

Past Tracks



A Publication of the Southern Arizona Genealogy Society

January 2026
Volume 32 Number 4

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Contributors

Mike Day
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Janis Slaughter
Bob Pitcher
Lucy Redding

Southern Arizona Genealogy Society meeting

Thursday, January 15, 2026

1:00 - 3:00 PM

Recreation Center at La Posada
(directions on page 29)

Hybrid Meeting (In-person and Zoom)



BILL WOLFF



CHRIS ARUNDELL

Courtney Carr from the Pacific War Museum in Texas will introduce the mission and activities of the **Society of Sons and Daughters of WWII Veterans**.

Member **Bill Wolff** will talk about his distant uncle, **Sir Frank Bowden, 1st Baronet**. Member **Chris Arundell** will talk about **Experiences as an English Cadet Officer**.

President's Message

Happy New Year 2026!



MICHAEL HARDY DAY

January is named after the Roman god Janus, the god of beginnings, gates, transitions, boundaries, roads, duality, doorways, passages, paths and endings. Janus is usually depicted as a head with two faces, one looking to the future and the other toward the past. I guess the idea of January is to take time to evaluate the past and to use that knowledge to plan for a better future. Somehow, that fits the spirit of genealogy for me. When you understand your ancestors and your family story, you can use that understanding to improve your and your families' prospects for the future.

I have included an article by Shari Broadway, a resident of Sierra Vista and a volunteer at the museum at Ft. Huachuca. Shari and I met on a cruise to Mexico. She is an genealogy hobbyist with a focus on African American genealogy and military history. Shari served in the US Army as an optician. I think most of our members will find her experience interesting.

I hope your Holiday celebrations and/or travel were enjoyable. Mary and I were happy to attend many concerts, parties and events, including a cruise to Mexico. My son Matthew and his wife Christina drove down from Arkansas in a heroic act to avoid air travel, so we had intimate family time together. We were also able to celebrate Christina's birthday that usually doesn't get enough attention because of its proximity to Christmas.

Here's hoping we learn and grow from our family history study and have an enriching and enjoyable 2026!

Mike Day

Dress like your Ancestor, December 2025



**CHRIS ARUNDELL AS ENGLISH TROUT
FISHERMAN**



**MIKE DAY, LINDA WORK AND LUCY REDDING AS
IOWA FARMER, FARM WIFE AND GERMAN IMMIGRANT**

SAGS January Monthly Meeting

15 January 2026, 1:00 - 3:00pm

On January 15, Our first speaker is **Courtney Carr** from the Pacific War Museum in Texas who will introduce the mission and activities of the **Society of Sons and Daughters of WWII Veterans**. <http://pacificwarmuseum.org/s&d>

Second Speaker: Member **Bill Wolff** will talk about his distant uncle, Englishman, Sir Frank Bowden, 1st Baronet. A fascinating figure of the late 19th and early 20th centuries in the "club of Ford, Tesla, Nike and Dell."

Third Speaker: **Chris Arundell** - Experiences as an English Cadet Officer

In the second half of the meeting, we will have another fun in-person activity: **Two facts and a Fib**. Start thinking about it now! This will be a table activity. You should **bring a card or piece of paper with three items about your ancestors**. Two items should be true (but incredible), one should be a lie (but credible.)

SEMINAR: SATURDAY, FEBRUARY 7, 2026, 9 am - 3 pm.

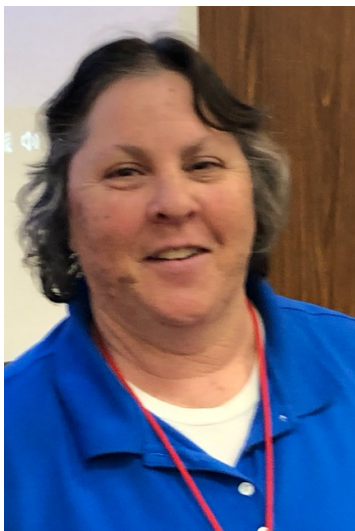
Presenters will be:

Moreen Ferdie, PLCGS, is a graduate of the National Institute for Genealogical Studies in American Records, Methodology, and Eastern European Records. She is a professional genealogist. Moreen has been researching her family history for a number of years. Her specialties are Jewish, Eastern European, and Newspapers.

9:00 am- Ms. Moreen Ferdie PLCGS, Professional Learning Certificates in Genealogical Studies

TOPIC 1: Those In-Between Census Years.

TOPIC 2: Are you Using Family Search, Ancestry and My Heritage to full advantage



MOREEN FERGIE PLCGS



AMY URMAN

1:00 pm - Ms. Amy Urman, Nosy Wilma LLC, Private Investigator, Genealogist, Lecturer and Educator. Amy holds a Certificate in Genealogical Research from Boston University and is a graduate of the ProGen Study Group.

TOPIC: Working Smarter: Using Premade Forms and Software to Process Your Genealogy

Now is a good time to register for the
Seminar, some additional detail:

- You can buy your ticket on the website, azsags.org
- First, sign in as a member.
- If you do not want to use a credit card/Paypal, you can still register on the website and send in a check. Registration must be received by Feb 2, 2026.
 - Allow a week's time for USPS mail to be delivered to SAGS's PO Box
 - or hand deliver to the Genealogy Library next door to Posada Java
 - (please do not mail to the Library)
- Mail-in forms are available on-line and on the following page of Past Tracks.
- There is limited seating.
- Coffee and breakfast pastries will be available in the morning
- The lunch break is only 45 minutes long.
- LaPosada will provide lunch which is included in the Seminar price;
- Sandwich makings, soda, and chips.
- Dessert at lunch will be provided by SAGS members
- Session descriptions are available on the website.
- As always, there will be a raffle.
- Looking forward to seeing you there.

