

ALBERTA
GENEALOGICAL SOCIETY

Relatively Speaking

Journal of the Alberta Genealogical Society © 1973

In This Issue: ABCs of Genealogy–A; Turnbull Allan and His Family; Benjamin Harrison Reeves–Politician, Colonel, Commissioner; Two Catholic Priests Serving God – Part Two; Laws of Inheritance Then and Now; Theme for November *RS*; Guidelines for Authors; My Sámi Heritage; AGS Awards 2023; Saga of David Alexander Fairfield and Mary “Mollie” Small; A Personal Voyage of Learning; Where It Started and Where It Is Going to End; Themes for 2025; My Journey to Canada from Europe and the Caribbean; Early Life of Alexander and Jessie Hawirko; Spinning Webs; Index



Workers in September 1951 help in the fields of the homestead of Alexander and Jessie Hawirko. Read about the Hawirko's journey to Alberta from Ukraine at the turn of the 20th century in the article by Danica Bartlett, one of our youth writers for this issue of Relatively Speaking. Her story starts on page 128.

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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.

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Contact Information:

Editor, ***RELATIVELY SPEAKING***
Alberta Genealogical Society
#162, 14315 – 118 Avenue
Edmonton, AB, T5L 4S6
phone: (780) 423-8902
fax: (780) 423-8980
email: rseditor@abgenealogy.ca

**Proud beneficiary of the Government of Alberta,
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In this issue . . .

Reading this issue, we take a journey through history as four authors share their family ties to legacy-building predecessors in the political, legal and clerical professions in the USA, United Kingdom, Alberta and Sweden.

Bob Franz shares the remarkable and – by today’s standards – conflicting career of politician, colonel and slave owner Benjamin Harrison Reeves, and Suzanne Maynard relates her exploration of inheritance laws in 19th century Britain and the role of two of her children’s ancestors, Robert John and Henry Edward Noyes. Denise Daubert concludes her account of two early Oblate priests in Alberta and Saskatchewan, while Cindy Lindstrand Mailer, in recounting her Sámi heritage, offers a glimpse into the policies and attitudes that shaped the lives of her ancestors.

New to genealogical research, Kit Hrushowy sets fresh eyes on her family roots, and from the Wetaskiwin Branch of AGS, Leroy Koop shares how his love of researching for others concludes with a poignant event.

In the *Methods & Sources* section, Tricia Hutton improves her organization skills as she sorts through her family’s photo collection, making some insights along the way, while John Althouse takes us on his own voyage of learning about immigration to the US and Canada, and the research snags that can happen along the way.

Our two youth writers share a common joy in finding out about their parents and grandparents, with Danica Bartlett relating her Ukrainian ancestry and Jordan Regier her family’s roots in Europe and the Caribbean.

Denise Daubert offers fellow genealogists some recommendations for Alberta-based archives, and Lynne Duigou reports on the 2024 AGM while introducing the 2023 award recipients.

My immense thanks to our layout and editing volunteers Marie, Denise, Wendy, Marilyn and Lynne, to the distribution savvy of Terry and his team, and most especially to all the authors.

Enjoy our summer of 2024 issue!

Kate Wilson, Editor

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ABCs of Genealogy Under the “A”

by Denise Daubert

A riddle! What’s akin to a “candy store” to genealogists?
Archives!

ar·chive

/ˈɑːr.kɪv/

noun – plural noun: **archives**

1. a collection of historical documents or records providing information about an institution, a place, or group of people. (Source Oxford Languages/Google)



Many of us learned the value of archives very early on in our researching. For those new to genealogy, read on and absorb some information on a wonderful array of archival facilities dotted around Alberta. Seasoned genealogists just might learn about ones they are not aware of from the archives listed here.

In Alberta we’re fortunate to have many archives – large, medium and small. No matter their size, all have the same purpose of preserving history in the form of documents, photographs, land settlement data, community history books, vital statistics records and more, and offering public access to many of their collections. At some archives, rotating displays are featured.

The largest archive in terms of scope is The Provincial Archives of Alberta (PAA), located in south Edmonton. Besides holdings that are usual for an archive, they preserve Alberta Government history dating back to the formation of the province in 1905.

It’s interesting to note many Alberta Genealogical Society (AGS) members have spent countless hours over the past 35+ years at the PAA volunteering in areas including transcribing/digitizing records, such as the Alberta Homestead Records. The AGS PAA volunteers won The Alberta Heritage Awards 2022 Outstanding Achievement Award for exemplary contributions to the preservation and presentation of Alberta’s heritage.

Note that some archives in Alberta are part of a library facility, a society or museum – one example being Strathcona County Museum and Archives in Sherwood Park.

The below list is in alphabetical order:

Alberta Beach & District Museum and Archives; Calgary Highlanders Museum & Archives; Catholic Archdiocese of Edmonton Archives; City of Calgary Archives; City of Edmonton Archives; City of Red Deer Archives; Calgary Glenbow Library & Archives; Edmonton Catholic Schools Division Archives; Edmonton Public Schools Archives and Museum; Jasper/Yellowhead Museum & Archives; Jewish Archives and Historical Society of Northern Alberta; Lethbridge Galt Museum & Archives; Michener House Museum & Archives (Lacombe); Millet and District & Archives; Peace River Museum, Archives & Mackenzie Centre; Provincial Archives of Alberta; South Peace Region Archives; Strathcona County Museum and Archives; United Church Archives; University of Alberta Archives; University of Calgary Archives & Special Collections

Google any of the listed archives by name for websites to find their location and specifics about address/telephone number or opening days/hours, plus data on their holdings. In some instances a website can feature digitized records you can access from home. Also note that each archives has their own opening hours (not necessarily Monday to Friday) including some with weekend and evening hours, and that some visits to archives are by appointment only.

Successful researching!

RS



Kit Hrushowy has been a member of the Alberta Genealogical Society a little over a year and volunteers at the Edmonton Library.

She is the oldest of her remaining Allan family, being the great-great-granddaughter of Turnbull Allan, and at the encouragement of fellow AGS members recently began researching her family. She has set a goal to trace all her ancestors who have lived in Edmonton, and has started a history book for her grandchildren.

Turnbull Allan and His Family

by Kit Hrushowy (née Allan)

Turnbull Allan was born in Coldingham, Berwickshire, Scotland on October 13, 1837. His mother was Elizabeth Wilkinson and father, James Allan.

When he was three years old Scotland held its first census, and it shows that he was living with his mother and his great aunt Jannet Wilkinson and her husband James Turnbull in Coldingham. His great aunt Jannet is shown on most documents as Elizabeth Wilkinson's mother, but this is not the case.

Elizabeth and John Wilkinson were brought up by their aunt after the death of their mother in 1820. John and Elizabeth's parents were Robert Wilkinson (b. Sept.17, 1783 in Hutton, Berwickshire, Scotland) and Elizabeth Guthrie (b. 1790, also in Hutton). They were married March 23, 1810 in Hutton. They had four children, including John (b. March 19, 1815) and Elizabeth (b. July 29, 1817) before their mother died in childbirth on October 10th, 1820.

It is probable that Aunt Jannet lived with her brother, Robert, and the children until Jannet married James Turnbull (b. 1775) in 1833. They also lived in Hutton and continued to look after the children until they married. Elizabeth Wilkinson married James Allan in Girvan, Ayrshire on February 22, 1835. James was born in Coldingham to William Allan (b. May 7, 1774) and Alison Pederson (b. June 1, 1779). William and Alison were married in 1795. John Wilkinson married Agnes Whitehead (b. May 9, 1814) in 1837. Records show that Elizabeth sued James Allan in 1841 for child support. No records exist for what happened next, but we do know that Elizabeth had a daughter in 1845, and records show that James Allan is the father.

In the census of April 1851, Turnbull and Janet (his sister) are shown as living with their uncle John Wilkinson and his family. Turnbull Allan was named after his aunt's husband, James Turnbull. Jannet Turnbull is also living in this household. The three people missing are Elizabeth and James Allan as well as James Turnbull. Digging a little deeper, I found Elizabeth with her father, Robert Wilkinson, and James Allan living with his mother Alison Pederson and two sisters in Rosebank, Lancashire. In documents found in *Ancestry.ca* I learned that James Allan was tried and convicted and was in goal (jail was spelled "goal" in Scotland) for fraud prior to the 1851 census. This could be the reason for the breakup of the family. We will never know.

This was the beginning of a new adventure for Turnbull and his sister Janet, as they accompanied their Uncle John and his family to Glasgow and there got onto a ship, the *President Smidt*, and sailed to New York, arriving on May 19, 1851. They proceeded from New Jersey and the Erie Barge Canal and eventually into Lake Ontario to Hamilton, Ontario and settled for a time in Paris, Ontario. After spending a year in Paris, the family then settled in Elora, Ontario where his uncle John Wilkinson was a tailor. Turnbull is shown as a labourer for a time.

Turnbull married Mary Ann Calder on March 8, 1859 when he was 21 and Mary Ann 22. They continued to live in Elora where their first daughter, Jane (Jennie) was born on January 16, 1860. In 1861 a volunteer rifle company was formed and Turnbull is listed as a private. The rifle company was formed, as there was a concern that the

American Civil War would spread across the border, as well as other concerns. It was disbanded in 1864.

Turnbull and Mary Ann continued to live in Elora where one more child was born, John Wilkinson Allan, on December 19, 1861. James Alexander Allan was born in Sarnia on October 1, 1863. They then moved to Fergus, where Mary Ann Allan was born Sept. 17, 1866 and William George Allan on May 12, 1867. Next came Robert Thomas Allan on March 6, 1869 and Alexander on July 21, 1870.

The family then moved to Paisley where son Arthur Allan was born, March 12, 1874, another son Andrew Allan on February 23, 1875 and then Albert Turnbull Allan on November 21, 1877. They were in Paisley for a time and then moved to Joly, Strong, Sunridge, Parry Sound and Muskoka as they followed construction of the railroad. Turnbull was working for the Great Northern Railway as a section foreman. They moved as the railroad moved.

Eventually some of the children married. Jane (Jennie) married Arther Mauer in February, 1881 in Paisley, then settled in Goderich. Next John Wilkinson Allan married Margaret (Maggie) Robson on September 9, 1885 in Greenough and settled in Lucknow. James married Florence McArthur on December 26, 1883 and settled in Sarnia, and William married Ruth Elizabeth Cook on July 12, 1886 in Burks Falls (Parry Sound).



Turnbull Allan and Mary Ann Calder

Turnbull applied for a homestead in 1888, so in 1890 the family headed to Western Canada, which had not yet been divided into provinces. Those left behind were Jane Mauer, John and James. The group went by train to Winnipeg and from there proceeded to Calgary. They were lucky, as the Calgary to Edmonton railroad was completed in 1891. They arrived in Strathcona in the fall of 1892 and found a very small settlement, including the Strathcona Hotel which still stands today. There was a homesteading office of sorts, so they selected a half section of land northeast of the town of Edmonton. Edmonton's population in 1892 was 700! The legal description of the land was SW ¼ of Section 32, Township 53, Range 23, West of the 4th Meridian.

That first winter, between 1892 and 1893, they lived in a large tent with heat from a potbelly stove in the centre of the tent. They all slept and ate in the tent, keeping warm by the fire. Apparently they built snow up around the sides of the tent to help insulate it from the wind. In the spring, they built a permanent home and a barn for the livestock. By 1899 they had broken 40 acres and had a crop on all 40. They had a two-storey house which was 25 feet by 20 feet with an icehouse, a milk house, hen house and an outside kitchen attached to the main building. They had also dug two wells and had one and a half miles of fencing completed. They received the patent (the equivalent of a deed) for the land on January 11, 1900 so were free and clear and able to purchase more land when they were ready.

Turnbull and Mary Ann's second daughter, Mary Jane, married Peter Anderson on January 2nd, 1895. They moved to his home which was located in Cloverdale on the south side of the North Saskatchewan River, close to the present Low Level Bridge. Mr. Anderson was the owner of a large brickyard at this location for about 20 years and sold it when he joined the Canadian Army at the beginning of the First World War.

In the census of 1906 the farm listed as assets 17 milk cows, 50 head of cattle and 60 hogs. Quite a going concern.



Gravestone of Turnbull Allan, in Little Mountain Cemetery

The sons had also purchased several more acres and had by this time approximately a section and a half. By this time Turnbull and Mary Ann were getting on in years, so the sons Robert, Alexander, Arthur and Albert took over the farm. Unfortunately, Mary Ann passed away in 1911, leaving Turnbull as a widower.

In early 1912 Turnbull left Edmonton on a trip, which included travel to New Jersey where his oldest daughter Jane (Jennie) and her family lived. After a few weeks, he was once again on the move, this time to visit his sister Janet Horricks who lived in Nebraska. He had a stop-over in Chicago and died overnight (March 12) in the hotel where there was apparently a faulty gas fixture. One of Jane's sons was in the Chicago area on business at the time, so he escorted Turnbull's body to Winnipeg and was met by two of Turnbull's grandsons, Carl and Russell Allan (John Wilkinson Allan's sons) who escorted his body back to Edmonton. He was buried in the Little Mountain Cemetery beside his wife on March 16, 1912.

Special thanks to Alberta Genealogical Society (Edmonton Branch) and to Ancestry.ca.

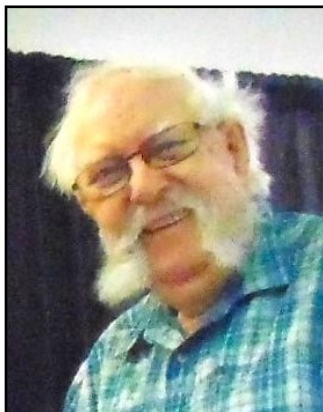
RS

How does an AGS membership work for you?

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Bob Franz is a Past President and life member of the Alberta Genealogical Society. He has written several articles for genealogical and history publications. Besides genealogy, Bob enjoys reading and writing science fiction, high fantasy and alternative lifestyle fiction. His short stories have appeared in assorted print and digital anthologies and Ezines. He has also had various shows of his artwork and holds "Master Artist" status in the Alberta Community Art Clubs Association.

