

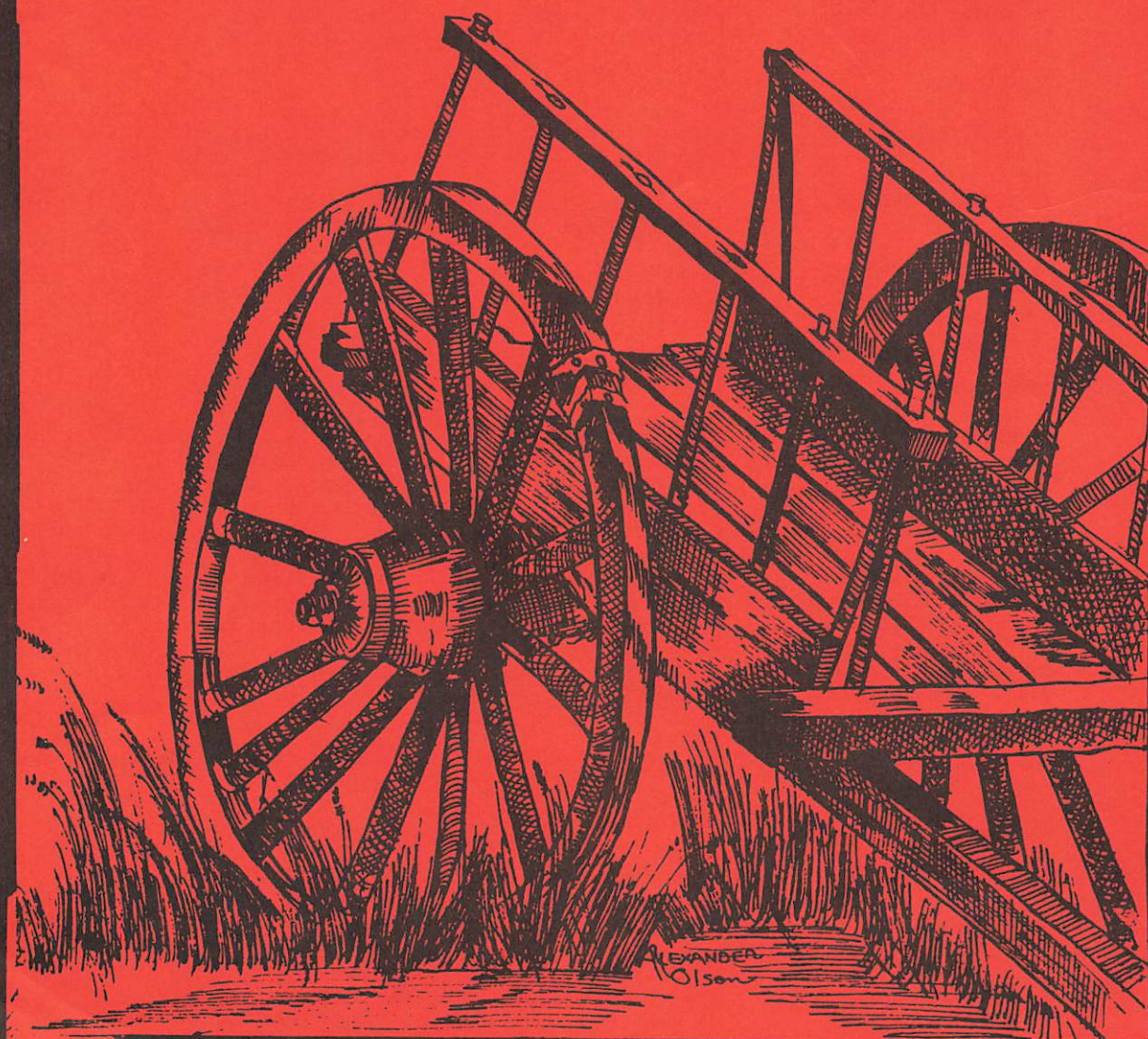
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GENERATIONS

THE JOURNAL OF THE MANITOBA GENEALOGICAL SOCIETY

VOL. 11, NO. 3

FALL 1986





Manitoba Genealogical Society Inc.

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The Manitoba Genealogical Society is a non-profit organization formed in 1976 and incorporated in 1982. The Society promotes and encourages an interest in genealogy and family history in Manitoba.

Membership fees for 1986 are \$15.00 for Individuals, \$5.00 for Associates at the same address, \$15.00 for Institutions and \$200.00 for Life. Full members receive 4 issues of Generations, newsletters and general mailings and are entitled to 2 free Queries per year.

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THE JOURNAL OF THE MANITOBA GENEALOGICAL SOCIETY INC.

EDITOR: BARBARA PAGE

VOLUME 11 NO. 3

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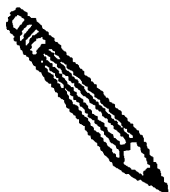
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Manitoba

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BARBARA'S PAGE

AN EDITORIAL

Were you there? Or did you miss all the fun, the excitement, the information overload of our Tenth Anniversary Seminar? What a great opportunity for members of this provincial organization to have a glimpse, under one roof, of the diversity and the abundance of research resources that are available - from Vancouver Island to Newfoundland!

I was impressed with the excellent presentations and felt it a privilege to be participating in this unusual gathering. I won't say "once in a lifetime" because I believe that our seminar was the model for future Canadian genealogical conferences and I predict that, under the newly formed Canadian Federation of Genealogical and Family History Societies, we will have regular meetings with representatives from every province.

Many thanks to the seminar committee and all those who contributed their knowledge and time.

Just a reminder to those of you who haven't yet filled in your PINK SHEETS, the "Tenth Anniversary Survey", please take a few minutes to sit down with your charts and family histories and fill in the form. It may take a little longer to write the biography but the ones I have received so far make fascinating reading and I am eagerly looking forward to seeing lots more. The first one to be published can be found on Page 22 of this issue.

Your contribution will add a valuable dimension to our membership records and genealogical data. The survey results will provide a statistical profile of members with respect to birth, immigration, religion and occupation. This information will help M.G.S. to decide what types of articles and programs would best meet the needs of our members.

We need your cooperation, because the more responses we have, the more reliable the results.

It's good to know that the people who are reading this are not just names and numbers, but human beings, dedicated to preserving the past and the present for future generations.

Remember, the deadline is NOVEMBER 1st for the Survey! Biographies are welcome any time.

Barbara Page

MGS LIBRARY NOTES

BY LORI FRANK

MAGAZINE REVIEWS

- Alberta FHS**, Vol. 6 #4: Deforest pedigree; Peter Fetterley of Albany history.
- B.C. Genealogist**, Vol. 15 #2: N. Vancouver voters' list 1897; Strabane, Ulster, N. Ire. voters.
- Bruce & Grey Branch OGS**, Vol. 16 #2: List of cemetery transcriptions.
- California GS Newsletter**, June/86: A genealogy of the Griffith family; some 1860 vital stats.
- Essex County Branch (OGS) Newsletter**, Vol. 8 #3: Index to Probate wills in Essex County P-Q; marriage records of the Detroit Presbyterian Church 1838-1868.
- Genealogical Helper**, May/June/86: All of the usual features as well as an article on organizing a family association, includes a list of Family Organizations.
- The Genealogist**, Vol. 12 #2: Several articles on French-Canadian families.
- Genealogists Magazine**, Vol. 22 #2: Hints on researching in Dublin; history of the earldom of Annandale and Hartfell; Sarah Ferguson's descent from Henry VII (legitimate); plenty of names being researched are listed.
- Generations, New Brunswick GS**, June/86: York County roll of 1816; Town of Sackville records; Fletcher vital statistics; Baker, Keith, Kerr and Thumith vitals; Campbellton cemetery records A-F; Layton family history book available for order; St. John County marriages; Jared Bostwick history.
- Greenwood Tree, Somerset & Dorset FHS**, Vol. 11 #2: Article on the parish of Queen Camel; Babey, Motyer, English and Rowsell family histories.
- Journal of the Avon & Bristol HS**, Summer/86: Quarter Session Records (criminal); a list of research services; Weston and Childs family histories.
- Leeds & Grenville Branch OGS, News & Views**, June/86: Article on the early days of Lansdowne.
- London Leaf, London Branch OGS**, Vol. 13 #2: Data sources for Argyllshire, Scotland.
- Lost in Canada**, Vol. 12 #3 Aug/86: Letters remaining at the Fredericton, N.B. Post office on Aug 11/1812; ship passengers to Quebec 1805 & 1814; Parish register abstracts of Canadians living in the US 1826-1876, 1846-1859; brief bios of Canadians living in 3 counties of Wisconsin in 1892.
- ** Manchester Genealogist ****, (new magazine), Vol. 20 #1: List of the pupils at Chetham's Blue Coat School 1851; list of services available for out of area members; Droylsden landowners of 1805; article on the Chorlton Union workhouse; the Barrett family association; Sutton family history; the will of Robert Marsh, 1597; early history of the Manchester Independent congregations; Rudd family Bible.
- Vol. 20 #2**: Policemen's enrollment records, 1851; Communion rolls of persons who moved abroad.
- Vol. 20 #3**: Jones and Maltby family Bibles; article on Estate Duty Registers; Kendal Scottish Burial Ground Register, memorials of Ashworth Chapel; Rev. William Haslam 1768-1839 history.
- Vol. 20 #4**: History of Jonathan & Oliver Dearden; 1801 census of Elton, Bury; Radcliffe, Dinwoodie and Grant family histories; Mosley Street Ind. Chapel Register 1770-1799; Kendrick family Bible.
- Manitoba Culture & Heritage**, Vol. 4: Article on the papers available for John Norquay, Premier of Manitoba 1878-1887.