Southern Arizona Genealogy Society 2026 Annual Seminar • Saturday, February 7, 2026



SAGS is pleased to offer two programs to help you acquire some new skills or to enhance your current skills. Each program features well-known and experienced speakers in genealogy and technology.

This is an in-person only event.

MORNING PROGRAM: 9:00AM – 12:00PM

- ◆ **SPEAKER:** Moreen Ferdie
- ◆ **TOPIC 1:** Those Years In-Between Census Years
- ◆ **TOPIC 2:** Are you Using Family Search, Ancestry and MyHeritage to your Full Advantage?

Moreen Ferdie is a graduate of the National Institute of Genealogical Studies.

AFTERNOON PROGRAM: 1:00PM – 3:00PM

- ◆ **SPEAKER:** Amy Urman
- ◆ **TOPIC:** Working Smarter: Using Premade Forms and Software to Process Your Genealogy

Amy Urman is an Arizona-licensed private investigator and professional genealogist with expertise in forensic genealogy, genealogical research, and asset recovery. Amy holds a Certificate in Genealogical Research from Boston University and is a graduate of the ProGen Study Group.

SEMINAR VENUE:

Attend in-person at the La Posada Recreation Center
685 S. La Posada Circle, #37, Green Valley, AZ

REGISTRATION DETAILS

- ◆ Complete this form and mail it along with your check to the address below.
- ◆ Registration must be received by Feb. 2, 2026
- ◆ Cancellation Policy: no refunds after Feb. 2, 2026.

REGISTRATION FORM

PLEASE USE A SEPARATE REGISTRATION FORM FOR EACH INDIVIDUAL REGISTERING.

Name: _____

Address: _____ City, State, Zip: _____

Phone: _____ Email: _____

☐ Member \$40.00

☐ Non-Member \$50.00

TOTAL: \$ _____

NOTE: Fee includes coffee and breakfast pastry and "Build Your Own Sandwich" for lunch.

Please mail this completed form & your check, payable to Southern Arizona Genealogy Society, to:
SAGS, P.O. Box 1009, Green Valley, AZ 85622



MARK YOUR CALENDARS FOR THIS SPECIAL EVENT!

On Thursday, March 19, 2026 we will be celebrating the 50th anniversary of our society. The original name was Green Valley Genealogy Club. A few years later it was changed to Green Valley Genealogy Society, and in 2018 it was renamed Southern Arizona Genealogy Society (SAGS).

This event will take place at the Recreation Center of LaPosada from 1:00 p.m. to 3:00 p.m. Our members, friends and the Green Valley community will be invited to this celebration. We will have displays showcasing the Green Valley-Sahuarita Genealogy Library at LaPosada; several of our members will be dressed as their ancestors and will display the vast amount of research they have done; SAGS and SIGS (Special Interest Groups) will have displays as well. We will have door prizes and of course, refreshments!

Mark your calendars and join us as we celebrate our Society's 50 years and also as we honor our long-time members and friends.

Calling for Volunteers!

SAGS needs volunteers to serve as:

- Past Tracks Editor
- SAGS Board Vice President
- Director of Membership

Please refer to the website for description of responsibilities and contact a member of the SAGS board if you would like to help.



Education Opportunities



*Please inform the facilitators/instructors if you will attend their session. Some classes require a Zoom link.
The latest SIG information is always on the [SAGS website calendar](#).*

Let's Talk Genealogy (SIG)

First Weds of each month: Jan 7; Feb 4; Mar 4; Apr 1

9:30 - 11:30

In-person Meeting

Genealogy can be confusing. Sometimes, you just need to be with some friends to talk about a research problem. Maybe you want to share a breakthrough you have been working on for years. That's the purpose of "Let's Talk Genealogy"— friends talking about genealogy and family history. Meetings are held the first Wednesday of the month. Meeting location: La Posada Pavilion, Building #670, 2nd Floor, Synergy Room.

Storytellers: Writing Family Stories

Second Tues of each Fall/Winter months: Jan 13; Feb 10; Mar 10; Apr 14

10 - noon

In-person Meeting

The Storytellers class for SAGS members meets on the second Tuesday of the month October through May at Friends in Deed. This is a class for those who want to write to preserve their personal stories and those of ancestors. **This is not a drop-in SIG; you must register in advance to join the class.** For more information, please contact the instructor, Becky McCreary: rebeccamccreary764@gmail.com

Family Tree Maker SIG (Updated Schedule!)

Third Monday every other month: Jan 19; Mar 16; May 18

10:00am - 12:00 noon

Zoom meeting

Explore the features of FTM with a hands-on approach! An email with the Zoom meeting link will be sent out approximately 5 days prior to the meeting to those on the group email list. To have your name added to the group list, send an email to webmgr@azsags.org.

SIG Leader: Karen Feeney

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Beginning Genealogy SIG

Fourth Thurs of each month: Jan 22 (No meetings in Dec due to holidays); Feb 26; Mar 26

3:00 - 4:00

* Hybrid Meeting: Green Valley Genealogy Library, and Zoom.