Benjamin Harrison Reeves – Politician, Colonel, Commissioner, Indian-Fighter and Slave Owner

by Bob Franz

Benjamin Harrison Reeves is my mother's uncle's second cousin three times removed. I happened upon his name while researching my grand uncle's family. He not only led a life that today would be considered one of conflicting values that brings to mind the toppling of statues by historical revisionists, but one that has been thoroughly documented through family histories and family trees on RootsWeb, Family Search, Ancestry, We Relate, and My Heritage; through digital records on Find A Grave, archived newspaper articles and collections of archived letters; a worldwide collaborative genealogical project (the Reeves Project) researching the Reeves family name, Wikipedia, and assorted state histories – a family historian's treasure trove of resources!

Benjamin, named after Benjamin Harrison V, a signer of the Declaration of Independence and a friend, neighbour and business associate of his father, was born March 21, 1787 in Austin County, Virginia. He and his parents, Brewer and Martha (Davis) Reeves, moved to Lincoln County, Kentucky around 1790 and then in 1796 to Logan County (later named Christian County), Kentucky – at that time a wilderness populated by the First Nations with few European settlers. His father died shortly after the family moved, when Benjamin would have been about thirteen years of age, leaving the teenage Benjamin, the eldest child, to help his mother raise his three younger siblings, Archibald (b 1789), Otway (b 1792) and Willis (b 1796). A subsequent obituary stated:

His mother, a lady of uncommon energy, firmness, and fine powers of mind, richly stored with truths of the Gospel, in the absence of anything like good schools, laid the foundation for his future elevation in life by her industry, and with his assistance they managed to support the younger members of the family. To them he was both a parent and elder brother, his heart seemed to be entwined around them during life. By his own generous worth and energy of character he soon acquired the esteem and confidence of his countrymen.

Entrusted to escort a young, orphaned cousin to Virginia, young Benjamin stopped in Lincoln County, Kentucky to visit his aunt on the way, and while returning he stopped again at which time (November 12, 1806) he married his cousin Martha "Patsy" Donley before arriving home. When the War of 1812 between the United States and



Captain Zachary Taylor defending Fort Harrison in the Siege of Fort Harrison (Wikipedia)

the United Kingdom broke out in June 1812 he helped organize a company of volunteers for duty, and at the age of twenty-five was elected their Captain. Attached to American forces in the Indiana Territory, he was soon promoted to Major. He and his Kentuckians participated in the rescue mission of Zachary Taylor, the future USA president, and his garrison at the Siege of Fort Harrison in September 1812.

Having been elected to the state legislature August 1812, Benjamin was called back to Kentucky in November of that year. He served in the legislature until 1818 when he and his family moved to Howard County in Missouri Territory where he began to purchase land, his Patents totalling 1200 acres by June, 1819.

Given his previous legislative experience, the people of the county readily chose him as one of their delegates to Missouri's first Constitutional Convention in 1820 – 21. In 1821 he was elected Auditor of the new state and in 1822 he was elected State Senator. In 1824 he was elected Missouri's second Lieutenant Governor and served from November 15, 1824 to July 1825 under the Democratic-Republican Party. (The Lieutenant Governor of Missouri is the first person in the order of succession, thus serving as Governor in his absence. The Lieutenant Governor also serves, ex officio, as president of the Missouri Senate). 1824 was the same year that fifteen-year-old Christopher (Kit) Carson became apprenticed to a saddler in Franklin, Missouri.



Map of the Santa Fe Trail, November 2, 2021. (Source: Kansas Magazine; Illustration by Doug Holdread, Courtesy Santa Fe Trail Assoc.)

A few months after Benjamin's election, John Quincy Adams, in one of his first acts as U.S. President, appointed Benjamin as a Commissioner along with George C. Sibley and Pierre Menard, to oversee the surveying of the Santa Fe Trail and to establish peaceful relations with tribes along the trail to, if possible, avoid attacks on traders and settlers. The trail, connecting Independence, Missouri with Sante Fe, New Mexico, was actually already well-known and established, having been opened by the Indigenous people of the area along with European trappers and traders in the second half of the 18th century. It was later used extensively by settlers after the Louisiana Purchase under the doctrine of Manifest Destiny – a belief rooted in American exceptionalism and Romantic nationalism that American settlers were destined to expand westward across North America and that this was both obvious

("manifest") and certain ("destiny"). The real purpose of the mission was not to conduct a survey, but to establish treaties with the Indigenous population which was seizing horses and supplies along the trail.

With Thomas Mather replacing Menard, Reeves and the "Sibley Expedition" left the factory trading post of Fort Osage in Missouri in April 1825. There were forty persons, fifty-seven horses and mules, seven baggage wagons and a good supply of provisions, tools and ammunition. The team was instructed in exactness and accuracy. The survey party got along fairly well though they had to do much of their traveling at night to avoid the hordes of prairie flies that made life miserable for both men and horses alike. About 70 miles west of Fort Osage the surveying party met a trading caravan returning from the west. They reported an unpleasant encounter with the Osages near the mouth of the Little Arkansas. The party had been relieved of 120 horses and mules and otherwise treated badly.

On a tributary of the Neosho River, the expedition met with fifty of the chiefs and warriors of the Great and the Little Osage (Wazhazhe) Nations and reached an agreement for safe passage for wagon trains and traders in exchange for \$300 worth of trade goods in addition to vouchers for \$500 worth of ammunition and knives from a

nearby trading post. Several days later a similar agreement was reached with the Kansa Nation. Sibley named the area "Council Grove," which later became present-day Council Grove, Kansas. The group then followed the Arkansas River to the 100th Meridian, where they awaited permission from Mexico to enter their territory. Along the way from Fort Osage to this point the group erected monuments to guide future travelers. Permission to enter Mexico was granted in September 1825. Sibley continued south, eventually reaching Taos while Reeves and Mather returned to Missouri to report on the expedition's progress.

In 1829 a band of Iowa, Sioux and Winnebago had supposedly attacked a settlement on the Chariton River to the north of Fayette, killing three people and wounding several others. Some two-thousand armed volunteers were organized to relieve and protect the area under General John Clark. The Howard County contingent was commanded by Colonel Major Horner.

Benjamin H. Reeves and his soon-to-be son-in-law, Abiel Leonard, were members of the contingent sent to put down the uprising. The small band, under the leadership of Moanahonga (Big Neck), was apprehended but subsequent evidence showed the local white settlers had started the confrontation and the band was released. To this day there are two entrenched, opposing views on the events. Reeves was later elected a Colonel of Volunteers in the district which included Howard County.

In May 1835 Benjamin Reeves' wife Patsy died. The next year he and his family left Missouri and returned to Kentucky, settling in Todd County. He remarried in August 1836 (to Virginia T. Garth) and resumed a life in politics, serving several terms in the Kentucky Legislature until his death.

In an 1845 letter to his son-in-law, Abiel Leonard, Col. Reeves alluded to Leonard buying at a Dr. Bull's sale a 19-year-old boy for \$510. He advised that the prices slaves were going for in Kentucky would be \$600 or \$650. He also wrote that he had been offered \$500 "for a small yellow girl I had when you was here, she being about 13 years old," and tells him, "You keep the negroes. I have never before been so tormented by them." He added that he had "...three fellows in the woods this season, one of them for 3 months. All of them is now at home. I would guess some of them will not like to take another frolic of the kind very shortly". His slaves he referred to as servants and by their first names.

In a later letter, he wrote:

In September 1847 last a most fiendish attempt was made to exterminate perhaps my whole family – at least that of my wife and self by the introduction of poison in our coffee. It was fortunately detected before any of the family partook of it except myself and little son – both him and myself drank one cup of it, but none of the rest. I feared for weeks that my own was a gone case. But thus far I have weathered the storm and my physician says that I am out of that danger. I took the roots out of the coffee and teapots myself and had them examined. The roots were pronounced Hemlock, the same kind of root that terminated the earthly career of old SOCRATES. Nothing I suppose saved me but the root not having been sufficiently boiled to impart its full effect. Who did the deed is not sufficiently known to effect a legal conviction. As soon as my bodily strength would permit I extorted a half-way confession from one of our servants "Rose" that she saw the root before it went into the coffee but she knew not who put it there. I am satisfied however that my own household contained the offenders, two if not more. Them two I have put away. But I am left with great fears that others may be behind. That dread you may readily conceive must have an effect upon me and make me fearful that every mouthful may contain poison – renders life much less pleasant. Yet some of us believe that man has his destiny to meet – at most I cannot be robbed of many days – enough of this disagreeable subject.



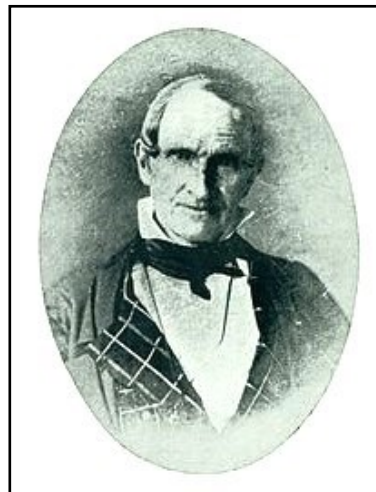
Moanahonga (Big Neck) led the band who participated in the still disputed confrontation on the Chariton River in 1829. (Source: Midwest Musings. Blog. Stan Fine. October 25, 2020)

Benjamin Harrison Reeves died April 16, 1849 at his home in Todd County after several months of illness.

Many years later, an article in the *Todd County Witness, Elkton, Kentucky, 1872, a writer states:*

I must not stop without paying some tribute of respect to the Hon. Benjamin H. Reeves. My opinion is, and admitted by many, that Reeves was one of the most faithful servants of his constituents both in Christian and then Todd Counties that we ever had; and was one of the most brilliant stump debators [sic], and the finest military officer I ever saw mount a horse or give the word of command. He had red hair and we gave him the sobriquet of 'old sorrall [sic]'.

And a subsequent obituary stated, "he filled many civil and military offices in Missouri and Kentucky. In private life his virtues shone most conspicuous — a dutiful child, a kind husband, a fond parent, a devoted friend. Warm-hearted, generous, and devoted in his sentiments, he had many personal and devoted friends."



Benjamin Harrison Reeves (Wikipedia)

Children of Benjamin Harrison Reeves and Martha "Patsy" Donley:

1. William Long Reeves, 1807-1886, m. Martha Brown c1829
2. Davis Clarke Reeves, 1809-1841, m. Mary Jane Phillips on 18 Jun 1834 in Todd County, Kentucky
3. Peggy McKinney Reeves, b. 1811
4. Jennette Reeves, b. 1812, m. Judge Abiel Leonard
5. Sarah Eleanor Reeves, 1815-1816
6. Mary Elizabeth Reeves, b. 1817, m. William Adair Wilson
7. Edward Davis Reeves, 1819-1820
8. Martha Willis Reeves, 1821-1826
9. Benjamin Harrison Reeves, Jr., 1830-1913, m. Martha Kaziah Patton

Children of Benjamin Harrison Reeves and Virginia Twyman Garth:

1. Missouri Reeves, b. 1838, m. John Ainsley on 20 Oct 1857 in Todd County, Kentucky
2. Eugenia Reeves, b. 1840, m. Martin Griffin
3. Crittenden Reeves, 1842-1894, m.1 Virginia Louisa Dickinson on 14 Dec 1863 in Todd County, Kentucky;
m.2 Martha "Mattie" Ann McElwain

Photos:

1. Captain Zachary Taylor defending Fort Harrison in the Siege of Fort Harrison (Wikipedia)
2. Map of Santa Fe Trail, Nov. 2, 2021, *Kansas Magazine, Illustr. by Doug Holdread, Courtesy Santa Fe Trail Assoc.*
3. Big Neck, *Midwest Musings. Blog, Stan Fine. October 25, 2020*
4. Benjamin Harrison Reeves (Wikipedia, public domain)

RS



Denise (Juchli) Daubert is a member of the AGS Edmonton Branch and volunteers on the Relatively Speaking ad hoc committee. She has been actively involved in genealogy for the past 18 or so years. Denise enjoys "telling the stories" of both her and her husband's ancestors ... with the hope that these stories will become special to children and grand-children and the generations that follow them.

Denise and her husband reside on an acreage east of Edmonton in the Ardrossan area.

Two Catholic priests serving God in early Alberta & Saskatchewan (Part 2)

by Denise Daubert

This is the second of a two-part article on the Oblate Order and two brothers who served with the Order in Alberta. The two brothers are ancestors of the author's husband.

Who were The Oblates of Mary Immaculate?

The Oblates of Mary Immaculate (OMIs) are a Roman Catholic religious congregation of men. They were the dominant Roman Catholic religious sector to serve as priests during the settlement of Western Canada. Originally from France with roots back to 1816, they had been invited to Canada in 1841 by the Roman Catholic Bishop of Montreal, Quebec and thus began missionary work in Quebec, Canada.

In the late 1800s and early 1900s, many French-Canadian families residing in Quebec considered moving to Canada's prairie provinces, where they could own farms with rich, fertile soil. The OMIs were keenly aware that French Catholics who relocated to the west would be eager to have Catholic parishes, schools and hospitals in the communities they were settling in. Thus, there was a great need for priests.

If you mention the name Father Lacombe (who was also an OMI), people oftentimes know who you are referring to. This well-known Catholic priest helped settlement on the prairies and development of Catholic parishes in Alberta in the mid to late 1880s and very early 1900s. The two Pilon priests were not of the distinction of Father Lacombe, but were important in the history of the Catholic church in Alberta and Saskatchewan nonetheless.

Other OMI priests with recognizable names were tied to early Alberta: Fathers Grandin, Lacombe, Tessier, Legal, Tache and Leduc plus others. Some of these priests overlapped the years of priesthood by the two Pilon brothers.

When the OMI priests arrived in the mid 1800s in Western Canada, they first established a chapel in Fort Edmonton, and very soon after a mission at Saint-Albert (St. Albert). To expand their missionary role, OMI priests established or expanded parishes and schools as the years progressed.

Both Pilon brothers became OMI priests. Their journeys were similar in some ways, and different in others. The eldest, Maxime, would serve solely in Alberta while Leandre served in both Alberta and Saskatchewan.



Monseigneur Maxime Pilon

Father Maxime would hold the titles of “Father”, “Great Vicar”, Monseigneur” and “Prelate Domestique”. He would serve as a priest for 40 years. Father Leandre would hold only the title of “Father” throughout his religious calling but he served in more parishes than his brother and in two provinces. He would serve as a priest for 50 years.

