 7. However, the morning of June 6, at around 11:00 a.m., he fell to the floor at his residence, stricken with paralysis and died around 4:40 p.m.”

Included in the file were photos and news articles, cemetery records, a history of Station 31, a transcript of the 2017 commemorative service to fallen firefighters at Station 31, photos of monuments, plaques and displays dedicated to fallen firefighters and specifically to my great-grandfather, Philippe Camiré. All of these documents required translation from French to English. Thank you *Google Translate!*

One document had me sitting on the edge of my seat! It was a letter dated 24 September, 1910 written by the lawyer representing the City of Montreal. Its purpose was to assist City Fathers in making a determination as to whether the widow of Philippe Camiré should receive the full compensation of \$1000 due to the work-related accident which led to her husband's death, or whether she should receive a smaller compensation since his death occurred three weeks after the accident. My immediate conclusion when learning that Philippe had suddenly collapsed, exhibited paralysis, and died within several hours was that he had had a stroke following the brain injury he had sustained three weeks prior.

Translation was required for the following letter written by the visiting physician for the fire department:



Letter from Fire Department, City of Montreal
June 14, 1910

Chief J. Tremblay, Fire Department
Sir,

Re: *Philippe Camiré, firefighter of Station 31, deceased June 6, 1910*

Following a car [voiture = car]/the vehicle the horses pulled] accident, P. Camiré was transported to Victoria Hospital on 16 May. After a few days, he received his leave from the Hospital, and returned home to complete his convalescence.

On the 30th, he returned to the post to "make the floor" there until June 6. [desk duty]

That day, feeling well, he said, as he had never been before, he was preparing to come to my office to get his return card at the post to resume regular service there, when he fell of cerebral congestion, and died about five o'clock in the afternoon, without regaining consciousness. I was informed, during my visit, that the deceased had taken a strong meat meal in the morning.

Humbly submitted

Visiting doctor of the Montreal Fire Brigade

Excuse me. He writes that he was “informed, during (his) visit, that the deceased had taken a strong meat meal in the morning.” What possible relevance would that have to this case? I was very surprised, as I did further research, to discover that there was a belief at the time that “undigested food, by fermenting, forms a poison in the stomach and this is absorbed in the blood”. This article goes on to explain that indigestion combined with a weak heart, liver, or kidneys can lead to death.

Translation of the September letter from the City’s Law Department was next! I was dying of suspense. Would the City Fathers award the full settlement or not? If they did not, would I march down to Montreal’s City Hall to demand the full payment to my family?

Here’s the letter:

Translation please!

Department of Law, Montreal

September 24, 1910

To the President and to the Members of the Commissaires Bureau

Re: Claim by the heirs of the late Philippe Camiré, Firefighter at Station No. 31

Sirs,

Last July, your office would refer to us again, for report, the question of the claim of the heirs of the late Philippe Camiré, firefighter of Station No. 31, who died on June 6 of the current year, for compensation which is due by the City to firefighters who are victims of an accident in the performance of their duties.

We now have the honour to present to Your Office the following:

Several reports were made in this case, one by the head of the fire department, Mr. Tremblay, dated June 22, based on a report by the visiting physician of the Montreal Fire Brigade, M.T. Lamoureux, dated June 14 of the same year, where it is explained in substance that during a fire which took place on May 16 previous in the City of St. Louis, the firefighter Camiré in the company of other firefighters, were victims of a fall, and the named Camiré received head injuries necessitating his transport to Victoria Hospital, where he

was unconscious for several hours. After a few days of convalescence he was well enough to be on duty at night, a position he was able to resume, [but] having been paralyzed the day before he was due to resume active service; he died in the meantime.

According to the regulations concerning firefighters who died as a result of accidents, the legal heirs of firefighter Camiré would be entitled to an indemnity of \$1000.00, but the report of Dr. Lamoureux, based on the information that the deceased had taken, in the morning of his death, a heavy meal of meat seemed to attribute the death to indigestion rather than to the consequences of the accident, and as a result, Chief Tremblay considered that the legal heirs would only be entitled to a compensation of \$300.00 according to the resolution of the Council adopted on January 18, 1875 for a case of this kind.

By another report, dated August 2, made in response to our request for more precise information, Dr. Lamoureux adopts the same conclusions of his report that the named Camiré had died as a result of indigestion, but adds that the autopsy of the cadaver alone would have enabled us to know the real cause of death.

This explanation, in the circumstances, appears to be of capital importance in deciding the validity of the claim of the legal heirs of the deceased firefighter who demand payment of the sum of \$1000.00 to the City, which is the amount granted to deceased firefighters in the performance of their duty.

It is certain that the firefighter Camiré received head injuries of some seriousness, and after the short time that elapsed it seems quite probable that the determining cause of the sudden death of the firefighter, in the absence of proof of autopsy, could be due to the injuries he received to the head while going to the fire, and that his death was accelerated or caused by indigestion.

In a case of doubt such as this, we are of the opinion that the legal heirs of the deceased firefighter should have the full benefit, and we therefore advise our Office to recommend to Council the payment of the said sum of \$ 1000.00.

All respectfully submitted.

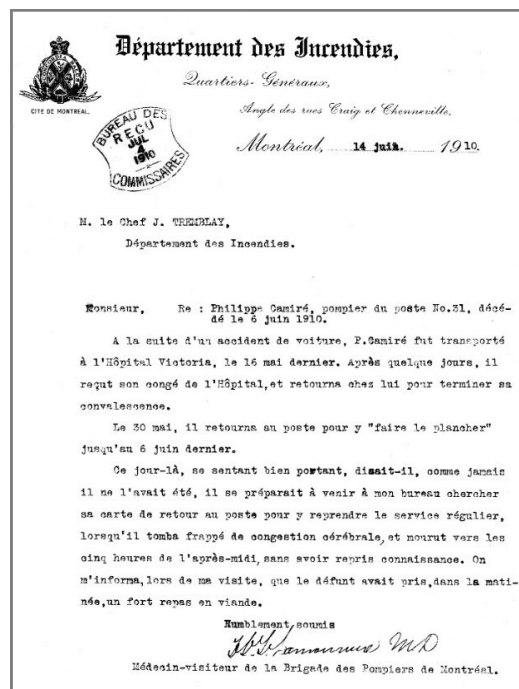
We have the honour to be, gentlemen, your obedient servants

Prosecutor and Chief Advocate of the City (For the Advocates of the City)



What a relief, after translation, to find out that Maria Camiré had indeed received full compensation as the widow of fallen firefighter, Philippe Camiré! I could now sit back in my chair, relax, and take in the fuller story of my great-grandfather, reflecting on the idea that if he had not sustained that accident that day, he would not have died at age 39, leaving a young family behind. His wife Maria would never have remarried and moved to Alberta to homestead with her new husband, three pre-school children and seven stepchildren. My grandmother would never have married a farmer from Lashburn, Saskatchewan and would never have given birth to my father, Paul Lees, eighteen years after this story took place!

What a treasure trove, sent by a conscientious archivist Jean-Francois Courtemanche, dusted off and fed into Google Translate to become a riveting story for descendants within the Lees family tree!



RS



Miriam Roberts lives in Drayton Valley, Alberta and is a retired Registered Nurse who met her husband after coming to Canada, has two married sons and two granddaughters, and one great-granddaughter. Along with singing and writing she likes gardening, family history, volunteering in the community and church.

Miriam travelled to 74 countries before COVID 19 restrictions came into place. She has also written many articles for different magazines and newspapers, and wrote a book about her travels. After COVID 19 she joined Wake Up and Write on Zoom from the Drayton Valley Municipal Library.

An Immigrant from Wales

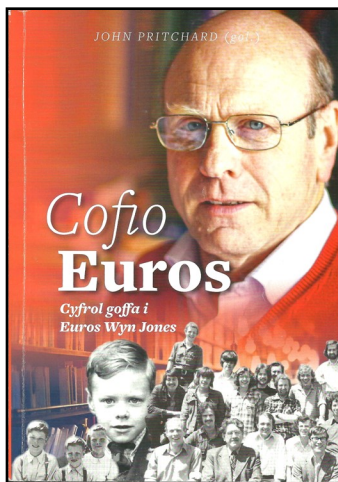
by Miriam Roberts

In the August 2023 issue of *RS*, the article I wrote called Recollections of School Days in Wales, I mentioned I took Welsh as a subject in school. My mother was Welsh-speaking from the county of Merioneth, whereas my father was English-speaking as he was born in the English-speaking county of Flint. I could speak, read and understand Welsh at a junior high level.

Welsh is a Brythonic language being of British Celtic origin – the language of the natives of Wales. It is the most dominant of the Celtic languages, known as the Celtic P Language. Before 1800 people used the patronymic system of naming their sons. For example, if David had a son John he would become John ap David. The “ap” was shortened from map – son.

