



CAMROSE BRANCH ALBERTA GENEALOGICAL SOCIETY

ROOTS AND SHOOTS
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Table of Contents

Branch News, Tidbits, Upcoming Events	Page 2
News Flash! 1921 Canadian Census	Page 2
Wounded Knee Massacre, South Dakota – John Stoddart	Pages 3-4
Father Lacombe Church - Sharon Olsen	Pages 4-6
Finding Female Ancestors' Maiden Names – Editor	Page 6

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Murphy's Genealogical Laws

When at last, after much hard work, you have solved the mystery you have worked on
for two years,
your aunt says, "I could have told you that..."

Branch News

We had a fascinating topic at our June meeting! Wendy Roth and Jack Cunningham both spoke on their searches for their birth parents. At the beginning of his presentation, Jack jokingly suggested that he thought he had been born in the cabbage patch! Jack, along with the “assistance and persistence” of his wife Sheila, did find his birth mother and birth father. Jack’s mother was “over the moon” with delight that her 1st son had found her. Jack also discovered that he has a brother. Sadly, Jack’s brother has since passed away, but they were both happy to finally meet. Wendy has contacted her mother and hopes to meet with her in the future. We love to hear success stories!

Tidbits

Following is a recipe from Old Fort William –
Submitted by Sharon Olsen

Pea Soup

1 lb. split peas
1 meaty ham bone
2 medium onions, diced
¾ cup carrots, diced
1 tsp. dry mustard
¼ tsp ground savoury
4 whole cloves
1 ½ tsp salt
¼ tsp pepper
8 cups of water

Upcoming Events

Sept 5, 2013 – Community Registration Night, Field House (Camrose), 6:30-9

Sept. 12, 2013 – Regular CGS meeting, Camrose Public Library Boardroom, 7:30 PM

Oct. 10, 2013 – Field Trip – President Janine Carroll will keep you informed by e-mail

Oct. 19, 2013 – Genealogy Workshop, 1-4 PM, CPL Boardroom, Guest Speaker Alison Freake,
Conservator, Access & Preservation Services, PAA – Topic: Identifying and Preserving Old Photos

NEWS FLASH!

1921 Canadian Census was released on August 8th! Available at <http://www.ancestry.ca/cs/ca/census>
Searching is free to members and non-members at present, but since Ancestry is a subscription site, we will have to pay later. The 1921 online Census will not be indexed until later in the year, so you really need to know the District and Sub-District of the Province you are searching...Good luck! - Editor

Wounded Knee Massacre, South Dakota

Submitted by John Stoddart

On April 25, 2013, my wife Lesley and I visited the massacre site and graveyard at Wounded Knee, South Dakota. Not the easiest place in North America to get to, and certainly there is no signage on any of the highways we drove on to help us locate the site. This has been done on purpose, we think. It was a real spring day, with some snow left in patches, but it was sunny and warm with a light breeze. The rolling high prairies were showing hints of starting to green up after the winter. The pleasant conditions failed to dispel the sad memories we felt still haunted the area after all the years. The Wounded Knee parcel of land, complete with the graveyard up on a small hill, is surrounded by the Pine Ridge Reservation in the very south part of South Dakota. The land, about 40 acres, is believed to have gotten into non-Indian hands sometime after a process of allotment began in the late 1800's in which the Federal Government divided lands among the Indians and gave some parcels to non - Indians. The massacre, for that was what it was despite claims for many years that it was a battle, happened on December 29, 1890. It is said to have started when a shot rang out as soldiers of the U.S. Seventh Cavalry searched Chief Big Foot's Band, which it had arrested and detained on the site. The cavalry had Gatling guns sited on the hill where the graveyard now stands and they fired down into the 200 to 300 unarmed men, women and children. Everyone in view was mowed down. At one point the gunners shot some of their own soldiers who were chasing Indians who were trying to escape. 20 Medals of Honour were handed out to those participating in the Cavalry for their "heroic" actions. It was later said that this action was "revenge" by the U S Army for what had happened to General Custer at the battle of the Little Bighorn fourteen years earlier.