I know that both said Mass many thousands of times, baptized many babies, presided over First Communion and Confirmations, married a multitude of couples and heard confessions. Also, they would have buried many parishioners. And time would be spent visiting parishioners in hospital or stopping by at local schools.

As priests, a very important part of their work was recording family names, birthdates, baptism dates, as well as dates of weddings, first communions and deaths. Parish registers can be found in various locations such as provincial archives or church archives. Genealogists are grateful for these records.

Major world events that affected both Priests

Two world wars (1914-1919 and 1939-1945) took place during both priests’ service, meaning sad times for many in their respective parishes. Then the Spanish Flu in 1918 would have caused much anxiety; 4,300 people died of Spanish Flu in Alberta alone and many hundreds more were very ill. The year 1920 brought Prohibition onto the scene; there was religious fervor supporting the banning of liquor. Finally, the Great Depression (also called The Dirty Thirties) between 1929 and 1935 was very difficult for many, and both priests would help their parishioners in Alberta and Saskatchewan through the worries of poor farming, financial debt, and loss of jobs.

Life and Times of Father Maxime

Maxime Pilon, born on March 8 or 9 in 1873 in St. Louis de Gonzague, Quebec, was the third of twelve children born to his parents Andre and Leocadie (Leger) Pilon. He was educated in French and English at Grande Seminaires de Montreal.

I was unable to pin down the date of his perpetual vows. His ordination was held in June 1897 when he was 24 years old. He would serve at the Valleyfield Cathedral in Quebec until coming to Alberta in 1909.



Grave marker of Father Maxime

He would serve in parishes solely in Alberta. Upon arrival in Alberta, he was first placed at a mission near Westlock and from 1910 to 1912 was parish priest at the Parish of Notre Dame de Lourdes in Lamoureux (north of Fort Saskatchewan). He was then called to become the first priest for the newly organized parish of Sacre-Coeur (Sacred Heart) in downtown Edmonton. I believe that in 1919 he was at the Lac La Biche Mission and then, in late 1920, went to Morinville, Alberta. He would spend the next 26 years as priest of St. Jean Baptiste parish, until his death. His time at the church in Morinville included beautifying the church grounds, which featured the Stations of the Cross, purchasing a Casavant organ and installing bells to

call parishioners to worship.

Over his years of priesthood his titles and areas of responsibility included: Vicar General of the Archdiocese of Edmonton, Monseigneur (Msgr.) meaning “My Lord”, Prelate Domestique and Right Reverend. His Golden Jubilee



Father Leandre

late 1924 he was called to serve as parish priest in Cut Knife, Saskatchewan at Our Lady of Perpetual Help Parish. It was at this church, in 1925, he married his nephew and wife and the next year baptized their son. It was then onto Delmas, Saskatchewan and back to Alberta to serve at the Lac La Biche Mission and boarding school.

Then in 1933 he was called to St. Albert – having 800 residents at that time – to serve as Superior at the house for former missionaries. The next 13 years would be spent serving at the St. Jacques d’Albertville Catholic Church in Albertville, Saskatchewan. The latter part of 1949 to 1952 saw him returning to St. Albert to become Superior of the Religious House. Then from 1953 to 1958 he returned to Pincher Creek as an Assistant Priest but asked to be placed back at St. Albert due to his age and poor health. In 1955 he celebrated the 50th Anniversary of his priesthood. During his priesthood, he had the title of “Father” or “Pere”.

Father Leandre died on October 1, 1959 in St. Albert at 80 years of age. He had been in religious service for fifty-nine total years. He was buried in the St. Albert Roman Catholic Church Cemetery (Oblate Section).

Times together

Although the brothers were both priests in Alberta at the same time for many years, or Father Leandre was in

of Priesthood (50 years) was held one month before his death.

Father Maxime died on August 15, 1947 at 74 years of age. Mass was at Morinville’s St. Jean Baptiste Parish with burial in the church cemetery.

Fast forward to 2021: Morinville’s beautiful 113-year-old Catholic church tragically burns to the ground. The only things saved were the church bells. The congregation has plans to re-build.

Life and Times of Father Leandre

Leandre Pilon was born on July 31, 1879 in Gonzague, Quebec, the sixth of twelve children born to Andre and Leocadie (Leger) Pilon. He took his religious training at the Valleyfield Seminary in Valleyfield, Quebec and St. Joseph’s Scholastic in Ottawa in both French and English.

He pronounced his perpetual vows right after arriving in Alberta (1907) and then was ordained in St. Albert’s Catholic parish on November 1 of the same year. He would serve Catholic parishes in both Alberta and in Saskatchewan.

Father Leandre was first called to serve at Paroisse St. Antoine in Strathcona, located directly across the North Saskatchewan River from where Edmonton is located. One year later he went to the southern part of Alberta, Pincher Creek, to serve the congregation of St. Michael’s Catholic Church. He served there for 13 years. In



Gravestone of Father Leandre Pilon

Saskatchewan for some years so was relatively close by, I am unsure how much time they were able to spend together. I did find a reference to June 1923 when, in Morinville, there was a celebration for Father Maxime for 25 years in the priesthood and his being named as a Prelate Domestique. Father Leandre attended and was involved in the Mass for his brother.

I have not found proof, but I imagine there would have been times the brothers were together at ordinations or funerals for other OMI priests.

From 1933 to 1936, 1949 to 1952 and 1959 (the last year of Father Maxime's life) Father Leandre served at St. Albert, very near his brother who was at Morinville. So it is likely they were together quite often during those years as the two communities are only 20 kilometres apart.

The final instance of them "being together" was a sad occasion, the death of older brother Father Maxime. Father Leandre travelled from Saskatchewan to say the funeral Mass for his brother – this was in 1947.

In conclusion ...

My research into the lives of these brothers is not over. I would like to spend more time with the OMI files at the Provincial Archives of Alberta, and there are additional resources that I can explore, one example being the Catholic Archdiocese of Edmonton's Reading Room. It has some digitized registers available. (I learned this from the February 2024 issue of the AGS Edmonton Branch newsletter, *The Twig*).

I trust I will learn more as time evolves. I have begun a scrapbook, which is a way to "salute the work and lives" of these two ancestors.

It was very meaningful to me that some truly beautiful words were written in newspapers and community history books about the brothers: *devoted, intelligent, generous, patient, honest spirit and wonderful leader*. What a legacy!

I also am proud that these two priests were instrumental (along with other priests, ministers and pastors) in recording information for genealogists of today – details of baptisms, first communions, confirmations, weddings and deaths. The two Pilon priests served God well in early Alberta.

To both these ancestors I would like to end this article about you with a Bible verse – part of Matthew 25:21 ...

*His Master said to him, "Well done,
good and faithful servant".*

RS

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Suzanne Maynard has been researching her family lines since grade school. She has delved deeply into her French Canadian roots, more or less going as far as she's been able. More recently she has researched her children's English ancestors, made easier with the internet and sites such as Find My Past and Ancestry. Suzanne has been able to get back to records from the 1600s, though it has not prevented her from making trips to the UK to search through documents in various archives. She has learned that all is not online.

Laws of inheritance, then and now

by *Suzanne Maynard*

This article relates to the author's children's 2x great grandfather and his brother, Rev. Robert John Noyes and Rev. Henry Edward Noyes.

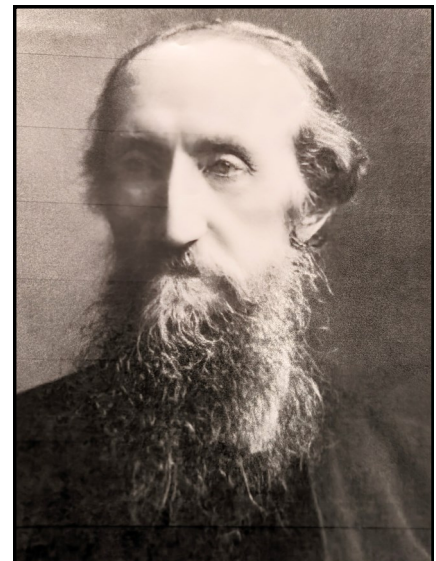
What I most enjoy about genealogy is unscrambling the knots. Sometimes an event jumps out at you and suddenly you are on a new route, not only finding new information about your family but also putting them securely into the history of the times.

And so it was with Helena Pitkin. One day I entered the name Robert John Noyes and the years 1847 – 1932, and up came several new stories. The first few related to his ordination as a minister in the Church of England as well as postings at various places in the country. But there was one that didn't seem to fit. It related to someone named Helen Pitkin. In fact, her surname was spelled two different ways in the article, but it did mention Robert John Noyes.

This newspaper article, dated Thursday, January 14, 1909, relates to a court case that had been recently heard. Mrs. Pitkin had appeared before the Court to claim her share of the estate of her grandfather, Thomas Green. I have much information about Thomas Green and his life, but had only recently uncovered a birth record. I have a copy of his will which I have transcribed. It is about 10 pages long and deals with each of his nine living children individually. His wife had died in 1830, leaving the nine children in his care. The youngest, Rebecca was two years old when her mother died and ten years later, she lost her father. And that is who the court case is dealing with – Mrs. Helen Watkin – also referred to as Mrs. Pitkin – daughter of Rebecca Green.

In his will, Thomas Green clearly states that the children of Rebecca Green are each entitled to 1,000 pounds sterling. This money is for their own use, and not for the use of a spouse. The Trustees for this will, written in 1840, are Francis David Bradley and William Meller. Well, it has been 49 years since the execution of that will and in the news item, the Rev. Robert John Noyes and the Rev. Henry Edward Noyes are mentioned as the Trustees. No doubt the other two had passed on.

These two new Trustees are the sons of Rebecca Green's sister Mary Banks Green so, they are nephews to Rebecca and cousins to Helen Pitkin. What could be the problem with Helen getting her share of Thomas Green's estate? That 1,000 pounds sterling in 1909 is about 15,000 pounds today. Not a huge amount but helpful no doubt to Mrs. Pitkin. Have a look at what Thomas Green stipulated in his will:



Rev. Robert John Noyes, circa 1908. He and his brother Henry Edward Noyes were trustees of the children of Rebecca Green.

... And upon Trust

*to the Interest arising therefrom unto my Daughter Rebecca Green for and during the term of her natural life for her own sole and separate use and not subjected or liable to the debts contracts control or engagements of any person or persons with whom she may happen to intermarry and so as she shall not dispose of or in any manner encumber the same or any part thereof by way of anticipation and so as her receipts alone whether she be Covert or Sole shall be good and effectual discharges to my Trustees or Trustee for the time being for the Interest or annual Income for which such receipts shall be given and from and after the decease of my said Daughter Rebecca Green then **Upon Trust** as to the said principal sum of one thousand pounds and all accruing Interest for all and every or any one or more of the Child or Children of my said daughter Rebecca Green who shall be living at the decease of my daughter at such time and in such parts and shares as my said Daughter Rebecca Green whether Covert or Sole by any deed to be by her sealed and delivered or by her last Will and Testament duly executed shall limit and appoint the same and in default of such limitation and appointment then into and amongst every such Child or Children if more than one equally share and share alike ...*



Rev. Henry Edward Noyes, 1912

So, what part of this will did the Reverends not understand? That is revealed in that news article. You see, Rebecca was the second wife of Frederick Langman. His first wife was Emma Green – Rebecca’s sister. And that is where the problem lies. Under the laws of the United Kingdom in those days, a man could not marry his sister-in-law. The children of Frederick’s second marriage were therefore considered illegitimate. Those Trustees were arguing that an illegitimate child was not allowed to inherit from their grandfather.

The Judge hearing this case determined that Helen had been born the 20th of January 1861 in New York, USA. Under American law there was no rule against the marriage of in-laws, so Helen was legitimate and therefore entitled to 1,000 pounds from the estate.

My question concerning the decision of the Trustees to not grant Helen her share would be as follows. Where in the Will does it say that the children have to be legitimate? It simply says that the monies are for the children of . . .

Both Henry Edward Noyes and Robert John Noyes had multiple university degrees. Their sons attended a very exclusive prep school – St. Lawrence College in Ramsgate, Kent. Was it perhaps that by keeping Rebecca’s children from their inheritance that they would provide themselves with more access to the funds?

They also may not have wanted the offspring of this shameful couple to reappear in the community. Apparently after the marriage, Rebecca and Frederick were exposed to incredible harassment. They moved out of Wolverhampton, but by 1854 were well into disposing of their properties in order to move away. This they did in 1855 after the birth of their third child, Frederick. All of this is laid out in the newspaper article.

In 1907 the United Kingdom acknowledged the legitimacy of children born from the marriage of in-laws. In doing this research I was directed to the following sites related to who you could and could not marry.

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£1,000 BEQUEST IN DISPUTE.

A MARRIAGE TANGLE.

Mr. Justice Swinfen Eady, in the Chancery Division to-day, decided a question raised by a summons taken out by the Rev. Henry Edward Noyes, St. Mary's, Kilburn; the Rev. Robert John Noyce, St. John's, Harborne, Birmingham; and Mr. George Parker, 5, Oaks-crescent, Wolverhampton, the trustees of the will of the deceased Thomas Green, the question being whether Mrs. Helen Watkin, daughter of Rebecca Green, testator's daughter, was entitled to the fund representing a trustee legacy of £1,000 bequeathed by the testator to his daughter Rebecca and her children.