Minnesota Genealogist, Vol. 17 #2: Passengers from New York who went to Minnesota 1870-1873; some newspaper abstracts.

**** Nuacht na Gael Irish News **** (new magazine): Explains the O'Grady family shield; legend of the fairies Part I; History of Ireland Part 1, Dynasty of Tara; history of the Irish language; O'Reilly, O'Riordan, O'Rourke name histories.

Newfoundland & Labrador GS, Vol. 2 #3: Two addresses of researchers for Newfoundland; article on the settlement of Random Sound.

Norfolk Ancestor, Vol. 3 Part 7: History of the Fysh family of Cockley Cley and the Futter family of Thuxton.

OGS Families, Vol. 25 #2 May/86: Story on the Buell family.

Okanagan Researcher, Vol. 2 #2: Sources for information in Gibraltar; addresses for Czechoslovakian research.

Oregon GS, Vol. 24 #4: List of members of the Spfd Christian Church 1907-08; 1910 Lane County lawyers; pedigree charts of Hafner, Chaffin, Wolhfrom; 1900 Military list of Lane County; list of German research tools.

Ottawa Branch (OGS) News, Vol. 19 #4: history of the Manary family of the Ottawa Valley; Wesleyan Methodist baptisms of Ottawa 1860-1866.

Roots Digest, June/86: A good article on tracing ancestors in Norway and addresses for English and Welsh research.

July/86: excellent article on the Hamburg emigration records.

Rooting Around Huron, **Huron OGS**, Vol. 7 #2: History of William Forrest.

Saskatchewan GS Bulletin, Vol. 17 #2: Article on the merits of the LDS Family Registry; some cemetery listings.

Seattle GS Bulletin, Vol. 35 #2 Spring/86: Complete list of addresses for all Scottish clans.

Toronto Tree, Vol. 17 May/86: List of papers for sale from Salt Lake City.

Whatcom Genealogical Society, Vol. 16 #4: History of the Brunson family; listings from the 1904 Telephone Directory; listings of the Sunnyside cemetery; 1889 census of San Juan County; students from Bellingham High Schools 1892-1909; ancestor charts of the Raper, Huston, Toennessen, Martin and Jenner families.

Wiltshire FHS, Spring/86: Articles on the Grace and Bishop families.

BOOK REVIEW

THE MANITOBA JOURNAL, 1885-1889, OF WILLIAM MOXHAM, by Charles Deane Kent. 1986, Westboro Printers Ltd., 42 Churchill Ave. N., Ottawa, Ontario K1Z 5C6. ISBN 99691880-1-3. Order from author, 1438 Bradshaw Cr., Gloucester, Ont., K1B 5G2, \$9.95.

For a small book, this journal is a wonderful way of looking at life on the Manitoba prairies during early settlement. It is the more interesting because for the most part it is written in William Moxham's own words. Besides his years in Manitoba, the journal also gives us a look at the sea voyage across the Atlantic.

Mr. Kent is a retired librarian, now working on history and he has drawn on many sources to give us background information on the English counties from which the Moxhams originated, plus Manitoba, the railways in Canada, and the ships on which William Moxham travelled.

The book includes the genealogy of William Moxham to the present day and give us a look at his later life.

I found the book to be an interesting look at life in the prairies that would fit many of our ancestors' way of life.

HISTORY OF EDUCATION IN ENGLAND

BY COLIN CHAPMAN
SEMINAR '84

From early times the Church and the State offered a great number of the social benefits in England. The Church initially took the responsibility for providing some sort of education because it felt that it had a social obligation to offer some edification of the people while giving information to its clerics. It was important to teach Latin, the language of the Church, so that the people could appreciate Church services and become involved in Church activities.

Prior to 1534 the Church in England was Roman Catholic and was able to provide an organized educational foundation. It had buildings, monasteries, in which to conduct classes, it had a nationwide administrative organization, and it had the backing of reasonably wealthy clerics. Education in England can thus be discovered when the Christian missionary Augustine was sent to England in 597 by Pope Gregory I.

Within about one hundred years of his landing Augustine had established, through Archbishop Theodore and the abbott Adrian, the King's School at Canterbury and the King's School at Rochester in Kent.

By the year 627 St. Peter's School was founded in York and in 682 a library was established in the monastery at Jarrow in Northumbria.

The scholarship of St. Bede's work emanated from that library in Jarrow, built up with books from the Continent, from Rome and from Ireland. An educational foundation had been established in Ireland prior to that in England and some of the Christian missionaries came from Rome to England via Ireland.

As the Christian Church expanded, cathedral schools were established. By about the ninth century these were as well known and highly respected in York as the one in Canterbury. Originally their function was to train the clergy, but they also provided education, in Latin, in spiritual, temporal and commercial affairs for the sons of the nobility. These schools were fairly small, only about 100 boys, but were of exceptional quality. While the noble classes could obviously find suitable educational centers for learning in these schools, others were less fortunate and the educational standards in England began to go downhill from about this time, particularly after the Danes invaded.

Alfred the Great was very concerned about this and in the year 880 he attempted to improve the accessibility of educational material and opportunities by encouraging the teaching and reading of English throughout the country. By the late 10th century, many school books were being written, including a Latin vocabulary and a grammar in Anglo-Saxon to help the young Monks to teach in the reformed Monastery Schools.

Education was also provided outside monasteries for the nobility and those attached to the Royal family, but generally on a tutorial basis within their own homes.

University education also has fairly early roots. The University of Oxford, for example, was founded as an offshoot of the University of Paris in 1167. In 1209 a breakaway group moved from Oxford to Cambridge and joined some academics who had already gone there in 1112 and began what became Cambridge University. These two were the only universities in England for the next 700 years, and they were unique in having no cathedral chancellor, unlike their continental counterparts, the universities from which they had broken away.

Luckily for us, Henry III in 1234 commanded that all students attending Oxford and Cambridge should have their names entered on a roll or class list. So if you are searching for ancestors who attended university in England between 1112 and 1832, you will find them only at Oxford or Cambridge.

For the 13th, 14th and to a certain extent the 15th centuries, students were fourteen and fifteen years old, the sons of knights and yeomen, merchants and tradesmen. There were also nephews of successful ecclesiastics or occasionally a young lad who had attracted the attentions of an Abbott. Occasionally, therefore, you will find the sons of the poorer folk or even of agricultural labourers in education records.

Although these records are in Latin, and many have deteriorated miserably, most have been transcribed, translated and published, and are available in the major Public Reference Libraries throughout England and in many university libraries in Canada. The Alumni Series of Oxford and Cambridge were published towards the end of the last century. Alumni Oxoniensis, edited by Foster, includes the dates of the student's admission or matriculation, dates of obtaining degrees, and often some additional biographical information on the students and even genealogical notes on their families.

The first series is from 1500 - 1714 and there is a second series from 1715 to 1886. Foster further published, in 1893, "Oxford Men and Their Colleges", covering the period 1880 to 1892 in considerably more detail, with photographs of all the students within their various groups, and illustrations of the Colleges.

There is a similar series for Cambridge, "Alumni Canterbindgiensis", produced by J. and J.A. Venn, father and son. The first books go up to 1751 and the second series run from 1752 to 1900. They are in fact better than the Oxford Series, with more biographical detail and more genealogical notes, often including dates of death and names of wives if they subsequently married.

If you are thinking of consulting these Alumni series, write (enclosing return postage) to the college which the student attended, because both Venn and Foster obtained their information from a variety of sources. Sometimes they made only short abstracts from the records held by the Colleges. Some admissions

registers, for example, include the names of former schools and former schoolmasters. Certainly a superb source for family history, and much of this information is available for the 17th century.

