

One Southern Alberta Pioneer Family

by DARREL GRANT

Family histories are important outlets by which one can understand and preserve its members' heritage. The Honourable John Diefenbaker once said, "Everything we have comes from the past". However, family histories are often written in a style that is understood by immediate family members only. In this respect, the family history serves as a linkage function - one refers to the history to connect family members by genealogical lineage. Today, either by innovative revolution or gradual adoption, family histories, particularly in frontier regions such as the Canadian Prairies, have become sources of information for archival purposes. In western Canada, this is apparent in Historical Records institutions like the Glenbow-Alberta Archives at Calgary and the Provincial Archives at Edmonton. The family history is considered a wealth of information that must be acknowledged and preserved.

It is the intent of this paper to examine one southern Alberta pioneer family, that of the late Arthur and Ada Rowland of Aldersyde, and the historical events which led to their importance within an extended rural community. Events discussed here will include: 1) the arrival to North America of Thomas, Elizabeth and Arthur Rowland, 2) life in southern Ontario until the 1880's 3) migration to the West, 4) family life, 5) the emergence of a community and 6) family dispersal.

Arthur Wellesley Towland was born in Wrexham, Wales in the summer of 1850. Unknown to him, within a year he would travel with his parents to a new country to begin building a more prosperous life. Arthur's father, Thomas, had made the decision that his family could no longer live in Wales and subsequently, migrated to North America.

Economic circumstances in the New World during the 1850's were substantially favourable to a gentleman of Thomas Rowland's skills. In a letter dated 10 November 1850, he wrote to his wife in Wales:

"...I prefer Canada to the States, though the weather is beautiful in both; but I think the former the best place to make a fortune and it is warmer in the winter".

In Wales, Thomas had been a news-

paper Printer. In the late 1840's a local politician had asked Thomas to print material which Thomas did not believe to be politically right. By his own admission, he was forced to sell his business and proceeded to move his family to North America. Thomas travelled by ship to Quebec City in the first week of August 1850. He had expected his wife, who was called Betsy, and infant son to follow shortly after. However, a letter written from Thomas to Betsy in November indicated that she had not arrived and Thomas stated that if she was not in Utica, New York by the end of the month, then he would make his fortune alone. Betsy and Arthur eventually arrived, met Thomas at Utica and proceeded by train to Toronto, Upper Canada. Here they stayed for a short period, then continued their journey to Stratford, Upper Canada.

The village of Stratford was in need of a newspaper. The population in 1852 was 900 and in 1861-2, the town of Stratford (receiving status in 1859), consisted mainly of British and Canadian descendents (91.6%) and of a relatively, well-educated stock. Thomas started printing the "Perth County News" in 1852-3, with the assistance in later years, of a lad by the name of Thomas Edison. But Thomas' career in Canada ended abruptly. Early in 1855, he contracted typhoid fever and died. He was survived by his twenty-one year old wife, Betsy and a four year old son, Arthur. He was pre-deceased by a son in 1853. Five years was not long enough to form 'grass roots' in a new country. However, we shall see how Thomas' ancestors carried on to form roots in the Canadian West.

One month after Thomas' death, Betsy Rowland gave birth to a daughter (Mary Eliza). Then, in 1858, Betsy married Thomas Rice from Stratford, a cattle buyer and lay preacher. One can understand her situation; a young widow with two children was truly in need of financial security. In eighteen years, Betsy would lose her second husband to lightning.

The 1861 Census of Canada showed that a family consisting of the following people lived in the town of Stratford, that of Thomas Rice (27 years), Elizabeth (28 years) Arthur (10 years) and Mary E. (6 Years). By the 1871 Census, Arthur and Mary had moved to Watford, Ontario; Arthur Rowland (20 years) and Mary Rowland (16 years). Stratford records show that Thomas and Elizabeth Rice lived in the 'Romeo Ward' with their nine year old daughter, Emma Louise. This helps

the historian to establish that Arthur (and his sister) moved to Watford sometime between 1861 and 1871. Another clue to this question lies in the article written in 1880, which states land owners in the Village of Watford:

"Rowland, A.W., merchant. He owns one lot; value, \$800. Is a native of Wales. Born 1852, and settled in Lambton Co., in 1869".

Further investigation shows that Arthur owned several parcels of land in Watford (Lots 267 and 268, Plan 7; Lot 22 and a part of Lots 275 and 276, Plan 8).

Arthur, during his twenties and thirties, had employed himself in the haberdashery trade (known today as men's wear). Here, Arthur learned the art of stylish dress- that which he never forgot to the day he died. Sometime in 1881 or 1882, Arthur made the decision, like his father had done some thirty years earlier, to migrate to better economic conditions. Propaganda and reports particularly from a local scout by the name of Alexander Lucas (who became Calgary's second mayor) had attracted Arthur to seriously consider the short-grass steppe lands of the southern Prairies of western Canada as a choice land of opportunity.