His lordship said the short point was whether the lady who claimed the fund was the lawful daughter of the testator's daughter, Rebecca. The claimant, Mrs. Pitkin, the daughter of Rebecca, was born in the State of New York on January 20, 1861. Her father, Frederick Langham, married first Emma Green, and had two children by her. After Emma's death he went through the ceremony of marriage with Emma's sister, Rebecca, at Wolverhampton. There were three children born to Frederick and Rebecca in England. It appeared from the evidence that, having regard to the fact that at that time it was unlawful in England for a man to marry the sister of his deceased wife; his social position was seriously affected; his daily relationship with his friends and relatives became unpleasant; and he thereupon determined to leave England and take up his residence permanently in a country where such a union would be a lawful marriage. He went to America, and it was quite clear that when he did go in the spring of 1855 he went intending permanently to live there. He had been carrying on business in England as a manufacturing chemist, and he disposed of all his business and property, withdrew the proceeds of the sale, including the money which he had banked, and wound up all his concerns. Two months later Rebecca followed him to America with his two children by the first marriage, her own children, and two maiden sisters. His Lordship again had no doubt that when Rebecca went it was with the intention of permanently residing in America. She had been cohabiting with Frederick Langham as his wife since 1850. He was still living, and the fact that he gave in his affidavit made it quite clear that neither he, nor Rebecca, had any intention of returning to England. For upwards of fifty years they lived together as man and wife, until the death of his wife in 1907. The evidence clearly showed that each of the spouses went to America with the deliberate intention of abandoning their English domicile and acquiring an American domicile. The evidence also established that the law of America permitted the marriage with a deceased wife's sister; that at and prior to 1861, and down to 1862, a marriage by habit and repute was sufficient in the State of New York. In his lordship's opinion, the evidence established a marriage by habit and repute, and at the material date, January 20, 1861, when Mrs. Pitkin was born, the parties were married, and Mrs. Pitkin was their lawful daughter. The claimant, by unusually clear evidence, had established that the marriage was a valid marriage, and that she was the lawful daughter of Frederick Langham and of his wife Rebecca, and his lordship so decided.

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The first is in chart form and gives the years the law applied. The link is genetic-genealogy.co.uk¹

Another site gives a detailed history of the various laws. This is interesting because none of the laws existed anywhere in the world except England. The religious background to the marriage laws are clearly explained and refuted at the following link: hansard.parliament.uk/MarriageWithADeceasedWifeSSisterBill²

My investigations have now led me to a better understanding of the dilemma experienced by the executors of that Will. The law in England and Wales at the time was that the word children in a Will indicated legitimate children. Illegitimate children had to be named or the Will must read "legitimate and illegitimate children". The brothers were quite right in following the letter of the law, or could they have ignored it and paid the money out to all their cousins?

This newspaper article brought about some interesting family connections. I'm looking forward to uncovering the next one!

The article I have discussed is shown at left.

¹ <https://www.genetic-genealogy.co.uk/Toc115570145.html>

² [https://hansard.parliament.uk/lords/1873-03-13/debates/6ed18868-1c06-43fb-88b1-55c1a9e797de/MarriageWithADeceasedWifeSSisterBill%E2%80%94\(No21\)](https://hansard.parliament.uk/lords/1873-03-13/debates/6ed18868-1c06-43fb-88b1-55c1a9e797de/MarriageWithADeceasedWifeSSisterBill%E2%80%94(No21))

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Cindy Lindstrand Mailer lives near Big Valley, Alberta with her husband, and continues to write and play at creative pursuits.

Family history became interesting when she learned about the emigration of her mother's Norwegian family to North America in 1850, and thought she would like to continue the story. Her family history was published in 2022, and she has recently returned from Sweden where she explored her Sámi ancestors' homeland and met descendants from every branch of her family.

My Sámi Heritage

by Cindy Lindstrand Mailer

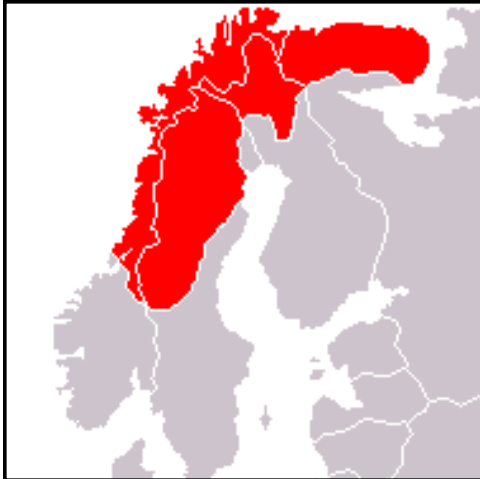
This article first appeared in the winter 2023 issue of Roots and Shoots, newsletter of the Camrose Branch of the Alberta Genealogical Society. It has recently been updated.

My great-grandmother Mathilda emigrated to Canada from northern Sweden in 1904 with her parents, Per August and Margareta Grundberg, and siblings, Jonas and Nanny. They homesteaded in the Armena, Alberta area, where Per August's brother, Johan, had been living after his emigration to Alberta in 1899.



This photo of the Grundberg family in 1907 shows Margareta and Per August with children Jonas, Nanny (Wilson), and Mathilda (Thronson)

The Grundbergs left behind a fascinating history. They came from the province of Västerbotten in the parishes of Åsele and Lycksele, where Per August worked in the lumber industry just like his father. Västerbotten is in the southernmost area of what is commonly called Lappland. It is now known as Sápmi and is where the Sámi people live.



Sápmi traditional lands (Wikimedia Creative Commons)

Genealogical records reveal that Per August's maternal ancestry includes lineage to Indigenous Sámi peoples. Cultural traditions were lost when their ancestors became settlers several generations before they emigrated to Canada. Descendants of Sámi immigrants typically know little of their heritage because their ancestors purposely hid their Indigenous background to avoid discrimination from the dominating Scandinavian culture.¹

When learning about the Sámi, you must understand the meaning of the term "settler." The dictionary defines a "settler" as a person who moves to live in a new country or area with a group of others. In Canada, being a settler means that you are non-Indigenous and that you or your ancestors settled in a land that Indigenous people inhabited. In northern Scandinavia, a "settler" was a person of Indigenous Sámi heritage who relinquished their nomadic lifestyle to settle on the land and become a farmer. The two main groups were the Fell Sámi, a nomadic reindeer-herding people, and the Forest Sami, who worked in the woods as subsistence farmers and loggers and lived within settlements.

Colonization of Sápmi started in the 1650s when the state encouraged farmers from southern Sweden to settle in the northern areas. "Lappmarksrå" allowed the Swedish farmers to use the land for 15 years tax-free, then at a reduced tax rate and freedom from conscription. By the early 1900s, the Sámi had abandoned their traditional tents or huts for houses, put down permanent roots and settled on farms.²

The Church of Sweden (Lutheran) established residential and day schools to make the Sámi good Swedish citizens. Not only were the Sámi forced to change their way of life, but they were also subjected to abuse, racism, and discrimination. Their culture and language disappeared as they assimilated into Swedish culture.³

A notable Sámi ancestor in the Grundberg family, Mårten Mårtensson, was born in 1660 in Falträsk, Lycksele. Mårtensson attended school and became one of Lycksele's first settlers. In 1686, he was a "fjärdingsman," a country constable, a position that required literacy. In this position, he assisted the sheriff of Umbyn's Sámi Village. He eventually served as county governor and was also mentioned in court records as sheriff in 1699.

He was a church official for many years and served as a "klockare" in 1694, assisting the parish priest and as the bell ringer. His household consisted of a house, land, a horse, seven cows, 20 sheep, boats, and nets.



A Sámi family (unknown photographer)⁴

Mårtensson is mentioned in several entries of the Swedish court books regarding land rights and use. In 1687, Mårten has just married and wishes to reclaim his father's land. The court ruled in his favour to regain these rights from the farmers who had intruded on the land. Falträsk Lake and surrounding lakes were sought-after fishing areas, and disputes over fishing rights often

occurred. In an ongoing dispute, a farmer accused Mårten Mårtensson of fishing in his lake for years without paying. He was supposed to pay two "lispund" (35 to 40 pounds) of dried pike per year but hadn't paid. An agreement was made that Mårten Mårtensson would pay eight riksdalers (\$200) and two lispund of dried pike as restitution.

In 1703, sheriff Mårten Mårtensson was accused of shooting a man who was later drowned. An older woman testified that she had heard the rumours from many sources but couldn't remember who told her because of old age. The man's relatives never believed he was murdered, and there were no such wounds on his body. The court confirmed there was no truth to the story, and the sheriff was declared innocent. Mårtensson was accused of not being in church on August 8, 1708. Everyone was expected to attend church, with fines and corporal punishment as potential penalties.⁶

Some continued Indigenous worship practices in their everyday tasks, which the Lutheran church considered "idolatry." A nomadic lifestyle and long distances to church made it difficult for them to participate in regular church life. They also feared being kidnapped while attending church and forced to become soldiers by Swedish farmers.⁷

Mårten Mårtensson's wife, Karin, is also mentioned in court records. In 1696, Nils Gran, the schoolmaster, accused Måns Bång, his brother-in-law and the parish priest, of spreading rumours.⁸

Måns Bång, in the presence of several witnesses, claimed that Nils Gran was suspected of having had illegal contact with Karin Mårtensdotter. While baptizing Mårtensson's children, Måns Bång asked Karin who was the "real" father of the children.

Today, the Sámi are the only indigenous people of Scandinavia recognized and protected under the international conventions on Indigenous Peoples. Reindeer herding is legally reserved only for Sámi people in some Nordic countries. Although they no longer live a completely traditional lifestyle, their interest in their culture, religion, and traditional languages is increasing.

Sources

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² Yoair Blog, The Sami People: History, Culture and Contemporary Issues, <https://www.yoair.com/blog/the-sami-people-history-culture-and-contemporary-issues/>

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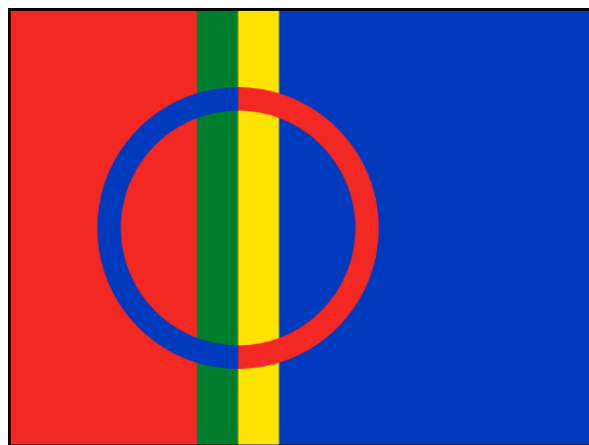
⁴ This image is available from the United States Library of Congress's Prints and Photographs division under the digital ID ppmc.06257

⁵ Wikitree, Mårten Mårtensson (1660 - 1719), <https://www.wikitree.com/wiki/M%C3%A5rtensson-130>

⁶ See Footnote 3

⁷ Ibid

⁸ Same Karin Mårtensdotter <https://www.akvarell-foto.com/Familj/pc0eea6e5.html>



Sápmi flag

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Reginald & Helen Patrie, #3208	Edmonton Branch (1994-2024 lapsed 2015-2018)
Gordon Carson, #3236	Edmonton Branch (1995-2024 lapsed 2015-2018)
Neal Finn, #3974	Edmonton Branch (1999-2024)
Eleanor & Jim McMurchy, #4007	Lethbridge & District Branch (1999-2024)
Beverly Tufts, #4008	Lethbridge & District Branch (1999-2024)
Nestor Martinez, #4013	Edmonton/Brooks Branch (1999-2024)
Carol Martyniuk, #4102	Edmonton Branch (1999-2024)
Marilyn Spilchen, #4126	Edmonton Branch (1999-2024)
Alice Hoyle, #4137	Wetaskiwin Branch (1999-2024)
Jackie & Rudy de Bruin, #4142	Edmonton Branch (1999-2024)
Sharon & Russell Aney, #4148	Wetaskiwin Branch (1999-2024)
Wayne Harker, #4184	Edmonton Branch (1999-2024)
Lynda Shopka #4191	Grande Prairie & District Branch (1999-2024)

Long-Term Membership Certificates – Forty Years

Janet Gosior, #1531	Edmonton Branch (1984-2024)
Elizabeth (Betty) Padfield, #1542	Medicine Hat Branch (1984-2024)

Long-Term Membership Certificates – Fifty Years

Louise Croft, #152	Edmonton Branch (1974-2024)
Marika Alexandra Brenneis, #206	Edmonton Branch (1974-2024)

Kenneth Young Newsletter Awards – Excellence in Branch Newsletters

Certificate for Best Original Article – “*My Sámi Heritage*” by Cindy Lindstrand Mailer, #6289, Camrose Branch, *Roots and Shoots*, Late Winter 2023, Vol. 20, No. 1, pp. 2-3.

Certificate for Best Local Content – “*Volunteer Research: Luther B. McShane Report*” by Leroy Koop, #2031, Wetaskiwin Branch, *Roots & Branches*, April 2023, Vol. 21, No. 2, pp. 12-18.

Plaque for Best Overall Newsletter & Certificate for the editor to keep

Brooks & District Branch, *B&D Heir Lines*, Fall 2023, Vol. 37, No. 2, Editor: Glenn P. Michell, #6037

Thanks to the Judging Committee: Marilyn Astle, Connie Stuhl and Wendy Warren

Peter Staveley Memorial Award – *Relatively Speaking* Article

Name on Peter Staveley plaque & Certificate for best article:

“*With This Ring, I Thee Wed...*” by Denise Daubert, #4976, Edmonton Branch, November 2023, Vol. 51, No. 4, pp. 154-159

Honourable Mention – Jeanne Palmer – “*Tracing the Steps of a Fille de Roi*” May 2023, Vol. 51, No 2, pp. 64-67

*Thanks to the Judging Committee: Brenda Nugent, Lucille Walter and Donna Wyatt
All photos by Lou Duigou, with thanks!*



Al Bromling presents the Peter Staveley Memorial Award to Denise Daubert.



Certificates of Appreciation

Certificate with heartfelt thanks to **Edmonton Heritage Council** for their generous support to the Alberta Genealogical Society for Operational Funding for Genealogical Resources and Programming 2023 (\$23,537.10)

Certificate with heartfelt thanks to **Historic Resources Management Heritage Division** for their generous support to the Alberta Genealogical Society for funding of Genealogical Resources and Programming 2023 (\$29,000)

Certificate in appreciation of the dedication of the **AGS Research Services Team** who earned \$4,480.73 for AGS through their efforts in assisting family history researchers.

Special Mention Awards

Special Mention Award – Norma Wolowyk, #243, Edmonton Branch - Upon your resignation and in recognition of 11 years of dedicated service and expertise on the AGS Finance Committee 2013-2024.