This meeting is open to non-members & members. It is a great way to get started with researching your family tree. This group meets the 4th Thursday of the month. For more details, contact Jon Otto, Group Leader, at jonotto48@yahoo.com and check the SAGS Events Calendar for future meeting dates.

* In-Person Meeting location: Green Valley Genealogy Library, 665 S. Park Centre Ave., Green Valley.

DNA Special Interest Group

Fourth Friday of each month: Jan 23 (No meetings in Dec due to holidays); Feb 27; Mar 27; Apr 24

9:30 - 11:30

In-person Meeting

LaPosada Recreation Center, 685 S. LaPosada Circle, Bldg. #37, Green Valley, AZ

This SIG will start with the basics through the experience of its leader, Mike Day. Mike is a former teacher and technologist who brings a decade of experience as a user of DNA testing services and a career of understanding technologies. If you have any questions or would like more information, contact Mike Day at michaelhday@me.com



Green Valley - Sahuarita Genealogy Library *at La Posada* Becky McCreary

Making New Year's resolutions is nothing new. The practice dates back 4000 years to ancient Babylonians, who made promises to gods during the Akitu festival — a celebration of growing barley — in mid-March to return borrowed items to pay debts for good fortune.

Most resolutions are made to improve our behavior and most times we fail to achieve what we set out to do, beginning January 1. As researchers of history, of people, places, and events (aka genealogists) we have many tools to aid us in keeping a resolution. A resolution is a personal challenge.

A few years ago SAGS Program Chair JoAnn Herbst gave January meeting attendees two index cards and an envelope. We were to write down one thing that we wanted to achieve in our family research that year.

One card was sealed into the envelope and she collected those. The other was our personal reminder. At the end of the year she opened the envelope and asked who had achieved their goal. Mary Martin recently shared that was her catalyst to write a family book, which she has published, and now several more. My goal was to find my Portuguese ancestors; I did. And I imagine a number of other members took part in JoAnn's challenge and had success.

When I periodically check the checked out book cards in the Green Valley-Sahuarita Genealogy Library I am surprised that more members are not taking advantage of the extensive variety of books that we have! If you don't have time to visit the Library, take a look at the Catalog online at azsags.org and you will surely find something that you would like to check out. That would be a good resolution.

Have you learned of a book that could benefit the Library and other members in their research? If so, give the suggestion to Library Team Leader Darillyn Doss.

Happy New Year!

665 S. Park Centre Ave., Green Valley, Arizona
Monday - Friday 9 a.m. - 3 p.m.
Saturday 9 a.m. - noon
520-648-4016



*For
your
Reading
Pleasure*

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Finding Black Sheep

Shari Broadway

Both of my parents were the “black sheep” of their families. Researching their family lines led me to my current passion, military history. My parents were not bad people, some would characterize them as naughty, perhaps. A better descriptor is, nonconformists. As a result of their “black sheep” status, I figured getting help in my genealogical search from relatives was a lost cause. Searching for black sheep can present a challenge. They are most often not in the family pictures, sometimes not in the census with the rest of the family because they were shipped off to relatives, sent to boarding school, ran away; or in my mother’s case, married off at a very young age. Finding clues is not impossible. Sometimes it’s as simple as sorting through old letters, checking juvenile court records, searching through yearbooks or finally in desperation, kissing up to the gossipers in the clan. My maternal family record keeper shared my mother’s whole family tree with me on the condition that I keep it secret. My mother was born in north central Kansas at the beginning of the depression to traditional White parents. My father was born in East Texas in the 1910s to Black parents who divorced not long after his birth. My parents met in Northern California in 1960, I was born not long after; they were nonconformists.

I grew up with my mother in an all White culture. It was a challenging upbringing. The cultural rules and taboos that many Black people learn at home were not instilled in me. Growing up with no Black culture, but obvious Black appearance, left me curious and clumsy in my search for my father’s family history. My search for my father’s family history began with his birth certificate. I did not know any of my paternal relatives. The birth certificate gave these facts: His parents’ names, his date of birth, the state he was born in and his hometown. The local library is connected to libraries all over the country. Before the internet I could ask my librarian to order vital statistics records on microfiche from any county. I would sit for hours reading the records. I found birth records, land records and census records! Two huge problems interrupted my search and stopped me for years. The first, Black enslaved people were not listed in the Federal Census as people until 1880, some states included Blacks in their 1870 census. There was very little available federal data for Black people before 1880. The second problem is that my great grandfather’s name was the same as the slave owner. Many of the records I discovered were not for my great grandfather but for the family who legally owned him. I became discouraged. There is a saying, “Studying history will sometimes disturb you. Studying history will sometimes upset you. Studying history will sometimes make you furious. If studying history always makes you feel proud and happy, you probably aren’t studying history.”

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Is it possible to research genealogy without studying history? The questions “Why did they do that? And why did they go there” have to be asked. Migration patterns, wars, economics, political policies and social unrest has created a need to match our family tree to historical timelines to answer those questions.

Digitized records online soon made the search so much easier. I resumed my search. It was evident that before I could build my tree, I needed to research the families that had owned my relatives. Fortunately, many of those families were well documented because they owned things and had tax records, wills, census records, societies, churches and family albums. Historical societies were popping up on the internet with digitized photographs and documents. My father’s tiny hometown had a website. Praise to the TexasWeb for sponsoring so many historical societies and thank you to all of those members who transcribed records and typed them into searchable formats. Historical societies are a great resource for searching for Black families. They transcribe church records, civic organization minutes and lodge memberships, Black schools and colleges and Black owned business records.