The trip West began in November 1882. Arthur was accompanied by a close friend, John D. O'Neil. Remaining in Watford, was Arthur's sister, Mary (age twenty-seven). His mother, it is understood, eventually moved to Watford as he youngest daughter, Emma, had married Thomas B.K. Taylor of Guelph, Ontario. Land records for the village of Watford indicates that Arthur sold his land to his sister, Mary and later, when Mary had decided to move out West, she disposed of the land into the hands of her mother, Elizabeth.

The extent of the Canadian Pacific Railway (CPR) in 1882 was significant to the length of time in which it took Arthur and John to travel to southern Alberta. The CPR had completed a continuous line from Red Rock, Ontario to Medicine Hat, Northwest Territories by the Spring of 1883. However;

"Between Biscotasing and Red Rock, a distance of 400 miles, there were four 'gaps' of a total length of 110 miles. One of these gaps was 35 miles long and the only practical route was over the ice of the Lake".

By the time Arthur and John had reached the end of the line, their spirit to travel on was undoubtedly challenged. The remaining time of the trip consisted of crossing the open prairie to an area known as Snake Valley. However, they learned how the area was named and made their second choice at Fort Macleod. Early Fort Macleod was a Northwest Mounted Police town:

"Necessities such as a hospital, stables and quarters for men and officers were erected. The I.G. Baker Company established their trading store here - all this located in the flats or the 'town on the island'. About 1884, the community was moved two miles west to higher grounds. It was in 1885 that Fort Macleod businessmen increased their interests in ranching races, polo matches and balls were part of the new way of life".

The most aggravating disappointment in Fort Macleod was the prevailing westerly winds. Arthur was an avid wearer of hats and after a short time in Fort Macleod, he confided with John stating that this place was not to his liking. Subsequently, both gentlemen decided to travel north along the Fort Macleod-Fort Calgary Trail to a place south of the Sheep River.

The foothills' winds were not as gusty at this locality. Water supplies were sufficient from the Sheep and the Highwood Rivers. The land was gently rolling, with short grass and small vegetation. The nearest, major community was Fort Calgary, which took at least one day's travel to reach. Truly, the land and general circumstances were favorable for ranching. Arthur decided to remain here and John O'Neil became his south neighbour.

In the early 1880's, southern Alberta experienced the opening of the lands for ranching when; "Grazing leases of up to one hundred thousand acres were offered for twenty-one years at a rate of ten dollars per thousand areas". Arthur began ranching operations as soon as possible. First, it was necessary to file for his homestead at the land agent's office in Calgary. The law regarding homesteads stated:

"...six months residence upon and cultivating the land in each of three years. A homesteader may live within nine miles of his

homestead on a farm of at least 80 acres solely owned and occupied by him or his father, mother son, daughter, brother or sister".

Second, Arthur completed breaking five acres of land in the first half of 1884. Improvements on the land were made as soon as possible. Prior to July of 1884, Arthur lived in small, one-room shack. In the autumn, he constructed a frame, log house (18 x 24), although sub-standard by today's comparisons. A water well was soon constructed because it was a necessity for domestic use. By 1885, Arthur had completed most of his requirements. However, rebellious circumstances were developing in western Canada as tensions mounted when Louis Riel made known his presence in Canada.

History shows that the metis community of Canada was grossly neglected by the Canadian government, particularly in the decade before the Riel uprising of 1885. One issue that was a factor in the resistance was the question of land titles and surveys. The metis preferred the Quebecois' method of subdivision (river lots) as opposed to the more common section-and-township system. In addition, the metis were required to fulfill legal title, which seemed unfair to a group of people who had lived on the land before surveys and land titles existed. Negligence of metis and Indian demands created a tense atmosphere in western Canada - that which erupted in 1885.

As a result of the North Saskatchewan River 'warfield' supplies to the Edmonton area from the East via Carleton Trail were severed. Instead, the CPR was utilized from Winnipeg to Calgary (the line reaching here in 1883) and teaming connections were made at Calgary to supply Edmonton in the north. Arthur Rowland and Dan McDougald participated, with their teams, freighting from Calgary to Edmonton for a period of three months. As well, Arthur scouted for a time with the NWMP. Private assistance, although kept farmers such as Arthur from their responsibilities, was an appreciable gesture on their behalf. Winifred (McDougald) Caffelle wrote; "I know in later years my father and uncle often wondered if Riel was entirely wrong". The white settlers were just as concerned for legal justice regarding land titles as were the metis and Indians and perhaps, this was the feeling shared by Arthur Rowland and Dan McDougald. After the Rebellion, Arthur returned

to his homestead near present day Aldersyde and continued breaking and cultivating his land. Table 1 below indicates Arthur's farming on a yearly basis:

TABLE 1: NUMBER OF ACREA IN BREAKING and CULTIVATING

| <u>Year</u> | <u>Breaking</u> | <u>Cropping</u> |
|-------------|-----------------|-----------------|
| 1884 | 5 | 15 |
| 1885* | - | - |
| 1886 | 10 | 25 |
| 1887 | 25 | - |
| 1888 | 30 | 15 |
| 1889 | 20 | - |
| 1890 | 10 | - |

* Arthur was away three months during the Riel Rebellion.