When we were young we went to a Welsh-speaking Chapel, where we learned the Welsh alphabet, Bible verses and songs in Welsh. However, it was difficult to understand the sermons. The Welsh alphabet is not the same as the English alphabet. It does not include J, K, Q, V, X and Z, and some of the letters have different sounds from the English alphabet. The vowels are A, E, I, O, U, W, Y. All others are consonants including the double letter consonants as in CH, DD, FF, NG, LL, PH, RH and TH.

A family historian will frequently come across the double LL in place names. An example is Llan (meaning church of, or parish of) followed by the name of a saint or local feature in the district. To complicate matters, a parish name may be duplicated with a slightly different spelling, such as Llanfachreth (Merioneth) or Llanfachraeth (Anglesey). Occasionally the first “L” may be mistaken for an “S” as LLan, making it appear as Slan.



The author's cousin is included in this Welsh book, “Cofio Euros Cyfrol goffa I Euros Wyn Jones”.

I moved to Liverpool, England from Wales to do my nursing training in 1960; however I did hear the Welsh language spoken amongst some of the Welsh students and Welsh patients. My next move was to Canada in 1967, with very little exposure to the Welsh language except when I visited Wales or the North American Festival of Wales. When I was in Calgary, I met my husband who was born in Alberta. Although his father was born in Wales, my husband Ed only knew a few Welsh words. We both liked Welsh music and we had a farming background in common. His mother was born in South Russia of Mennonite parents.

Some of my family have corresponded with me in Welsh and I have replied in Welsh, and I also receive books, newspaper items and funeral pamphlets in Welsh. The latest Welsh book was “*Cofio Euros Cyfrol goffa I Euros Wyn Jones*” a volume written by different authors about my cousin who was a minister and professor in the Congregationalist church.

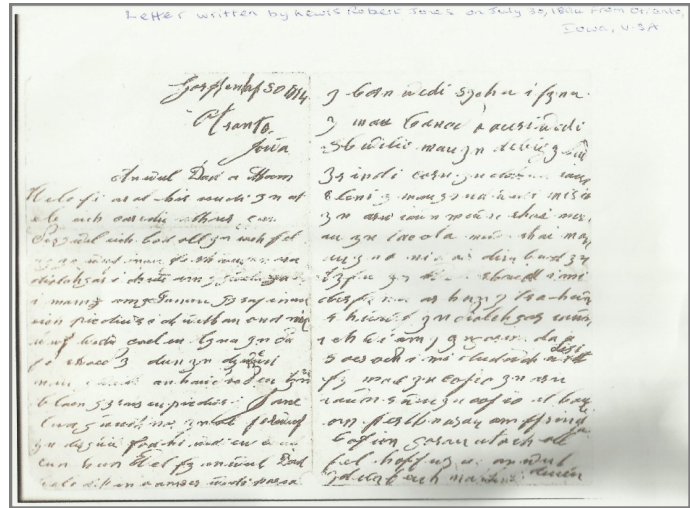
The chapters about family and in the North Wales dialect were relatively easy to understand, but when it came to the chapters written by Welsh ministers and professors, they were difficult to understand because of the theology and content. I did translate one chapter with the help of the iTranslate on the web, and my trusty Collins Spurrell Pocket Welsh dictionary. Some words did not translate correctly; I knew enough to figure out that the translation changed the context of the sentence. There is also Geiradur available from the University of Wales online.

The books I received from my uncle and other family members written in Welsh have many chapters about family members. I have translated some of the content and published them in a family history book I compiled. I have also had family members who visited me help with the translations of conjugated verbs and words found in obituaries that have been mutated.

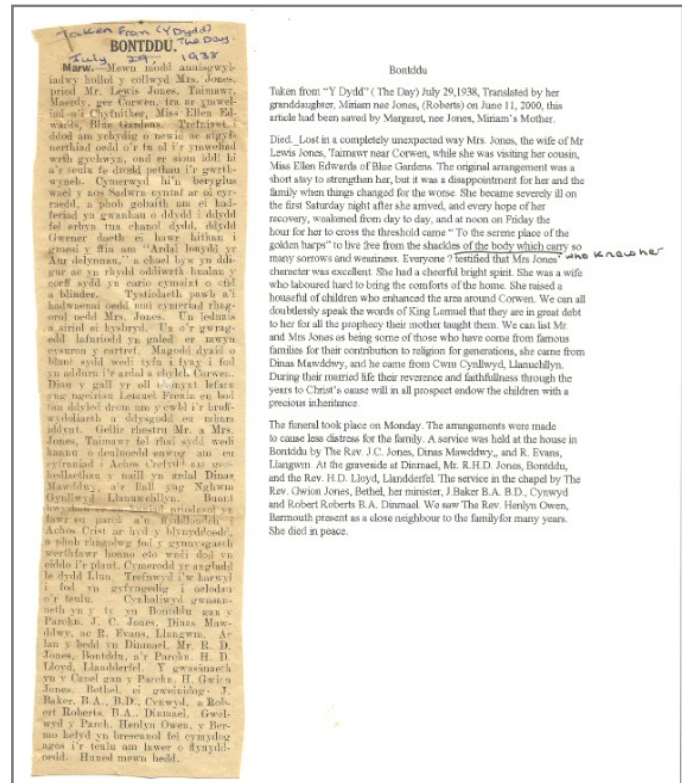
One interesting copy of a letter written in Welsh in the 1890s was written by my grandfather who was at Otranto, Iowa, USA at the time. My cousin, who is fluent in Welsh, could not understand all the words. I was able to decipher some of his handwriting because I have had experience in identifying doctors' handwriting. It is a very memorable keepsake. I have searched in cemeteries and have found graves with Welsh inscriptions I have been able to translate. The stories have helped put meat on the bones of the family I read about.

Censuses may have words that have been incorrectly transcribed. I am fairly sure when I see an incorrectly spelled place, but people who don't know the language or place names would not know it was incorrect. The original transcript should be viewed to try to recognize the words. Farms and houses in Wales are named and often are duplicated in other parts of the country. To add to this, many people have the same surname, such as Jones. In the Vale of Clwyd there are many dairy farmers who have the same name and similar farm names, creating a nightmare for the dairies paying the farmers!

As I have not been back to Wales since 2018, I took the opportunity to visit Lincoln, Nebraska in September 2023. I was not expecting to see any family members, just to enjoy the culture and meet people I have met before. They always include side trips and lectures and other events such as singing in Welsh and concerts with Welsh artists participating. I watched the film "Men Who Sing" about the choir my brother sings in. Sure enough I saw him singing in the choir. It made my day!



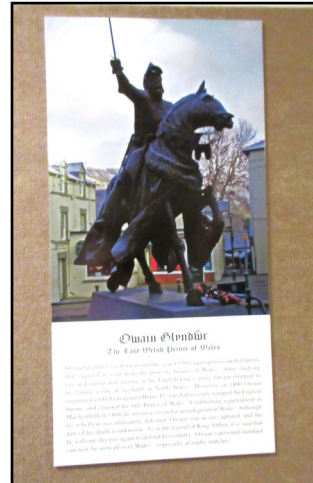
The author's grandfather wrote this letter in Welsh in the 1890s, while living in Iowa.



On the left is the 1938 obituary of the author's grandmother, written in Welsh and translated into English by the author 60 years later.



The archives at the Great Plains Welsh Heritage Center are housed in a tornado-proof structure.



Plaque commemorating the author's ancestor, Owen Glyndwr.

On the first day I joined a tour going to Wymore, Nebraska. The first stop was at Homestead National Historical Park, where we watched a short film explaining how the area was surveyed and divided up into 160 acre parcels in the last half of 1862. We saw a homesteader log-home on the grounds of the park as well as some of farm machinery used. The Welsh people started to settle the area in the 1870s. They came to Nebraska from Wisconsin and Pennsylvania, states with many Welsh immigrants. They wanted to keep their heritage of music and poetry alive.

Our next stop was at Bethel Welsh Cemetery, where we were welcomed by a

couple dressed in period costume. The people on our bus were divided into two groups. I went with a lady who announced her name was Ann Jones, one of the original Welsh settlers, who told us she was born at Corwen, Wales. She asked if anyone knew where that was. I was the only person who knew, as I was born near there! There were many Joneses in the cemetery. Ann was not in my family tree. Most of the people buried were Welsh, with later burials being of descendants who were married to people from different countries.

We carried on our tour to the Great Plains Welsh Heritage Center and Archive for Welsh America. We visited the archives housed in a tornado-proof structure with a fire suppression system and temperature control to preserve its holdings.



The author rings the bell at the preserved school house in the Welsh settlement of Arvonnia, Kansas.

The archive holds many Welsh documents and the records of Welsh-American organizations. Of great significance is the archive's collection of microfilm of *Y Drych (The Mirror)*, a newspaper published since 1851. The website <https://welshheritageproject.org> shows in a short movie how the Welsh settled the area. Articles may be translated at the centre if needed.