Durham University was founded in 1832, London in 1836, and Bristol in 1876. These and all subsequent metropolitan universities have produced alumni series similar to the Oxford-/Cambridge ones. It must not be forgotten that, from 1534 until 1871, Oxford, Cambridge and Durham admitted only those who were loyal to the Protestant Anglican Church. Dissenters were not able to attend. Hence London University was founded in 1836 to meet the needs of Roman Catholics, Jews, Quakers, Baptists, Methodists, Congregationalists and all the others who were not part of the Church of England.

London University also pioneered the higher education of women in 1876. At Oxford women were not admitted until 1920 and at Cambridge not until 1923. Women were allowed to attend for Honours Examinations (but not for a first degree) at Oxford in 1869 and at Durham in 1871.

It should also be borne in mind that in university education, very often father and son and even grandson attended the same university or college.

To provide for the non-conformist, colleges were built: Owens College at Manchester in 1851 and Yorkshire College of Science in Leeds in 1874. Although they subsequently attained the status of universities - University of Manchester, University of Leeds - those students formerly took external degrees from the University of London. There is a very helpful list called "The Registers of the Universities, Colleges, Schools of Great Britain and Ireland", available in the majority of public libraries in England, compiled by Dr. Phyllis Jacobs in 1964.

To return to schools, from the 14th to the 16th century, some of the Cathedral Schools already mentioned offered scholarships for boys who could sing and read. Their education, board and lodging were paid for by the Almoner, the monastic officer responsible for distributing alms to the poor. This is why some of these monastic Charity Schools are sometimes called Almonary Schools. The boys' main duties were to sing in the Cathedral choir and act as pageboys to the Cathedral monks.

It became fashionable, around the 15th century, to establish Song Schools and Grammar Schools as well as University Colleges.

English as a written language was creeping into some of the public documents. Chaucer wrote his works in English and Caxton set up his printing press in 1476 to publish English literature in quantity, as more of the population became interested in reading. English Reading Schools were founded. Some schools were adjuncts to Chanceries, others were established by Collegiate churches or by the Guilds. Eton School, for example, was founded in 1440, the City of London School in 1442.

Whereas English was being encouraged in many schools, Oxford and Cambridge Universities insisted on a minimum standard in Latin. Even in my day, to get into Oxford or Cambridge you had to have Latin, and we were taught Latin in school. Some of the Grammar Schools and even some of the English Reading Schools, because of this requirement, insisted on Latin in their curricula.

King's College at Cambridge was formed in 1441, Queen's in 1448, St. Catherine's in 1473. Lincoln College in Oxford, All Souls and Magdalen had been founded by 1458. A number of colleges were set up at the Universities to meet the requirements of the pupils coming out of the new Grammar and Reading Schools.

By the middle of the 15th century the Craft Guilds, which had been active for about 200 years, were consolidating their activities. The Guilds had originally been established to protect and encourage the standards of their particular skills and so they created craft apprenticeships. They were extremely well-organized and demanded very high standards. Many Masters (people who had apprentices attached to them) took in boys, and later girls, and undertook to provide simple education as well as formal craft training in leather working, tinsmithing, masonry and other skills.

Another type of education being provided, although not strictly in schools, was in the Inns of Court, the English Law Academies. They expanded and re-organized their teaching during the 15th century. Many sons of gentlemen attended, not necessarily to become lawyers, but to learn some rudiments of English Law to enable them to better manage, defend and extend their estates. Four Inns of Court which provided this background were: the Inner Temple, the Middle Temple, Gray's Inn and Lincoln's Inn, all of which have maintained records of their students and the decisions of their Benchers - the senior lawyers.

The students' records usually include their fathers' names and very often greater biographical details. If you are interested in trying to find anybody who attended one of these Inns of Court, you have to write to the sub-treasurer or under-treasurer or the Librarian of the appropriate Inn. All of them have published some material. Books that you should consult are: "Students admitted to the Inner Temple 1547-1600"; three volumes of the Middle Temple Admissions Register from 1501 to 1944; the Lincoln's Inn Admissions Register runs 1420 to 1893 in two volumes; and the Gray's Inn Admissions Register is from 1521 to 1889. The latter also has marriages which took place in the Gray's Inn Chapel between 1695 and 1754.

The Benchers' records are not so readily available but for the Inner Temple are called "Bench Books", for the Middle Temple "Benchers Books", for Gray's Inn "Pension Books" and for Lincoln's Inn "Black Books." Most of the Benchers Books contain references to individual students, in some cases back to the foundation of the Inns of Court. The addresses of the Inns of Court are in current London Telephone Directories.

St. Paul's School, London, was founded in 1510 by the humanist John Collet, the dean of St Paul's Cathedral, who felt it necessary for boys within the city of London, in the vicinity of St. Paul's Cathedral, to have some education. It was the center of humanism in England and helped transform educational attitudes considerably, in some of the medieval ecclesiastical schools.

By the middle of the 16th century, about 300 Grammar Schools were functioning without being under the direct control of the Church. For this reason, when Henry VIII broke ties with Rome in 1534, the repercussions on the English School System were not as severe as those in continental Europe. In Europe all schools were almost entirely dependent upon the Church and when the Protestant Reformation shook Europe as it did in England, the educational system was thrown into disarray for a long time. However, those in England who did suffer were the girls because only in the nunneries was education being provided. With the overthrow of the nunneries by Henry VIII, the girls were totally left out.

The Chanceries Act of 1548 confiscated the estates of the Roman Catholic Church, expressly to use the funds so raised in education. Unfortunately, much of the money that was raised by selling these properties never found its way into the education coffers (a familiar story). Nevertheless, during this time, many more public schools were founded, granted a Royal charter and endowed by wealthy merchants and noblemen.

Do remember that in England at a public school you had (and still have) to pay for your child to be educated. The name derives from the origins of the system. Prior to their establishment, education was provided either by the Church or private institutions or wealthy merchants of the particular locality where the school was situated. Now schools were being opened for people from all over England to send their sons. In other words, they were open to the general public and not just to the locality, and they became known as public schools.

Harvests had been good since about 1490, trade was expanding and those with business-like heads were able to take advantage of the improvements. The merchants were interested in having educated people enter their businesses to run their trades effectively and efficiently.

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Early grammar schools founded in the 1500s have survived today. Most have detailed histories that have been published and are generally available in local collections at the libraries in the towns and cities where the schools flourished. Many have produced printed class lists and registers and a large number have biographical notes on the staff as well as on the pupils.

A large number of these well-established schools have, over the years, published regular journals and magazines, containing detailed notes on some pupils, quoting their sporting and academic achievements. In some issues there are reports on the successes of their former pupils, the "old boys", or the "old girls".

A number of these schools have good records in their own libraries which contain superb facets on the lives of the individuals in their unique educational environment. The records of "Old Westminster" is a two volume edition on Westminster School. The History of Bedford School, which I attended, has superb detail on former masters and pupils. But surprisingly, for Eton School or College, the well-known public school, very little historical information has been published.

As the 17th century progressed, several individuals proposed revolutionary ideas in the education field, but at that time England was heading for internal unrest which culminated in the execution of Charles I in 1649 and was followed by a period of Commonwealth Government until the Restoration in 1660.

There was a proposal in 1650 that a government grant be made available for the education of poor children, suggesting agricultural schools and state-organized elementary education. In 1651 an article called "A Reformed School" advocated that education be controlled by free educational organizations and be regimented by the state. In keeping with the socialistic theories of that time, instruction in the useful arts and in science rather than in the esoteric classics was suggested.

On the other hand, John Milton said that the "education of our nobler and our gentler youth should be more traditional rather than getting involved with common boys." He proposed an academy to replace the secondary school, in which the ancient classics as well as the sciences should be taught. However, little was done and only philanthropic individuals and institutions became involved with education, particularly that of the poor.

Small private schools run by women in their own homes for young children were popular in both towns and villages. In their Dame Schools children were taught the alphabet, reading from the New Testament, and given household chores. Such private schools which were the precursors of infant or nursery schools, lasted well into the 19th century. Reports on their organization and management are often quite disturbing. Some of the Dames who taught in these schools couldn't read or write. Inspectors found children acting as unpaid servants, doing washing and needlework but very little reading and writing.

There were other private schools organized by women from the early 17th century but on a totally different level. These were on the outskirts of London where there was a need for such education to be provided. Putney, Hackney and Tottenham, now almost swallowed up by central London, were but villages on the outskirts in those days.