It is common knowledge in American society that segregation existed. I knew that going into my search for my father’s family, however, finding a whole subculture of American documents, I didn’t know existed was eye opening. Black Americans are 12-15% of the US population. The percentage varied based on the number of immigrants being accepted into the country at any given time. When websites like My Heritage, Ancestry and 23andMe showed up I jumped on board. I had hit so many walls that I was willing to pay for information. Early on, when searching for my White ancestors, I could do general searches and get results, often get whole trees, not that they were always accurate. My Black ancestors, on the other hand, may sometimes, show up in city directories for this century with the (c) for colored next to their entry. I finally realized that I was looking for black sheep in a white flock. I needed to be more specific in my searches. I needed to educate myself on which newspapers were Black owned, which news medias covered Black stories. What schools and colleges permitted Black students. What military units were segregated as Black. Segregation didn’t just mean my father’s family lived in different neighborhoods and went to different schools than my White family, it meant that their news stories and American history was recorded in segregated sources too.

The following two paragraphs are from Wikipedia:

All-American News was a film production company in the U.S. bringing newsreels and entertainment films to African American audiences. The first reels were produced in their headquarters in Chicago and premiered in November of 1942. The newsreels were shown in 150 black theaters from across the country. They were the first newsreels to ever be produced for black audiences. The intention behind them was to encourage African Americans to join

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and support the war effort as well as share their perspective on events taking place around the world. The films were typically 7 minutes in length and covered several topics with the main focus being progress and achievements of African American service members.

Samuel Cornish and John Brown Russwurm started the first African American periodical, Freedom's Journal, in 1827. During the antebellum period, other African American newspapers sprang up, such as The North Star, founded in 1847 by Frederick Douglass. As African Americans moved to urban centers beginning during the Reconstruction era, virtually every large city with a significant African American population had weekly or monthly newspapers directed towards African Americans. These newspapers gained audiences outside African American circles. Demographic changes continued with the Great Migration from southern states to northern states from 1910 to 1930 and during the Second Great Migration from 1941 to 1970.

Watching news reels from All American News for the first time made me cry. I saw full divisions of Black men in uniform heading to WW2. Those images were not present in my upbringing. Pictures of Black men as slaves, in riots or welfare lines are what I grew up seeing. No wonder many White Americans see Black people as non contributors rather than citizens, they didn't see the Black soldiers in news reels or the casualty lists of Black soldiers in the papers. Our media was segregated. Black reporters covered Black soldiers during the war. White reporters covered White soldiers. Blacks saw White news, but Whites didn't see Black news.

Crossing this learning curve sped up my research. I learned to find the Black sources of information, Black towns, Black cemeteries and ultimately my Black tree. My father's tiny hometown was Middleton, the segregated part of Centerville. When family members moved to the next county it wasn't hard to find them because there were only a few places where they were allowed to live. I usually search for a Black cemetery to lead me to the Black community. Ancestry is my preferred genealogy site. They have the segregation search figured out now. There is a box to click if you are doing a search for a Black relative. A word of caution, don't assume you are finding your blood ancestor even if the name and location match. Many of us are related by plantation, not blood.

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Plantation Relation

One of the most confusing parts of searching for my father's family has been sorting through multiple people born in the same state with the same name and no birth record. Many former slaves took their slave holder's last name. As is evidenced by watching football or basketball here in the US. Most of the last names on the uniforms worn by Black athletes are European; Jackson, Washington, Smith, Jones, Johnson.... Curious people often ask if emancipated slaves kept the name of the slave owner out of affection for the slave owning family. Not necessarily, often the reason was to locate family members who had been sold away or runaway. Post enslavement the last name was all the information people had to find their children, parents, spouses or cousins. Fortunately, it also led me to trace the places where my father's family lived. I stopped searching again. Years passed until my sons bought me a DNA kit for Christmas early in the DNA craze. The first kit didn't reveal much, but it was fascinating. Since then I have sent in two more test to different companies. Surprisingly, some of those test results actually confirm my years of research. It also linked me to distant relatives who were also searching. It has been quite the journey. The funniest part of the DNA search is the non links that I thought I had. After participating in an online family group of people with the same last name for a couple of years, I discovered I wasn't related by DNA to many of them at all. We had shared history, our families being owned by slave holding families with the same last name, sometimes even the same plantations but our DNA had not crossed.

The National Archives

The Archives holds a wealth of material documenting the Black experience. This page highlights these resources online, in programs, and through traditional and social media. One of my most surprising discoveries was finding my paternal great grandfather in the civil war, on the confederate side! He was not enlisted in the army. He was at Cape Fear building sea wall barricades. The slave holder had rented him out as labor. The National Archives has a receipt of this transaction issued by the confederate army. If I had not done a thorough search of the slave holding family I would have missed this record of my great grandfather, and many others. I now know where he was at this specific time, at this specific place and it makes him more real to me. The National Archives holds military service records. For those of us whose ancestors were not in the census before 1880, it can be a valuable resource, at least worth a look. Finding this website led me to my passion for military history. I have an interest in how military service changed the circumstances of Black American families. Three years ago I began a volunteer position at the Fort Huachuca Historical Museum in Cochise County, Arizona. The Fort is the Home of The Buffalo Soldiers.