It also has a museum with Welsh memorabilia. I was surprised to see a plaque and picture of Owen Glyndwr, my 16x great grandmother's brother with his history and claim to be Prince of Wales.

Our lunch was given to us in small lunch pails to be eaten in the nearby school park. Before we left, we visited the one-room schoolhouse.

At the Festival in Lincoln, Nebraska, a lecture on the Lords of Llaneluad, Anglesey had the speaker mention that John Lennon was a descendant of the Tudor family, making him a member of my extended family tree! On Saturday we enjoyed a concert of Welsh music and to end the festival on Sunday, we all sang Welsh hymns in Welsh and English.

On Labour Day we were off again to Arvonnia, Kansas, a Welsh settlement founded on speculation by John Mather Jones who purchased the land for development. It was hoped that the railroad would go through the town.

The rails missed the town, so the community didn't grow as they thought it would.

There are a few buildings still preserved in the settlement. The school closed in 1949, but it still had some Welsh books on its desks. At the church we sang three Welsh songs and had our lunch at the community centre.

We stayed the night at Emporia, Kansas, another community with Welsh connections. The next day we visited the Howe House near Emporia. It was originally built in 1867 for Richard Howe and his wife Sarah Evans, a family from South Wales. They first came to New London, PEI, Canada where one of their children was born before finding their way to Kansas.



Howe House was built in 1867 near Emporia, Kansas, another community with Welsh connections.



The author visited the Bethel Cemetery near Wymore, where she was able to translate for her fellow tour participants.



This headstone at the Arvonja Cemetery in Kansas is in Welsh. It reads, "In Memory of DS Williams, died Feb.11, 1885 at 60 yrs".

When I visited the Bethel Cemetery near Wymore I was able to translate the inscription on one of headstones there, as well as at the Arvonja cemetery for some of my fellow travelers.

If you have Welsh ancestry there are helpful hints to be found on the *GENUKI* website, the National Library of Wales as well as on *Ancestry.com* and *Find My Past* websites. Knowing someone in Wales who can help translate and help with geography gives a tremendous amount of support, and if you are able to find a genealogical society in the area you are searching, it is very beneficial. A search of *Google* for genealogical societies is available. For help in USA the Welsh-American Genealogical Society would be useful, by emailing wagsoff1990@yahoo.com.

In my research I have been in contact with family members in England, Canada, New Zealand and Australia in the English language, but I made contact with third cousins in Patagonia, Argentina in the Welsh language. I do have family in USA but have not made any contact with them.

As the saying goes, the best Welshman is a Welsh one away from home. Wherever the Welsh come together, they come together in hearty singing!

RS

Francis Easton #103 Founding Member Passes Away

by Lynne Duigou

Francis Easton passed away in Calgary, Alberta on November 9, 2023. Francis (Frank) Easton was born in 1935 on a farm in south-eastern Saskatchewan. He graduated from Wawota High School in 1954. After assisting with the harvest, he took a job in Regina with the Saskatchewan Wheat Pool. In 1958, he applied for a job in the general insurance business and over the years was employed in Claims and Administration with several organizations in both Regina and Edmonton. He retired in 1995 after spending 15 years as Executive Director of the Insurance Brokers Association of Alberta.

He had a lifetime interest in genealogy, greatly influenced by his mother. He seriously commenced the study of his own ancestors in 1965, which continued until his death. He loved to search out the historical aspects of his family and the stories that came to light as a result.

Frank was one of the nine founding members of the Alberta Genealogical Society. In 1974/1975 he served as its second President. He continued to be active in the Society until his death. At the AGS 50th Anniversary Conference held in Edmonton, September 23, 2023 he was awarded a 50 year membership Founding Member plaque as one of only two remaining founding members.

Francis' wife of 65 years, Doreen Faye, passed away on August 11, 2021 in the early hours of the morning during her stay at the Edmonton University Hospital from complications of a fall and breathing problems. Francis is survived by two sons, Gordon (Dianna) and Dean (Brenda), five grandchildren, a nephew in British Columbia, a brother and sister-in-law as well as many nephews and nieces on Frank's side of their family.

Alberta Genealogical Society wishes to express its deep appreciation to Francis' family for the fifty years of dedicated membership and service that Frank provided. May he rest in peace.



RS



AGS HAS MANY OPPORTUNITIES FOR YOU TO HELP

- events, activities, governance
- or simply helping others with their family research

email us at agsoffice@abgenealogy.ca
or phone (780) 423-8902

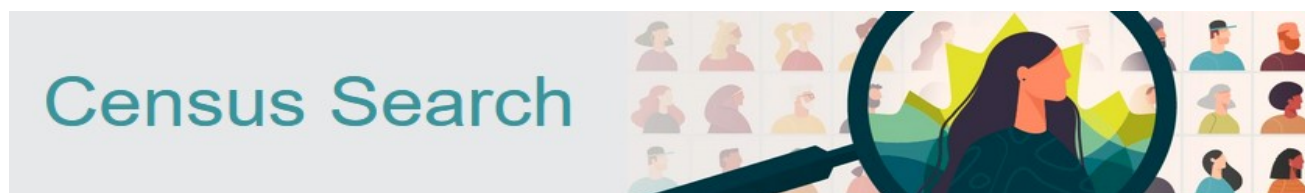


VOLUNTEERS

UNPAID NOT BECAUSE
THEY'RE WORTHLESS, BUT
BECAUSE THEY'RE
PRICELESS!

1931 Census of Canada released June 1, 2023

Library and Archives Canada



After the legislated 92 years in the vault, the highly anticipated 1931 Census of Canada has been made available to the public. Collected during the Great Depression and at a time of significant immigration, the census provides a snapshot of the more than 10 million people living in Canada in 1931. On June 1, 2023 Canadians were able to browse the digitized census images by geographic district and sub-district on the Library and Archives Canada (LAC) website.

Since the 1931 Census release, LAC will continue to work collaboratively with Ancestry.ca and *FamilySearchInternational* to create an advanced searchable database for Canadians and those with Canadian heritage. In this collaborative effort to increase access to the 1931 Census, LAC has digitized all 234,687 pages of the census, and Ancestry will apply its state-of-the-art handwriting recognition technology to the digital images to create a full index of the entire census.

FamilySearch will then review the computer-generated index to ensure a complete and accurate index of all fields at a level never achieved before. The images and indexes will be available and searchable online for free through Census Search (recherche-collection-search.bac-lac.gc.ca/Census/Index), Library and Archives Canada's new one-stop shop for national census records. The images and indexes will also be available on Ancestry.ca and FamilySearch.org.

"Our partnership with Ancestry and FamilySearch will give us the opportunity to provide our users with an improved experience when searching and browsing the 1931 Census. This is directly in line with our goal to provide online, reliable and trusted access to Canada's documentary heritage." —Leslie Weir, Librarian and Archivist of Canada

LAC has been working in collaboration with external organizations including *Ancestry* and *FamilySearch* for over 20 years to help preserve, and provide access to, its genealogically significant historical records. This collaborative partnership is key to meeting public demand and ensuring that the 1931 Census of Canada can be viewed and searched online more quickly than previous censuses.

"The release of the 1931 Census could enable millions of Canadians over the age of 60 to find census data for their parents for the first time. For those aged between 35 and 49, the census offers the first opportunity to access records for their grandparents. This will be game-changing for people building their family history and making connections with their ancestors." —Todd Godfrey, VP Global Content at Ancestry

The 1931 Census of Canada was the seventh comprehensive 10-year census following Canada's Confederation on July 1, 1867. It is 234,687 pages in length and includes 10,376,786 people. More than 40 fields of personal information were recorded. These include typical questions found on previous census returns, such as family names and relationships, age, gender, and racial origin. There were also five new questions touching on matters like unemployment and radio ownership.

Keep up with the project's status at <https://library-archives.canada.ca/eng/corporate/website-updates/pages/census-1931.aspx>. The full web address of Census Search is <https://recherche-collection-search.bac-lac.gc.ca/eng/Census/Index>. Visit *Ancestry*.ca at www.ancestry.ca and *FamilySearchInternational* at www.familysearch.org/en.

RS

Alberta Genealogical Society

Relatively Speaking

Submissions Requested

Deadline – April 1, 2024

May Themes

Cemeteries, Death Rites and Remembrances



Are there Alberta cemeteries you find especially beautiful? Have you been involved in indexing cemeteries or obituaries, and how have they moved your research forward? What are the best sources you've found for gravesites?



Has a family member collected obituaries? Any family members or ancestors who were clergy or knowledge keepers?