Source: Provincial Archives of Alberta "Township Register and Homestead Files for N^o18-20-28-W4".

Arthur continued to raise cattle during this time. It was stated that he had over 150 head of cattle by 1890. In 1890, Arthur had intentions to purchase a neighbouring quarter-section (NE¹18-20-28-W4) in order to accommodate his livestock. This was known as a pre-emption. The law stated that Arthur would have to pay \$480 (\$3 per acre) for this parcel as well as cultivate 50 acres per annum. However, Arthur encountered financial difficulties before completing his payments. We shall see later in this paper how he overcame this problem.

In between caring for his livestock and seeding and harvesting his crop, Arthur was employed with Mr. Spencer, in stone masonry. Mr. Spencer had been a stone mason in England and had decided to try his fortune in southern Alberta. Stone quarries were abundant in the Okatoks region:

"Within a radius of three miles (of the town) there are five stone quarries, one of which in the opinion of outside experts, yields the finest building stone in Alberta".

Spencers' home was built of sandstone as well as Rowland's barn. In the early 1890's these two men assisted in the construction of the High River Trading Post which was completed in 1893. This sideline employment for Arthur was necessary, perhaps for three reasons: 1) as an added income, 2) to keep himself busy during the seasonal endeavors of farming and 3) as an added experience to a relatively young man.

The 1890's was not a decade without incident. A significant event occurred

in 1891 - Arthur Rowland exchanged marriage vows with Ada Fisher. Ada Fisher was born in Peterborough, Ontario in 1869. Her mother, Sarah (Bolton) Fisher, passed away when Ada was a little girl and subsequently Ada was raised by a quakeress until she was seven years old. Eventually, she was moved to Guelph, Ontario where she was brought up by her aunt and uncle, Mr. and Mrs. James Bolton. In November 1889, the James Boltons and Ada migrated to western Canada. It is speculated that the Bolton's move from central Ontario was to accommodate their six sons in the farming industry. Land available for farming had become exhausted in southern Ontario in the 1850's. Mr. and Mrs. Bolton lived in Calgary over the winter of 1889-90, the family helped build a home for them south of the Sheep River and in 1890, the proceeded to move themselves onto the land. Ada remained in Calgary to work. Some say that she worked for Senator James Lougheed and his family as a domestic servant. Employment for domestic help for the upper class in Calgary during the 1890's was certainly a possibility, but with a population of 3,876 in 1891, there could not have been a large upper class component. Ada's occasional visits to the Bolton homestead were often enlightened by visits from the Bolton's neighbour, Arthur Rowland. Mrs. Bolton had Ada's welfare in mind when she encouraged Arthur's visits. In line with Victorian ethos, Ada continued to 'put off' Arthur, but only as a gesture of respect. Their courtship was short-lived because in March of 1891, Arthur and Ada were married by Reverend Leach, at the Methodist Church on McIntyre (7th) Avenue in Calgary. Arthur had encountered financial difficulties in January of 1891, two months prior to his marriage to Ada. He had written a letter to the Calgary Land Agent stating his wish to cancel his pre-empted quarter-section (NE $\frac{1}{4}$ -18-20-28-W4), suggesting that Ada Fisher be able to purchase it. However, the Homestead Act did not enable spinsters to purchase land, only sole heads of families and men over the age of eighteen years. On 12 March, 1891, three days after Arthur's marriage to Ada, he sent another letter to the Land Agent stating his wish to buy back the pre-emption. By May, a letter was drafted to Arthur for the sale of the pre-emption. It was not until late 1895 that Arthur was given approval for patent on the land and formally granted in December 1897 (for the homestead) and January 1907 (for the pre-

emption). The previous incident leads to some speculation-Arthur did not have sufficient funds to complete payments on the pre-emption. As well, previous to March 1891, Ada was not eligible to purchase the land. As a result, Arthur and Ada were married which enabled Ada to provide finances to repurchase the quarter-section. This was one incident of many, when financial difficulties forced homesteaders to search for alternative means of accommodating the problem.

"Pioneer life was an exercise in survival -an endless round of immense labour to scrape up a bare subsistence". This clearly displays the circumstances that homesteaders were faced with, especially between 1883-1896. A financial depression existed in Canada between 1883 and 1886. In 1889, southern Alberta began to experience dry years:

"1889-This season marked the beginning of the dry years.