Private Boarding Schools were established for girls of good families from all over England. They were provided with reading, Latin, Greek, Italian, and French as well as music, dancing, writing and household skills which were taught by both resident and visiting teachers. It was necessary for girls at that time to converse in Italian and French as well as English, for socially one moved around Europe. Girls whose scholastic skills were disregarded since the closing of the nunneries, once more had educational opportunity. The surviving records of such academies can be found in local record offices and similar local collections.

This socialistic thinking that everybody should get involved, the ideals of Hartlib, Comenius and Dury, came to an abrupt end with the restoration of the monarchy in 1660. Furthermore, the organization of the Church of England with its establishment of Church Schools, was refounded on even firmer footings. The 1662 Act of Uniformity required all schoolmasters and tutors to be loyal to the Church of England and to be licenced by the Bishop on pain of imprisonment or fine. Bishops Subscription Books preserved in Diocesan records, most of which have gone to the County Record Offices, are interesting sources of research on schoolmasters, particularly as they contain the signatures of the teachers themselves.

In 1665 the Five Mile Act not only made it illegal for a non-conformist minister to come within five miles of a corporate town, but also forbade any non-conformist to teach in a public or a private school. The dissenters responded by setting up illegally their own separate schools. To avoid great opposition from the Establishment, the dissenters concentrated on teaching practical skills so that they didn't conflict with the classical education provided by the Church. Thus Methodists, Quakers, Baptists and Congregationalists taught their pupils the crafts rather than the arts. This thinking carried through even into this century and you will find that the dissenters and non-conformists set up engineering-type businesses. Although they concentrated on the practical subjects, in 25 years their numbers increased following the Toleration Act of 1689 and the trend continued.

Towards the end of the 17th century, Charity Schools were developed to educate and clothe the children of the poor, free of charge. As it was felt that the provision of education would alleviate poverty, such schools were started in the poorer urban centers where poverty was showing itself more, rather than in rural areas. These Charity Schools were sometimes known as Bluecoat or Greencoat or Greycoat Schools, because of the uniform that their pupils wore. They were supported by private contributions while often operated by a religious body.

The Society for Promoting Christian Knowledge, for example, a Church of England organization, became involved early in the 18th century in setting up Charity Schools for providing full-time education for children of the deserving poor. In fact, there was little alternative education for the poor throughout the whole of the 18th century. Deep religious influence can be seen from the instructions given to the parents of the children admitted to the SPCK.

1. That the parents take care to send their children to school at the school hour and keep them at home on no pretence whatsoever, except sickness.
2. That they send children clean, washed and combed.
3. That the trustees of the school will take due care that the children shall suffer no injuries by their master's or mistress's correction which is only designed for their good, and the parents shall freely submit their children to undergo the discipline of the school, when guilty of any faults, so the children may not be countenanced in their faults nor the master or mistress be discouraged in the performance of their duty.
4. That it is the duty of parents to keep their children in good order when they are at home by good example and admonition.

Further educational establishments were being set up as the years went by. In the 18th century, for example, Sunday Schools were introduced from 1780 by John Raikes in Gloucester, becoming so popular that by 1785 a Sunday School Society was formed. These were schools operating on Sunday, not necessarily teaching Christian doctrines. In fact, they taught arithmetic, reading and writing. Reading being the main object, they comprised mostly Bible reading lessons, and some factory owners opened Sunday Schools at their works.

The Monitorial System was introduced by Bell and Lancaster to overcome the severe shortage of teachers. One teacher addressed up to 1,000 children seated in rows with a monitor at the end of each row. The monitors passed on the skills of reading, writing, arithmetic and spelling, all taught by rote learning. During the 1790s the Sunday Schools broadened their influence by teaching anthologies of stories, songs and poetry while the non-conformists set up dissenting academies to provide education for their adherents' children.

Eventually Parliament was forced by public debate to involve the State in schooling. No longer could the government stand aside and watch a multitudinous variety of charitable and commercial, established and dissenting, individuals and organizations attempt to educate both the rich and the poor. At last Parliament was motivated and in 1802 an Act was passed requiring male and female apprentices to be provided with free, part-time education. A Bill was introduced in 1807 by Whitbread to provide two years free education for every child, financed from the Poor Rate, but the House of Lords threw it out.

Factory Schools, such as those founded by the cotton mill owner, Robert Owen, were based on the principle that the best work can only be attained from those that were happy, prosperous and well-educated. Although Owen's project floundered, his principles were accepted by others and factory and colliery Schools were established in particular areas. Owen had inspired his peers to set up Infant Schools and he provided the teacher for the first Infant School to be established in London. The Infant School Society was founded in 1825, created by Wilderspin to expand this concept throughout England.

Adult Schools, supported and organized mainly by the Quakers, were also founded. They usually met on a Sunday morning for reading and writing lessons, followed by bible instruction and discussions. Libraries, savings bank and sick benefits were available to members of these adult schools. Such schools were still flourishing in England after the First World War and had spread, under their National Council, to this country, the USA, Australia and New Zealand.

The growth of voluntary societies therefore continued with the establishment in 1808 of the Royal Lancastrian Institution (later to be called the British and Foreign School Society) and in 1811 the National Society for Promoting the Education of the Poor in the principles of the Established Church (later known as the National Schools). The non-conformists sent their children to the Royal Lancastrian Institute, although originally founded to promote the education of the labouring and manufacturing classes of every religious persuasion, while the National Schools were financed by the Anglican Church.

Teaching in the British Society Schools soon became markedly evangelical and so the Unitarians and the Roman Catholics declined to send their children to those schools. As they didn't want to send them to National Schools because they were Anglican, for a short while the Roman Catholic and Unitarian children didn't go anywhere, but they gradually set up their own schools.

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Ragged Schools were established by philanthropists such as Cranfield in the south of London in 1810 and Portsmouth, to provide education free for poor children. The Field Lane Refuge in London was opened in 1843 and the following year the Ragged School Union was established to coordinate the activities of this type of caring and education.

Day and Evening Schools (the name given specifically to evening classes), were established at this time for giving elementary education to illiterate adults. Also, Sunday Schools were established by the Ragged School Union which in 1914 changed its name to the Shaftesbury Society. Thus, as the last century progressed, more and more schools were opened.

Following the Industrial Schools Act of 1857, Industrial or Reformed Schools were established by the government. The Newcastle Commission in 1862 suggested schools should be financed by a system based on attendance and results rather than a fixed subsidy. Costs were reduced by withdrawing government grants for building teacher training colleges. The well-established schools, particularly those of the Church of England, were unaffected, but the newer groups which had been able to legally join the education field only since 1813, fell even further behind because these grants were withdrawn.

The Military Academies, the army or navy schools which began in the late 17th century, have their own series of records based on their systems of instruction. However, the Education Act of 1870 initiated nationally available education for all classes throughout the country which became fully implemented by 1920.

The records of many non-conformist schools are held in the historical societies of those faiths.

For Church-based schools which have been closed down, the records are in County Record Offices, as are those of the state-based schools, although some of the later records are still at the schools. You can consult the Admissions Register, which very often gives the names of pupils, dates of birth and parents' names and addresses. The Log Book gives a daily or a weekly account of the activities of the school and you will find that the names of your ancestors are literally tumbling out of these records, especially if they were children that didn't behave.

Do bear in mind that some records pertaining to schools and education are in the home. There are certificates and awards for achievement, merit and good attendance. Exercise books in your ancestor's own handwriting are a good guide to the information that was imparted. There may be a sampler that some girl had to weave or embroider. Reports from the school to the parents sometimes include height and weight, issued term by term.

Some school records go back many centuries, some of them containing a great deal of information, but bear in mind the religious influences as to who should receive education and at what academy your ancestors would be educated. But there are names, and there is a great deal of family history to be found in education records.

THE MANY "OTHER" SOURCES

BY THELMA FINDLAY

Never, never forget any source that you might have! "And what sources would that be?", you might wonder. The following is a brief summary of some results I have had with miscellaneous sources in my genealogical endeavours.

POST OFFICE.

I had a great Uncle whose name I knew as Anton Lewandoski. He never married; he ran a store and was a postmaster in Williams, Minnesota in the United States; and he died back in maybe the '30s. One aunt of mine had a very worn snap of him that I reproduced for my records. No one knew anything else. So with this little bit of information, I wrote to the little town of Williams, Minnesota, addressing my letter to the Postmaster. After all, if my Anton really was a postmaster, surely there would be something about him recorded in the post office.

