



# ROOTS & BRANCHES

**WETASKIWIN BRANCH**  
**Alberta Genealogical Society**

*BRINGING THE PAST .....  
TO THE PRESENT .....  
FOR THE FUTURE! ©*

**Website:** [www.abgenealogy.ca/wetaskiwin-branch](http://www.abgenealogy.ca/wetaskiwin-branch)

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**SEPTEMBER, 2021**

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## **EXECUTIVE**

**President:** Alice Hoyle  
**Vice President:** Lorraine McKay  
**Secretary:** Patty Caputo  
**Treasurer:** Leroy Koop

## **ROOTS & BRANCHES**

is published three times a year  
by and for the members of  
Wetaskiwin Branch of AGS.  
It is emailed to members and  
posted on our website.

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## BRANCH MEETINGS

### NOTE!!!

**SEPTEMBER MEETING:  
SEPT 28 AT 7:00 PM  
VIA ZOOM**

### COMMITTEES

- **Newsletter**  
Sharon Aney  
sharonaney@gmail.com
- **Webmaster**  
Leroy Koop
- **Volunteer Research**  
Alice Hoyle  
Leroy Koop
- **Membership**  
Leroy Koop
- **Programs**  
Claudia Malloch
- **Publicity**  
Alice Hoyle
- **Historian**  
Rosella Plaquin
- **Youth**  
Patty Caputo

### BRANCH LIBRARY

Closed until further notice  
due to Archives closure

If research is required contact  
[wetaskiwin@abgenealogy.ca](mailto:wetaskiwin@abgenealogy.ca)

### FAMILY DISCOVERY CENTER

Closed due to Covid-19  
Until further notice.

## PRESIDENT'S PONDERINGS

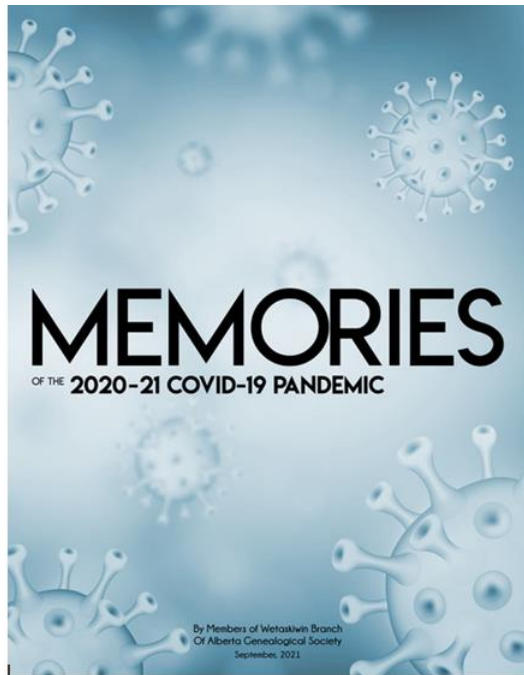
Alice Hoyle

September of any year has always seemed like a 'beginning' – perhaps because when our children were going to school it was the start of the school year; many activities such as service clubs, charities, organizations, etc. took a break during the summer and in September everything started up full tilt again.

This year, I feel like September is bringing more of the same and there doesn't seem to be a feeling of an exciting beginning to activities, meetings, etc. The Covid pandemic seems to be sticking around and the new variants are a worry for many of us. I hope our members have been able to stay healthy and have managed to keep themselves busy and motivated – perhaps an increase in genealogy research has been a result of the pandemic?

My congratulations go out to the 17 members who contributed to the Covid-19 Memories booklet suggested by Sharon Aney. It took me a while to read through all the stories, and there were some real tear-jerkers in the booklet. I admire the determination our members had to push through all the difficult times they experienced during the past year and a half. I often comment that our ancestors must have been very strong people, to have lived through all the pandemics, plagues, etc. We are all evidence of the genetic strengths of those ancestors.

As we move into autumn and thoughts of cooler weather come to mind, I sincerely hope all of you are able to spend time with activities that motivate, encourage and strengthen your resolve to stay positive and stay safe. Perhaps a new creative endeavour is in your future? Perhaps this is the year you spend more time at your computer doing research? Whatever your pursuits, I wish you well.



**"Memories of the 2020-2021 Covid-19 Pandemic"** is the third writing project that our branch has undertaken. As historians, we feel that it is important that our experiences be recorded as a social history of this unprecedented time.