Send these or other family history stories
Max. 2500 words (Word Doc), 4-6 pictures (JPEG) to:

rseditor@abgenealogy.ca

Researching Jonas Nilsson, 1871 – 1954

by Leroy Koop

Reprinted from Roots & Branches Newsletter of AGS Wetaskiwin Branch

On October 25, 2022 the Wetaskiwin Branch received a research request from Björn Hagelin of Sweden. He stated:

*"To whom it may concern;
I live in Sweden and (am) trying to follow Jonas Nilsson / Jonas Nelson born in Ragunda, Sweden on Jan 9, 1871. He emigrated with adopted son Nils Johan Nilsson / Nelson born Oct 26 1898.
Jonas Nelson seems to have settled in Canada where he might have died in Wetaskiwin on March 28, 1954. Can you help me confirm that he was the correct person Jonas born in 1871?
Thank you in advance for your help!
Bjorn"*

The first resource searched was the AGS1 (Alberta Genealogical Society) Surname Database. A Jonas Nelson was listed.

NELSON, Jonas, Wetaskiwin Old Cemetery, Wetaskiwin			
Surname	NELSON	Cemetery	Wetaskiwin Old Cemetery
Given Name	Jonas	Address	Wetaskiwin
Born/Died Date	-28 Mar 1954	Plot No.	3S 105a
Age	83y	Legal	42404614NW
Branch / Society	Edmonton / AGS	Record Type	CEM
		Complete	Y 2004
		Remarks	

Jonas died on March 28, 1954, was 83 years old and is buried in Plot No. 3S 105a in the Wetaskiwin Old Cemetery. His implied age would make his birth year about 1871. A visit to the cemetery produced a site labelled "3S 105" but no monument or other indication of the exact burial site for Jonas.

1 DEATH			DATE	RECORD IDENTITY	PLACE OR CROSS REFERENCE	HEALTH STATUS	CTL ENTRY	CI RY	MDB	YB	PB	B #
SURNAME	GIVEN NAMES		M. DAY	YR. PR. NUM * BER	AMEND DATE			MAIDEN NAME	INITIALS	BIRTHPLACES		
NELSON	JONAS		3 28 54	002-672	WETASKIWIN		M 91	54 0109	71 73			

The PAA2 (Provincial Archives of Alberta) Death Registration Index was the next resource searched. Again a Jonas Nelson was listed. Besides giving Jonas's death date and place of death, the index states that the MDB, ie. month-date of birth, was January 9 and the YB, ie. year of birth, was (18)71. The actual Death Registration was then ordered from the PAA2.

The following information was obtained:

- Name of Deceased: Jonas Nelson
- Place of Death: Wetaskiwin Hospital
- Cause of Death: Congestive Heart Failure
- Residence: Lutheran Home, Wetaskiwin
- Birth Date: January 9, 1871
- Birth Place: Överammer, Sweden
- Marital Status: Single
- Occupation: Retired Farmer since 1945

After forwarding digital copies to Björn he replied on October 29, 2022 with:

*Great, Lee! Confirms everything. Too bad he was single - but simplifies my task..... If you ever get a question re Swedish relatives, let me know and I will try to repay you.
Björn*

RS

Access to wartime records now simpler, faster

RS Editor

With its launch in September 2022, the newly rebuilt website of Library and Archives Canada (LAC) allows for much easier access to many of its wartime records. They are now available at recherche-collection-search.

The LAC media team says they're currently working on decommissioning the old databases and incorporating all of that information into Collection Search. For example, the military medals database ([military-heritage/military-medals-1812-1969](https://www.bac-lac.gc.ca/eng/discover/military-heritage/military-medals-1812-1969)) is still a standalone database, but LAC plans to integrate it into collection search in the near future.

"We have a dedicated help page about records from the [First World War](https://www.bac-lac.gc.ca/eng/discover/military-heritage/first-world-war) and the [Second World War](https://www.bac-lac.gc.ca/eng/discover/military-heritage/second-world-war). We are also in the process of updating help pages for specific types of wartime records," says Richard Provencher, chief of media relations at LAC.

Collection Search makes it easier to find specific people, he explains.

"If you have lots of information about the person you're looking for, you can easily find that individual. If you don't have much information, you can start with a broad search and gradually apply more filters to focus on the topic of your research."

If users are uncertain about the spelling of a name, for example, they can use wildcard characters to get a wider range of search results and then refine their search from there. Similarly, they can use Collection Search to search multiple databases at once and then filter their results down to results from a specific database.

For the 2nd World War specifically, only service records of individuals who were killed in action, who died as a result of accident or illness while in service or who subsequently died of injuries related to service are available in Collection Search.

All other 2nd World War service files are restricted under privacy legislation, but users can request access through the Library and Research Canada's [access to information privacy](https://www.bac-lac.gc.ca/eng/services/public/access-information-privacy) (ATIP) tool.

Here are the full web addresses of websites in the article:

Collection Search: <https://recherche-collection-search.bac-lac.gc.ca/eng/home/index>

Military Medals database: <https://www.bac-lac.gc.ca/eng/discover/military-heritage/military-medals-1812-1969/Pages/military-medals-honours-awards.aspx#e>

First World War: <https://library-archives.canada.ca/eng/collection/research-help/military-heritage/first-world-war/pages/first-world-war.aspx>

Second World War: <https://library-archives.canada.ca/eng/collection/research-help/military-heritage/second-world-war/Pages/second-world-war.aspx>

ATIP: <https://library-archives.canada.ca/eng/services/public/access-information-privacy/Pages/make-atip-request.aspx>

RS



Pamela Forsyth, now retired, is a librarian and former manager of St. Albert Public Library. She is an active member of AGS Edmonton Branch. She edited the Branch newsletter *Clandigger* in the early 1990s, co-chaired the AGS Conference in 2015, co-chaired the Program Committee of AGS Edmonton Branch for two years and made presentations at the DNA Special Interest group (SIG) and the PostScripts SIG.

Pamela has been an AGS Edmonton Branch Library volunteer since 2011 and was Chair of the Branch's Library Committee from March 2021 through February 2022. In 2016 she started a website in order to publish research into her family history and her hometown of Woodnorth, Manitoba, in which she registered with the Society for One-Place Studies.

Remembering Dick Nash

by Pam Forsyth

Richard "Dick" Hugh Nash left the Alberta Genealogical Society (AGS) a very substantial financial legacy when he died in 2020. I have been asked to write an article about his life for the AGS journal Relatively Speaking as a way to honour Dick and thank him for his generosity. Dick's niece Patti Shaw of Prince George, BC and his friend Ian McColm of Fort McMurray have kindly shared information and recollections to make this article possible. – Pam Forsyth

Richard Hugh Nash, known to family and friends as "Dick", was born 13 July 1935 in Vernon, British Columbia, the son of Ronald Thomas Kitchner Nash (1900-1968) and Brenda Mildred Mayes (1906-2006). In contrast to his father, who was one of eleven children, Dick had only one sibling, a younger sister Judith (1936-2021). Judith married Donald Arthur Beal (1934-2012). They are parents to Dick's two nieces and two nephews.

In 1952 Dick joined the Vernon Army Cadets and in 1953, at the age of 18, he enlisted in the Royal Canadian Air Force. For many generations Dick's ancestors had served in the military, in Canada and England, so he was continuing a family tradition. His military career took him to France in 1954-55. He also served in northern Canada on the DEW line, the Distant Early Warning system.

Dick came to Edmonton in 1960 to pursue his interest in electronics and communications. He graduated from the Northern Alberta Institute of Technology NAIT in 1962 as an electronics technician. Jobs in this field took him to many locations in Alberta, the Northwest Territories and Gander, Newfoundland.

In 1975 Dick moved to Fort McMurray where he set up his Tar Sands Electronics Company. He liked Fort McMurray and in 1979 established his home on Ermine Crescent where he lived for the rest of his life. Dick also worked from early 1993 until June 2005 for the Alberta Government as a field technician responsible for maintaining lottery terminals in the many casinos operated by the government.

Ian McColm, a long-time friend of Dick's said they met in the late 1970s or early 1980s, when Dick was working at Syncrude on their Motorola radios. Later they both became members of an investment club that met Saturday mornings. Ian notes that Dick was very social and the group often enjoyed meals together after their meetings.

Ian says, "Dick wasn't a dull person. He always loved a party, whether it was for the Grey Cup, Christmas, St. Patrick's Day – maybe wearing a green hat – or any other occasion."

He enjoyed many activities – walking, bicycling, fishing trips. A photo taken at the old Fort McMurray Airport in about 2011 shows him with three friends getting set to fly to a remote northern lake to fish.



Dick Nash at age 16 or 17, from the Nash family album.



From left to right are Dick and his friends Denis Roy, Wes Clark and Ian McColm on a fishing trip, in about 2011. The group was at the old Fort McMurray airport, ready to fly to a remote northern lake. Photo credit Ian McColm

Dick was public spirited, a regular donor to the local hospital, and a participant in many community activities and groups in Fort McMurray, including the Royal Canadian Legion, the amateur Radio Club, the Fort McMurray Historical Society (now the Heritage Society), and a Sunday morning coffee group. He was a Ham Radio operator and often acquired vintage radios through antique sales, then restored them to working order. Some of his radios were over a hundred years old.