Special Mention Award – Claudine Nelson, #2592, Edmonton Branch - Upon your resignation and in recognition of 7 years of dedicated service and expertise on the AGS Finance Committee 2017-2024

Special Mention Award – Gregory Bounds, #6088, Edmonton Branch - Upon your resignation and in recognition of 2 years of dedicated service and expertise on the AGS Finance Committee 2022-2024



President's Award – engraved plaque

Kurt Paterson, #5962 – For outstanding contribution to the Society and to Edmonton Branch

The President's Award is recognition of outstanding achievement. Kurt Paterson has an admirable record of service to our Society and to the Edmonton Branch. In early 2022 Kurt accepted the role of Trustee for the Edmonton Branch to bring it out of dormancy. His leadership was critical in the growth of a strong and healthy Branch and the emergence of a viable Branch Executive Team in 2023. As a Director on the AGS Board Kurt is a visionary and effectively challenges us to become more strategic in our thinking on a range of issues. He has been a leader and innovator in digital initiatives such as Google Workspace, TechSoup and the partnership with Edmonton Public Library to digitize AGS Cemetery Records for the Internet Archives, displaying a collaborative leadership style in pursuit of various Branch and Society projects.

Retiring Members of the Executive



Lynne Duigou, #5510,
Membership Chair 2017-2019,
2nd Vice President 2019-2020,
President 2020-2022,
Past President 2022-2024

Craig Newman, #5560,
First Vice President, 2023-2024



RS



Leroy (Lee) Koop was born into a Mennonite family in Manitoba 75 years ago. He has an Honours BSc degree from the University of Manitoba, and with his wife Carole raised two sons in the County of Wetaskiwin.

Lee began genealogy research in 1995 and has served on the Membership and Research Committees of the Wetaskiwin Branch. His personal research focuses on Mennonites from Russia to Manitoba, Ontario, PEI and Alberta, relating to his grandson's maternal heritage. Lee enjoys doing research for the Wetaskiwin area, but admits that it's a "learn as you go" experience.

The Saga of David Alexander Fairfield and Mary "Mollie" Jane Small

by Leroy Koop

Reprinted with permission from Roots & Branches newsletter of AGS Wetaskiwin Branch

On April 11, 2022 a request was received through the branch website from Judy H. It stated:

"I'm looking for my father and aunt's death certificate. They drowned in the Belly River near Wetaskiwin on about July 14, 1926. I'd also like to know where they are buried. I suspect it's in the Wetaskiwin Cemetery. Their names are:

Fairfield, David Alexander

Fairfield, Isabel----"

At first glance, with a father dying in 1926, it appeared our client must have been around 100 years old, having been born before 1926. The request, the way it was worded, would indicate that the two drowning victims were brother & sister or brother and sister-in-law. Furthermore, the river Belly River was unfamiliar to me and I have lived in the County of Wetaskiwin since 1978.

But a genealogy researcher continues on. The lists of buried souls in the two Wetaskiwin Cemeteries failed to contain any Fairfield names. The AGS Surname Database did reflect a David Alexander Fairfield (about 39) and an Isabel (about 10) buried in the Wainwright Cemetery.

Now I thought it had become necessary to determine where Belly River was located. Using GOOGLE maps it was determined that the mouth of the Belly River was on the Old Man River northwest of Lethbridge. Furthermore, on current roads, it would take five to six hours to drive from the Belly River mouth to Wainwright. A search on the internet indicated that the Belly River area was known for fishing, camping, hiking trails and that the river originates in northwestern Montana at Helen Lake, near the base of Ahern Peak in Glacier National Park. So, although Belly River area was a good spot for fishing, it was a long way to travel from Wainwright to Belly River in 1926.

But a genealogy researcher continues on.

A newspaper article in the *Wainwright Star* of July 21, 1926, found on the PEEL website, was the first eye opening of a very sad story. David Alexander Fairfield and his daughter Isabel were victims of accidental drowning on 13 July 1926.

Isabel, 10 years old, was playing on the family raft used to travel across the Battle River to the village of Fabyan, 11 km northwest of Wainwright on Hwy 14. Isabel fell and slipped into the water.

Father David saw it happen and, although he couldn't swim, jumped into the river to rescue his daughter. The river was just too deep. Two gentlemen on the other side of the river saw what was happening and came across to try and help. The two bodies were finally pulled from the river with a long pole.

Father and daughter were still clinging to each other. A real tear jerker, even now as I write this article.

But the sadness continued in the newspaper article. The wife of David and mother of Isabel was "at present unfortunately a ward of the government at Ponoka". More research and conversations with Judy H. revealed that Mary Fairfield nee Small, the wife and mother, had suffered a head injury back in Scotland, falling down a mine shaft while delivering lunch to her father, a coal miner.

Because of severe headaches Mary was admitted to the Ponoka Hospital about 1921 where she passed away on February 28, 1940.

The Medical Certificate of Cause of Death for Mary Jane Fairfield attached to the Death Registration in 1940 states that Mary's "immediate cause of death was intestinal obstruction due to Carcinoma of the Sigmoid Colon". Also, under "other morbid conditions" are listed "Pulmonary Tuberculosis and Catatonic Schizophrenia". Nowadays the word catatonic is not affiliated with only one specific illness. Today, although a lifelong condition, catatonic symptoms are treatable.

Three other children of David and Mary, ages 8 to 12, were left behind without a parent to look after them. Although by this time, as further research proved, David had three brothers who also lived in Canada by 1923, no family members took over the care of these orphans.

David Alexander was born on 27 January 1884 in Gilnahirk, Belfast, Down, Ireland to David Fairfield Sr. and Margaret Ann Dunlop. David Jr. married Mary "Mollie" Jane Small on 20 June 1913 at 191 Currie Street, Edmonton, the home of David's brother, James.

Mary was born on 18 October 1889 in New Cumnock, Ayrshire, Scotland to James Small and Isabella Killan. Despite their short life together, David and Mollie's family has grown from those three young orphaned children to include four grandchildren, four great-grandchildren, nine great-great-grandchildren and two great-great-great-grandchildren.



David and Mary "Mollie" Fairfield were married in Edmonton on June 20, 1913.

David and Mollie, I consider it a privilege to have been given the opportunity to research your ancestors for your descendants. I just wish it had been a happier story. David and Mollie, may you rest in peace.

A meaningful update

On April 24, 2024, two years and two days after I sent my last report to Judy H. from Lethbridge – granddaughter of Mollie – I received the following email:

"It's been a long time since you did that marvelous genealogy work for our family (Fairfield and Small). Since then, we've taken some action with our grandmother's grave in Ponoka – Mary Jane Small Fairfield. We've had a small monument made and installed, and we will travel to Ponoka to have a tiny graveside service May 28 at 2 pm. I thought you might be interested to know I didn't just let this "die" – and that we will honour the woman who had such a difficult life in Canada. We would love it if you could attend, but if not, I

thought you might like to know about our follow-up to all your hard work. We wouldn't be doing this if we hadn't had your help, and you know I'll be forever grateful."

Wow! That is the first and only time that a client of a research project of mine actually let me know what happened after the project. My wife and I immediately put the service date on our calendar. No way were we going to miss that service.



The family honoured Mollie with a plaque.

May 28 was a beautiful day in many ways. Nine people were at the graveside service; Judy and her two brothers, all from Alberta, and their only first cousin from British Columbia; along with a minister, two representatives from the town of Ponoka and the two of us. All were given the opportunity to say a few words. My words were directed at Mollie, saying how honoured I was to have been able to find her for her family, which led to this great event. My research found Mollie's resting place in the Forest Home Cemetery in Ponoka.

After the service the four grandchildren, my wife and I visited for two hours in a quiet room, getting to know each other, viewing the few photos the family had and discussing the research project. Discussion also took place about what to do about David, the grandfather, and Isabella, the aunt, who drowned in 1926 in the Battle River near Fabyan and are buried in the Wainwright Cemetery.

A very meaningful and emotional day!

Sources:

¹David's Death Registration was obtained from the Provincial Archives of Alberta.

²Mary's Death Registration and Medical Certification of Cause of Death was obtained from the Provincial Archives of Alberta.

³David A. Fairfield's Birth Registration was located using Ancestry.com and IrishGenealogy.ie.

⁴David and Mary's Marriage Registration was obtained from the Provincial Archives of Alberta.

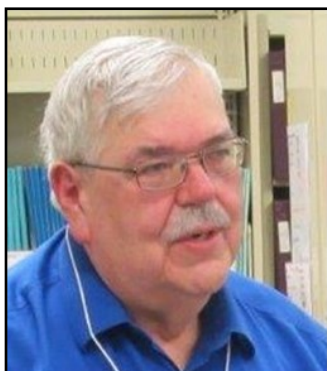
⁵Mary "Mollie" Jane Small's Birth Registration was obtained through Scotland's People.

Information on the 1901 and 1911 Censuses of Ireland were available on the National Archives of Ireland website.

RS

« Methods & Sources »

This column has been added to *Relatively Speaking* to offer advice and tips on researching specific populations or genealogical topics, by providing advice and methods of research as well as sources of information and data to assist you in your research.



John Althouse was born in Canora, Saskatchewan but moved with his parents and brothers to Edmonton in 1956. He attended the University of Alberta and worked as a teacher for Edmonton Catholic Schools for nearly 35 years. In retirement he was able to begin seriously researching his family roots in Canada, the USA, Germany, Volga German Russia, and Ukraine.

John does regular presentations for AGS and other groups and has been a regular contributor to Relatively Speaking, the Saskatchewan Genealogical Society Bulletin and other genealogical publications. In Edmonton, he has moderated the German and Post Scripts [family history writing] Special Interest Groups and is an instructor in the Tracing Your Family Tree courses. His true love is experiencing and writing about the history of our Prairie Provinces.

A Personal Voyage of Learning via Ships' Passenger Lists

by John Althouse

In genealogy, each of us learns as we do our family research. In nations that are peopled largely by those migrating from other nations, an important personage in our family history is our “immigrant ancestor” or “immigrant ancestors”. That is the first person or persons in your direct family to have left that far-off place which once was home, and come to a place that was unknown and unfamiliar in the hopes of finding a better life. For those with European roots who voyaged here after 1860, our first glance of this ancestor comes on ships' passenger lists.

Early in my sojourn into family history, I inquired where my Althaus family members had entered North America. I discovered they had initially come to the USA in a process known as a “chain migration”, which means not all family members made the voyage at the same time. Instead, family members come to their intended homeland one at a time or in small groups over an unspecified period until all members who wish to make the move have arrived. In the case of the Althaus family, this process stretched from 1892 until 1907.

The matter of where they arrived was simple according to a family member: “*they all entered through Ellis Island.*” By the time this statement reached me over a century had passed, even from the last of the arrivals of these family members. So, was this statement fact or lore? As I did my related research I began to find the ships' lists showing arrivals of some (but not all) our family members. I also began to see that the statement was untrue.

Indeed, some family members did enter via New York. My great grandfather Johannes Althaus is believed to have entered the USA in 1892, after Ellis Island opened. I have yet to locate a ship's passenger list for which I can verify with any certainty either his departure or arrival in the USA. There is a suggestion that this port of entry may be correct, in an application he made for naturalization in South Dakota. Johannes made his application on November 7, 1892, in which he stated he arrived in the USA at the port of New York in March (no



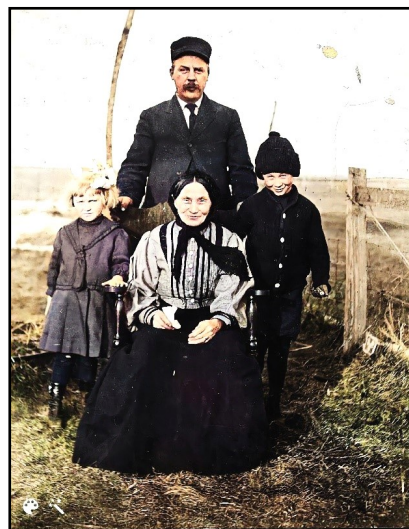
Original immigration center at Ellis Island, which was destroyed by fire June 15, 1897. (Wikimedia Commons, Public Domain)

date given) 1892, eight months prior to his application for naturalization. If this date is correct, he would indeed have arrived at Ellis Island.

Likewise his eldest son Nicholas' naturalization application was also made in South Dakota on November 7, 1898, indicating he arrived in March (no date given) of 1898. My grandfather Heinrich arrived in New York on March 3, 1899. Another brother Wilhelm is stated to have attempted the USA about this time, but was denied entry. However, once again, I have been unable to find any records that either confirm or refute this.

All three likely arrived in New York but did not land at Ellis Island. While Ellis Island opened on January 1, 1892, not all arrivals to the USA occurring in the port of New York over the next decade came through Ellis Island. On June 15, 1897, a fire on Ellis Island destroyed the immigration station. No lives were lost, but Federal and State immigration records dating back to 1855 perished in this fire. This may explain why some of us have problems finding records for our family members who entered the USA. After the fire, the immigration station was moved to the Barge Office in Battery Park in Manhattan. It remained there until a new immigration station was completed and opened on Ellis Island on December 17, 1900. So, when both Nicholas, my grandfather Heinrich, and possibly Wilhelm arrived at the port of New York, it would have been at the Barge Office.

The ship's passenger lists clearly show that other family members entered through other US ports. The fourth son Johann entered via Baltimore on May 4, 1899, as did his eldest sister Maria (Katherina) Althaus (transcribed as Altians but supported by other information on the record) on March 1, 1901, from Bremen aboard the *SS Dresden*. The largest family group to enter the USA arrived on January 12, 1900. This group included Johannes' wife Anna Margaretha, their two youngest children Carl and Dora, Magdalena Schulte, Anna Margaretha's daughter from her first marriage, and Margaret Schulte, her infant granddaughter. This party entered the USA at Portland, Maine. (Be careful here as some genealogy sites and family trees have mistakenly recorded entries at this port as Portland, Oregon.) This group's departure records are from the United Kingdom, not Germany. It was quite common for people leaving Germany to depart from non-German ports. In some years there were more German citizens emigrating via non-German ports than from German ports.



Johannes, Margaretha, Carl, and Dora Althaus prior to their emigration from Germany (Author's personal photo collection)

The information on ships' passenger lists that I have found for our family members clearly shows that few entered the USA through Ellis Island, let alone New York. The statement passed on orally within the family is untrue.