1890-...Not even potatoes would mature in the district at that time...

1893-A dry year with many destructive prairie fires.

1894-...Grasshoppers and wind did considerable damage...

1896- This year was so dry that rye grain sown on summer fallow did not sprout until the spring of 1897".

Money was not plentiful during this time. In 1891, Ada and Arthur found themselves working with the CPR crew building a road from Calgary to Fort Macleod. This line was to become southern Alberta's transportation backbone. Ada was employed at the cook car and Arthur assisted in the construction of the line with his team of Clydesdale work-horses. It was convenient for Arthur and Ada to work on this line because their homestead was close by. They continued to work with the crew until harvest time. Their crop was good this year and had planned to harvest it on a Monday. On the previous Sunday, the crop was hailed to the ground. By Monday, they had returned to the railway construction camp. Natural catastrophes often left homesteaders disappointed and angry because one year's work could be completely wiped out in a matter of time. Precautions could not be taken against hail damage, but protection against drought could. In 1892, Arthur began dredging channels to accommodate water for his cropfield. The country became very dry from 1891 to 1896 and many farmers believed that

the best solution was irrigation. Access to water for Arthur was possible through neighbouring farmland. Arthur was able to complete the irrigation channels with the assistance of his neighbours, E.D. Bird and W.O. Spencer, after time and much money was spent. Unfortunately, mother nature was disasterously on time again, and subsequently, it rained for over a month and washed away most of the ditches. This experience was never again repeated because Arthur realized irrigating this particular piece of land was unnecessary in the moist years following 1896.

These hard times were experienced by many settlers during this time period. Rewards for the farmer were few as the West matured (that is, the land became settled), neighbourly assistance was provided to people who had been confronted with a disaster. Assistance with fire, flood and financial crises were handled with care and friendliness. By 1895, Arthur and Ada had developed a sizeable and secured farmstead. It was written in a statement signed by Arthur and two witnesses, Mr. J.D. O'Neil-insurance agent and Mr. R.M. Hall-rancher, that Arthur maintained nineteen head of cattle, twenty-nine horses, an 18 foot by 24 foot log house (with a 14 x 25 addition) worth \$500, a stone stable (100 x 30) worth \$1000 and a well, worth \$150. To this, Arthur had cultivated forty acres that year. From these observations and those from previous documents, we can conclude that Arthur's homestead was performing less of a ranching function and more of a farming role. This was a common occurrence throughout southern Alberta at this time. Technological advances in dryland farming (for example, drought resistant seed, new machinery) intercepted the growth of the ranching community. The new CPR mainline (Calgary to Fort Macleod) encouraged the construction of grain elevators in centres such as High River and Okotoks and thus, made it easier for homesteaders to engage in full-time farming. The decline in the ranching community and increase in cultivated acreage was experienced by Arthur as it was for the entire region of southern Alberta. From the mid-1890's until the 1910's, Arthur and Ada were busy raising a family of three daughters and five sons. Most of the members of the family were born, on the average, seventeen months apart. A total of fifteen years spanned the eight children. The size of the family, large by today's standards, was nec-

essary in an agrarian society because many chores needed doing and a few offspring could not handle the jobs effectively. Another reason for large families was the general ignorance of birth control practises: "...most women had no idea that conception could be prevented". All eight children of Arthur and Ada lived to maturity, of whom, seven married and raised families of their own.

Community life for a farming family was primarily restricted to school, church and social activities. School facilities were limited to two rural centres: 1) Maple Leaf- three miles southwest of the Rowland home and 2) Gladys-four miles east of the Rowlands. The original Maple Leaf School was a frame structure but in 1908, sufficient funds allowed the building of a brick structure across the road from the old site. The three older Rowland children, Mabel, Bessie and Leonard attended this school. The younger five attended school at Gladys, which was opened in 1890, closed in 1894 due to lack of students (many families had left during the dry year), and re-opened in 1903.

Church buildings were scarce prior to 1900. Often, student ministers would visit the families of the affiliated denominations. In the Rowland's case, the family would congregate with other Methodist families at the G. Gehman residence. On 11 April 1911, the first service of worship was held at the Maple Leaf School with W.J. Agabob ministering. Sunday School was organized by Frank Gordon Sr...As well, the Lynn Barrets were instrumental in organizing the Aldersyde charge. On 3 March, 1913, ten members of the congregation met at the Cutts' residence to plan the construction of a church: "No less than six different denominations untied to build a church". Once the St. Andrew's Prebyterian Church was completed, it became the permanent worship centre for the Rowland family. We shall see later how one member of the family became interested in another kind of religion. Social gatherings were common with the young set. The Rowland home was always a popular place to meet. During the 1910's, theatre in High River was a popular attraction as was a day trip to the Calgary Stampede (after 1912). During the summer, young folk would gather at the Bow River at a place known as the 'Grotto' (a recreational spot). These activities relieved the younger generation of routine chores that were a part of farming life in southern Alberta.