This interest also extended to old telephones, of which he had several, including a wooden one. Another interest was antique automobiles. His niece notes that he rebuilt a 1930 Chevy coupe from the shell up and took it to many car shows.

Luckily for the Alberta Genealogical Society, one of Dick's greatest interests was genealogy. He became a member of the Society in 1978 (member #659).

He was also a member of the Ontario Genealogical Society for many decades. In addition, he was a subscriber to *Ancestry*, where he posted a Family Tree, and *FindMyPast*.

His niece provided a quote from an article where he told how he came to be interested in genealogy:

"My story begins at a remote military site in the eastern Arctic. I noticed a book in our local library with a story about a character with the same surname as mine. This amazed me and I automatically thought we must be related. Would it not be nice to connect this English gentleman with my father? The only catch was I didn't know where my father was born or the date. I thought only elderly family aunts kept track of these things.

After many letters I started to get interested in family history. It was 1967 so I made it my centennial project. At the time I thought I was the only one in Canada doing genealogy. In 1968 it was pencil and paper and a lot of looking. My earliest publication was in the Ontario Genealogical Society (OGS) Bulletin."

In 2015 the Shaw TV station in Fort McMurray did an interview with Dick Nash at the AGS Fort McMurray Branch Library where he spoke of his interest in genealogy and showed some of the photos and documents he had collected over his years of research. This delightful interview is readily accessible on YouTube. The link is shown at the end of this article.

In 2016 Dick wrote an article about his grandfather, Harry Holdsworth Nash (1856-1923) which was published in the Saskatchewan Genealogical Society's Bulletin (Vol. 47, no. 2, Aug 2016). Harry Holdsworth Nash came west as a member of the North-West Mounted Police in 1874 and served until 1883. He lived an adventurous life on the western frontier, later also working as an Indian Agent, a hotel keeper and a homesteader. In the introductory paragraph to that article Dick notes:

"I have been researching my family name for forty-five plus years. During this period, I have located relatives in 8 provinces, and on both coasts of England. My sidelines include: RCMP (1873-1920), Toronto 1835-1900, railways, banks, Canadian military. I am retired and have lived in Fort McMurray for the past 41 years. For



Dick's grandparents Harry Holdsworth Nash (1856-1923) and Emily Harriet (née Hutchison) Nash (1861-1915) at the Peigan Agency in Alberta in the 1890s.



Dick Nash at the AGS Fort McMurray Branch Library, in his 2015 interview with the Shaw TV station.

the record, my house was not in the path of the fire, so my B M D certificates, Tin plate photographs, family files, over 150 books, and a 1930 Chev coupe did survive. Take it from me. 'Back-Up' has a whole new meaning to this amateur genealogist."

Dick was an active volunteer with the AGS Fort McMurray Branch for many years, assisting others with their family research. He also did a lot of travelling, searching for family members and places his family had lived in England, Scotland, and Ontario. One trip was made with a group from the AGS Edmonton Branch to London, England to do family research.

Closer to home, he also enjoyed travelling to Mabel Lake in the Okanagan where the family had a cabin which his parents built in 1956. It has been passed down through the years to the current generation of the family.



A remarkable photo on page 14 of the old album shows three people on the prairie making tea at an open fire.

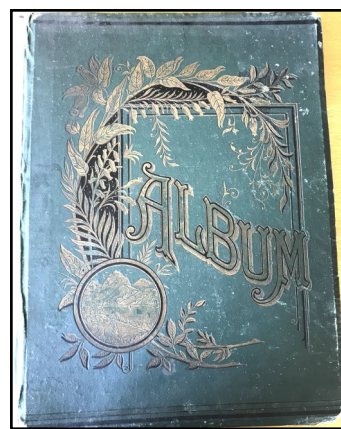
He loved to see new places and explore the world. He took many cruises, including to Brazil, Chile and other places in South America. It was in May 2016 on his return from a cruise that he found he was not able to return to his home in Fort McMurray, because the whole city was being evacuated and he would have to wait in Edmonton until citizens were permitted to return.

During his stay in Edmonton he was a regular user of the AGS Library. Almost 3000 homes, businesses and other buildings in Fort McMurray were destroyed, but fortunately, his home was in a part of the city that was not affected by the fire so all his research and belongings were safe! Although residents were allowed to return to Fort McMurray in early June, Dick, undeterred by these traumatic events, decided to follow through with his plans to travel to Toronto for the annual conference of the Ontario Genealogical Society from June 3rd to 5th.

Sadly, Dick was diagnosed with cancer and died in hospital in Fort McMurray on 20 May 2020 in his 85th year. He lived a full and interesting life, with many friends, many interests and a generous spirit.

A Final Note

As well as the financial gift that he left to the Alberta Genealogical Society, Dick left most of the contents of his home office to the Society. It was in unboxing this material that an old Nash family album from 1893 was discovered. As a tribute to Dick Nash and to recognize his family's contribution to Canada, I scanned this album, researched the family members depicted, and then posted the album and associated information online for anyone who would like to view these very interesting historical photos. This is the link: <https://pamelaforsyth.com/a-tribute-to-richard-dick-hugh-nash-1935-2020-the-nash-family-album-1893/>



The author retrieved many cherished photos from this 1893 Nash photo album.

'The online index to the OGS magazine "Families" identifies the article title as "John Richard Nash 1815-1889 & Caroline H. Nanton (1824-1906)" which appeared in 1970, Volume 9, #3, author R.H.Nash.

RS



Colleen Murray, BCom, PLCGS is a professional genealogist and instructor specializing in Irish, Canadian and DNA research. Colleen completed a Professional Learning Certificate in Genealogical Studies from the International Institute for Genealogical Studies, and also ProGen26. She was the chair of Edmonton AGS' Irish Special Interest group for four years, now the assistant chair, and is also the branch's membership chair.

The Irish in Western Canada

by Colleen Murray

The following article is based upon the presentation I gave at the Alberta Genealogical Conference in September of 2023 on the Irish in Western Canada, focusing primarily on the years between 1870 and 1930 – the time frame after the Canadian prairies were opened up for settlement. This is decades after Ireland's potato famine of the 1840s, meaning this is a very different story from Irish immigration during that time, and also different from Irish immigration to Eastern Canada or other locations in the world.

When talking about “the Irish”, we should keep in mind this encompasses three separate groups. The first group immigrated from Ireland, and initially settled elsewhere in North America like Ontario or the United States, coming secondarily to Western Canada. Then there are the North American-born descendants of those Irish immigrants, who struck out on their own and headed west. And finally, there are Irish who came directly from Ireland to western Canada, probably in a later timeframe than the first and possibly even the second group. Their genealogy research is usually the easiest of the three groups, because the later someone left Ireland, the more likely they are to be recorded and uniquely identified in surviving Irish records.

Even within the three groups of Irish settlers, the Irish were hardly a homogeneous group. They came from what is now the Republic of Ireland in the south of the island, and also from what is now Northern Ireland. Immigrants from the Republic were more likely to have been Catholic, and immigrants from the North were more likely to have been Protestant. Most Irish immigrants to western Canada paid their own way, but there were also a few assisted immigration schemes in this time frame. Some of the settlers were established Irish, with skills and education, and some were unskilled labourers and domestic servants. And of course immigration from Ireland to western Canada has never really ended. We have modern immigrants still coming today.

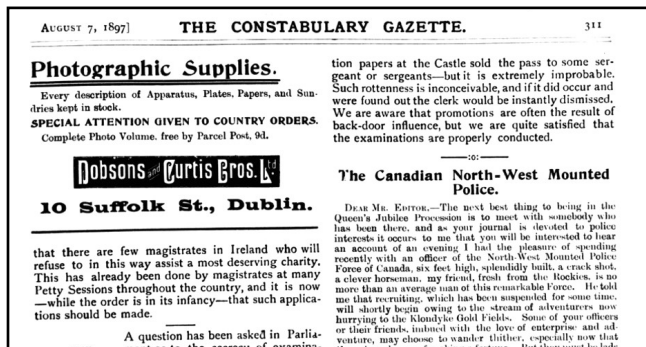
Here are some generalizations about the Irish in western Canada in our focus timeframe. Remember these are generalizations only, so there are many exceptions. Most Irish in the west lived rurally, rather than in cities. Most were actually Canadian-born. Since the Irish were very early immigrants to eastern Canada, it was their descendants who were looking for land and new opportunities decades later when the west was opened for settlement. For those born in Ireland, it was more likely that the immigrant had settled elsewhere in North America first, and headed later to western Canada. They were more likely to have roots in the north of Ireland, and were more likely to be Protestant than Catholic. Most western Canadian Irish were not in poverty – it took a bit of capital to be successful in the west, even with the nearly free land. And finally, most Irish moved to wherever they found promising opportunities in western Canada. They didn't tend to move to one



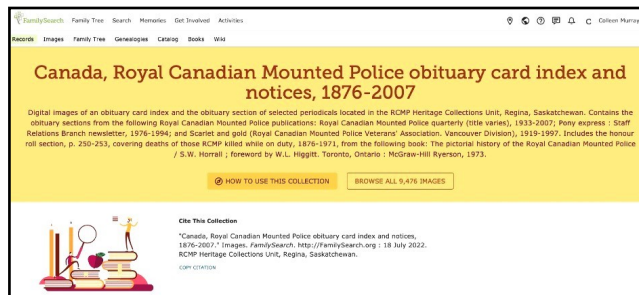
A poster by Canadian National Railways circa 1920-1935, created for the UK and Ireland, is part of this display at the EPIC Irish Emigration Museum in Dublin.