I received a reply from the current postmaster, a lady who wrote that Anton and her father used to run a store together and later Anton was postmaster in the area. Anton was like part of their family. With her reply, she sent me a polaroid picture of Anton's headstone together with the information she had copied from it, as well as a snap of a souvenir plate that was distributed by Anton's store when he still lived. I now knew his birth and death and where he was buried. She also enclosed a copy of an old ledger sheet, one of which would have been used by Anton in his business operation, and there printed on it was his name!

A few months later, she was talking to her brother. He wrote to me, introducing himself as Anton's godson and telling about his recollections of Anton. He said he had a 16" x 20" portrait of Anton and would forward it to me one day, as it really meant nothing to anyone else and it gave him pleasure to know it would be back in Anton's family. Christmas of that year I received this wonderful gift of the past. Tucked inside the box was an old store bill book with Anton's name printed on it, and several copies of different pictures taken in Williams with Anton in them.

This godson had been talking with his brother who had a box of "things" that he had bought at the Estate Auction held after Anton passed away, and in this box of "things" were the pictures. I have since reproduced them and included them in my records.

My most recent correspondence with this individual has provided me with a historical series done on Williams, Minnesota and throughout the series my Anton's many endeavours are noted.

How fortunate to have discovered a family which was part of Anton's when he lived in Williams, Minnesota and to discover the information that was available. And my only little miscellaneous source was a post office which turned into family for Anton.

One must keep in mind godparents when doing research as they are quick to relay information of their little godchildren; and don't neglect the godchildren, as they could be just as willing to relate what they can of their godparents!

PEDIGREE CHARTS.

On another family line I am researching, I have been successful in learning more about them due to the Manitoba Genealogical Society Inc. On file in their library is a copy of my pedigree chart and one relative on it is Kellsey/Kelsey. A lady had queried about this surname and Mavis Menzies pulled my name off the file and sent it to her. The lady is indeed searching the same family and together we can piece together little strings to produce a stronger bind in the family research!

A simple little resource: THE PEDIGREE CHART. Everyone should include a copy of their chart with their registration into a Society of genealogy. More recently, I sent a copy of my pedigree chart to a branch of the Ontario Genealogical Society, and they have been able to forward me some information they have on file on my family tree - just because of a pedigree chart. Somebody comes along doing the same research and they will undoubtedly contact you!

NEIGHBOURS/DISTRICT FOLK.

On still another line I am researching (back in the area I grew up in), I have found that neighbours or people in the district have been able to provide little stories on my Wasyluk (Weslak) family. Although not so much a mystery, I know very little of my grandfather and one day my mother was speaking with a local fellow who related the following: my grandfather used to bring cut wood to the train line for sale; his horses were always the best groomed and well kept and the wood was always nicely piled, etc., and his wood always sold. This wood cutting occupation was one of the sources of income for many in the district. Although just a little story, it has added some character to my grandfather.

SHOW YOUR STUFF.

A good suggestion that I follow is, take along your accumulating family book/records and show them to the individual you are visiting. In my family books, I have copies of pictures, certificates, etc. and from a visit I usually come away with little stories about this picture or that.

I once visited a great-Uncle who was deaf and was unable to read, but when he saw an old picture from Poland, he rambled on and on about his dear Aunt Falka who was in the picture. As well, take along those family surnames people give you that "are related"! Somewhere, someone will remember something about the name and help you along your road. I wrote to a relative about one of these family surnames and in reply was given an address of an individual in Europe who may be able to help me better.

In closing, never, never forget the little sources - they can be so bountiful!

FFHS NEWS

FEDERATION OF FAMILY HISTORY SOCIETIES

BY ELIZABETH BRIGGS

While attending the Berkshire Family History Society Conference, I had the opportunity of meeting Richard Moore, the current Chairman of the Federation.

One of the Conference speakers was Patrick Palgrave-Moore. His book "How to Locate and Use Manorial Records" is on sale at MGS for \$6.00. This book gives a brief introduction on how manorial records can assist the family historian. These records are often located through the County Record Office or the Public Record Office. Manorial court records can supplement information from parish records. A relative might have to prove his descent in order to continue a tenancy. This information would be recorded in the Manor Court Records. Patrick Palgrave-Moore offers the amateur historian a method of approaching these more obscure sources. This study is well illustrated with a working example from a late 17th century document.

New Member Societies of the Federation:

Bradford Family History Society. Secretary: Mrs. R. Rennie, 9 Ghyllwood Dr., Bingley, W. Yorks BD16 1NF.

Mansfield & District FHS. Secretary: Mrs. M. Sefton, 17 Linden St., Mansfield, Notts NG19 7EG.

Rolls Royce FHS. Secretary: Mr. K. Ranson, 25 Gisburn Rd., Barnoldswick, Colne, Lancs.

International Haskell Family Association. Secretary: Mr. W. Haskell, Mohrengasse 11, 7501 Marxzell/Pfaffenrot, West Germany.

Change of Address for Member Societies of the Federation

Berkshire FHS. Mr. J. Gurnett, Purley Lodge Cottage, Purley Lane, Purley on Thames, Berkshire RG8 8AT.

North Cheshire FHS. Mrs. R. Clarke, 2 Denham Dr., off Ack Lane E., Bramhall, Stockport, Cheshire SK7 2AT.

Folkestone & District FHS. Mrs. P. Davey, 85 Radnor Park Rd., Folkestone, Kent CT19 5BU.

Gloucestershire FHS. T. & S. Williams, 23 Grosvenor Rd., Gloucester GL2 0SA.

Hertfordshire FHS. Mrs. P. Betty, 6 The Crest, Ware, Hertfordshire SG12 0RR.

East of London FHS. Mrs. J. Vagg, 50 Grange Park Rd., London E10 5ER.

Norfolk & Norwich GS. Miss A. Doggett, 22 Chestnut Hill, Norwich NR4 6NL.

Suffolk GS. Dr. Monica Barnett, 30 Gowers End, Glemsford, Sudbury, Suffolk.

Windsor, Slough & District FHS. Miss B. Bassil, 12 College Rise, Maidenhead, Berks SL6 6BP.

Association of Professional Genealogists. PO Box 11601, Salt Lake City, Utah 84147 USA.

Irish Genealogical Research Society. Mr. Charles Spearman, 5 Meredith Rd., Barnes, London SW13.

Recently Formed Societies to Interest the Family Historian

The Police History Society. Secretary: Superintendent L.A. Waters MA, Cambridgeshire Police Headquarters, Hinchbrook Park, Huntingdon, Cambridgeshire.

The White Lion Society, a society which supports the College of Arms. Acting Secretary: R. P. Gadd, 18, Orchard St., Bristol, Avon BS6 6PS.

Future Publications from FFHS

Parish Registers - McLaughlin

Yorkshire Families (A Directory of) - J.P. Perkins for NE Group of FFHS

Current Publications by Member Societies (3rd Edition) - Penelope Pattinson

Census Registration Districts (Index to) - M. Rosier

In the Pipeline - Awaiting Publication

Records of the RAF - Eunice Wilson

Running a Bookstall - Pat Lewis

More Sources for WWI Army Ancestry - Norman Holding

Directory of Unusual Occupations - Joyce Culling

Facsimiles of Research Documents - Fred Markwell

Guidelines for Editors - Jean Stirk

Guidelines for Conference Organisers - Pauline Litton, Pauline Saul

There are a number of new publications on sale at the MGS office. For a complete price list, please contact Mavis Menzies, Room 420, 167 Lombard Ave., Winnipeg, Manitoba, R3B 0T6, phone (204) 944-1153.

A brief guide to three of the most recent editions follows:

The Ancestor Trail in Ireland by Donald F. Begley, \$5.00.

This is a beginner's guide for a person who wishes to learn about Irish Family History. The booklet covers: the naming system, church records, civil registration and estate records. In addition, there is a list of libraries and newspapers, registration areas and a guide to further reading.

Handbook on Irish Genealogy, by Donal F. Begley, \$13.00

This is a comprehensive study on Irish genealogy. It is well illustrated with maps, charts and diagrams. In addition to a more detailed coverage of the usual sources of information, the author discusses: emigrant passenger lists, searching Irish ancestors from the "new" country; the contents of major record repositories relating to Irish genealogy, and he includes a list of known Irish Pedigrees. This would be a good reference guide for the serious student of Irish Family History.

Tracing Your Ancestors in the Public Record Office, by Jane Cox and Timothy Padfield, \$13.00

An official handbook from the Public Record Office in London, this guide covers the basic and lesser known references available to historians. These less familiar sources include:

- apprenticeship records
- tax records
- land records
- military records
- civil service records
- professional records, e.g. lawyers, clergy
- emigrant records
- foreigners records
- railway records
- police records
- pre-parish records
- records of national disasters.