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Community activities became more prominent when southern Alberta began filling up with farmers which incidently, coincided with the years in which Ada and Arthur's children were growing up. "A peak period of immigration to Canada in the twentieth century was during the decade preceding World War I". More important was the fact that Alberta received 21.9% (the highest of Canada's population increase during the decade, 1911-1921. The following table indicates the population changes which occurred in the Aldersyde and adjoining townships:

TABLE 2: POPULATION CHANGE FOR TOWNSHIPS; 1901-1911

| Township | 1901 | 1911 | % Change |
|------------|------|------|----------|
| Aldersyde | 119 | 271 | +128% |
| High River | 50 | 115 | +130% |
| Mazappa | 4 | 150 | +3650% |
| Gladys | 72 | 179 | +135% |
| Third Lake | 29 | 77 | +170% |
| Davisburg | 129 | 210 | +63% |
| Overall | 403 | 1002 | +149% |

Source: Census of Canada for 1911.

These statistics indicate that population increases were large, implying that settlement of the area existed during the 1901-1911 decade (although we have no statistics indicating the breakdown between immigration and natural increase). Towns were beginning to develop during this time period. Municipal incorporation activity for towns reached a peak between 1901 and 1911 (36 compared with 22 during the 1951-61 decade and 18 during the 1961-71 decade). Thirty-on 'villages' were incorporated between 1901 and 1911 and thirty seven between 1911 and 1921. Clearly, this was a period of expansion for Alberta's communities. Many centres had hopes of becoming 'Chicagos of the West' and at least one community, Okotoks, envisioned itself as the 'Eldorado of the South'. Okotoks was incorporated as a town on 1 June, 1904, the ninth centre in the District of Alberta to receive this status. In 1901, Okotoks had a population of 245 and the town maintained the following services in the years to follow; five churches, three physicians, a private hospital, two lawyers, a dentist, a druggist, a

veterinarian, an architect, a mining engineer and three hotels (the Alberta, Grand Central and the Royal). Ruby Caron stated that Okotoks had, "more going for it then than it does now". The unusualness of a resident architect and a mining engineer in a community as small as Okotoks, indicates that it was somewhat of a boom town. Several resources existed in the surrounding countryside - coal, gas, clay, sandstone and shale were some of the more common deposits. Another attribute to the town was its function as an agricultural service centre. Grain elevators were constructed along the CPR line and farmers for miles around hauled their crop to Okotoks. The trip was lengthy for some-usually three days - one to reach town, another for unloading and another for returning to the farm. The three hotels in Okotoks facilitated these travellers. Sometimes, these were not enough. Arthur Rowland recognized the demand for room and board accommodation and subsequently, began construction of a 'stopping house' in 1908. Its primary clientele were farmers from the Dinton district (twenty miles east of Okotoks) whose closest grain elevator prior to 1911-12 was Okotoks:

"In the early days, the 'Rowland Stopping House' and store, was a landmark of the country and many lasting friendships were formed as hungry, tired men came in the hospitality of this old home".

Store rivalry was keen in the early 1900s. On 6 March, 1906, a general store was opened by A.Z. Hicks with W.B. Way as manager on NW $\frac{1}{4}$ 7-20-W $\frac{1}{4}$. The name for this centre, Norma, was short-lived and changed to Aldersyde. This name was chosen by Mr. J.D. O'Neil who gave the land for the townsite-named for the profusion of alder bushes growing along the coulees. Between 1906 and 1908, the location of the Way General Store was moved south a half-mile to the present day site of Aldersyde. By 1908, a postmaster had been appointed to the district (E.W. Bricker). Prior to this time, Arthur Rowland would acquire the mail for residents at Gladys and Dinton: "...it might wait months before its recipient came out of the prairie and picked it up". A butcher shop was built by G. Fisk and a boarding house was opened by Mr. and Mrs. W. Wilson. It was not until June 1912 that Aldersyde obtained a railway station - the reasoning being that in 1911, a spur-line was completed

through the east country to Lethbridge. The hamlet was served by the previously mentioned Maple Leaf School - one-half mile west and after 1913, the St. Andrew's Presbyterian Church located in Aldersyde functioned as the worship centre. As early as September of 1908, residents of Aldersyde maintained high optimism when they stated: "Someday we shall become the twin-cities of southern Alberta". They were speaking of Aldersyde and Rowlandville, counterparts of the twin cities of northern Alberta - Edmonton and Strathcona. The community of Rowlandville* started under speculative terms. Throughout 1908, the High River Times mentioned the possibility of new rail-lines to be considered in the district - one by the Canadian Northern Railway (CNR) to run parallel to the CPR from Aldersyde to Fort Macleod, then terminate at Pincher Creek - another by the Grand Truck Pacific (GTP) to be built from Lethbridge, dissect the Gladys-Dinton districts and follow the Highwood and Bow River to Calgary. Railway expansion was not uncommon in western Canada at this time. Farmers favored railway companies other than the CPR to build lines because it safeguarded them against monopolized freight rates:

"Manitoba was delighted to see that the CPR had competition-and grew more delighted when in 1901 the Canadian Northern lowered freight rates. It had become the farmers friend...to the CPR, a small thorn had become a major threat".