The parcel of land where the massacre took place has changed hands a number of times over the years and in the 1930's a Woodrow Wilson was the owner. Later the land was further developed, with a new owner, from the small store or trading post to a much larger operation, including a museum with numerous artefacts, a home and four cabins. In February, 1973, 40 carloads of American Indian Movement activists came to Pine Ridge and occupied the buildings on the massacre site. They stayed for 71 days, holding off the US Marshalls, before a "truce" was brokered between the movement leaders and President Richard Nixon. Subsequently the agreement was broken by the U.S Government. The activists abandoned the site, after burning all the buildings to the ground and all that is left today is the stone chimney of the dwelling house.

The land has been up for sale for a number of years, with amounts in excess of 3 million U.S. being quoted as the going price by the present owner, who is from Rapid City, South Dakota. So far no takers, and the Pine Ridge Indian Band, who have first right of refusal do not have anywhere like this amount available. It is hoped that if the site is sold, it is not turned into a theme park type attraction.

On the site today there is a two sided story board with a very good account of what happened, close by the parking lot off Indian Road 27 North on the Pine Ridge Reserve, with the graveyard up on the hill behind. We talked with a number of Indian Craft sellers, though it was very quiet when we were there. Lesley asked for permission to visit the graveyard, which was granted, and we were able to see the large stone monument to those Indian leaders who died that day. Seventeen of them are buried in a fenced area adjacent to the monument. There are a number of recent graves in the main yard, and we think they are of people who are related to those who died in 1890 or 1973.

Altogether a sobering experience, and time well spent being reminded of what had happened so many years ago. Looking around we realized that the people of the Reserve are living in what many would call third world conditions, with memories far worse than we have from our visit. Not much has changed!

Picture of mass grave for Lakota Tribe members, taken in 1891. Source: www.google.com



Father Lacombe Chapel

Submitted by Sharon Sullivan-Olsen

On July 13, 2013, I visited the oldest building in Alberta, the Father Lacombe Chapel in St. Albert, Alberta. It proved to be an interesting day as a hostess in the Chapel chatted with me for a lengthy time.

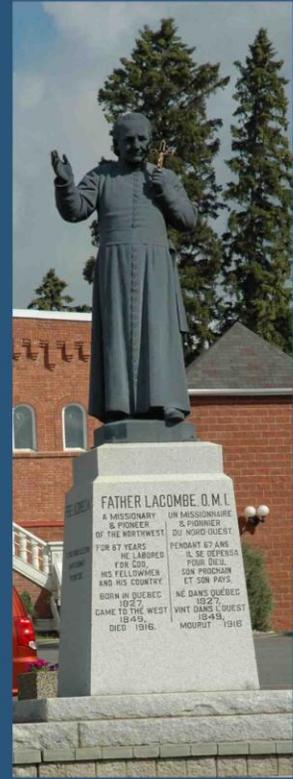
I was to become aware that Père Lacombe's great-grandmother Marie Louise Beaupré had been taken by the Ojibway. She lived with this nation and she married an Ojibway. She learned their language, culture and had 2 children. Upon her return to her family she married Pierre Duhamel-Sansfacon.

Father Lacombe learned about Marie Louise Beaupré's time spent with the native tribe, their customs and he learned their language from her. As Father Lacombe journeyed west he was able to meet and mingle with the First Nations of the plains. His understanding of their culture was incorporated into his religious practices as a method to bring them into the Christian way of life and ideology. Instead of having chairs in his chapel he employed the circle concept that the local people practiced. He used "sweet grass" as incense since he knew it was a smell that they would associate with spiritual thought. The First Nations came to respect this humble man. He became known by the Cree as "Kamiyo Atchakwet" or "The Noble Soul".