Continued on Page 21



PROBLEM CORNER



EDITED BY WAYNE NEILY

Do you have a problem or question that has been a stumbling block to some aspect of your genealogical research? If so, let us know. If we don't have the answer, we'll try to find someone who does. Chances are that others have the same or similar problems, so you'll be helping them as well as yourself. Write: Wayne Neily, Problem Corner, Manitoba Genealogical Society, 420 - 167 Lombard Ave., Winnipeg, Manitoba R3B 0T6.

Before going to new questions, a few notes about the sample questions and answers in the last *Generations*. As noted, these were questions and answers from past seminars and so the answers were essentially impromptu ones. If they had been submitted to this column we would have had time to prepare more detailed answers, such as the following:

Q. Where would one find a history of roads of western Ontario?

A. Given the wording of this question, the previous answer (in county histories) is appropriate. This illustrates the need to make questions as accurate, clear and detailed as possible. Did the questioner mean that part of southeastern Ontario that southern Ontarians call "Western Ontario" or the part of Ontario west of Lake Superior that anyone looking at a map would consider Western Ontario? For what period? What aspect of the history of roads? Although I don't know of any single work that gives a comprehensive and up-to-date history of roads in either "western Ontario", there are some useful general references, such as George Spragge's "Colonization Roads in Canada West 1850 to 1867", Ontario History 49 (1):1-20, 1957, as well as the local histories.

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Q. Has the CPR opened up its records for research?

A. Yes, although there are still restrictions on personnel records. Records are kept at the Corporate Archives, located at Room 506, Windsor Station, in Montreal, and they will attempt to answer any requests. Write: Mr. Dave Jones, Corporate Archives, Public Relations and Advertising Division, CPR, Box 6042, Postal Station A, Montreal, Quebec, H3C 3E4. Thanks to Joan Benoit of the Quebec Family History Society for providing these details.

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question. The P.A.M. also has school records for divisions that no longer exist and some that still do (those of existing divisions are normally kept at division offices), but you would need to know the region in which he taught to use them efficiently.

Q. About 1882 my grandfather, R.N., and his father, J.N., immigrated to Canada from England...during this period, at what Canadian ports did immigrants usually arrive? Do passenger lists for ships arriving there exist? on microfilm?

A. The ports of entry for immigrants to Canada for 1880-1905 were Halifax and Quebec and passenger lists for ships arriving at these points are available on microfilm at the Public Archives of Canada. These are available on inter-library loan, but if you don't know the ship's name, the exact date, and the port of entry, you would have a long and tedious search. Help is on the way, though! A consolidated index of these passenger lists has been in preparation for several years and indexes for some years are at the P.A.C. Write to the Public Archives of Canada, 395 Wellington St., Ottawa, Ont. K1A 0N3, with details of the names you are searching and they may be able to help you now. Allow about two months for reply, as their small staff usually has a backlog of queries.

Q. In the 1891 census for the sub-district "W", Portage la Prairie, I found my father, J. McW., aged 12 years and his 2 sisters. I am interested in determining the earliest date that the children went to Portage, possibly through school records. Where would I be able to look at his school records?

A. The two major places to check would be the P.A.M. (200 Vaughan St., Winnipeg, Manitoba R3C 1T5) and the Portage la Prairie School Division #24, 535 - 3rd St. N.W., Portage la Prairie, Manitoba R1N 2C4. The Archives has attendance returns for the entire province from 1915-1966, but only registers for some divisions before that, and very few before 1891. For the early records it would help greatly if you could determine the name of the school or school district that they attended (the census plus local histories should help you do this. Note that sub-district "W" does not include the town of Portage la Prairie). There are other sources, of course, including Fulton's "List of Early Settlers of Portage la Prairie and dates of their arrivals" in the P.A.M. that might help.

Keep the questions coming, and please indicate whether or not we may use your name and other personal names involved in the publication.

FFHS NEWS (Continued from Page 18)

An extensive bibliography follows each topic as it is discussed. The guide would be most useful to individuals who have exhausted the standard sources of reference and would like to continue the search. Such an effort might necessitate hiring a record agent from the P.R.O. in order to locate the material.

PERSONAL PROFILES

ELISABETH L. THOMSON

M.G.S. #1437

I was born on a farm near Harding, Manitoba. My parents were both dead by the time I was five years old, so my sister, Dorothy, raised me and my brothers. I was educated at Harding School, Grades I-XI. I worked as a nurses' aide in the Assiniboine T.B. Hospital in Brandon for a year, then moved to Hamiota to become a telephone operator for the Manitoba Telephone System. I worked there for 12 years.

I married William A.J. THOMSON in 1952. He worked 14 years for the local Co-op Store and in 1964 we took over the family farm south of Hamiota.

In 1964 our son Glen, an only child, was born. In 1980 my husband passed away and I continued to operate the farm until 1984 when Glen was able to take over. Glen married Brenda BELL in 1985 and continues farming, the fourth generation of Thomsons on 30-13-23. Glen and Brenda have also purchased the Kenton Hardware and operate it as well as the "Cut & Curl" hairdressing shop in Kenton.

I am now employed at the Hamiota Hospital in Food Service department. My hobbies are many and varied. They include golfing, curling, handcrafts, music, gardening and genealogy.

My father, Charles CORNEY, was born in Middlesbrough, Durham County, England. He was a cook in the army in World War I. Sponsored by Charles CHADBOURN, he came to Canada in 1914 to a farm near Kenton, where he worked for different farmers. He was a journeyman butcher and this trade came in very useful on the farm where everyone raised their own cattle and pigs for meat. Father eventually rented his own land and continued in mixed farming until his death in 1940.

My mother, Alys COUSINS, and my sister Edna arrived in Manitoba in 1915 and all were very sick with the flu.

There were eight children born to Charles and Alys CORNEY, as follows:

ALYS, the eldest, was born and died in Middlesbrough, England in 1911.

EDNA MARIE was also born in England and came to Manitoba when she was 2½ years old. She took her schooling in Kenton and Harding. She married Henry LONSDALE and they farmed near Harding until Henry went into the Royal Canadian Army. After the war, Henry got his electrician's licence and Edna continued as telephone operator until her retirement. They had a family of six.

DOROTHY IRENE JUNE was born on a farm near Kenton. She took her schooling in Harding, reaching Grade X. She left school then because both parents died and she was left to raise the family. She married Carl FOSTER and they farmed until 1949 when Carl bought a transfer business. They had four daughters.

Continued on Page 25

*** BITS & PIECES ***
EDITED BY TOM STACEY

PEOPLE, PLACES, EVENTS

AGNEW Charles Russell: b) 20 Mar 1899 Hartney, Man.; d) 4 May 1984 Hartney
BALLOID Clarence (Clare) L.: b) 25 Jul 1899 Peterborough, Ont.; d) 31 Mar 1983
Boissevain
BEEDIE Cecilia: b. 25 Oct 1888 Montrose, SCT; d) 21 Mar 1984 Deloraine
BEUSELINK Alida Maria, nee ANECA: b) 19 Feb 1902 Torhout, Belgium; d) 30 Mar 1984
BROWN Myrella, nee GOWANLOCK: b) 1898 Walkerton, Ont.; d) 17 Sep 1985 Deloraine
CRAM J. Sealia, nee (WOOD) MAIN: b) 24 Feb 1884 Goodlands, Man., d) 1 Apr 1984
Deloraine
DARVEAU Dennis: b) 22 Aug 1896 St. Camille, Que.; d) 28 Mar 1983 Hartney
DOOLEY Joseph: b) 23 May 1895, Hartney; d) 7 Apr 1985, Hartney
DUTHIE Jessie McLaren: b) 17 Nov 1897 Melgund, Man.; d) 18 Apr 1984 Deloraine
DONALD William: b) 21 May 1898 Londonderry, Ire.; d) 19 Mar 1985
FERGUSON Myrtle Elizabeth, nee PERRIN: b) 12 Feb 1899 Goodlands, Man.;
d) 17 Jul 1985 Goodlands
FLAY Faith Ellen: b) 17 Sep 1884 England; d) 22 Sep 1985 Hartney
GODFREY Mabel Ruth, nee HODGSON: b) 1892 Portage la Prairie; d) 5 Jul 1985 Hartney
HAINSWORTH Hazel Mary, nee SAWYER: b) 12 Aug 1898, Deloraine, Man.; d) 30 Oct 1985
Deloraine
LYTWYN John: b) 4 Jul 1897, Poland; d) 7 Aug 1984, Brandon
McKENZIE Margaret Walker, nee OGILVIE: b) Aberdeen, SCT; d) 12 Jan 1985, Hartney
MILLS Henry Brandon: b) 1898, Medora, Man.; d) 11 Jan 1983, Hartney
MORRISON Hannah Ethel, nee WYLDs: b) 27 Nov 1890, Ripley, Ont.; d) 1 Jun 1984,
Goodlands
NASH Mary Mabel, nee GREENIE: b) 7 Mar 1891 near Medora, Man.; d) 9 Jun 1985,
Deloraine
PALMER Alberta Marion, nee HOOD: b) 2 Jul 1897 Oak Lake, Man.; d) 9 May 1984 Waskada
REID Zada, nee IRWIN: b) 1893 Devils Lake ND USA; d) 5 Apr 1984
SARSON Dorothy Annie: b) 21 Feb 1891; d) 3 Aug 1983, Cartwright
SNIDER Daisy Ivadell: b) 21 Sep 1896 Deloraine; d) 17 Jun 1983
VANMACKELBERGH Octaaf "Tuffy": b) 26 May 1894 Hooghlede, Belgium; d) 6 May 1983
Deloraine
VERCAIGNE Joseph: b) 8 Oct 1898 Oostniewkerke, Belgium; d) 9 Oct 1983 Deloraine
WEIDENHAMER Dorothea Vera, nee STROUD: b) 17 Jul 1895 Thirlstane Dist., Man.;
d) 1 Jul 1983 Deloraine