17 members of our branch participated. I have to say to them, "I am so ver proud of you for your participation, and blown away by your resilience and openness! Thank you for trusting me with your stories."

A copy of the book will be laced on our Branch Library, the Wetaskiwin Heritage Museum, the libraries of AGS and the Provincial Archives of Alberta, and in the City of Wetaskiwin Archives.

If anyone wishes to have more copies printed, please contact Taylor Printing, 780-352-8333. They have it saved on their computer. The cost will be in the vicinity of \$30.00.

*Sharon Aney*

## EDITOR'S CORNER

Sharon Aney

September is often thought of as a month of endings. The "lazy, crazy, hazy days of summer" are behind us, and vacations are largely over. The fields and gardens planted in spring have completed their growing cycle .

I think that September 1 is actually a beginning, a new year, (although I know that most favor January 1).

A quick scroll through the internet brings up many dates in September that were the "beginnings" of something that made changes in the lives of generations before us, and in ours.

**September 1, 1905** – Alberta and Saskatchewan joined Confederation together as the 8<sup>th</sup> and 9<sup>th</sup> Canadian Provinces.

**September 1, 1939** – at 5:30 am Hitler's armies invaded Poland, starting World War II in Europe.

**September 7, 1994** – The U.S. Army closed its headquarters in Berlin, ending the American military presence in the once-divided city after nearly half a century.

**September 9, 1776** – The United States came into existence as the Continental Congress changed the name from the United Colonies.

**September 11, 2001** – The worst terrorist attack in U.S. history occurred as four large passenger jets were hijacked, then crashed into the world Trade Center in New York, killing nearly 3,000 persons. 250 flights carrying 43,895 passengers to the USA were diverted to Gander, Halifax and other Canadian airports.

**September 16, 1620** - The Mayflower ship departed from England, bound for America with 102 passengers and a small crew.

**September 16, 1974** – 32 Women, the first female cohort, joined the ranks of the Royal Canadian Mounted Police.

**September 20, 1893** – New Zealand became the first country to grant women the right to vote.

**September 20, 1917** – The parliament of Canada passed legislation giving some women the right to vote in Federal elections. This right was limited to women who were British subjects, 21 years of age, and the wife, widow, mother, sister, of daughter of any person male or female, living or dead, who had served in the military.

**September 24, 1936** – Puppeteer, Jim Henson was born in Greenville, Mississippi. He created the Muppets, entertaining and educating generations of children via the daily TV show, Sesame Street.

**September 19, 1962** – The satellite, Alouette 1 was launched. This event marked Canada's entry into the space age.

If we think but a moment, we will realize that our lives would have been very different if these events had not occurred.

What will September 2021 bring? Hopefully no disasters! But we are in an election season. How we vote may well make a significant difference in our lives..... as a nation, but especially in our City and County.

I urge everyone to pay attention, and to VOTE!

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## MEETING PROGRAMS

These meetings were held via Zoom.

### MAY 2021

Claudia shared videos via Zoom:

1. "Get it Together! 5 tips to make Google calendar work for you";
2. "How to do a Screen Recording on your Android Device" as well as a presentation on doing the recording on an iPhone
3. "What is Genetic Distance?" (DNA).

### June 2021

Claudia shared a webinar: "*The Impact of the 1918 Flu Pandemic; a Personal Stories Based Approach*" by Kori Lyn Price.

In the 1990s historians asked why the 1918 Flu was forgotten, and they began researching newspapers, local histories, etc. for references to personal experiences of the 1918 flu pandemic, in order to bring the experiences of ordinary people to light.

## RESEARCH REQUESTS

### Alice Hoyle

I have had some interesting requests.

**JOHNSON/SALD** – this has been an ongoing research request, actually going back to 2020. The researcher is from BC: she noted that 3 children of this family seemed to have died very young, but there wasn't a record of their deaths. The parents are buried in the New Sweden cemetery. I gave her the contact information for the Pastor of the New Sweden church, and she contacted him last year to see if there was any information within the church records. She didn't ever hear back from him. This summer she contacted me again, asking if I could assist with the research again.

I advised her that I would contact the church officials to see if I could visit the cemetery without having an appointment – some churches require this.

About 2 weeks after I left a message on the Church's phone system, I was contacted and told I could visit the cemetery on my own.