I was informed that he developed an alphabet and a dictionary for the Cree language. As well he designed a book of drawings that illustrated biblical stories and it was used to bring the people of the First Nations into the church.

He is credited with assisting the CPR to gain the rights to build the rail line through Blackfoot territory. Also he was able to get a commitment from Crowfoot to remain at peace during the [North-West Rebellion](#) of 1885.

There were some tanned hides on display. I learned that the voyageurs would wear the beaver pelts to help shed the guard hairs. These pelts were the most prized since all that was left when they reached Churchill (Manitoba) was the "felt". These pelts were used for the fashionable hats of Europe.



Father Lacombe Chapel, St. Albert, Alberta
The Cree Called him "The Noble Soul"

July 7, 2013 by Sharon

I learned that each of the tribes of the First Nations had a particular way of constructing their moccasins. Any good tracker could identify who was in the area; also that the Blackfoot people got their name from the use of ash to coat their moccasins, giving them a black appearance.

As we toured through the Chapel we stopped at a beading display. We then discussed the various designs of beading. The original beading, before the influence of the European infiltration of New France, showed the use of porcupine quills, claws and the hair of the local mammals such as moose. Each tribe had their particular design. The Iriquois were noted as having an arrow design. I said that the Assumption Sash also had this design and wondered if the early Quebec women borrowed that design in the weaving of the sashes. The Metis used more graphic designs with flowers being prominent. It is thought that they used this heavy beading on their jackets to resist arrows or bullets from entering their bodies in areas of vital organs.

The Assumption Sash is now a symbol of the Canadian Metis. As I stated to the hostess, the Sash was developed and used long before becoming this symbol. I learned in Fort Carlton, Saskatchewan that the Sash had many uses. One of the main uses was to bind the abdomen of the York Boat sailors during those times when they needed to pull the loaded boats through channels that were too rough to navigate from within the boat. York Boat operators were noted for hernias due to the challenges posed during their trips to deliver furs and to return with supplies. Small woven leg bands were also a part of

the dress of these operators. They would tie these bands around their legs to keep out the vermin that may invade their clothing as they slept. They did not erect tents but instead slept on the ground.

Since my ancestors were early immigrants to New France (Claude DesChalet and Simeon LeRoy dit Audy were married September 3, 1668 at Quebec), I have a special interest in the Assumption Sash. Did my ancestors work on the York Boats or canoes that delivered pelts to Churchill? I wonder if there is any record of the names of these hard working individuals. I also have family with First Nations roots and I wish to promote their understanding of the rich history of our Canada and their personal ancestry.

Editor's Note - Picture of a York Boat replica, Fort Garry, Manitoba can be viewed at www.visualphotos.com

FINDING FEMALE ANCESTORS' MAIDEN NAMES

<http://www.ancestry.com> has a video by Christa Cowan, "The Barefoot Genealogist". While watching this video, I made notes on the 10 sources and tips we can use when trying to find our elusive female ancestors' maiden names:

1. Marriage Records (including Divorce Records) – will note whether she was a Spinster or Widow
2. Cemeteries (look at the names on gravestones near where you have found an ancestor)
3. Census Records
4. Land Records (yes, at some times, women were allowed to own property!)
5. Church Records
6. Probate Records and Wills
7. Newspapers
8. Birth and Death Records (for your female ancestor and all of her children)
9. Military Records (look for Pension Files/Widow's Claims)
10. Naming Patterns (Christian names and middle names) - Editor

Editor's Note: I must give credit to my younger sister, who has kindly been proof reading the latest issues of Roots and Shoots – Thanks, Sis!!!

On a sad note, one of our members, Don Chapman, passed away on July 13, 2013 at St. Mary's Hospital, Camrose. Don was an enthusiastic member who was very proud of his UEL (United Empire Loyalist) ancestry. A donation has been made to St. John's Lutheran Church Cemetery Fund in his memory. Our condolences go out to Don's wife Irene.

Sept. 8th is Grandparents Day – Hug a grandparent!

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