Photo: Colleen Murray

specific Irish community, although there are some exceptions, mentioned below. Generally, since these were descendants of immigrants, they were well established in Canadian society and felt comfortable enough settling everywhere. And wherever that was, no doubt there would be other Irish people there.



The Constabulary Gazette showcasing the lure of the North-West Mounted Police, which is found on Find My Past, www.findmypast.com.



North-West Mounted Police genealogical data can be found on FamilySearch, www.familysearch.org/en/.

unique RIC databases, containing Irish service and pension records. FindMyPast has also digitized The Constabulary Gazette, where you may also be able to find obituaries and details of cases your ancestor worked on back in Ireland.

Most Irish headed to western Canada, however for the same reason as everyone else: the land. Even if you don't think your ancestor was a farmer or rancher, always check for a homestead file. Since the land was nearly free they might have initially applied, even if they later abandoned the idea. The Alberta Genealogical Society Homestead Index makes it very easy to search for these files in Alberta.

Some research sources

If your ancestor lived in Saskatchewan, the Provincial Archives of Saskatchewan has an online index of their homestead files. They have digitized some of these files as well, but others will need to be ordered for a fee. If your ancestor homesteaded in Manitoba, you'll need to contact the Archives of Manitoba – there is no online index. Homestead files are one of the only forms your ancestor may have filled out that asked for a place of origin more specific than just the country, so the value of these forms can't be overstated, especially if you don't know where in Ireland your ancestor came from. Carefully record their land description (their rural address) so that you can separate families of similar names – the Irish were uncreative in their naming practices and you may find multiple people with very similar names in the same neighbourhoods. Use caution, and follow the land!

If your ancestor came directly to western Canada from Ireland, your chance of tracing them successfully back to Ireland is high, since they were probably recorded in Irish vital records, which started in 1864 for births, marriages, and deaths (and 1845 for Protestant marriages). If you're very lucky, and your ancestors were still in Ireland in the

Some examples of Western Canadian communities founded by Irish, or populated by more Irish than usual, were Killarney and Winnipeg in Manitoba; Carnduff, Uranium City and the Irish colony of Sinnett in Saskatchewan; and St. Brides colony in Alberta.

Most Irish came to western Canada to work as ranchers or farmers, although others worked as labourers, professionals, domestics, and policemen.

North-West Mounted Police

The Royal Irish Constabulary (RIC) was the police force upon which Canada's North-West Mounted Police (NWMP, later RCMP) was modelled. Articles in the RIC's newspaper, The Constabulary Gazette, highlighted the excitement of working in Canada's west to encourage some experienced policemen to emigrate to Canada and join the NWMP. After the RIC was disbanded in 1922 in favour of a newly branded police force, many of their former members were settled in western Canada, particularly in the Kamloops area.

To look for articles and obituaries for former NWMP members, FamilySearch has digitized the RCMP Quarterly magazine and they've also separately digitized an index to it. From this you may be able to learn where in Ireland someone came from. Both FindMyPast and Ancestry have

1900s, you should be able to find them in the 1901 and 1911 censuses, the only two Irish censuses that are both fully extant and currently available. If your ancestor left Ireland before 1864, your research will be more difficult as you'll need to rely on church records, and will encounter problems such as records sometimes not beginning early enough, or parents not being named in most marriages. Also, while Catholic Irish church records are well-digitized, most Protestant ones are not. You'll also be challenged by record destruction, such as the loss of most wills and nearly all censuses pre-1901, except for a few small fragments.

To give yourself the best hope of success in Ireland, make your Canadian research thorough. You want to find a parish or townland of origin, or at least a county, in Canadian records before you turn to Irish ones. Since the Irish were not very creative with names, and middle names were rare in the 1800s, it is extremely easy to find someone with the right name and make a costly, erroneous assumption. Try to track your ancestor's family naming patterns, their addresses through time, and the other people they associated with in Canadian records to build up a body of evidence that may provide clues as to your ancestor's identity back in Ireland.

Consider searching for all of these documents:

- Find your ancestors in every Canadian census. The prairies had a census every five years between 1901–1931, and every ten years prior to 1901.
- Search for obituaries & tombstones for all immigrant ancestors and any known siblings or cousins, and all their children. Any might give a place of origin in Ireland.
- Local history books may also give place of origin. Check the AGS databases ARNI (Alberta Records Name Index) and ANI (Alberta Name Index), which have both indexed many of these local histories. Some local histories have been digitized on the *University of Calgary Digital Collections website*, and are keyword searchable.
- Canadian vital records might request the birthplace of the subject, or that of their parents back in Ireland.
- Check church records in Canada. Occasionally on a marriage or baptism, a priest might record a specific location in Ireland. Presbyterian records might include transfer details from the previous congregation in Ireland. While some Eastern Canadian church records are digitized, overall, Western Canadian church records aren't easily accessible. You'll need to comb websites and contact archives to find out what is available, and whether or not you can access it.
- Check the Provincial Archives of Saskatchewan for their Pioneer Questionnaire collection for settlers prior to 1914. If found in their online index, you'll have to pay to order a copy. These provide details on your ancestor's origins, and their reasons for emigrating, in their own words.
- Check for passenger lists (usually post-1865 if coming directly to Canada, earlier if they might have come via the U.S.), but be wary of accepting anyone as your ancestor unless you can identify them by other family travelling with them. Common Irish names easily lead to erroneous assumptions that can compound and have you looking in the wrong place for your ancestor at the wrong time.
- Check for Orange Order records if your ancestors were Protestant. Both the Saskatchewan and Alberta archives have undigitized Orange Lodge fonds. The *Canadiana* website has some digitized publications from various Orange Lodges, and you might be lucky and find your ancestor on a list or maybe find a photo.
- There were several other Irish clubs and organizations in western Canada, most short lived. Although I didn't locate anything on these groups in western Canadian archives' catalogues, several are mentioned in newspaper stories. Finding your ancestor named as a member of a particular club might give insight into their political leanings or their cultural or social interests. Although that is unlikely to help you push your research back to Ireland, it will help you build a fuller picture of your ancestor, which will produce a richer family history.

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Youth Write On is a regular feature of *Relatively Speaking* which focuses on the work of young writers and family historians in an effort to support and encourage their study of family history and genealogy.



Ryder Przekop is 11 years old and a student at St. Thomas Aquinas School in Spruce Grove. He enjoys playing sports but his favourite sport to play is basketball. He has a dog named Betty and he loves giving her belly rubs. He enjoys spending time with all his family, especially because his Oma and Grandpa live with him, so they get to see each other all the time.

The Przekop's Journey to Canada

by Ryder Przekop

My great grandparents Piotr (Peter) and Jozefa (Josephine) Przekop started their journey to Alberta, Canada from Poznan County of Poland, three years before the invasion of Poland and start of WW2. These are my great grandparents. This is the story of their journey to Smoky Lake County, Alberta and life in Alberta.



Passport photos of Peter (32 yrs.) and Jo (28 yrs.), taken in 1936

They heard how wonderful Canada was and, having three young kids in a crowded farm and a house shared with Peter's five brothers, they decided to move. They were told that everything they needed would be there for them. They left most of their belongings behind and just took what they needed. Peter left his accordion and Josephine left her dishes and many other possessions, not knowing how much harder it would be to get them back. My great grandpa never did get another accordion. They went from their farm with children Yawwiga (Iwyla) five and a half years old (Feb. 4, 1931-March 10, 2018), Irena (Irene) two and a half years old (Feb. 12, 1934) and Tadeus (Ted) almost one year old (July 15, 1935). They went to the city of Poznan. From there, they went by train to Gdynia to have travel/emigration documents processed so they could set sail to Canada from Gdansk.



The young family travelled by ship past Denmark, Sweden and Norway to London, England where they celebrated Tadeus' first birthday during the short stop in London. They boarded the Canadian Pacific Cruise Ship *Montclair* and in the open sea of the North Atlantic ocean travelled to Montreal, Quebec in the summer of 1936.

