

ROOTS AND SHOOTS

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Murphy's Genealogical Laws

My ancestors are so hard to find, they must have been in a witness protection program!

Branch News

Camrose Branch - Monthly meeting change: to: 2nd Thursday of each month at 7 p.m. (except for holidays falling on those days.)

Special Interest Groups (SIG)

Writing Family History – SIG – meet via Zoom every Monday at 10 a.m. for 1 hour of sharing and encouragement.

Organizing your Genealogy – SIG – Meet via Zoom on the 1st Wednesday of each month at 10 a.m.

Upcoming Events

With Covid-19 still rearing its ugly head, meeting places of our Upcoming Events will be held via Zoom until further notice.

Thursday, Jan. 13, 2022 – Education: CGS member John Althouse presents Getting More from Familysearch.org – Click on the icon below to read John's presentation.



Getting More from
Familysearch.org.pdf

Thursday, Feb. 10, 2022 – Education: Deb Trout – Disaster proofing your genealogy. Discussion: Valentine's Day in your family. Do you have a romantic story to share? Or an unusual story of courtship and matrimony.

Thursday, March 10, 2022 – Education: Cindy Mailer – How can I save my records so that others are interested? Making a family history book. Discussion: Today is National Hug your Dog Day. What pets did you or your ancestors have? Bring photos and tell their stories.

Thursday, April 14, 2022 – Education: Janine Carroll – Genealogical Proof Standard. Discussion: April 14 is National Garden Day. Tell us about the master gardeners in your family past and present. Bring photos!!



Bashaw Cemetery – working water pump 2017

February - Black History Month

In February 2017, then-Premier Rachel Notley, proclaimed February to be Black History Month in Alberta. Through the proclamation, Alberta joined British Columbia, Ontario and Quebec in officially recognizing Black History Month. The Government of Canada officially recognized Black History Month in 1995.

The United Nations proclaimed 2015-2024 the Decade for People of African Descent, with the theme “People of African descent: recognition, justice and development.”

Quick facts: Black History in Alberta:

- John Ware was Alberta’s first settler of African descent, arriving in the foothills in 1882, before Alberta was a province.
- In 1954, Calgary-born Violet King Henry became the first black person to graduate law in Alberta and to be admitted to the Alberta Bar, and the first black female lawyer in Canada.

Shiloh Baptist Church Cemetery Eldon District, North of Maidstone, Saskatchewan



*"...There are spruce trees there
And a graveyard
They dig the graves
Even though the ground is hard"*

From, "A little Church"

by Willis Mayes

The history of black immigration to Canada is a topic which has, until quite recently, been largely ignored by historians in this country. But, thanks to the efforts of their descendants, and historians of all ethnic backgrounds, the stories of these immigrants are now being told and their place in the historical fabric of this country is being recognised.

Between 1905 and 1911, African American families began travelling north to Canada from Oklahoma seeking the promise of free homestead land and freedom from the discriminatory "Jim Crow" laws which had been enacted following Oklahoma statehood. In the spring of 1910, dozens of these families arrived in Saskatchewan. Twelve families settled in the Eldon District north of Maidstone, the rest carried on to found the community of Amber Valley in Northern Alberta. By 1911, the families at Eldon had started building the church which would become one of the centres of their community. In 1913, Julius Caesar Lane became the first person to be laid to rest in the Shiloh Baptist Church cemetery.

In 1916, the deed for the church and cemetery was granted to the community which would eventually become known as the "Shiloh People", named in honour of the little log building in which they worshipped⁽¹⁾.



Interior of the Shiloh Baptist Church

Although the free homestead land had been granted to the original immigrants, the promise of freedom from discriminatory laws and racist practices did not materialise. In 1911 a Government of Canada Order in Council tried to prohibit black immigration stating that "...any immigrants belonging to the Negro race..is deemed unsuitable to the climate and requirements of Canada"⁽²⁾. The establishment of the cemetery at the Shiloh Baptist Church can, in itself, be seen as a consequence of the reluctance of the surrounding communities to allow burials of African American immigrants in their cemeteries⁽³⁾. The old log church was an active social and religious centre, but eventually (as is the case with many immigrant communities) descendants of the original families began to disperse throughout the continent. In the 1920s and 30s, there had been as many as 50 black families living at Eldon but, In the 1940s, the church closed with the last burials in the cemetery taking place in 1945-46. In 1975, however, special permission was granted to bury George H. Mayes in the old cemetery. In 1987, George's wife Lucille became the last person buried there and the cemetery was closed forever.