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My genealogy research and historical research merged. The National Archives is the crossroads. It is fulfilling to see people who did not know of the Black military experience walk around the exhibits in awe. Especially Black people who never felt the pride of patriotic service. They walk out knowing they have a vested interest in America other than slavery. I encourage them to find the names of their ancestors in the National Archives. It is possible to search all the way back to the revolutionary war. The civil war Colored Troops were documented as they enlisted. Around 179,000 men served in the U.S. Colored Troops (approximately 10% of the army) and 19,000 in the Navy. After the war many White men were war weary and wanted to go home and leave the army behind. Freed Blacks didn't have homes to return to so many of them enlisted in the newly formed Black cavalry and Infantry units in 1866. They were sent west to help settle the newly acquired American territories. Their names are recorded in the National Archives. Finding lost black sheep is not impossible, it takes some research, yet it is so rewarding. For so many of us there is over 200 years of American history in our lineage to discover be proud of and celebrate.

MY INTRODUCTION TO THE WORLD OF GENEALOGY

Janis Slaughter

My introduction to the world of genealogy was because of my mother. When she passed away, my three siblings wanted to know if I wanted all of her papers because if not, they were going to get rid of them. I said “yes” I want them and don’t you dare throw them away! So, I took the boxes of papers (yes, loose papers, Darillyn) and began my journey into genealogy!

My mother was a very organized person, but as I was going through all of the papers, I needed to get them in an order that I could work with, that made sense to me. I found so many neat things when I started going through everything! I began wondering how she got so involved in her family’s history – I wish I would have asked her that question. I do remember her talking about going to different courthouses and dragging my father to cemeteries to look for grave sites and headstones. Oh, she would have loved to have had the internet and websites that are now available to us today!

So many relatives! Mom’s maiden name was Stone. I have a document written by Jack E. MacDonald that is about the descendants of Spencer Stone and Nancy “Sally” Smith. My mother corresponded with Mr. MacDonald on various occasions – I have her correspondence with him in a special file. Along with the Stones, we have the Hammers, the Butlers, the Knowles (Knols), the Maddox, the Montgomerys and probably more that I haven’t found yet! When my mother passed away, she left each of us a copy of the book, “The Montgomerys and Their Descendants”—I have yet to get all the way through the book. I have wonderful OLD pictures of some of the Stone family – I remember she had some of these pictures hanging in her office so I have put them in one of the Stone notebooks and hopefully have labeled them correctly!

Mom was very involved in the Clan Montgomery Society and was secretary-vice president, and regional commissioner. I have a blazer made from the Montgomery plaid. She and her sister took a trip to Scotland one year and brought back a golf towel from The Old Course at St. Andrews for my husband which he cherishes to this day! She was also a member of the D.A.R. , and I have all of her application papers. I have a certificate from the Indiana State Museum & Historic Sites recognizing her as a Hoosier Founder, and I have a letter from Bobby Knight to her! I have a large certificate from the Commonwealth of Kentucky signed by the governor and secretary of state showing that she was commissioned a Kentucky Colonel. I also have a large certificate from the governor of the state of Alabama appointing her as an honorary lieutenant colonel aide-de-camp in the Alabama State Militia. I’m not sure what the background and meaning is for all of these! Last, but not least, I have copies of documents signed by Patrick Henry, governor of the commonwealth of Virginia, granting land to Spencer Stone.

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Will any of my family care about all of this? I hope so – I hope they save all of my files and notebooks! I was encouraged a few weeks ago when I got messages on my Find A Grave account from two YOUNG Stone relatives who are wanting to begin the genealogy journey to find their relatives. I plan on helping them as much as I can! In the meantime, I am working on my husband's side of the family! I am also working on my father's side of the family which will be an adventure since his father came over from Sweden. I don't think I will ever be finished with all of this, but I'll be in the SAGS library giving it a try! Thank you, Mom, for all of your hard work – wish you were here to help me!!



MOM & DAD: ARTHUR AND ELIZABETH (BETTY) CARLSON

My Grandpa, Prof. Evan Hardy

Michael Hardy Day

I could write much about my grandfather, Prof. Evan Hardy, however, I will let three articles written about him tell his story. The first is from the Canadian edition of Time Magazine, the second, his bio in the Saskatchewan Agricultural Hall of Fame and the third from *The Daily Mirror*, a Sri Lankan publication. Evan Hardy was my mother's model for what I should be in life: "a good and great man." I tried, with some success, to be like grandpa Hardy.



Professor Evan Alan Hardy, ca. 1960

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Canada: SASKATCHEWAN: The Professor

Time Magazine: Monday, Jun. 17, 1946

On a windswept stubble field on the outskirts of Regina, nine tractors were lined up, Indian file. Around one tractor and the "one-way cultivator" hitched to it, a crowd of 300 farmers, implement makers and Regina businessmen kept their eyes on the professor, a tall, husky man, clad in much-washed cotton trousers and shirt, a sweat-stained felt hat.

Dr. Evan Hardy of the University of Saskatchewan did not look like a professor; nor did he look like a revolutionist. Yet as much as any one man can, dealing with a single branch of the farm economy, Dr. Hardy has wrought a revolution in prairie agriculture. It began 15 years ago when he served as a judge in plowing matches. Then & there he decided that plowing matches were good fun, but a waste of farmers' time. What difference did it make how fast and straight a furrow could be plowed? The important thing was the productivity of the furrow and the cost of cutting it. Years of study taught him how to step up productivity, cut down cost. This month, on a backbreaking schedule, he and six helpers set out to give 150 field demonstrations, pass on their knowledge to farmers.