The AGS database gave me the location of the graves of the Johnson/Sald parents, but when I visited the cemetery, I saw that there were no markers to indicate burial locations. I walked around the cemetery and found the headstone for the parents. I took a picture of it, emailed it to the researcher and she was thrilled. She didn't think anyone in the family had seen this before! Sadly, there are no headstones for the children who died.

**BURIAL LOCATION** – I recently had a phone call asking if I had any information about specific burial locations within the City of Wetaskiwin. The caller knew his ancestor's name, date of death, etc. and he had called the City of Wetaskiwin to ask for the specific grave location. For some reason they told him they could not give him that information! He felt his ancestor was probably buried in the Old Cemetery in Wetaskiwin, and in searching the AGS database, I easily found the location of the grave. When I phoned him back, he was very excited to have the information and said he would be making a trip to Wetaskiwin to visit the grave.

**H. M. BARNETT** – I was contacted by a local person who was gifted a number of photos and letters when her nephew died. She is hoping that I can find a living connection to the people named in the letters and that eventually she can pass on these old letters (WWII vintage) to the surviving family members. I am still working on this project.

**Sharon Aney**

**LOZINSKI**

I went for a pedicure in May, and while I waited another lady in the salon asked, since she knew that I did genealogy, if I knew anyone who could read Ukrainian or Polish. She had a document about her grandfather, but since she could read neither of those languages, she did not know what the document was. I told her that I could not read either language, but I could tell which language it was written in, because their alphabets were different. She showed me the document that had been emailed to her cell phone.

I immediately recognized that it was a Catholic baptism record. The printed form and handwriting were in Latin. The form was completed according to Catholic practice at the time.

So while my feet soaked I "researched" her document. **Martinus**, was baptized and confirmed on February 25, 1892. His father was Leo L. \_\_\_, son of Peter L \_\_\_ & Carolina B\_\_\_ and his mother was Maria Z., daughter of Paul Ze\_\_\_ and Anna Za\_\_\_.

She now had the probable birthdate and baptism dates of her grandfather, and the names of her great grandparents, and her great, great grandparents. She was astounded and delighted.

I asked her to email me the document and with more time at home I extracted:

- The name of the church
- The town in Ukraine in which the church was located
- The number of the house in which the family lived

Using the Genealogical Gazetteer of Galicia by Brian Lenius I found

- The name of the administration district
- The location of the district and the town on a map of Galicia – which I copied for her.

## Lee Koop

## BONIN FAMILY

A request for information on the Bonin family first came to our branch through our website on July 7, 2017 from Terri Y. She wrote,

*"Hello , my great grandmother (Eva Bonin) was born in Wetaskiwin on Mar. 12 1894, along with many of her siblings ( there were 8 in total) Her parents were Edward and Elizabeth Bonin , was wondering if you have any information on the family while they homesteaded there? Francois and Ruth Ann Pelletier (this would of been Eva's grand parents ) Any information would be kindly appreciated, thank you."*

Alice and I did a quick search in local history books, homestead records and obituaries and passed on what little information we found with some hints as where to go with her research.

Almost 4 years later to the date, July 21, 2021, Terri made contact with us again, asking only, *"Do you have any information about this [Bonin] family they homesteaded in Wetaskiwin early 1900s."*

It was difficult to find out from Terri what information she already had so I decided to pretend she was just starting her research and knew very little. Terri said she had very little information on her great grandmother Eva's 7 siblings, so that is where I concentrated first, sending Terri a report on each of the 8 children.

From birth, marriage and death certificates, censuses, both Canadian and USA, and homestead records, it became evident that names, both first and last, were interchanged, making it that more difficult to research the family. Edward used Louis as his first name in the 1916 Canadian Census. He may also have used his father's first name Edmond in a homestead application. His father, Edmond, may have

used the first name Pierre for a homestead application. Elizabeth's first name showed up as Elizabeth, Laura, Laura E., Laura Elizabeth, Lizzie, Lisa; her maiden surname as Ceyer, Ceyes, Carroll (various spellings) and Corrier. Her maiden surname closest to her birth date was Ceyes and at her death Ceyer. Where Carroll came from is anyone's guess.