The members of the Shiloh Baptist Church had followed many of the traditional practices found in African American cemeteries in the United States. Graves, for the most part, were marked by placing a large stone at the head and foot of the grave (a well known photograph by Dorthea Lange titled *Negro Cemetery at Prospect Church*, shows similar grave marking techniques in North Carolina). An example of this marking technique can be seen in the photograph below.



*Graves of Alfred Bailey, Cora Bailey, Abraham Lewis and Queenie Lewis
showing original stone markers at head and foot of graves*

The white crosses visible in the photographs on this page were erected in 1971 during the local homecoming celebrations. At the same time, a large number of the original stone markers were removed and tossed over the fence in an effort to "clean up" the cemetery in preparation for the upcoming celebrations. Unfortunately, stories like this are all too common in cemetery preservation. Very well meaning people have often caused irreparable damage by attempting to restore cemeteries without proper preparatory research.

More recently, the descendants of the "Shiloh People" have formed the Shiloh Baptist Church and Cemetery Restoration Society which is taking great care in its efforts to preserve and restore the church and cemetery. Through the efforts of this society, and the involvement of the Saskatchewan Genealogical Society, the names of those buried in the cemetery have been re-discovered following the loss of the original church ledgers in the 1950s. A cairn has now been erected honouring those resting in the cemetery and plans are now being made for the restoration of the old log church itself. The Shiloh Baptist Church and Cemetery was designated a provincial historic site in 1991.

Source: [Shiloh Baptist Church Cemetery \(ucalgary.ca\)](http://shilohbaptistchurchcemetery.ucalgary.ca)

Valentine's Day - February 14th

Here are some stories from Camrose Branch members.

Love on the Prairies

My father-in-law Stanley Arthur Conley told me this story:

"When I saw Laurena singing in the (church) choir, I thought she looked like an angel..."

My mom-in-law Laurena Beryl (nee Ranger) Conley told me this story:

"Stan was working at Sherritt-Gordon mines (in Sherridon, Manitoba.) We had been dating in Reston (Manitoba), my home town, before he went to Sherridon to work. Stan called and said to take his motorcycle and sell it, then buy a train ticket to Sherridon. He would meet me at the station."

"My mother said "If he doesn't marry you the minute you get off that train, you come right back home!"

Stan and Laurena were married in Sherridon, Manitoba on 13 August 1937, shortly after her arrival. They were married for 55 years when Stan passed away.

Submitted by Joan Conley, Camrose Branch member

Undying Love

An aunt was told, when she was single and young, that she only had a year to live so she left her boyfriend and returned home to her parents. The boyfriend followed her and said "If you only have a year to live, I want to live that year with you as husband and wife." They got married.

The husband died first, 40 years later.

Submitted by Larry Gregorwich, Camrose Branch member



Genealogy after death

Have you inherited someone's family-history files? Here's how to avoid tossing them all in the dumpster. by Paul Jones

Several times a year, I'm approached by someone who's been tasked by family members with organizing the genealogical research of a recently deceased parent or other elderly relative. "We know you're interested in this sort of thing."

Ideally, the deceased would have arranged for a genealogical executor. Expectations would have been discussed; the arrangements would have been recorded in a directive to the executor of the estate. This directive would also have made provision to fund elements of the plan, such as the costs of publishing a family history. Contingency might also be made for compensation of the genealogical executor if the workload were to exceed the duty owed to kinship.

Ideally! In reality, most genealogists make no such arrangements, and the unlucky family member tasked with cleaning up the mess is typically confronted with a jumble of binders, scrapbooks, and storage boxes, as well as who knows what on hard disks and in the cloud.

One solution: Rent a dumpster. Seriously. If the deceased had so little regard

for the future of the research, why should anyone else care about the work?

No one cares today, perhaps, but who can predict what might change? If you don't have the time to wreak order today, perhaps you'll feel differently — or someone else will — in a few years. I would buy time by securing the safe storage of paperwork, photos, artifacts, hard disks, DNA tests, and online accounts and passwords.

Let's suppose the time to act finally arrives. What should be your priorities?

You'll need to confront harsh realities. Unless your deceased relative was a notable person, few libraries or archives will be interested in acquiring unedited papers, genealogical or otherwise.

In addition, most repositories will be leery of accepting contributions of questionable provenance that might infringe on copyright, disregard the privacy of living people, or contain photocopies of material housed in other archives — and they'll be reluctant to assign staff to review and to resolve these issues, unless your collection significantly advances their mission.

Ideally — there's that word again — someone would adapt the research

into one or more family histories that you could self-publish for posterity. (Many commercial companies can guide you through this process.) Copies of the completed history, whether paper or electronic, could go to family members, Library and Archives Canada (legal deposit), the Family History Library in Salt Lake City, Utah, and libraries, archives, and societies (genealogical and historical) in the geographical areas of greatest relevance to the research (not necessarily where the deceased lived).