Arthur Rowland was not one to remain idle. Speculating on the proposed CNR route, he finalized plans for a townsite on his land of which the railway would be built nearby. A new carriage road was constructed between Okotoks and the eastern farming districts which passed by Arthur's new home and hotel. Arthur was in a fine position to expand commercially.

(* The community never obtained legal status nor recognition of its name).

A note in the "Aldersyde News" in the 23 April 1908 issue of the High River Times stated: "We understand that a general store is about to be started at Rowland's Corner by Mr. Todd". By October, Arthur had received a large consignment of goods for his store. By May, Aldersyde residents recognized the need for a blacksmith's shop when they wrote in the High River Times: "Trade is being turned away every day and a lot of it goes to the little burg to the north of us". The blacksmith's shop at Row-

land was operated by Arthur's brother-in-law, Daniel McDougal. Near the end of 1908, the "Aldersyde News" announced that:

" A new town is starting up about 1½ miles north of here, It is near Mr. Rowland's. We don't know what it will be called yet. He is giving away pieces of land to anyone who will build on them at once".

By December 1908, Rowlandville had acquired a hotel, a livery stable and barn, a blacksmith's shop, a grocery store, a men's wear store (operated by Mr. W.H. Todd), a butcher shop (which did not remain long) and a hardware store. The prosperous atmosphere surrounding the beginnings of Rowlandville was short-lived. The CNR never completed their line. Only parts of the road were constructed partly due to contract fulfillments on behalf of the CNR. The GTP railway, which would have run near Arthur's pre-empted quarter-section, never left the engineer's drafting table. The decline for services at Rowlandville was also attributed by the construction of the Aldersyde-Lethbridge spur-line. This line enabled Gladys and Dinton farmers to travel shorter distances than Okotoks, to grain elevators which were erected at Mazeppa, Blackie, Herronton and Mossleigh. Thus, farmers did not require the services that existed at Rowlandville. By 1913, only the grocery store, the Rowland's residence and barn remained on the site. The population slowly declined as the family members grew and moved away. One of the most interesting self-changes which occurred in the Rowland family was the apparent dissention of Mabel Rowland's religious beliefs from the family's traditional ones. Several inferences can be made of Mabel's overall philosophy, however, we cannot conclude that this is absolute, factual information. As Mabel became of age to form her own ideology, the world was involved with a war, women's rights and various other reformation movements. Mabel's poetry was used as a vehicle to portray her reform philosophy. She was not 'women's rights' oriented, rather her ideas emphasized religious thought. The Salvation Army became the outlet by which she expressed her opinions. It was not until the 1920's that the Salvation Army membership peaked, although it began operations in the Calgary district in 1887. This evangelical sect was geared to defend the interests of the lower class groups.

and during the Depression, it functioned at an optimal level.

Mabel Louise Rowland was a devoted participant in the Salvation movement of southern Alberta. Her family did not resent her actions. Instead, they accepted it as her 'plight in life', just as any other member of the family might do.

The friendship ties which existed with Gladys and Dinton farmers continued after the facilities at Rowlandville dispersed. In the late 'teens, four of Arthur's sons, Leonard, Clifford, Herbert and Cecil started farming in the Gladys Ridge area. It is interesting to note that, although the Highwood River separated the Rowlands from the Gladys area, their relationships with that area strengthened over the years. One would have assumed that natural and social linkages would have been with Okotoks. Between 1916 and 1920, Clifford and Bassies' husband, Hocken, operated a threshing outfit for the district. Occasionally, they travelled throughout the Nanton and Vulcan districts to serve the farmers during harvest time. After this partnership dissolved, Clifford and brother Herbert worked in the Gladys area for various farmers until enough capital was raised to purchase farms of their own. By the early 'twenties' most quarter-sections of the land in the Gladys area had been taken and thus, the Rowland brothers had to purchase land from other farmers. Cecil arrived in the Gladys district in the Spring of 1922, breaking horses with Herbert. In 1939, Cecil bought his own farm. Leonard purchased a farm from Tom Nash in the late 'teens, married and moved to Acme, Alberta in 1922, but eventually returned to "The Ridge" to farm on rented land. Between Arthur's death in 1922 and 1938, Herbert, Cecil and Alvin helped farm the homestead. Alvin, the youngest, retained the homestead after 1938, when Ada, the mother retired to Calgary. Alvin continues to farm it at the time of this writing. Several descendents of Arthur and Ada Rowland continue to farm in the Gladys and Dinton areas. Obituaries are not a pleasant topic of discussion, however, as an historian, one must consider the attributes of the deceased which are discussed in obituaries. Causes of death and the dates in which the deceased passed away are important in the Rowland's case because of the coincidences that have occurred. On 6 March, 1922, Arthur Wellesley Rowland passed away at the Holy Cross Hospital, after