U. S. DEPARTMENT OF LABOR
Form 200
CERTIFICATE OF ARRIVAL-FOR NATURALIZATION PURPOSES
(For use of aliens arriving in United States after June 20, 1906. To be issued immediately prior to petitioning for naturalization.)

U. S. DEPARTMENT OF LABOR
IMMIGRATION SERVICE
Office of Commissioner
At Ellis Island, N. Y. July 11 1918

This is to certify that the following-named alien arrived at the port indicated, on the date and in the manner described below, viz:

Name of alien: Athans, Wilhelm
Port of entry: New York, N. Y.
Date of arrival: Nov. 20, 1906
Name of vessel: La Cascoigne For the Compagnie Generale Transatlantique
Chief Clerk: A. F. J. Hermet
Acting Commissioner

Serial No. 2388-1189
NOTE TO CLERK OF COURT: Every alien who enters the United States at the port of entry indicated on this certificate must file with the clerk of the court of the district in which he enters a certificate of arrival from the Department of Labor, and this certificate must be filed with the certificate of arrival from the Department of Labor, and this certificate must be filed with the certificate of arrival from the Department of Labor.

*Or without company, or any other conveyance.

France on or about the 11th day of November 1906
and arrived at the port of New York, N. Y. on the 20th day of November 1906
day of November 1906 on the vessel Cascoigne, of the Mercantile Line,
by first cabin, second cabin, storage

Confirmation information related to Wilhelm's arrival was found among his Naturalization Records.

Let's return to Wilhelm's arrival. Johannes' second son Wilhelm later made a second attempt, this time successful, to enter the USA. His arrival document, however, proved to be rather elusive for for some time. I will not get into the story of his first attempt to enter, as I still need more documentation (if any exists) to provide details supported by reliable sources. This story, however, did provide me with a sense of the years in which he would have attempted his entry for a second time. However, search as I might for that ship's passenger list, I was unable to find it.

I began to note clues that helped me zero in on records of his arrival in the USA in other immigration-related documents. First, I found two Canada-USA border crossing records for him, one dated August 12, 1908 and the other October 1910. The first records



*The Barge Office was used after the fire until December 17, 1900
(Wikimedia Commons, Public Domain)*

were on a line labelled “Seaport and date of landing and name of steamship.” Here it states, “N.Y. 10/20/1906 *SS La Gascog*.” The second indicated similar information, although the ship appeared as “*Casconia*”. Later, I found a sheet added to his US Naturalization file of 1920 in South Dakota where he applied to Ellis Island to confirm his arrival information, and they did show that he arrived on the *SS La Gascogne* in New York on November 20, 1906.

I employed this information to locate the elusive ship’s list for years on the major genealogy sites, ancestry.com and familysearch.org, without success. I finally used My Heritage, and I found the ship’s list showing Wilhelm’s arrival in the USA, and found more than what I was expecting. Wilhelm arrived in New York on November 20, 1906 aboard the *SS La Gascogne*, which had sailed from Le Havre, France. The difficulties encountered in finding this document appear to have occurred due to the appearance of his surname on the list, where it appears as “Athans” rather than “Althaus.” Looking further on that list showed a second entry for Wilhelm. He appears on “*Record of Detained Aliens*” as entry

number 39. The reasons for this detention are indicated in codes. To find these codes visit Reading the Record of Detained Aliens at jewishgen.org/manifests/detained.

In Wilhelm’s case, he was held due to “lack of tickets through to his or her final destination.” He was discharged on November 26, 1906 and continued to Canora, Saskatchewan via Kranzburg, South Dakota. He was the only Althaus family member to have arrived in the USA at Ellis Island as confirmed in the information on a ship’s passenger list. Remember, there may be clues to the arrival of a family member within other documents. Look carefully for them; look in different collections for those that are elusive.

It is known as the “Ellis Island Myth”, but it might occur in any port of arrival. It was long believed by many that the names of immigrants were changed at the ports of entry. However this was most often untrue, as borne out by departure and arrival lists bearing the names of immigrants. These entry points had the people and knowledge needed to deal with people speaking multiple languages. My Ukrainian ancestors, the Andrij Obodiak family, arrived in Canada in 1902. Over the next two decades their surname will appear on nearly 200 document pages completed in eastern Saskatchewan in 17 spellings. Most name changes due to incorrect spellings can most often be attributed to the local officials in the area which immigrants settled, as these officials often lacked the skills and knowledge needed to deal with many languages.

One will note this quite graphically by following the recording of the same name in the Census over several years. The Obodiak surname appears in the same and correct form on both the departure and arrival documents. However, when doing a search for the family on their arrival document, there is a problem in locating the arrival document as the surname on it was transcribed incorrectly on some genealogy sites.

Andrij Obodiak, his wife, and four children arrived at Halifax in 1902 aboard *SS Bulgaria* from Hamburg. Now, we need to take note of the children’s ages as they appear on the ship’s list. On it, Josefa, my grandmother, is recorded as being 10 years of age, her brothers Michal as four, Jan as three, and Stefan as one. However, when one consults the Metrical Records for their home village, their birth dates are for Josefa October 6, 1888, making her 13 years of age; Michal September 16, 1894, making him seven years; Jan February 8, 1896, making him six, and for Stefan, his age remains unknown as his birth record has not been found. So the children appear to have been listed as younger than they were. This concurs with a statement made by one of the children as an adult, years after their voyage to Canada: “*we had to look younger than we were.*” These discrepancies between the age listed for a child on the passenger

418 Naturalization Record.

COURIER-NEWS CO., Steam Printers and Binders, Watertown, South Dakota.

United States of America.

State of South Dakota, } ss.
County of Codington.

Nick Althaus personally appeared before the subscriber, the Clerk of the CIRCUIT COURT, Codington County, State of South Dakota, being a Court of record, and made oath that he was born in *Germany* on or about the year *Eighteen Hundred and Seventy Seven* that he emigrated to the United States and landed at the port of *New York* on or about the month of *May* in the year *Eighteen Hundred and Ninety Eight* and that it is bona fide his intention to become a Citizen of the United States, and to renounce forever all allegiance and fidelity to any foreign Prince, Potestate, State or Sovereignty, whatever, and particularly to the *Emperors of Germany* whereof he is a subject, and that he will support the Constitution of the United States.

Subscribed and sworn to this *7th* day of *November*, D. 18*98*

Nick Althaus
W. H. ... Clerk.

By _____ Deputy.

4 Census of the City of Liverpool Feb. 24 1912

NAME AND DESCRIPTION OF ALIEN PASSENGERS

Port of Birth	Age	Sex	Profession	Religion	Marital Status	Education	Other	Remarks
35619
35620
35621
35622

Alternate sources such as Naturalization Records like this one may contain details of entry if you are unable to find the ship's passenger list.

Turn the page when your family appears near the top or bottom of it, and you may find missing and forgotten family members.

Port of Emigration	Name of Passenger	Age	Sex	Profession, Occupation or Calling of Passenger	Religion	Marital Status	Remarks
1218	Manuelch, Rosa	20	F	...	...	...	...
1219	Manuelch, Rosa	18	F	...	...	...	...
1220	Manuelch, Rosa	16	F	...	...	...	...
1221	Manuelch, Rosa	14	F	...	...	...	...
1222	Manuelch, Rosa	12	F	...	...	...	...

Ages of children often do not match their actual ages on ship's lists.

manifest as opposed to their actual age was not uncommon. It appears on the ships' lists for all my related families with children. There is an explanation for this.

Children under 12 years of age traveled at half fare. The ages of other children were also often adjusted simply to make the ruse appear less obvious. In cases where resources were limited, a family needed to take every advantage to save their limited dollars. So, don't become too reliant on the ages of children as they appear on ships' passenger lists. The Obodiak family did not come alone; they came with about a dozen other families from their home village. Most of these families, including the Obodiak family, settled near each other on homesteads in the area north of where the town of Canora (now in Saskatchewan) would be established two years after their arrival.

When it comes to my maternal family, I have also learned much from their voyage to Canada from Russia in 1911. While my grandfather was unwilling to share any details of life before Canada, including those of their voyage here, I had two aunts who were children and made this voyage with their parents. They were willing to tell what they recalled of the passage.

They told of having to hide along the journey including under loads of hay, traveling by night, and scrounging for food along the way. Why would this have taken place? I had personal accounts of the immigration journey of our Sattler family, but I had no evidence that would support any of

this. The ships' lists showing arrivals and departures of our family and two related families over a period of a year indicate nothing to support or refute these accounts.

A break came some years ago when another genealogist in the family sent a copy of our family's passport – which covered the entire family of six – to an expert for translation. He translated it, but also indicated that it was unusual. The translator noted that Russian passports of that period were issued in the capital of the district in which the emigrant lived, or in our case Saratov. However, in the case of our passport, it had been issued at their port of departure Libau in Latvia. Why would this have happened? This seemed to imply that the family did not have permission to leave their village and the documents needed to do so. Common reasons for this were that one's compulsory military service had not been done or completed, or that one had debts owing. It appears the Sattler family had traveled over 2,000 km without the permission or papers needed to do so. The tales passed on by my aunts now appear to have some substance.

Later, I interviewed a member of my grandfather's sister's Reinhardt family who related a similar tale of his ancestors' journey out of Russia. However, he also indicated that his parents experienced tragedy not once but three times, with the loss of three children during their journey here. Again, initially, there were no documents to support these events. However, there were gaps between the children which suggested that this might be possible. I examined both ships' lists more carefully and made an interesting discovery. On the ship's lists marking the departure and arrival of that family, I found entered the name of four-month-old daughter Lidia of that family, of whom living members were totally unaware. The family were shown departing from Liverpool and arriving on March 4, 1912, in Halifax. The burials for Winnipeg's Brookside Cemetery show the burial of "Lydia Reinhart" on June 4, 1912, after her death on May 15, 1912. So, at least one child had died during the family's flight from Russia. There may be three children who died as family lore states. However, it is unlikely that records exist that support this, as it appears that two would have died prior to boarding the ship in the UK for their trans-Atlantic voyage.

All three Sattler families who came from Russia to Canada travelled from Libau, a port for which, like many other European ports, few or no departure records still exist. Our three related families traveled to Canada via the United Kingdom (UK) in a process known as "transmigration." In this process, ships from Libau and other ports in northern Europe would cross the Baltic Sea, landing at a port on the east coast of the UK. The travelers would spend time freshening up in an immigration station before being whisked across the island to a major UK port, most often Liverpool or Southampton where they would board the ship that would take them on the Atlantic portion of their voyage. If you have relatives who traveled in this manner, it is important to find the United Kingdom Outgoing Records for them. They may provide extra details about your family's voyage, although some of these records provide little additional data.

For the family of Christian Reinhardt and his wife Katarina (née Sattler), the ship's departure list records the usual information and little else. However that is not always the case, as information recorded on these lists can vary substantially. The record for the voyage of the family of my grandfather's brother David shows that they arrived in Hull from Russia aboard a ship of the United Shipping Company, and were destined to travel to Quebec. They boarded the *SS Albania* headed for that destination at Southampton on May 2, 1911. However some records, like those for the family of my grandfather Johan Sattler, contain a good deal of information. After departing from the port of Libau, it tells us they arrived at the port of Hull aboard the ship *SS Saratow* (an uncommon information addition) with their ultimate destination Halifax. They board the *SS Canada* in Liverpool on November 18, 1911.



Outgoing UK passenger lists show SS Saratow, left, took John Sattler Family from Libau to Hull, England.

Hamburg Departure Lists show the place of origin for those onboard. My Obodiak kin and several other families are shown as coming from the village of Antonów (today Antonin) here.

One feature that many seek on a ship’s passenger list is the exact place of origin of the family member in question (and therefore the entire family). Unfortunately this information appears on relatively few ships’ passenger lists, directly or indirectly. There are some notable exceptions. Hamburg passenger lists do contain this information.

My Obodiak relatives along with many others from Eastern Europe departed Europe for Canada via the port of Hamburg. The Hamburg departure lists clearly show the name of the exact place of origin of those departing, whether in Germany or elsewhere. In the case of my Obodiak relatives, it is “Antonów.” The Hamburg records are an extensive collection spanning over 80 years, but other German collections of ships’ departure records that still exist, notably those from Bremen and Stettin (Pomerania), cover shorter time spans. But they also include the important place of origin for emigrants. For many ports from which one’s immigrant ancestors may have departed, there simply never were or no longer are any departure records.

A few arrival records in Canada and the USA include either directly or indirectly the place of origin of the immigrant ancestor. I was fortunate when I researched my uncle by marriage Charlie Cue, who I had previously discovered on a LAC database arrived in Canada as a “home child”. His arrival in Canada is recorded on what is known as Form 30A, in use between 1919-1924. It is unlike other Canadian arrival records as it consists of a single page front and back for each person arriving at Canadian ports during this period.

Canadian arrivals recorded on Form 30 used from 1919-24 provide place of origin.

This form provides a good deal of information about the person. It gives us the age, place of birth, who paid the person’s passage, destination, “nearest relative in country from which you came” (in this case both a name and address, indirectly providing his potential place of origin), and his signature. By examining the other side of this record, one finds out more about the traveler and the voyage. I also found Form 30 for a potential Obodiak relative. It showed where she was born, and the “nearest relative in country from which you came” (in this case both the same and strongly suggesting her place of origin and a family connection to my kin). Although the woman recorded was married, the form recorded the name of her father and grandmother and thereby provided us with her maiden name, another piece of genealogical information that can often be elusive. Some later Canadian arrival registers also asked for the name and location of a close relative in the immigrant’s homeland, possibly the place of origin.

Passenger lists and other immigration documents can be invaluable tools in our family research. They often hold information that is essential if we are to connect our current home in America with our homes of the past and far away. They also provide clues that may help us confirm or reject pieces of family lore long regarded as true. To make such discoveries, the researcher must carefully study them and understand the working of these documents. Genealogy is a voyage filled with both favourable winds and slowing obstacles, but always leading to discoveries. So, may your voyages through the ships’ passenger lists of your immigrant ancestors and other immigration documents reveal your family members and their journeys more fully, giving you a greater knowledge and appreciation of their contribution to who you are today.

RS

 « Methods & Sources »



Tricia Hutton was born and raised in southern Alberta and moved to Saskatchewan 15 years ago. She and her husband Del are raising their three daughters aged 17, 14 and 12, their family cat Lily and a rescued Husky/German shepherd, Sassy.