My great grandparents were mostly seasick but the two older girls thought the boat was a lot of fun. In Montreal, they were quarantined for two weeks to take precautions against spreadable disease. They took a train to Brooks, Alberta and were met by a friend (Vashelenski) from back home and remained on his farm for two months helping with harvest. The train journey was really hot and so were the days. There was so much open space in Canada they couldn't believe it. The Przekops didn't like it in Brooks because Peter didn't like wearing rubber boots and swatting mosquitoes, as it was irrigation country. Josephine was so scared of gophers and especially afraid and worried that they would attack their children.

They didn't like how flat and dry the country was there, so their friend suggested they go further north if they wanted to farm. In September 1936 the family travelled by train to what is now Smoky Lake County. The county was established in 1943. The family stayed with the Prusko family a short time before settling on a farm in the district known as Cossack. That winter they shared the two-room house with the old owners. The house was a log building with wood slats outside plaster inside walls. One room was for the children and also had other uses throughout the year such as Jozefa's sewing room (using a foot treadle sewing machine), the entertainment area and in December space for a Christmas tree. The main room was used as a kitchen for cooking, eating, schoolwork, reading and washing. The wood-burning stove was in this room and heated the whole house. Wood and water were brought in daily. They didn't have a toilet. There was only an outhouse.

A large wood pile was made every fall to survive the cold Alberta winter months. With no power, they used a kerosene lamp to light up the room. It hung over the kitchen table. The kitchen floor had a trap door to get to the root cellar and during summer the well was used as a refrigerator.



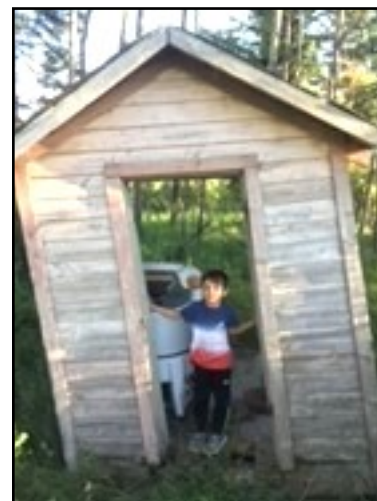
The old homestead house of the Przekop's.

In spring, the old owners who were moonshiners left. Great Aunt Irene remembers hearing a snowmobile coming one day and RCMP coming inside the house to find the lady on the floor with her dress spread out while hiding a couple bottles of moonshine underneath it. The couple left my family with the house, some outside buildings, 18 acres of cultivated land and a whole lot of trees, rocks and boulders on a quarter section of land. All they had were Ukrainian neighbours who were not very nice at first, but it didn't take long to realize they weren't that different.

They had no friends or family to share their lives with, but became friends with their neighbours. They started a new life that was exciting but still had to work really hard. They had no tractors and the weather made it hard for them to work. Year by year the family worked and cleared more land, added to the cattle herd and added chickens and turkeys, but most important had four more children. They were Wanda (July 15, 1938 – May 28, 2022), Edmund (Nov. 26, 1940 – Dec. 25, 1998) and Steve (Oct. 28, 1943) who were born on the farm, and Helen (March 1, 1949) born in Smoky Lake. Life for the Przekop's was always full of hard work, but most importantly it was a life that had a lot of love that led to many joyful memories.

There were small payments coming in but the homestead income wasn't that much. My great grandparents had to work extra jobs and as the kids grew up they would also have to get jobs. Josephine got money by sewing for people, and selling blueberries and fresh eggs. Peter worked off and on for other farmers throughout the year, but always during harvest. He would take money or borrow equipment from them as payment for his work.

One Polish family that Peter worked for, their youngest son (Marcel) Marshall Grandish would end up marrying the oldest Przekop child Twyla. At their wedding, Irene met her future husband Nick Darichuk. The Grandish family was very helpful to Peter and Josephine because they gave them their first horse and a couple of cows. Great Uncle Marshall had a car and when he was dating Twyla, he would drive the parents and kids into town and back. The farm was on a 24 km long dusty road north of Smoky Lake in the school district of Cossack. Before Marshall came along, those trips were done by foot or horse and buggy that would take a full day, which meant that the children who didn't go could usually figure out some sort of trouble to get into.



Ryder stands inside the entrance of the original house, July 2018. The old washing machine is still inside.

All the kids except for Great Aunt Helen went to Cossack School. The school shut down in 1953. Marshall was a teacher there for the last two years and they would also be his first two years of teaching, which ended up being the beginning of many more. The school was one and a half km on the dirt road, or half the distance cross country through the bush on a narrow path.

The older kids finished school and moved off the farm starting their own families. Twyla (Marshall), Irene (Nick), Ted (Isabell), Wanda (Sam) and before they knew it Peter and Josephine had grandchildren running around on the farm. The first two of many were Josephine (Ken) and Lydia (Ray) and it's a good thing they came along first, because they helped my dad and me learn so much about our family history. Both of them are so knowledgeable about our family history.

Helen would marry Jack and Steve would move off the farm in 1974 after marrying Great Aunt Sharon. After 32 years, my great grandparents made their first few visits back to their homeland to visit with family and friends. They were able to get caught up on lost time.

That left Edmund as the last child living on the farm and the only one wanting or willing to take over the homestead. My grandfather enjoyed the lifestyle of being a cowboy farmer and always being a neighbour to lend a hand. He built and kept his cattle herd while working for our neighbour and very close friend Stan (Audrey) Boychuk of Silver Spurs Ranch that was fenced off.

Stan was a stock contractor who started the Smoky Lake Stampede in 1963 and supplied rodeo stock all over Alberta, including the Calgary Stampede and Edmonton Super Rodeo. Stan's ranch would be where my grand dad would meet my grandma Faye. During the fall of 1973, Peter and Josephine noticed how serious Ed and Faye were. They were quick to move off the homestead.

The story goes that Edmund would go to pick Faye up from the tea house at Lake Agnes near Lake Louise, where Faye worked seasonally six to seven years, to bring her back home to Radway. When Edmund got back to the farm, Peter and Jo were long gone. They decided without telling Edmund that they were ready to leave and felt he was ready to take over the farm. They moved to a seniors' apartment in Edmonton in the Dickinsfield area. Peter and Jo made friends with other residents and employees because most spoke Polish and Ukrainian. Most came from a similar farming or homestead background. Jozefa said it felt like being on vacation having a private phone line, running water, electricity and heat. Everything was close and there weren't any more worries about bad driving conditions in the winter. Peter had friends for sharing a cigarette, chatting, playing cards, singing and playing instruments while Jo would take ETS downtown with friends to spend afternoons shopping and visiting. They also both loved to watch wrestling on TV.

Edmund and Faye made the homestead their place and their happiness brought the next generation to be raised on the farm.

Their children were Glory, Travis, Reuben (my dad) and Felisha. The first thing they did in the spring was build a fence and start herding their cows from Stan's. Glory and Travis both lived in the original house while Ed, with the help from Nick and Irene, planned and built a new house.

Glory started kindergarten when they moved into the new house. Edmund would work odd jobs to support the farm and family. Grandma stayed home watching kids and animals. Through a friend's recommendation, he got a job with Francana from his knowledge of his land and being the respected hard-working man he was. He lived the rest of his life working in the oil and gas industry and working the farm as a hobby.



At the farm Celebration of Life for Ed.

Ed and Faye always had horses and the cattle herd that never went over 50 head. Grandad loved the lifestyle of ranching, farming and socializing with friends while herding cattle back and forth from the community pasture at Clear Hills, which was about five km from the farm. This was his life. He was the protector of his family and friends. He was always willing to lend a helping hand until he suddenly passed Christmas day of 1998.

Peter and Jo never did feel the need to go back to Smoky Lake and step one last step on the farm. I think they had enough of the farm life the 37 years they built their family and farm up. Peter passed away July 3, 1975 at the age of 71 and Jo 8 years later at 77 years on July 24, 1985. Their ashes are buried at Holy Cross Cemetery in Edmonton.



The Przekop farm in Clear Hills, spring of 1983

Grandma Faye did everything she could do to keep the farm after Grandpa's passing which meant a harder life for many years. Glory would leave the farm after she graduated. My dad did too. Felisha would stay a few years after school, working. One place she worked was on Stan Boychuk's ranch which had turned into a bed and breakfast. They all started lives building their own homes and families. Uncle Travis stayed with Grandma on the farm and to this day is a 3rd generation Przekop making a go of it.



Peter and Jo's July 1967 anniversary photo. Jo sewed the dress she is in.