Plow Down, Costs Up. As owners hopped aboard their machines and clanked off down the field last week, Evan Hardy strode after them, noting pulling power and gas consumption, making sure they had their machines adjusted properly. He showed that a rubber-tired machine was more economical, needed only four h.p. hours per acre against five for its steel-wheeled brother. He discussed the alignment of wheels so that they do not compete with each other, the best speed to reduce slippage of discs, the most economical depth of tillage. Said he: "It's the top four inches you're interested in. . . . It may give you a lot of emotional satisfaction to put the nose of a plow 'way down and rip it up, but it doesn't grow any better crops." Deep plowing is more expensive. He has found that costs increase 20% when tillage depth increases from three to four inches.

Like Edward H. Faulkner (Plowman's Folly, TIME, " July 26, 1943), Dr. Hardy has found that farmers who use the old moldboard plow spend 33%-50% more than those using the shallow-plowing one-way disc. With the disc a farmer can cover double the acreage plowed in the same time. Nearly all of the farmers are now using discs. To avoid pulverizing the soil and laying the prairies open to soil drifting, they should not be pulled faster than 5½ miles an hour. The men who listened to Evan Hardy knew that the prairies will have droughts again. But by practicing what he preached, they hoped they could avoid making their lands into dust bowls.

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Evan Alan Hardy

From the Saskatchewan Agricultural Hall of Fame

Evan Alan Hardy was born in Sioux City, Iowa, in 1890. His father operated a small farm and a blacksmith shop, in which the young Hardy showed a keen interest in his high school years.

After completing high school, Evan Hardy spent three busy years, dividing his time between the farm and the blacksmith shop. He then enrolled in a course in agricultural engineering in the University of Iowa at Ames. Following graduation in 1917, he received an appointment as instructor in agricultural engineering at the College of Agriculture, University of Saskatchewan, in Saskatoon. In 1919 he became full professor, and in the same year started teaching classes in the College of Engineering. In 1922 he received his professional degree, and in 1923 a Master's degree from Iowa State College.

Known to colleagues, agrologists and many farmers throughout the Province - and far beyond its boundaries - as Prof. Hardy, his wise counsel in matters pertaining to soil management earned the respect of all concerned. At hundreds of field days, he preached the gospel of sound cultural practice. Prof. Hardy's boundless energy and his deep understanding of arid soils and their management had, in the view of many observers, much to do with the successful transition of Saskatchewan farms from horse power to tractor power. For his outstanding work in this area he was awarded a Fellowship in the Agricultural Institute of Canada in 1948. In 1957 an Honorary Doctor of Laws degree was conferred upon him by the University of Saskatchewan.

A staunch churchman, educator and humanitarian, Prof. Hardy in 1951 answered a call from the Food and Agriculture Organization of the United Nations to direct a program of dryland development in Ceylon. The original appointment was for one year, but was extended to five, during which time he was involved, not only with the development of dryland cultural practices, but also with irrigation, transportation and harbor projects.

In 1955, he was invited to direct the organization of a series of technical training programs for young people. In 1956, classrooms and laboratories had been established at Ampara, and by 1961, he had been instrumental in expanding facilities and staff to handle an enrollment of more than 250 students.

Prof. Hardy died in Ampara in 1963. He was given a state funeral, attended by more than 5,000 people. In Ceylon, as in Canada, he was held in deep respect as a great teacher, scientist and public benefactor.

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Hardy Advanced Technological Institute, Ampara, Sri Lanka

By Ingrid Knutson, Saturday, 11 September 2010, *The Daily Mirror*

Evan Hardy was part of a farming revolution

The University of Saskatchewan became an important institution for agricultural learning on the Canadian Plains when it was founded in 1907. Professor Evan Alan Hardy taught there for over 30 years. Agriculture passed from horsepower to tractor power; a revolution in farming methods.

Today there remain traces in Saskatchewan of Professor Hardy with laboratories named after him, a Hardy Cup for football and the Saskatoon Evan Hardy Collegiate Institute which appropriately has a strong international student programme.

Evan Hardy goes to Ceylon

When Hardy retired from the University he set out for Ceylon to work on dry land agriculture, first for the FAO, then as the Founding Director in 1956 of the Regional Technical Training Institute for South Asia. It was funded by the Colombo Plan and linked to the Gal Oya development project.

The Gal Oya project was the first multi-purpose reservoir project in recent times. Hardy students trained in a live engineering environment with frequent field trips. That is why they believe they did better than anyone else.

Students from Burma, Malaysia, North Borneo, Philippines, Thailand, Vietnam and Singapore studied under Professor Hardy from 1956 until his death in 1963 and then with other professors until the 1970s.

The assets of the Institute included an auditorium, lecture halls, machinery and equipment, laboratories, an agricultural farm demonstration area, hostels for students and a library.

In the beginning there were only 70 students in two years of Engineering as well as Agricultural officers on refresher courses. They studied for 11 months/year, 7am to 8pm, and lived in the residence. They had courses on irrigation, soil science, agriculture, mechanical and electrical engineering, surveying and more. Their “leisure” was supervised, if indeed it can be called leisure with such a strenuous series of sports

The Hardy boys went on to further study and professional success abroad in UK, US, Canada and Australia as well as, most importantly, in Sri Lanka. The Gal Oya development project was able to replace foreign engineers very quickly with the Hardians who took over splendidly.

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After teaching less than a decade in Ampara, Professor Hardy died at the age of 73 and was cremated at the Institute where his memorial remains.