Tricia works full time and has always enjoyed helping others. Genealogy has been a longstanding passion, and in 2023 she began courses through the International Institute of Genealogical Studies. She has been a member of the Alberta Genealogical Society since 2006. In 2023 she joined the Saskatchewan Genealogical Society.

Where it started and where it is going to end?

by Tricia Hutton

It's a funny statement isn't it, "*where it started and where it is going to end*".

This is what came to mind as I looked at the totes, photo boxes and albums of photographs in my possession. Honestly when I look at my teenagers – to whom I am consistently talking about their ancestors in the hopes that some of the information sticks – maybe by some miracle I can cultivate enough interest for one of them, please Lord one of them, to have the passion and desire to take on the years of family history and march on.

Where it started was a grocery bag full of photos that a caring community member made sure remained with the family. Where it is hopefully going to end is in the hands of my descendants many years from now.

I sat on the floor – surrounded by those totes of loose photos of my grandparents that I inherited when they passed away, old photo albums left behind when my mom died, the photo boxes of loose photos I have filled over the years – and felt this overwhelming feeling of the need to act. I have said for years that I need to do something with all of these photographs, but as a full-time working mom of three who lives and breathes a passion for genealogy, who has time to actually do anything about this nagging problem? I have ancestors I would prefer to spend time searching for, but enough procrastination. If I do not do something with all of these photographs, will my children and descendants be able to enjoy them, learn from them, gain an understanding of who they are and how those who came before them impact them?



Organizing the family's collection started with loose photos, photo albums and the author's collections of photos.

Off to the public library's website I went and placed a hold on every book I could on photo restoration and preservation. I then spent a few weeks going through the information and gathered the basic information I would need to proceed. Two books that stood out for me were:

Preserving Local Writers, Genealogy, Photographs, Newspapers and Related Materials. Carol Smallwood and Elaine Williams, 2012, Scarecrow Press Inc

Help! I've Inherited an Attic Full of History. Althea Douglas, 2003, Published by The Ontario Genealogical Society

Once I had reviewed the books, I spent some time gathering supplies such as:

1. Acid free storage box – think about damage caused by light
2. Label maker
3. Acid free pencils
4. White art gum for an eraser
5. Acid free envelopes
6. Acid free paper (acid and lignin free is best but expensive)
7. Wax paper, brown roll of paper, NO PARCHMENT – it's treated with acid
8. Very soft, clean paint brush to dust
9. Computer and any scanning equipment
10. A pair of tweezers and a hobby knife/ blade
11. Magnifying glass
12. Scissors

It felt like a lot of stuff. It felt overwhelming but I am sure glad I compiled these items before I started because you know what, I used each and every single item. Once I had everything I needed, I started with the photo albums. My mom's photo albums were the ones that were causing me the most worry. I could see the pictures disintegrating

before my eyes. I took a photograph of the page before trying to remove any of the photographs. There were some photographs that were not able to be saved, so this was important.



After doing the initial research, supplies were gathered.

Once I had the photos out, I would ensure any information written on the page where the photo was located was written on the back of the photograph, and then the photographs placed in order so that it was easier to date them.

Scanning them into the computer came next. I chose to scan by year as this made it easier. Each photo was labeled with the year, person and event. For some special photographs I also saved a copy in the person's individual genealogy file.

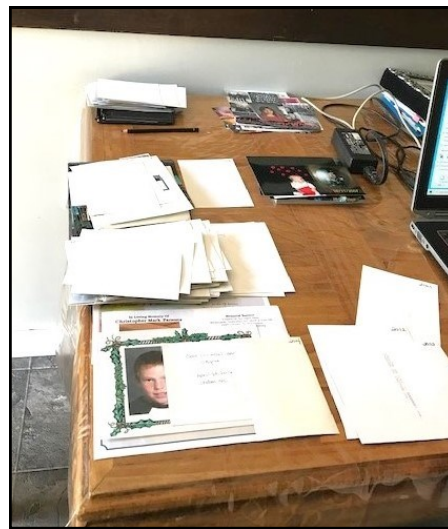
Next was identifying whether I wanted the photo stored in an individual case labelled for each person, or whether they would go into the general photo box sorted by year. About 25 to 30 pictures would fit into each person's individual case.

I plugged through the photo albums and then opened the totes to sort the loose photos. I did have a portable six-foot table to give me a little more space to organize. I followed the same process; organize, date, scan, file. Once the totes were empty I felt as though a huge weight had been lifted, and dove into my photo boxes and slip-in albums. I estimate about 2000 were processed.

I mentioned at the beginning I have hopes of passing much of my research to my children and descendants. Having completed this project means that all of these photos are now digitized and in a much easier format to pass down. All three of the girls will have pictures of their ancestors which can be stored with ease.

As technology changes the type of storage-use may need to change as well, but for today I have something easy to share and time to continue pursuing my dream that one of these beauties will want to take on the physical photographs one day – a much easier task now that they are done properly and well organized.

The final outcome after many hours of work and dedication is that I have two acid-free tote boxes which contain 12 cases of individual photos, one shoebox with dated photos, one photo box with negatives and such that I am keeping for a later project, and an 8 x 10 box for the larger photos. I do want to add a word of caution here: I am by no means an expert.



After many hours of steady progress, the final result includes two tote boxes, a shoebox now with dated photos and a box with negatives.

I know I still have some work to do on this project, but knowing that my ancestors' photographs are no longer breaking down and are now organized into a system that makes them easy to locate from a specific year or person is a great relief. And maybe, just maybe, I have inspired you to tackle a photo organization project of your own.

RS

Relatively Speaking

Themes for 2025



February

Food traditions – What are some traditional foods in your family for everyday or special occasions? Do you have ancestral stories about learning to cook or learning about foods from afar? About community suppers or picnics? About times of food scarcity?



Providing sustenance – Has anyone in your ancestry worked in or owned a restaurant? Provided food through farming, gardening or hunting?

Deadline December 15, 2024



May

Music and Dance – Is there a musical tradition in your ancestral heritage? Is it an important part of family gatherings? How about traditional dance or pow-wow? Have you ever attended or participated?



Has anyone in your ancestry been part of a choir, band or orchestra? Or had a career in music? Any stories about music lessons? How did new technologies such as radio or gramophone bring music to your forebears?

Deadline April 1, 2025



August

Home and travel – What were your ancestors' traditional house construction styles? Any particular architectural type? Did anyone in your family ever build a Sears Mail Order House or Eaton's Catalogue home, attend a barn raising?



What are your memories of travel away from home such as vacations or family trips, annual excursions or visiting relatives? Have you made any trips to research your roots? How about researching the history of a particular house? What resources did you use? Were there any surprises?

Deadline July 1, 2025



November

Through the seasons: What were some traditions associated with seasons in your family's history? Any strong connections to the seasons – cattle drives, moving encampments, following the trapline? How about home related activities like planting, harvest or preparing for winter? Have you carried any seasonal traditions or festivals from your cultural heritage into the present?



Deadline October 1, 2025

« Youth Write On »

This section 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.



Jordan Regier is a Grade 6 student at St. Thomas Aquinas school in Spruce Grove, Alberta. Her immigration poster was chosen to be displayed at the Art Gallery of Alberta. Her photo of receiving a certificate of completion of the family project appeared in the Spruce Grove Examiner. Her hobbies are playing basketball, drawing and playing with her dog, Kane. She loves to do art and make pictures every day. She also plays on two basketball teams. She loves being a leader and cheering on her teammates.

My Journey to Canada – Europe and the Caribbean

by Jordan Regier

A Little about Me

A little about me! This is the story about how I was born in Salzburg, Austria and came to Spruce Grove, Alberta. I was born in 2012 in Austria. I have lived in Canada for eight years. I have loved living in Canada. It's really pretty. The reason I was born in Austria is because my dad played hockey; now, that's a big part of my life. The first sport I ever played was hockey and I love it. Today, I play basketball on the senior team at St. Thomas Aquinas and on the Parkland Pride all girls basketball team. Now that I know what Canada looks like, I'd like to stay here for as long as I can! So, what about my family?

My Parents

My mom and dad, Tracy Concepcion (maiden name) and Steven Regier, met in New York while my dad was there for work in 2006. They then went to Austria for my father's job around 2009. This is where I was born in 2012. After that, they moved to Germany and had my sister Brooke Regier. In 2014, they decided to move to Canada and make it their home. When they got here, they had my little brother, Jack Regier. My parents decided to make Alberta, Canada their home because my dad was born and



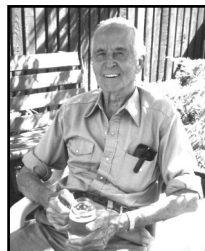
Back row – L to R: Tracy (née Concepcion) and Steven Regier. Front row L to R: My sister Brooke, my brother Jack and me Jordan

raised here. Another reason they chose Canada to raise their children is because it is safe and welcoming.

My Paternal Grandparents and Great-grandparents

My paternal grandfather's name is Ronald Regier. He was born in Edmonton, Alberta in 1952. My great-grandpa, Joseph Regier was born in Sherbrooke, Ontario, and came to Alberta by railroad. My great-great-grandfather immigrated from Germany to Canada in late 1800s. My great-great-grandmother, last name Svedberg, came to

Canada from Sweden sometime prior to 1860. This is the story of how my dad's parents and grandparents came to Alberta. My grandmother's name is Susan Regier. She was born in Crowsnest Pass, Alberta in 1954. Her father Herman immigrated to Canada from Bruning, Nebraska. He was a pharmacist in Nebraska, but always dreamed of owning farmland, so he packed up his family and headed to Canada.



Great grandpa,
Herman Bruning



My great-grandma,
Norma Bruning, was
a nurse.



My maternal grandmother. I call her
Grammy. Her name is Sue Regier (nee
Bruning) and she's with my Aunties,
Shawna, Angela and Melanie. - 1982
Back row: Sue (née Bruning) Regier
Front Row L to R: Angela Regier,
Shawna Regier and Melanie Regier



These are my aunties and my dad is the baby
in the background in Edmonton - 1984.
Back row: Steven Regier
Front Row L to R: Melanie Regier, Shawna
Regier, and Angela Regier



This is my Grandpa, Ron Regier - 1982



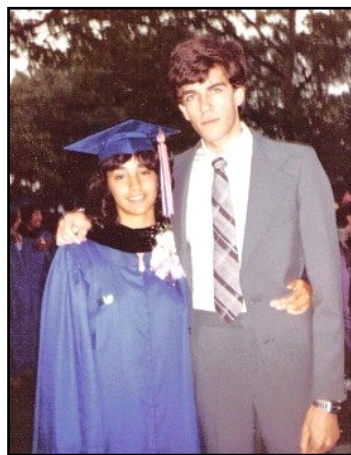
These are my Grandpa's parents: Joe and
Ella Regier.
They are my great-grandparents on my dad's
side.



This is my great-grandma and great
grandpa holding my mom. 1984
L to R: Candida Concepcion, Tracy (née
Concepcion) Regier, Evaristo Concepcion



This is my great grandma and great
grandpa holding my Abuela!
(Grandma) in 1965. L to R: Carmen
Mejia, Maritza Mejia and Fernando



Left: This is my Abuela or Grandma, and Abuelo or
Grandpa. Circa 1980
L to R: Maritza Mejia and Justo Concepcion



Right: This is my Abuelo or Grandpa, Justo Concep-
cion. Circa 1988

My Maternal Grandparents

My grandparents on my mom's side are Abuelo, Abuela, Gran Gran and Diego. Abuelo means Grandpa and Abuela means Grandma in Spanish. My Abuela was born in Santo Domingo, Dominican Republic. Her name is Martiza Mejia. She was raised on a sugar cane farm. She immigrated to the United States when she was 14 years old. Her parents left the Dominican Republic for a better life. She lived in New York City. She met my Abuelo when she was 14 years old.

My Abuelo was born in Havana, Cuba. His name is Justo Martin Concepcion. He emigrated to Spain and then the United States when he was 12 years old. His parents came for political asylum from Fidel Castro, the communist leader of Cuba. Food was controlled by rations. They had a little book that would need to be stamped and tracked. You were allowed a loaf of bread per family and one egg per person. My Abuelo, Justo, remarried Elizabeth Mason. We call her Gran Gran and she came from Trinidad. My Abuela remarried Edwin CiFuentes and he came from Guatemala. My Abuelo and Abuela had my mom. My mom has twin brothers. Their names are Adrian and Martin Concepcion.



This is my mom's extended family in New York, circa 2023

Personal Reflection

I learned a lot about my family and the hard things they lived through. I also learned that they made lots of sacrifices. I am grateful that they did. I loved being at the Art Gallery of Alberta to share my family history and having my picture on the front page of the *Spruce Grove Examiner*, because it is special to me. I enjoyed being able to share my story with you.

RS

 « Youth Write On »



Danica Bartlett is a Grade 5 student at St. Thomas Aquinas school in Spruce Grove. When Danica is not in school she enjoys spending time with family and friends, making bracelets and cheerleading.

Danica enjoys listening to music, playing with her cat Smokey, and playing VR (virtual reality) with her friends online. One of Danica's favourite things is trying new foods. She is a quirky unique girl who enjoys life and everything it has to offer, especially when she can do it with her friends.

Early Life of Alexander and Jessie Hawirko

by Danica Bartlett

Alexander Hawirko was born April 16, 1883 in Lvivska, Ukraine to Hryc Hawirko and Pelagia Hawirko, and they later immigrated to Austria. Jessie (Woloshyn) Hawirko was born September 3, 1892 in Lvivska, Ukraine to Theodore "Fred" Woloshyn and Maria Shyshlak, and they later immigrated to Austria.

In 1903, Alexander Hawirko and Jessie Woloshyn emigrated to Canada with their parents. Alexander was 21 years of age and Jessie was 11 years of age. Both families



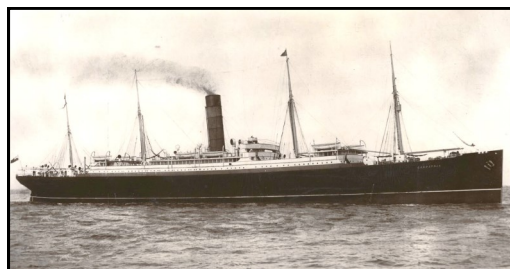
Jessie and Alexander Hawirko

travelled from Austria to Canada via boat. Along with many others, they boarded a Cunard Line ship and arrived at Halifax.