After all the research was done, conclusive proof that the Bonin family lived in the City of Wetaskiwin or county is still at large. Edward applied for a homestead entry east of Wetaskiwin on June 1, 1892, but he said that in the first year of entry he wasn't in residence, he had built no buildings and had only cleared 5 acres of land. Subsequently, the homestead application was cancelled. Since he hadn't built a house on the land, it is conceivable that he may have lived in the City of Wetaskiwin or some other rural place. Since he was a farmer by trade he probably wouldn't have bought a house in Wetaskiwin, but rented one. He would also have needed to rent barn space for any horses he may have had. Since he had only cleared 5 acres in a year, it would appear he wasn't in close proximity to the homestead site.

When looking at the homestead entry application on October 29, 1892 for the NW 1/4 section north of Leduc by an Edmond Bonin, it is possible that Edward may have actually applied for entry, and not Edmond. Edward's father & brother both were named Edmond, so maybe Edward used that name because he was simultaneously applying for 2 homestead entries within months of each other. If Edward lived on this site, it would make sense that he didn't travel from Leduc to Wetaskiwin to work on the Wetaskiwin homestead site.

A Pierre Bonin filed for a homestead just to the east of the Edmond Bonin 1/4 section. Maybe Pierre was actually the father

Edmond filing for 2 homesteads more or less at the same time.

Whether or not the Bonin family lived in the Wetaskiwin area during Eva's birth is still not known. The birth indexes for Anna, Eva's sister born just before Eva, and Edward, Eva's brother born just after Eva, both indicate the residence at those births as being Leduc. Moving from Leduc area to Wetaskiwin and back to Leduc within 2 years, just doesn't make much sense. Why Albert would indicate that Eva's family residence at the time of her birth was Wetaskiwin 62 years after the birth is interesting but not logical. Albert himself would only have been 5 years old when Eva was born, so personal memory that he lived in Wetaskiwin in 1894 is slim.

Ordering Anna's & Edward's birth certificates from the Provincial Archives of Alberta may give a more detailed residence address in Leduc as well as seeing what Elizabeth's maiden surname was recorded as. Eva's birth certificate gave her mother's name as Elizabeth Corrier. Then again these two birth certificates may also have been "created" years after the births when government programs for assistance were being considered.

That leads to Laura Elizabeth Ceyer/Ceyes/Carroll/Corrier Bonin. What was her maiden surname? Without it, it is impossible to research her further. A possible theory is that Elizabeth's father passed away around the time of Elizabeth's birth, and her mother then remarried as she may have had several children to look after. As a step-daughter, Elizabeth may have chosen the step-father's surname or one completely different when she left the family. Ordering the marriage certificate from Minnesota Vitals to see what Elizabeth's parents' names were may open up new research avenues.

In summary it would appear that Edward Bonin, wife Elizabeth and sons Albert and Louis, along with Edward's parents Edmond [Pierre?] and Anna Bonin immigrated to Alberta in 1892.

Edward's mother, Anna Bonin nee Arcand married Francis Pelletier in 1909 in St. Albert. She was living with Edward on his homestead near Teepee Creek when she passed away in November 1926. What happened to Edward's father, Edmond, is unknown at this time.

After giving birth to six more children in Alberta, Elizabeth and the three youngest children emigrated back to the USA in 1909, the four eventually settling in Washington State.

I have compiled a 4 page timeline of events from 1867 to 1989, (births, marriages, deaths, homestead applications, census, etc) concerning Edward and Laura Elizabeth Ceyer/Carroll Bonin and their children. It also contains some of my own questions for further research. I am happy to share or answer questions about it, if you wish to contact me.

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## THE CREAM CAN

Sharon Aney

One year, as we celebrated our usual family Thanksgiving at the cabin, my Dad's old cream can was on display. My daughter asked me how and why this can was an important item for our family.

I realized again that our younger, urban children (and grandchildren, for sure) do not know about some things that we take for granted.



This very utilitarian container was at the time an important vessel in the operation of our family farm's dairy operations. It was used at the point of sale. But there was quite a process involved before the cream can was actually used.

The first step was to acquire the whole milk.



In "those days" (1950s) we did not take pictures of such mundane activities as milking a cow, but the internet is an amazing resource! This could have been my Dad on squatting on a milking stool, holding the milk pail between his knees and milking "Gonzola". On our small mixed farm, all

members of the family did this chore at various times, often with a cat or two in the vicinity looking for a treat to be squirted in its direction.