undergoing an operation, at the age of seventy-one years. He was survived by his wife, Ada of Aldersyde, three daughters; Mabel of Calgary, Mrs. W.H. (Bessies) Bice of High River; Mrs. E.J. (Ruby) Caron of Aldersyde and five sons; Leonard, Clifford, Herbert, Cecil and Alvin all of the Aldersyde area; one grandson; one sister, Mrs. Mary McDougald, New Denver, B.C. and one step-sister, Mrs. Emma Taylor of London, Ontario. Fifteen years later on 6 March, 1937, Mabel Louise Rowland died at Aldersyde as a result of a short illness of asthma. She was forty-four years of age. Forty years later on the same day, Mabel's brother Cecil Maxwell Rowland (seventy-five) died as a result of a heart attack. The month of March was not pleasant for the Rowlands. Ada (Fisher) Rowland passed away on the 11 March, 1955; her daughter, Bessie Enid Bice, died on 30 March, 1965 of cancer and her daughter, Enid Ada Mary Oliver passed away on 23 March, 1971, also of cancer. One tragic event occurred in October of 1936, when Jessie May Rowland (wife of Leonard) died at the Holy Cross Hospital, of cancer, at the age of thirty-six years. She left to mourn her loss, among others, seven children, ranging in age from thirteen to two years old. Fifteen years later, Leonard Rowland was asphyxiated while shaving in a garage. One week prior to his death, Elizabeth Rowland (wife of Cecil) succumbed to pneumonia after an automobile accident. Other members of the Rowland family have passed on: Edward Caron 27, February, 1957; Dennis Rowland, 21 July, 1965; Clifford Rowland, 27 February 1967; Hocken Bice, 15 Jan. 1973; and Leslie and Audrey Rowland on 6 April, 1975. Three of the original eight children of Ada and Arthur Rowland (Ruby, Herbert and Alvin) are with us at the time of this writing. These people cherish their memories of the past, keeping in close contact with the Aldersyde, Gladys, Okotoks and High River communities.

The Arthur Rowlands were true pioneers of southern Alberta. Arthur can be considered one of the early settlers in the Okotoks district - before the railways and communities were developed. He was instrumental in assisting the government during the Riel Rebellion of 1885 and one of the first settlers in southern Alberta to develop an irrigation system. He also participated in the pre-eminence of a community with spirit. Arthur was an innovator, always willing to

try some new, adventurous idea. After all, it was this very nature that brought him to western Canada. If a biography is one means to recognize the achievements of a long-since deceased pioneer, then so be it. The purpose of this paper is precisely that.

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Golden Anniversary Commemorations

By Gary Bewell

Since Golden Anniversaries are an extremely rare, but notable occasion, the Federal and Provincial Governments of Canada honor couples celebrating this anniversary by sending a telegram from the Prime Minister, letters of congratulation from their Member of Parliament, and certificates of recognition from the Governor General and Premier of the Province.

Unfortunately, these honors are not bestowed automatically. An interested person must submit the couple's names and pertinent information to Government House, Sussex Drive, Ottawa K1A 0A1 well in advance of the occasion. As an alternative, your local Member of Parliament can be contacted.

Grave Stone Rubbings

By Gary Bewell

During the summer, you may be searching for the graves of your ancestors. One often ignored form of transcribing the information on a gravestone is to make a gravestone rubbing. It has distinct advantages in that you have an exact copy showing the size, detail and design of the original stone.

To make rubbings, you will need some large sheets of paper (I used blueprint paper), a roll of masking tape and a thick crayon (I used Dixon Thick Wax Marking Crayons). My costs excluding the paper were about one dollar. In case there is moss or lichen on the stone, you should take a stiff bristle brush or piece of styrofoam to remove it. For your personal comfort, I recommend you wear pants and a long sleeve shirt, and use insect repellent.

When you have selected a gravestone, you tape the paper tightly over the face of the gravestone. Then you rub the crayon over the complete face and edges of the gravestone.

40,000 Lloyds

By C.D. Denney

The April, 1978, issue of the GENEALOGICAL BULLETIN of the Hamilton Stake of the L.D.S. Church has a story in it about "Sister Moeller's" search for family background.

She had experienced many of the usual frustrations and was rather desperate. Then one day she visited a cousin near Newmarket. Out of the cousin's birthday book fell a "flow chart" tracing sister Moeller's Lloyd line back to the 1600's. But it also had a name and address on one corner.