CROSS REFERENCE:	ANECA see BEUSELINK GOWANLOCK see BROWN GREENIE see NASH HODGSON see GODFREY HOOD see PALMER MAIN see CRAM	OGILVIE see McKENZIE PERRIN see FERGUSON SAWYER see HAINSWORTH STROUD see REID WOOD see CRAM WYLDs see MORRISON
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SOURCE: Obits, Deloraine Times & Star

SOURCES

Canadian Plains Research Center
University of Regina
Regina, SK
S4Z 0A2
(database)

David R. McPhail
6032 Nickel Way
Salt Lake City, UT
USA 84118
(researches in LDS records)

Northern Map
Dept. DX
Dunnellon, FL
USA 32630

The Ship's Chandler
Dept BH
Wilmington, VT
USA 05363

BOOKS

Fitzhugh, Terrick V.H., The Dictionary of Genealogy, Barnes and Noble, \$28.50US.
Deals with research sources for British Genealogy.

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RE 1901 CENSUS. It has been brought to my attention that my note on the 1901 census
in the last column was in error. The release date is anticipated to be 1993.

An on-line service is available from Canadian Plains Research Center. I don't know
the nature of the data base. See SOURCES for address.

If you are looking for old United States Railroad, State, County or Civil War MAPS, try
Northern Map. If HERALDRY is your cup of tea, a free catalogue covering a number of
countries is available from The Ship's Chandler.

The Library at Brandon University has an excellent collection of ALBERTA and SASKATCHEWAN AREA HISTORIES. I have just received a print-out of the holdings and will attempt to arrange these by areas. If you have a specific need, please let me know and I will try to help. For those who are in the Brandon area, the holdings are in the reading room on the second floor of the Library.

I very much appreciate those of you who took the time to hunt me down at the Seminar in Brandon. Believe me, your encouragement and comments on this column were very much appreciated.

Several of the Seminar delegates drew to my attention some of the difficulties that they were experiencing in gaining information from provincial offices of VITAL STATISTICS. If you have any such experiences, I would appreciate hearing from you so that we can share our problems. I would also appreciate any comments regarding the ability to obtain "Abstracts" from Certificates of Death from any of the offices of Vital Statistics.

The mail has been heavy the last couple of months and it is a pleasure to hear from you. However, I have a small problem. I can do a little research but cannot undertake anything extensive, as some of you are asking me to do. A couple of requirements: please indicate your MGS Membership Number, and provide a stamped self-addressed envelope when a reply is expected.

PERSONAL PROFILE: Elisabeth L. Thomson (continued from Page 22)

MAURICE JULIAN was born on the farm near Harding. He went to school there and joined the RCAF in World War II. When he returned he married Erma FOSTER and they farmed near Harding. He quit farming to become Credit Union manager until his retirement in 1984. Erma and Maurice have a family of four.

CHARLES LESLIE was also born on the farm at Harding. He received his education there. He served in the Royal Canadian Army Tank Corps during World War II and saw action in the front lines. After his return he drove a taxi in Brandon. He then moved to Vancouver, B.C. where he married Kathrine MARTENS and is a chartered accountant. They have a son and daughter.

DENNIS ORVILLE was also born on the same farm. He finished his Grade XI in Harding and left to join the Royal Canadian Navy where he was on submarine duty. On his return he was employed at Hudson Bay Mining & Smelting in Flin Flon and was asphyxiated in the mine in 1952. He left to mourn his wife, Fay BROUGH, and one son.

ALFRED was born on the farm and only lived six months. A twin brother died at birth.

ELISABETH L. I was the last born of the Charles and Alys Corney family.

GERMANS FROM RUSSIA

AND THEIR WANDERINGS

BY KEN ENGEL

SEMINAR '86, BRANDON

Come with me now to Germany in the 18th Century. It was not only a land divided as it is now into east and west, but it was a "Crazy quilt of more than 300 states", each ruled by a Prince who demanded to be maintained in a certain dignity and often in considerable luxury with castles and courtiers, all at the expense of the common people of Germany.

"The German peasant of 1763 had much reason to be unhappy." He groaned under feudal burdens imposed by the petty princelings to keep up their royal state. He was persecuted for his religious opinions. His sons were dragged off to fight in wars in which he had no interest. Foreign as well as German armies had just devastated his fields and destroyed his house and his cattle. Industry and trade had been disrupted. Taxes had reached an all-time high. Poverty and malnutrition were widespread.

At this same time in neighbouring Russia, a period of some stability was emerging with the overnight court revolution that led to the overthrow, imprisonment and death of Peter III and the prompt declaration of Catherine II as Empress.

Empress Catherine was the daughter of Lutheran Prince Christian August of the tiny Duchy of Anhalt, and had been brought to Russia at the age of 14 by Empress Elizabeth, the aunt of Catherine's future husband Peter III.

During Catherine's teen years she was converted to Greek Orthodoxy, studied Russian, familiarized herself with the country's history, government, policies, problems and needs. As Empress, she wanted to inject Western culture into Russia's development in agronomy, manufacturing and trade. So one of the first measures she undertook was a plan to populate her lower Volga frontier with dependable permanent settlers who would not only bring stability to this lawless, under-developed and uncharted region, but also reclaim the vast wasteland. For this purpose "she had in view chiefly German colonists."

Empress Catherine II's first Manifesto was issued in 1762. To the peoples of Germany, this invitation to emigrate was indeed welcome news. They had been offered a place in the paradise of the East. She offered free land to serfs, who had no hope of ever owning a single acre; freedom of religion to the peons who had been persecuted for their faith; freedom from military service to the war-weary whose sons had bled in the recent wars; freedom from taxes to the oppressed who were groaning under their tax burden, and to the lazy and the shiftless, the failures and the cast-offs a free trip to a promised land where they expected to find wealth and a life of ease.

This first Manifesto, even though well received by the people, brought an opposite strong reaction from the German governments. One must remember, although the German economy was badly disrupted, Germany was not really overpopulated at this time. Every effort was made to keep the people from leaving. Numerous laws were made threatening severe punishments for Russian Agents and the confiscation of property and imprisonment for Germans who signed contracts for Russia. Not all German states implemented these laws or invoked these severe punishments, thus the emigration was not totally halted, although it undoubtedly stopped many who planned to go.

A new Manifesto was issued by Empress Catherine, July 22, 1763, which was even more enticing.

It granted all foreigners permission to settle wherever they wished, freedom of religion, thirty years of tax exemption for those settling in under-developed areas, perpetual exemptions from military service and interest-free loans for ten years to build homes and buy agricultural equipment and tools. Living allowances were provided under a supplement to the Manifesto, and free transportation for the immigrants from the German ports of embarkation to their destinations.

The Manifesto granted all those settling in Russia the right to return to their lands of origin at any time. This helped to remove any hesitation that still might be holding back a prospective recruit.

Immigrants settling in colonies were granted full local autonomy and the right to hold periodic public markets. The colonists were authorized not only to christianize neighbouring people of the Mohammedan faith, but also to acquire them as serfs.