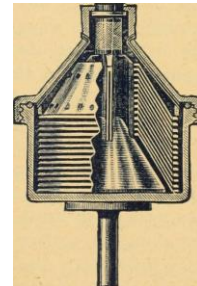
My parents usually had 5 or 6 cows to milk and so our family of 8 had ample whole milk to drink and more cream for table use than we would consider as a wise choice today. In addition, Mom used milk to make cottage cheese and cream to make all of our butter. Extra skim milk was fed to the pigs and young calves.

How did the whole milk from the cow come to be separated into cream and skim milk?

We used a "cream separator" similar to this one. The description of the process is from the encyclopedia Britannica:

*The operation is based on the fact that skim milk (milk with no butterfat), is heavier*

*than cream. The separator consists of a centrifuge in the form of a rapidly revolving bowl containing a set of disks. The bowl is mounted on a spindle situated underneath the milk supply tank.*



*As milk enters the bowl at the top, it is distributed to the disks through a series of openings, the distributor. Thin films of milk are generated as whole milk is forced out between the disks; the milk assumes the speed of the bowl, approximately 6,000 to 8,000 revolutions per minute, and the heavier skim milk is thrown to the outer edge of the bowl and led off through an*





*opening. The cream concentrates in the interior and moves up to the cream outlet near the centre of the bowl.*

It took some effort to crank up to the required speed, and it would let you know with a ding-ding-ding (centrifugal force on some kind of interior bell). Then you could open the valve on the bowl to let the milk through to be separated into skim milk and cream. A twice daily chore was to wash the bowl and disks; without refrigeration in those days the milk that coated them would sour very quickly!

By this process, after milking the cows twice a day, day in and day out, extra cream would accumulate, if not used in some way. Dad was one of many area farmers who sold cream by the can to the Humboldt Creamery.

Prior to "electrification" of rural Saskatchewan he had to ensure that the cream would stay chilled and fresh for the few days between pick-ups.

He dug an "ice well" – a pit that was about 15 feet deep and filled with ice in late winter when it could be hacked out of the dugout. Chunks of ten to twenty pounds were loaded onto the stoneboat and hauled home. The important thing was that the ice in the "ice well" had to be covered with a generous insulating layer of sawdust, of which there was no shortage because of the annual wood sawing bees (for the furnace). Thus, the ice was able to last through the summer, almost up to the next winter, and it provided refrigeration for the cream.

After each milking the separated cream was poured into the cream can and Dad lowered it into the pit by a rope tied to its handle.

In 1955, once electricity came to the farm, use of the ice well was replaced by storing the cream in the fridge and the cream can

was filled on pick-up day. Also the crank powered cream separator was replaced by a smaller electric machine.

Two or three times a week the Cream Truck would come past the farm, and pick up the full can of cream at the gate. It had the "cream tag" wired to the handle with a printed producer ID. At the same time the can that had been taken on the previous trip was returned.

Dad also, at times, sold cream to the Saskatoon Dairy Pool, sending the cans of cream to Saskatoon by the daily train from Lanigan. We cannot remember why, but speculate that this happened during the winter months when the roads were impassable for the cream truck, but the farmers could take the cream to town by horse and sleigh.

The "cream cheques" arrived in the mail regularly. Dad recorded revenue of \$560.00 in 1958 to a high of \$865.00 in 1964 when they milked six cows. About that time the creamery ceased buying cream from individual farmers and the commercial use for the cream can was over.



Nowadays the cream can remains as an iconic piece of farm histories and as a family heirloom.

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## **THE WOMEN OF ASPENLAND**

At Wetaskiwin Heritage Museum

### **MARGARET (MORRISON) LUCAS**

In 1875, at fifteen years of age, Margaret came to Canada with her parents, Noble and Jane Morrison. They moved from the small village of Trillick, Ireland. Margaret, born August 29, 1860, was the youngest of her seven siblings. The Morrisons first set up homestead in Aylmer, Quebec.

On December 12, 1883 Margaret married Francis Arnold Lucas at the Christ Church in Ottawa. In 1884, they accompanied Frank's brother, Samuel Brigham Lucas to Alberta to assist with instructing farming to the natives. This trip was made via train from Ottawa to Owen Sound, then by boat to Port Arthur, train to Calgary and on to the farm by way of horses, wagon, and foot along the Calgary/Edmonton Trail. They arrived at the farm July 16, 1884.