Hardians remember their Professor well

Many students of Professor Hardy have written about their memories of his teaching approach. Hardy approved of the Masonic quote “rising to eminence by merit, you live respected and die regretted”.

The Secretary of the Students Union, Niro Dahanayake, who worked with him on a daily basis, said Professor Hardy was a man who believed in “on the job” education and had a love for Sri Lanka. His mission was “to educate us not to get something for himself”. The combining of academic discipline with practical application was the goal of making students “rounded people”. Dahanayake cites with approval the fact that Hardy would not allow his daughter to drive a car until she could change the spare tire herself.

Students came from across the country including some of the top schools such as Royal College, Trinity in Kandy, S. Thomas, St. Joseph and others. The students were both Tamil and Sinhala speaking but all spoke English together. Former students describe a vibrant institution “buzzing with first class accommodation, a place kept spotless with diverse, first class teaching staff”.

The Hardy Institute today has weathered many tough decades

When one visits the modestly appointed Evan Hardy Institute today, it is difficult to imagine its heyday. The students and lecturers today come mostly from the Ampara area as well as from Kandy, Galle, Badulla and Ratnapura.

Today there are 371 students: 154 in agriculture, 111 in information technology and 106 in English. This is a substantial increase over previous years when student numbers slumped to less than 100 during the height of the conflict and it was difficult to recruit lecturers.

The Institute’s Director, K. Nawarathna, reflects solemnly on his ten years of teaching and leadership since 2005. He looks forward to introducing new courses in horticulture, aquaculture and construction technology.

The development needs are significant and challenge the ability of the Ministry of Higher Education alone to respond. The list includes school bus repair and renovation of lecture halls, laboratory, e-learning centre facilities and staff training.

In May 2010 the Evan Hardy memorial museum was opened on the campus. Looking around at his personal effects left behind one cannot help but feel the energy of those former years and know Professor Hardy would hope for better times ahead.

RICHARD MAXSON

Bob Pitcher

My direct line has no famous people in it – not even people really well known in their time. And it seems that very few of my ancestors can have done any more than brush casually against the Famous of their time (nor the Rich, for that matter). But here's one that did – and it cost him.

Richard Maxson is my ninth-great-grandfather. Not a lot of the details of his life are free from doubt, some are speculative, many simply unknown. He was English, but where in England he came from, who his parents and the rest of his family were, and even when he was born within a decade, aren't known. On the last, the best that can be said is that Richard was born between about 1602 and 1613. He could read and write: he could at least sign his name, and he presumably read the Bible, for his son's will leaves a "great Bible that was my father's." This was probably the Great Bible of 1539, the first authorized English translation, blessed, as it were, by Henry VIII, and the translation most used by Puritans.

With the Hutchinsons to Boston

By 1634, Richard was a Puritan and, like so many others of that persuasion at that time, he came to Massachusetts with his family. His wife's name seems to have been Rebecca, though nothing is known of her origins. There is speculation, however, that she might have been related to William Hutchinson, of a wealthy Lincolnshire family or, perhaps, to Hutchinson's wife Anne, nee Marbury. The Hutchinsons did certainly immigrate to Boston in 1634 on the ship *Griffin*, with ten of their surviving children. Their eldest son had sailed on the same ship the year before, with the Puritan preacher John Cotton, William and Anne's spiritual leader, whom the family was following to Massachusetts. The Maxsons are not on the *Griffin's* passenger list, but most of the other passengers aren't either. Richard was admitted to the church in Boston that fall, indicating he had arrived that year.

At this time, Richard was identified as a servant of another church member, James Everill, a leatherworker. Richard was a blacksmith by trade; his status as servant may indicate that Everill had paid his fare from England, and that Richard was working off the debt in his service. Servant or not, Maxson was soon granted a few acres of land in Boston to help support himself and his family, which included a son, Richard, Jr. Nothing more seems known of Richard Sr's activities for some four years after his arrival in Boston. That's certainly not the case with Anne Hutchinson!

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Anne Hutchinson

A great deal has been and continues to be written about Anne, who gave the Puritan leaders in Boston a real scare in the mid-1630s, the most serious challenge to their authority they would face until the colony was taken over by the English Crown in 1692. By way of a long summary, Anne's Wikipedia page seems adequate on the events and the religious issues behind them, and it reflects the continuing disagreements of historians about her character and importance.

The Puritans were all about religious purity, and the uproar was couched in theological terms, as they thought of it themselves. Anne wasn't alone on her side of the issues – she had John Cotton on her side – at least for a time, and John Wainwright, another preacher and William Hutchinson's brother-in-law, and Harry Vane, the colony's governor – but Anne was the most outspoken and the one the Boston leadership found the most difficult to deal with.

Basically, Anne and her allies believed in “free grace”; that is, that one's salvation does not depend on and need not be evidenced by one's good behavior and good works. That is, in our terms, one need not be puritanical to go to heaven. This was contrary to the general belief of Puritans, both in England and in Boston, though there was a minority in both places that supported it. Through her force of personality, outspokenness, and the discussion sessions she held in her home, Anne attracted many followers in Boston, enough to challenge openly some preachers with opposing views.

Things came to a head in 1637, when Anne was tried for heresy. She defended herself well, her judges admitted, but during the course of the three days' hearing, she declared that her personal revelations from God outweighed the Scriptures. This was literally anathema to the Puritan point of view, which depended so heavily on the Bible, and Anne and her adherents were labeled Antinomians – that is, “against the Law.” Anne's claim also made her judges' decision easier; orthodoxy cannot coexist with personal revelation. Anne was banished and excommunicated, along with a handful of her followers, including her husband, and more left Boston with her, in the spring of 1638, including the Maxsons.