Again, this Manifesto did not receive the reaction the Empress had hoped for. The determined Empress formulated an auxiliary recruiting program operated by commissioned French administrators who in turn hired field agents. The Empress set up a recruiting organization operated by the crown itself. The Empress's hunters found the softest spots in the German economic and social structure, namely in two Hessian states of Kassel and Darmstadt and their territories. The mass movement took place during the four years from 1764 to 1767. During the four years an estimated twenty-five to twenty-seven thousand people or seven thousand families left Germany for Russia.

As soon as the would-be emigrants had signed their immigration contracts and arranged their affairs, they were assembled in a few centrally located cities. One of these cities was Budingen in the Pfalz or Palatinate, where 375 couples were married in one year before going on to Russia. At these assembly points the Russian agents found the would-be immigrants temporary living quarters and gave them daily allowances for food. When sufficiently large numbers had been assembled, they were transported to one of the Baltic ports, usually Lubeck, from where ships took them to Kronstadt near St. Petersburg.

Upon arrival at Kronstadt the first disillusionments began to appear. For example, once the immigrants were given materials to build huts for temporary accommodation, they were not free to go where they liked in Russia. They were told that their destination was the distant Volga region, where they would be expected to become farmers. The journey to the promised paradise proved long and arduous. The hardships they had to experience tested their endurance to the utmost. Many became sick and had to be left behind in Russian towns to recover. Some died and were buried along the route. How they wished they were back in Germany! But there was no returning. Another promise broken.

The first group of German immigrants reached their destination on June 29, 1764. They founded the village of Dobrinka on the West bank of the Volga. Through the years 1764 - 1767, altogether 104 villages of which 103 were German and one French, were founded in the Volga region.

The Immigrants' hardships had only begun once they reached the Volga region. For example, the houses which Catherine's agents had promised would be ready on their arrival, were in fact non-existent, as was the lumber to build them.

Not even the elements cooperated, for the newcomers suffered through bitter cold winters, spring floods, in summer extreme heat and crop failure after crop failure.

And if this was not enough, in 1769 the Empress issued a set of instructions regulating every detail of the Immigrant's life. He was told when to sow and when to reap. He (the immigrant) even had to get a passport to leave his home village. Eventually the settlers, especially the younger people, ceased to dream of a return to Germany and began to look on the Volga as their home.

Once the colonists had established themselves, they prospered under Empress Catherine II's rule and even under Paul I, son of Catherine, up until Alexander II, grandson of Paul I, 1855-1881.

During the first 100 years, since Empress Catherine had issued her first Manifesto, over 100,000 people migrated from Germany to Russia and settled on the banks of the Volga, in the Black Sea region and in the province of Volhynia, just to name a few regions. These people had lived in closed settlements, enjoyed a large measure of local self-government and were able to preserve the language, culture and religion they had brought with them from Germany. By the end of the century, around 1870, the immigrants and their descendants numbered 450,000 who were for the most part relatively prosperous farmers.

The process which led many of the colonists to leave Russia and seek a new paradise in the west, in North and South America, began in the reign of Alexander II. The age of great reforms had arrived, reforms that deprived the colonists of some of the special privileges they had enjoyed to this time. It continued under Alexander III, 1881-1894 with russification measures designed to assimilate the colonists into the Russian peasantry. It went to extremes under the last Tsar, Nicholas II, son of Alexander II, 1894-1917, just before and during the war, with measures of economic discrimination, confiscation of property and even deportation to the east.

Just as Russia was taking away the privileges previously granted to the German colonists, several nations in the Americas were attempting to attract settlers by offering special inducements reminiscent of those of Catherine II and Alexander I. Earliest in the race was the United States. In 1862 President Lincoln signed the Homestead Act, which offered 160 acres of free land to any immigrant who indicated willingness to become an American citizen.

The first delegation from the Volga colonies to come to America arrived July 1874. On their return to Russia, recommendations were made to emigrate to the United States. As a result, in the years 1874 to 1879, several hundred Volga German Protestant families came to Nebraska and Kansas and about 200 families of Volga German Colonies settled in Kansas.

Also about this time Brazil had sent immigration agents to Europe. These people who settled in Brazil in 1877 moved on to Argentina where land and climate resembled more closely conditions in the Volga region.

Canada too made a bid for immigrants in the 1870s. In 1872 "The Dominion Lands Act", modelled on the American Homestead Act of 1862, was passed by the Canadian Parliament, offering 160 acres of free land in western Canada to any immigrant willing to settle there.

There are no exact figures regarding the numbers of German colonists who have left Russia since the 1870s to come to the Americas. There seems little doubt, however, that it was something in the neighbourhood of 300,000, about three times the number of those who migrated to Russia from Germany in the days of Catherine II and Alexander I. The last legal immigrants left Russia as late as 1928 when it was truly apparent that everything the colonists had strived to achieve would be taken over by the Russian Regime, and that the lives of the colonists themselves would be in jeopardy.

At present there are approximately 2,000,000 descendants of the original German colonists still living in Russia. They are largely scattered over vast areas of Siberia and Central Asia. They have been deprived of the consolations of their ancestral religions, and are rapidly losing their language and culture.

That briefly explains some of the reasons why the Germans from Russia turned literally into Zigeune or gypsies.

In 1968, descendants of some of those first Germans from Russia colonists, who arrived in the United States, founded the American Historical Society of Germans from Russia. This organization's main purpose is to bring together people who are interested in the history of Germans from Russia. Through a better understanding of these people we will also promote a better appreciation of them and a continuation of their culture through their descendants.

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GENERATION GAPS

EDITED BY THELMA FINDLAY

**RUDYK
PROSKURNIAK**

Only have surname to work thus far - can anyone help out? Unsure of correct spelling for Proskurniak (Proskurnik?). Any response welcome regarding these surnames.

Mrs. Violet Rudyk, 586 Bay St., Midland, Ont. L4R 1L3

HEATON

James and Fanny Heaton mvd to Winnipeg, Man. in 1886 from England. Ch: Mary, James, Minnie, Ethyl, George, Fannie and Ruth. Any info, please.

PARSONS

George Parsons md Minnie Heaton of Winnipeg in the early 1890s. Ch: James Edward, George Bertram, William Alford, Alice Gertie and John Stanley. After married, resided in Shelby, Man. and then Calgary, Alberta. Any info.

Mrs Marjorie Parsons, Box 584, Sedgewick, AB, T0B 4C0

**MOORE
HORN**

Catherine Philphorn b. 26 July 1873 Dunferline, Scot. md 16 Jan 1937 in Lanark, SCT to Robert Moore (b. 16 Feb 1868 Belfast, Ire.) Ch: Kate, Robert, Mary, Nellie, Frank, Sana, William, Alma and Arthur.

**DEGELMAN
PALICEK**

Albert Degelman b. 22 Aug 1872 Austria, s/o Michael Degelman and Anna Bersak, md Anna Palicek (b. 19 Jan 1881 Poland, d/o Edward Palicek and Maria Longfelna). Any info on above two queries.

Catherine Jarvis, 151 Paulley Dr., Winnipeg, MB, R2C 3K5

GERMAN

Charles German s/o Orrin German and Clementina Batty (m. 1878), b. 1880 at Norway House, d. 1909 in Winnipeg, md to Grace ?, 2 children. Orrin was Methodist missionary, d. Hobbema c1905. Any info on Charles.

Paul Gibson, 119 Silver Valley Blvd. NW, Calgary, AB, T3B 4B7

MITCHELL

I am interested in contacting any Mitchells in Canada who are of Irish descent.

Norman S. Mitchell, 35 Bonin Bay, Winnipeg, MB, R3V 1P8

TRENAMAN

Thomas George Trenaman b. England (Hatherleigh, Devon?) md Mabel Kellsey in Canada. Was a Home boy and came to Canada at 16-17 yrs. with an uncle. This uncle went to States and ran a bar. Any info on Thomas's bros/sis/parents/-uncle/others.

Thelma Findlay, 10 Swan Lake Bay, Winnipeg, MB, R3T 4W1

HOTTEN

From will dated Feb 1932, Cornwall, UK: Arthur Evans, Winnipeg; Harry Evans; Charles Evans; William Hotten; Ada Paynter, Beulah Manitoba. Any info, esp. Hotten/Hotton.

Elizabeth Hotten, 37 Acacia Ave., Hayes, Middlesex UB3 2ND, England

FARLINGER

David Ransom Farlinger b. c1860 Glengarry, Ont., d. 1892 Massena, N.Y., s/o Nicholas or Jacob(?) Farlinger and Rachel, md to Janet Craig (b. c1864 Glen Walter, Cornwall, Ont.)

Lois Dearden, 10 Emory Rd., Winnipeg, MB, R3T 3L1.