Back in Toronto, however, the name was not to be identified in the telephone directory. So she started calling other names appearing on the flow chart. After many futile calls a sweet voice said: "Oh, you must be interested in the Lloyds!"

To quote the article: "We made an appointment to see the lady and found out that her husband, who had spent twenty years gathering Lloyd genealogy, had died two years ago and no one had looked at the genealogy records since then. She brought out an old trunk loaded with family records of all kinds. Among the many interesting items, two interested us most. A lot of heraldry, taking the Lloyds back to about 1600 to about 400 A.D. and a book containing 40,000 Lloyd names. After over one hour of searching this book we couldn't find sister Moeller's forefathers. We were desperate. Sister Moeller took the closed book in her hands, closed her eyes, and gave a silent prayer. When she opened the book at random, there were the names of her forefathers! What joy and excitement filled our souls!"

Now what is your story?

The Mormons and Genealogy

By C.D. Denney

In the summer of 1978 my wife and I visited the L.D.S. Library at Hamilton in search of some of Elsie's family. There we were shown the utmost courtesy, as is always experienced in L.D.S. Libraries. But there, also, I picked up a copy of their GENEALOGICAL BULLETIN.

In it the prophet Malachi is quoted:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

The President of the Stake went on to say: "Not only do we as fathers have a responsibility to our children to teach and train them, but we also have a responsibility to search out our ancestors to further strengthen the family units."

Then President Tanner, of the L.D.S. Church, is quoted:

"The objective of the priesthood of genealogy program (of the church) is to build an eternal family unit — the salvation and exaltation of the family, those who have lived, those now living, and those who may yet live upon the earth."

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A.G.S. Has A New Wetaskiwin Branch

Although born and raised in Pasadena, California, President Roberta Weller, better known as Bobbi, feels like she has returned to her roots with her move to Canada seven and a half years ago. Her Mother's Father's family came to Canada, sometime in the 1700s, from Germany. Her Grandfather moved to Massachusetts. Her parents moved to California, and she moved back to Canada.

Moving seems to be a way of life for our family. At the age of ten I moved with my family to Korea where we lived for 1½ years. My Father worked for the American Friends Service Committee and was helping the people of Kunsan get back on their feet after the Korean War.

After my Father's assignment to Korea was over we moved on to India where Dad's organization was helping villagers improve their way of life. We spent 2½ years there. My sister Janet and I went to an old English boarding school in Darjeeling, 800 miles north of my parents' home.

Two years after we returned to our home in California I headed off to a small high school on a farm in New Hampshire. This gave me an opportunity to get to know many of my relatives in New England. I suppose this was when my interest in Genealogy first started.



After returning to California I forgot about family stories and plunged into my studies at Pasadena City College. In 1969 I joined the Latter-day Saint Church and my interest in genealogy was renewed. The next year I attended Brigham Young University and took a genealogy class — I was hooked!

After graduation I moved again, to join a friend in Edmonton. I wanted something different from California! I found a job, met Alan Weller, got married and settled down to raise a family. Four years ago my husband, daughter and I moved to Wetaskiwin. Since then we have added two sons to our family.



It wasn't until two years ago that I became interested in helping others with their genealogy, before that I was too busy with my own. But a chance conversation with a friend, Ellen Prince, got my interest up and I started working with her on research on the Jacob Scott family who came in 1820 from Ireland to Toronto, later moving to Missouri. Since then we have studied, researched, written letters and researched some more to learn all we can about the Scotts. We are now working on compiling all that we can and hope to publish it in the next few months.

By this time I was so involved in genealogy that when our third child was born we dubbed him our "genealogy baby" and named him Scott Sinclair Weller. Scott after the Jacob Scott family and Sinclair after my paternal grandmother's family.

Since becoming involved in the Scott family research I have become more and more involved in helping other genealogy bugs. I did a couple of seminars and found that I really enjoyed it. A chance conversation with Lynn Revill at the Wetaskiwin Library opened the opportunity to teach a four-



week course at the library. Fifteen people turned out for the class and it has been a fantastic experience for me.

When this teaching opportunity came up I decided I should investigate the Alberta Genealogical Society and see what they could offer me to expand my knowledge. I wrote them a letter and a couple of weeks later I had a phone call from Willie Hambly. She was very excited about the interest here and wanted to open a branch of the society here. Since her call I'm sure I've been at least two feet off the floor and I'm really looking forward to this new experience for all of us in Wetaskiwin. There is a real interest in family and local histories here now and the enthusiasm for genealogy is great.



"In all of us there is a hunger, marrow-deep, to know our heritage — to know who we are and where we have come from. Without this enriching knowledge, there is a hollow yearning. No matter what our attainments in life, there is still a vacuum, an emptiness, and the most disquieting loneliness."

—Alex Haley