To Rhode Island

Anne was not the only one to leave Boston in these years. The Reverend Thomas Hooker led the first parties to go, in 1635 and '36; they founded Connecticut. The Reverend Roger Williams led the next group; they founded Providence. The group or groups with which the Hutchinsons are associated – Anne was only one of the leaders – followed Williams to Providence in 1637, but both Williams and the local Indians encouraged them to go on south to unoccupied Aquidneck Island (later Rhode Island and now Newport Island).

The group purchased Aquidneck from the Indians, and founded the town of Pocasset (later Portsmouth) at the north end of it. Almost immediately, the group split, with those who were fast becoming Baptists rather than Puritans going to the south end of Aquidneck to start Newport. (They were under the leadership of John Clarke; I am descended from Joseph, John's younger brother.) The Hutchinsons and the Maxsons remained in Portsmouth. All three of the Rhode Island towns were founded upon freedom of religion – the first places in the world, it is said, to be so established.

During the stay in Aquidneck, William Hutchinson died, leaving Anne with their large family. And the Maxsons had another child, a son John. Born in 1639, John is sometimes said to have been the first child born on Aquidneck, though this seems unverified. Richard also got into a spot of trouble here. Soon after he set up his smithy in Aquidneck, he was cited for “oppression in commerce,” that is, he charged more than a “just price” for his work. He promised “amendment and satisfaction.”

Relations of Rhode Island with the Bay Colony to the north remained tense, with the Puritans calling the Rhode Islanders every bad name they could think of and threatening to invade, claiming that all this southern territory was included in the Bay Colony charter. Whether for fear of Massachusetts' threat, or for continuing theological differences with her neighbors, many now confirmed Baptists, Anne determined in 1643 to leave New England altogether.

To Nieuw Nederland

Anne took her children to Nieuw Nederland, to Dutch New York, with a group of followers, in some sources styled “servants,” among whom were the Maxsons. The move seems to have been decided on in something of a hurry. Richard had initially been granted land in Portsmouth, and had managed to sell it before going, but didn't stay to collect the proceeds.

In other years, Nieuw Nederland would have been quite a plausible place for the Rhode Islanders to go. The Dutch were in perennial competition with New England for the fur trade and for settlers. They weren't in the Bay Colony's pocket, and were acceptably Protestant Calvinists. Over the years more than a handful of New Englanders had headed for Nieuw Amsterdam, either for a few years or permanently. Anne and her followers settled either at Throg's Neck, now at the southeast corner of the Bronx, or a few miles north along Pelham Bay. Unfortunately, 1643 was a bad time to be moving to Nieuw Nederland.

Although the fur trade along the Hudson and Connecticut Rivers was profitable for the Dutch, they paid their North American colony relatively little attention. One indication of this was the current Director-General sent over from Amsterdam, Willem Kieft, by report a drunkard and by his actions a remarkably vicious and stupid man. Feeling hampered by a

small treasury, Kieft determined in 1643 to levy tribute on the local Indians. The Indians demurred; Kieft followed up by raids and eventually massacres. The Indians retaliated.

The Rhode Island colonists had treated Indians fairly, and had had no problems. If Anne knew of the trouble in Nieuw Nederland, perhaps she felt fair treatment would win the day there too. And at first, the newcomers traded peacefully with the local Indians, the Siwaney. But in August a group of Siwaney, appeared, ostensibly for trade, and asked the settlers to tie up their dogs, of which they were afraid. When that was done, however, the Indians killed all the settlers they could find, including Anne and six of her seven children. When Susanna Hutchinson, nine years old, returned from picking berries, the Indians, possibly because of her red hair, spared her life but took her away with them.

The Maxson family had been away from the settlement that day, out in the group's shallop. Aware of trouble, Richard Maxson and his older son returned the next day, to provide help if they could. The Indians caught and killed them, leaving Rebecca Maxson with little John and baby Rebecca in the boat without supplies. They managed to sail back to Portsmouth.

Afterwards

Boston reacted with glee to the news of Anne's death, in proportion as she had alarmed and scandalized the Puritan preachers at and before her trial. Susanna, the kidnaped Hutchinson girl, was returned to Rhode Island a few years later, and eventually married a settler named Cole. Rebecca Maxson successfully claimed the purchase price of the Rhode Island property Richard had sold in his haste to leave Portsmouth. She remarried within a few years, but had no more children. Her surviving son John grew up in Portsmouth and became a preacher. When the new Sabbatarian Baptist sect grew up there in the 1660s, John was one of its leaders, and went to Westerly when the Sabbatarians split with the Portsmouth and Newport Baptist churches. With Joseph Clarke, John was one of the founders of the Sabbatarian Baptist Church in Westerly. (I wrote about these Rhode Island ancestors in the May 2023 *Past Tracks*.) John Maxson and then his son, John Jr., were for many years ministers there in Westerly, and seem generally to have prospered. John Sr's daughter Dorothy married Joseph Clarke, a grandson of the founding Joseph, and I am descended from that couple.

And Willem Kieft? When the Dutch back home learned it had been Kieft who had so disrupted the Indian fur trade, Director-General Kieft was recalled to the Netherlands. He never made it: the ship sank.

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Map of La Posada Campus with Recreation Center at Western Edge. Entrance to Campus is off Continental on the East side.

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