Keifer and Ryder at Cossack Corner, Aug. 2021

Grandma Faye had a health scare in 2022 that forced her off the farm and since has been in the Smoky Lake lodge for retired seniors. She is enjoying retired life, often coming out to Spruce Grove to watch me play basketball and my brother play hockey. Keifer and I spend many weekends and summer days out at the farm with our dad (Reuben) and mom (Amanda). It's our second home. We built a trail for ATVs from the farm to the Cossack School monument the last couple of years and now we are able to enjoy it as much as we want.

Who knows, maybe our path and the one that Peter and Jo's kids took to school cross a few times. My dad is proud of me, Keifer and my cousins Ruby and Archer on being the third generation of children growing up on the farm and being fourth generation Przekops in Canada.

Reflection

I worked on this project with my dad, Reuben. We gathered lots of information from Josie and Lydia. Everyone had such good memories of my great grandparents and their journey here.

It made me really happy to learn about how the farm came to be, since I spend so much time there. Doing the poster and having it hung in the art gallery made me feel proud of myself and my family.



The Przekop Reunion, around 2001, at the White Earth Hall in Smoky Lake

RS



Alberta Genealogical Society

UKRAINE

Special Interest Group (SIG)

Online meeting via **Zoom**

Wednesday, March 6, 2024

7:00 - 8:30 pm

To REGISTER: T.B.A
(AGS website under construction)

AGENDA		
Opening Remarks		Welcome everyone!
Presentation	Elaine	Topic: Highlights from attending other presentations, over the last 2 years.
2023 Activities	Elaine	Display tables at 3 different events and launched a blog.
Sharing Time	All members	Updates on your research. What are your 2024 research plan goals? And share info about upcoming events.
Help Desk?	All members	Do you have any questions that this group could assist with?
Announcements	Elaine	Future meetings and workshops plus potential topics to discuss.

Next Meetings:

Weekday, April 2024, early evening
Edmonton Public Library, Stanley A. Milner location
Tour of their genealogy holdings and a presentation

Saturday, May 4, 2024
Starting at 10 am via Zoom
Presentation by Vera Miller
<https://lostrussianfamily.wordpress.com/>
Details T.B.A.

Vera Miller, a former newspaper reporter, has been researching her ancestry from Ukraine, Russia, and Poland since 2006. Her journey inspired her to start in 2011 a blog, "Find Lost Russian and Ukrainian Family," a 2023 Family Tree Magazine 101 Best Websites. She is the author of "Genealogy at a Glance: Ukrainian Genealogy Research" and "Genealogy at a Glance: Russian Genealogy Research," publications of Genealogical Publishing Co. Since 2021, the mother of two boys has given online genealogy presentations to various organizations. She is the daughter of a Russian father and Ukrainian mother.

After registering you will receive a confirmation email. Retain the email as it contains the link to join the meeting. Members of the general public in 2024 are welcome to attend one session for each of our Special Interest Groups, membership with the Alberta Genealogical Society is required to join more frequently. All members of the Alberta Genealogical Society are able to attend Special Interest Groups for all Branches for 2024.

If you would like to add items to the agenda or have any other comments, please contact: Elaine at kalyna@outlook.com

An array of 2024 Alberta Centennials! . . .

“It happened one hundred years ago”

by Denise Daubert

Did you put up your 2024 calendars up right after the turn of the new year? I did! A brand new year is here and – as calendars do – they attest to that fact.

For genealogists exploring their roots/ancestral stories of family members and their lives in Alberta, there may be opportunities for research where there are ties or links to Centennials (time measurement of one hundred years) being marked during 2024 in the province.

Centennials often include events, commemorative books or perhaps placement of historical plaques. You can *Google* websites pertaining to information presented here to discover further information, dates and so on.

Though the theme of this article is focused on Alberta, I have included several Canadian Centennials so that if your family tree includes an individual who was a member of the Royal Canadian Air Force (RCAF) as an example, that is one group marking this milestone. Information on appears in this article, as it is a good opportunity to showcase this centennial plus one other I came across.

And . . . there is information on a Sesquicentennial (150th Anniversary) for one of Alberta’s towns!

The year was 1924 . . .



Built in 1924 and still standing!

Canada’s Historic Register lists several buildings which have historical designation and are still standing or in use. One is the Chinese Free Mason’s Building in Lethbridge and another is the Ukrainian Catholic Church of Spasa, near Mundare in Lamont County. The third falls into the category of memorial monuments, and the one that was built in Calgary’s Central Memorial Park – a World War 1 Memorial (it is located in front of the Memorial Park Library).

The Art Gallery of Alberta

The Art Gallery of Alberta (AGA) will celebrate a centennial in 2024! *Google* their website to learn about events and activities marking the occasion.

The AGA that is in operation today in downtown Edmonton began as an art museum named The Edmonton Museum of Art. In 1956 it was renamed The Edmonton Art Gallery, and in 2005 renamed again to The Art Gallery of Alberta.



Schools Celebrating Centennials

Two schools in Edmonton’s capital city are celebrating Centennials in 2024. Riverdale School in Edmonton’s river valley turns one hundred in 2024. Both the school board and the school itself decided to kick off celebrations last November, leading into their Centennial year as well as additional events scheduled for 2024.

Another Edmonton school is also turning one hundred, that being Garneau School in Old Strathcona. This school is putting together a memory book with submissions by former students. Check the websites for both schools for information pertaining to how they are marking this milestone.

It happened in 1924 ...

Events that took place in a particular year can oftentimes tie in with our family stories! What about these three?

- Discovery of deeper/high pressure sour gas reserves of crude oil at Turner Valley, Alberta made the site the lead producer in Canada. This news of course would have made headlines all across the country.
- Prohibition ended in Alberta in spring of 1924.
- The Edmonton Grads Basketball team win their first international basketball tournament as part of 1924 Summer Olympics in Paris, France.



Pictured at right is Garneau School, located in the Old Strathcona area of Edmonton.

Several Canadian-wide Centennials of note ...

An interesting Canadian Centennial being marked (which of course would have included Alberta) was that of The Canadian Copyright Act, which came into being in 1924.



RCAF 100th Anniversary

For many men and women across all Canadian provinces, 2024 will be special in the honouring of the centennial of the Royal Canadian Air Force (RCAF). Their website showcases all the activities planned, including a multitude of air shows.



A Sesquicentennial in 2024!

The Town of Fort Macleod celebrates their colourful history with their 150th Anniversary. Events and activities will be held throughout the year, including the planting of anniversary gardens and a celebratory focus on the weekend of June 28 to July 1. Mark your calendars if you have ties to this town or your ancestors did.

RS

Spinning Webs

by Denise Daubert



virtualmuseum.ca This is a website with an interesting array of historically based digital stories of the people and places of Canada in relation to our country's history. Stories are from across Canada. These projects have been funded by Digital Museums Canada. It's an interesting website to scroll through!

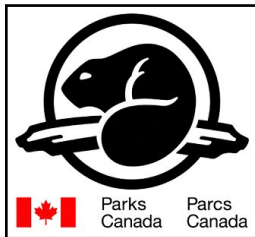


westlockmuseum.com Alberta's Town of Westlock has a very interesting museum called The Westlock Pioneer Museum and although it is only open to the public during the summer months, you can access their website anytime. On their website are four slide shows: *Aladdin Lamp Slide Show*, *Trueblood Gun Collection Slide Show*, *General Collection Slide Show* and *Sound Machines Slide Show*. The museum has been operated by The Westlock & District Historical Society since 1962.



peel.library.ualberta.ca The Peel's Prairie Provinces website is an amazing resource and it is very likely that you have used it for researching in past years with its amazing digital resources such as newspapers, books and postcards. Note that this website has a new

address and content has been gradually moved to a new host website address and should be complete in 2024: <https://library.ualberta.ca/peel>. Be sure to make a note of this information for future reference.



parks.canada.ca/culture/designations A multitude of defining moments in Canadian history have been visually "designated/kept alive" through the placement of national historic plaques placed by the Government of Canada. These bronze plaques are placed across the country; the website outlines those placed to honour national historic persons, national historic sites, residential school systems in Canada etc. Examples of plaques placed in Alberta are at the Writing-on-Stone Provincial Park (southern Alberta) and the Canadian National Railway Station (Jasper). Some of these historical people and places may have played a part during the time of your ancestors.



10millionnames.org Recently unveiled is a new initiative called the *10 Million Names Project* which focuses on the 10 million black people forced into slavery (1500s to 1865) in America. This website focusing on Black Family History is a project of the American Ancestry/New England Historic Genealogical Society.



hbheritage.ca Were any of your ancestors tied to the fur trade in early Canada in some way with the Hudson's Bay Company, or tied to the retailing history of this major retail company? Here is an excellent website hosted by the Hudson's Bay Company History Foundation presenting stories of their history/fur trade, store beginnings and acquisitions including Zellers and Fields, as well as a catalogue history. Certainly worth a visit to feel like you are "going down memory lane"!

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Meets – 4th. Thursday – Location -TBA
Email for location

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