When they arrived in Halifax they went to the Immigration Hall, and soon both families boarded a train to Lavoy, Alberta (formerly known as Dinwoodie) where both families homesteaded north of Lavoy in the Zaparov District.

After arriving in Canada, Alexander Hawirko went to work on railway construction between Fort McLeod and the Exshaw Lime Factory.

Jessie (Woloshyn) Hawirko worked for the Gellata's, who owned the farm, for \$10.00 per year. Later she went to Lavoy and worked in the Lavoy Hotel, and then moved to Vegreville, Alberta to work in the Prince Edward Hotel.



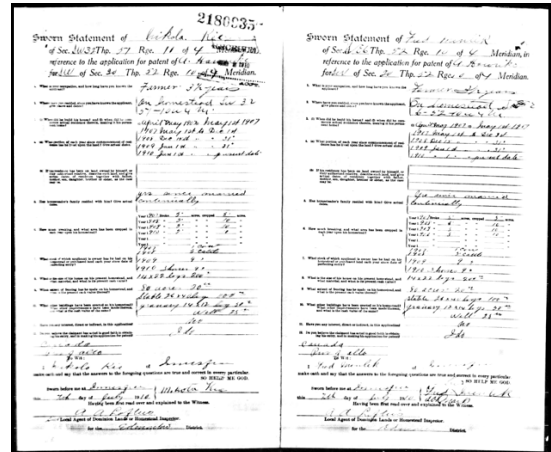
Cunard Line Ship

On February 1, 1906, Alexander Hawirko made an application to the Municipal District of Birch Lake No. 484 to purchase a homestead in Dinwoodie, Alberta, which was later re-named Lavoy. Alexander purchased the property for \$10. In 1919, Alexander Hawirko paid municipal taxes of \$0.43 and costs in the amount of \$1.50

to the Municipal District of Birch Lake for a total tax bill of \$2.23.

On February 17, 1910, Alexander and Jessie were married in the Plain Lake Church at Plain Lake, Alberta and began their new life on the homestead, twelve miles northeast of Innisfree, Alberta. It was the land that Alexander had purchased in 1906. The land was cleared by axe and pick. A home was built from logs and mud plaster. A cow and a few chickens were given to them as wedding gifts, and they cleared a spot to grow a few vegetables.

Later, a few more acres were cleared and farming began. At harvest time, the wheat was cut by hand with a sickle. It was then dried and beat with a stick to thrash out the grain. The neighbors helped each other as much as possible. Year after year more land was cleared. Steers and a walking plow were bought, and as years went by still more land was cleared and better machinery purchased.



Application by Alexander Hawirko to purchase farmland in the Municipal District of Birch Lake



Workers tending to the fields in the fall of 1951

Alexander and Jessie raised 12 children who were all born at home. The first two daughters were Anna, born December 14, 1911 who passed away August 22, 1914, and Cathie, born January 16, 1913 and passed away August 19, 1914. Both girls died as a result of a severe flu. Alexander and Jessie went on and had 10 more children; Nancy, Mike, Steve, Pete, Nick, Pauline, Andy, Bill, Elsie, and Fred.

Once the older children had finished school they all went out to work, as money was scarce at home.

Elsie Hawirko is the second youngest child of Alex and Jessie Hawirko. She went on to marry Fred Laniuk. They had three children; Terry, Patricia and Darcy. Patricia went onto marry Garry Bischler and they had two children,

Crystal and Jerry. Crystal went onto marry John Bartlett and they had one daughter, Danica Bartlett. Danica Bartlett is the great great grandchild of Jessie and Alex Hawirko.

Between 1920 and 1930, Alexander Hawirko was secretary for the Catholic church which was on land next to the Werbitski's. He kept books, as nobody else could read or write. Alexander was also a School Trustee for about 20 years for the Miroslawna School. As School Trustee, he looked after hiring teachers and also making cheques to pay their wages. He was also an interpreter for many people, translating from English to Ukrainian. Alexander also worked as a foreman with the road construction crew. At that time, all the road construction was done with horses, picks, shovels and by hand.



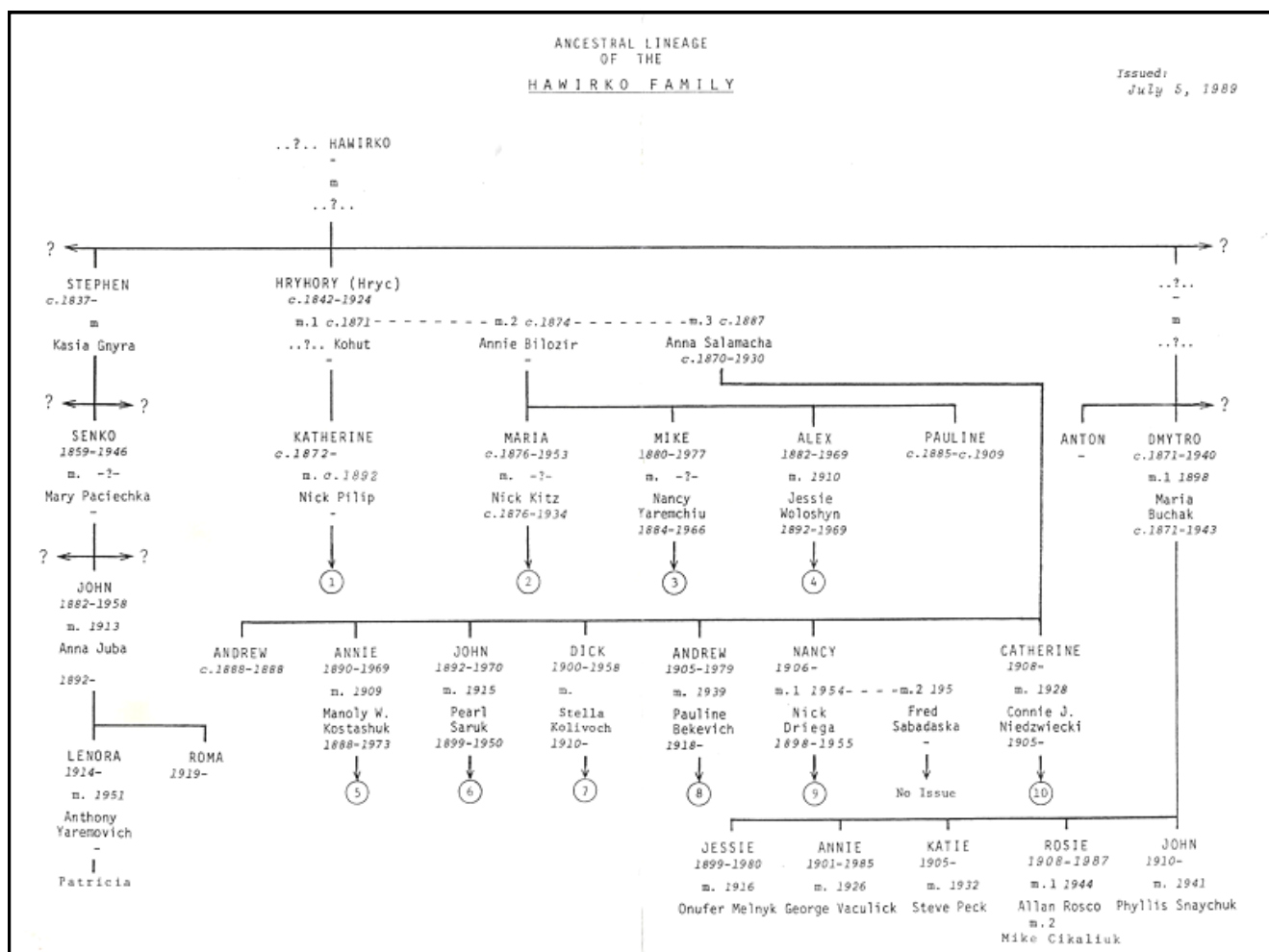
Great Great Great Great Baba Hawirko and Pauline Hawirko standing beside the homestead's chicken coop.

A Fresno was used to make the roads. This was a bucket which was pulled by horses. It was used to scrape the road.

Alexander and Jessie farmed for 41 years, and in the fall of 1951 they retired and moved to Innisfree. They purchased a small five-room house and lived there until they passed away in 1969.



This is a Fresno, which was used to make roads.



The Hawirko Family Tree

Personal Reflection

While doing my project, I was able to learn about where my family came from and how much work it took to farm and work the land. I enjoyed learning about how my family traveled and immigrated from the Ukraine to Canada. I spent time with my grandmother and mom learning about my family and helping find and gather the information for my project. It helped me get closer to who I am and where we came from.

RS

Spinning Webs

by Denise Daubert



as well.

behindthename.com Our ancestors' first and middle names are an interesting part of family history. Were you perchance named after a grandparent? An uncle? Learning the meaning of these names can be undertaken on this website, where you can learn the history of a name



ualberta.ca/kule-folklorecentre Those with Ukrainian roots will no doubt find this a very interesting website. This centre has a research focus that connects Ukrainians and Ukrainian-Canadian globally. There are books to access and also a video library on this site. You can also learn about lectures being held on the University of Alberta Campus in Edmonton.



years on the project, and the website features photos of these volunteers! Follow directions on the website should you wish to order a set of these books.

stettleranddistricthistorybook.com Anyone who has ties to the Alberta community of Stettler – by ancestors settling there and/or having grown up there – this summer (2024) is the release date for the much anticipated three-volume set of history books on Stettler and District. Volunteers have been busy for several



“Google images” and then type in what you are searching for. An example is “thing pot belly stove” or “thing hair receiver” and images will be displayed according to your search phrase. There are truly great photographs and drawings of things/places from the past at your fingertips.

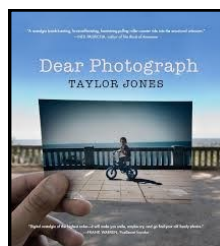
images.google.ca Our sense of sight combined with knowledge about something can be key when you are researching your family history. An example – stories of ancestors who lived in early Alberta and settled on farms and ranches kept their homes warm with pot belly stoves. Being able to see an image or photograph of a pot belly stove can be interesting. In your search box, enter



rockymtnhouse.com The west central Alberta community of Rocky Mountain House has a colourful history. If you check their website, it offers a *Walk of History* brochure you can access (use the phrase “walk of history” in the search bar provided). Perhaps you have ancestors from this area of Alberta? A Walk of History like the one in Rocky Mountain House can be enjoyable for the whole family as a learning experience, and what better time than late summer or during autumn?



heritage.canadiana.ca This website project is a 10-year initiative that began in 2018 to digitize/make accessible online Canada and its history from the 1600s to the 1900s. This is a unique resource for genealogists. Collections on this site include Genealogy, Indigenous History, Government Documents, Military History and Landmark Papers. There are also digitized maps and periodicals.



dearphotograph.com Back in 2012 for Ontarian Taylor Jones, nostalgia took over whilst looking at photographs from his childhood. He began a blog with photos of old family “snaps” shown in front of the location where they were originally taken – a unique way of capturing/displaying family history. Take a look at some of the amazing photos on the website! Taylor Jones has also written a book, which is available for purchase on Amazon.

RS

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Office: #162 - 14315 – 118 Avenue, Edmonton, AB T5L 4S6

Telephone: 780-423-8902

Email: agsoffice@abgenealogy.ca

Website: <http://www.abgenealogy.ca/>

1. Brooks & District Branch

President : David Clarke
Box 1538, Brooks, AB T1R 1C4
email: brooksags@gmail.com
website: <https://agsbrooks.ca>
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Public Presentations selected Saturdays*
Brooks Public Library, 323 1st Street East,
Brooks, Alberta

*Email for more information

2. AGS Calgary

President: Larry Eldreth
c/o 83 Deerbrook Road SE
Calgary, AB T2J 6G5
email: agscalgarybranch@gmail.com
website: www.abgenealogy.ca/calgary
Meets 4th Thursday of month, 7:00 PM*

*Email for location

3. Camrose Branch

c/o 6130 39 Avenue, Camrose, AB T4V
3B1 phone: 780-781-5100
email: camrosegeneo@gmail.com
website:
www.camrosegenealogy.weebly.com
Facebook: Camrose & District Branch –
Alberta Genealogical Society
Meets 3rd Thursday of month 7 PM,
Camrose County Agricultural Services
Building, Camrose, Alberta

4. Drayton Valley Branch

President: Connie Stuhl
Box 115, Rocky Rapids, AB, T0E 1Z0
email: ags.dvbranch@gmail.com
website: <http://www.abgenealogy.ca/drayton-valley-branch/>
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5. Edmonton Branch

President: Kurt Paterson
Unit 162, 14315-118 Avenue
Edmonton, AB T5L 4S6
phone: 780-424-4429
email: president@edmontongenealogy.ca
website: <http://www.edmontongenealogy.ca/>
Meets 4th Thursday, 7:00 PM,
162, 14315-118 Avenue,
Edmonton, Alberta



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President: Maxine Maxwell
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phone: 780-512-6427
email: gpagspresident@gmail.com
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Meets 3rd Wednesday of month, 7:00 PM,
Grande Prairie Public Library
101, 9839-103 Avenue,
Grande Prairie, Alberta

7. Lethbridge & District Branch

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Rm. 128, 909-3rd Avenue North
Lethbridge, AB T1H 0H5
phone: 403 328 9564
email: lethags@theboss.net
website: <http://lethbridgeags.theboss.net/>
Meets 3rd Thursday of month 7:00 PM,
Provincial Administration Building,
909-3rd Avenue North,
Lethbridge, Alberta

8. Medicine Hat & District Branch

President: Deb Wickham
Box 971, Medicine Hat, AB
T1A 7G8
email: mhgs@shaw.ca
website: <http://mhdgs.ca/>
Meets 1st Wednesday of month, 7:00 PM,
Medicine Hat Monumental Co. Ltd.
974-13th Street SW.
Medicine Hat, Alberta

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President: Jessie Dial
email: rdbags@gmail.com
website: <http://www.abgenealogy.ca/red-deer-district-branch>
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LDS Church, 3002-47 Avenue
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