If nobody is willing to undertake the effort to prepare a publishable family history, the next-best option is to extract a family tree from the research and to offer it, initially via a summary, to heritage organizations in the geographical areas covered by the research.

Be aware that every community is different in its mix of governmental and not-for-profit organizations, as well as in their mandates and priorities. Some will prefer citations rather than supporting documentation.

Be prepared for sit-down meetings (via Zoom these days) to discuss your prospective contributions.

You might also post the tree online via the likes of Geni.com, One World Tree (FamilySearch.org), WikiTree.com, or Ancestry.ca.

Artifacts and photos of historical significance, especially if they feature named people or known locations, or if they illustrate a locally significant event or activity, may interest a municipal or regional archive or museum.

In any case, all old photos should be scanned and distributed to each branch of the family.

Anything still unaccounted for after this process is likely to be expendable, although you should conduct one final review to ensure that nothing unique or irreplaceable is about to be dumped.

All in all, things would be much simpler if family historians didn't trust in the posthumous goodwill of others and instead heeded the much-repeated and oft-ignored mantra — "Publish before you perish."

Paul Jones, a retired publisher, is a writer, a consultant, and an avid genealogist.

CANADAHISTORY.CA

From CanadaHistory.ca



March 17 - St. Patrick's Day

ENGLISH WORDS THAT COME FROM THE GAELIC LANGUAGE -

SOURCE: THE IRISHPOST.COM

1. SLEW

According to the Online Etymology Dictionary *slew*, meaning "a large number" comes from the Irish word *sluagh* which means "a host, crowd or multitude."

2. TROUSERS

Comes from the Irish word *triúis* for trousers.

3. GALORE

A great word that comes from the Irish *go leor* meaning plenty/enough



4. BOG

From the Irish *bog* (pronounced 'bug'), meaning soft, similar to the Scots Gaelic *bogach*.

5. WHISKEY

Comes from Irish *uisce beatha* meaning water of life.

6. BOYCOTT

This doesn't come from an Irish word, rather from Irish history. The story goes that in 1880 an unfeeling Co. Mayo land agent named Captain Charles Cunningham Boycott refused a request from the Land League to reduce rents after a bad harvest. His afflicted tenants responded to Boycott's hardheartedness by refusing to bring in the harvest. From then on, the word 'boycott' was used to describe the shunning of people, organisations or countries that do not respect human rights.

7. TORY

There are two related theories on this. One that it comes from the Irish *toraidhe* meaning outlaw or highwayman, or as the Oxford English Dictionary states, from the Irish verb *tóir* meaning pursue.

8. SMITHEREENS

A great onomatopoeic word that comes from the Irish *smidrín*, meaning a small fragment, with the 'een' diminutive added.

9. BUDDY

Perhaps from the Irish *bhodaigh*, meaning pal, although other sources have been put forward.

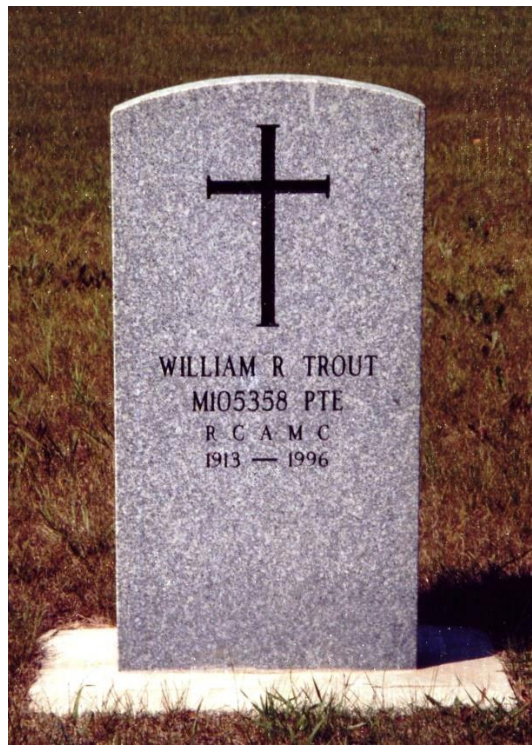
10. SLOGAN

The origin of this word is thought to be the 1670s, or perhaps even earlier. A battle cry used by Scottish Highland or Irish clans, it is derived from the Irish *sluagh-ghairm*, meaning army shout.

The Last Post Fund

Canadian Legion

The Last Post Fund is a department of the Legion that provides headstones at their expense for veterans. They provided one for my father. I am attaching a photo so you can see what they look like.



Submitted by Deb Trout, Camrose Branch President

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