At first sight, the area appeared as an Industrial School site. There were a few small trees, a large house for the instructor, two stables, four houses for the natives, corrals, root houses and a cattle shed. Fences were in place and a bridge was constructed over the creek. This creek was named Bigstone Creek.

In 1885, with the Riel Rebellion, Margaret, for her safety, was moved to the Hudson Bay Fort in Edmonton. Here she remained for approximately two months before returning to their homestead. During this time her husband was away hauling freight. Margaret worried about his safety and whether their farm would still be intact upon their return.

When she finally returned, Margaret found a fort in her front yard. This fort, named Fort Ethier, was erected during the Riel Rebellion by the 65th Mounted Rifles of Montreal. The

total number of officers and fusiliers was twenty-two. During their stay, until June 1885, Margaret helped prepare all their meals. The fort block house still remains today.

The farm was the stopping station for the stagecoach which stopped on its once a week run between Calgary and Edmonton. Passengers were fed and remained overnight. If Clergy was present, they would stay in the house. Other passengers were put up in the barn. Accommodation for the passengers and feed and stable for two horses cost \$1.50; four horses cost \$2.00. Later, the North West Mounted Police were stationed at the Lucas farm. They remained on the farm until the completion of the railroad in 1891.

Margaret and Francis had nine children. They grew up amongst the Indians who were learning to farm. The two eldest daughters, Frances and Maude, were therefore able to speak Cree fluently.

Margaret was quick with a shotgun or revolver, inhibiting any predator wishing to take one of her fowl. She was known for her wonderful hospitality from those who frequented the farm. This included stagecoach passengers, NWMP, settlers, missionaries and any others requiring accommodation. She knitted socks and mitts and sold them for one dollar per pair. It was stated that she could knit one pair of socks or mitts a day. She was kept busy with baking, cooking, washing, mending, tending to other family needs, caring for chickens, ducks, turkeys, and geese as well as working in the garden. Her brother-in-law, Dick Hawkins, built her a large outdoor oven made of brick for all her baking needs.

In 1897, Mr. Fred Stinston, a teacher, was hired during the winter months. One room upstairs in the house was used as a school room. Margaret fed the children their lunch

while they attended classes. In 1902 the Lucas School District was formed. Later the children went to school in Wetaskiwin. When stores were established and supplies made available in Wetaskiwin, Margaret would take the children to town for their schooling and then do her shopping.

The house had a large room upstairs with five double beds where the children slept. Stovepipes ran the full length of the room and the walls and rafters were papered with newspapers. On February 16, 1898, the original house burned. With temperatures reaching minus forty degrees during the cold winter months, the wood stove was in constant use. It is thought that the fire must have started in the overheated pipes. For the remainder of that winter, Margaret and family lived in a tent or small log building (the story is not quite clear). A new house was built later that year.

After living on the land for nine years, Frank Lucas was finally granted title in 1893. Over these nine years, some of Margaret's siblings had also set up homestead in the west. A few buildings they had constructed are still standing today.

Margaret and Frank were the first farmers to grow grain in the area and to have the first cattle site. They had the first white baby in the district, first baptism and funeral. Their youngest son, Cortez and the first car (1915 McLaughlin), first tractor and helped build many roads in the region.

Entertainment enjoyed on the farm entailed parties, dances, rodeos and swimming or skating on the creek. Some of the prominent visitors to the farm were Rev. John McDougall, Father Lacombe, Rev. Glass and Major Griesbach of the "K" Division of the NWMP.



Margaret and friends enjoying a few leisure moments on the farm.

1915, Margaret and her daughter Maude became founding members of the Wetaskiwin Women's Institute. In addition, Margaret served on the board. Margaret passed away on October 20, 1922.

In writings, it is noted that Margaret was one of the best known and one of the most popular residents of the district. Her kindness to early settlers will never be forgotten. Margaret is credited with being the first white lady to come to the Wetaskiwin district and take up permanent residence. Today her home farm is cared for by her grandson, Sam, and his family.

Information compiled in 1999.  
by Wetaskiwin & District Heritage Museum

**Note:** The stories of more than 100 women from the City and County of Wetaskiwin and Maskwacis have been documented and preserved over 25 years in this award-winning exhibit. They provide a unique perspective on the development of this area over the past century and a half.

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