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generations

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GENERATIONS

The Journal of the MANITOBA GENEALOGICAL SOCIETY

Volume 7 Spring 1982 Number 1

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Cover picture: The Brandon Agricultural Extension Centre, where the Manitoba Genealogical Society will hold their Seminar '82. Watch MGS News for further information on this fantastic offering to members and friends of our Society.

Generations is published quarterly by the Manitoba Genealogical Society, Box 2066, Winnipeg, Manitoba, R3C 3R4. The Chairman of Publications invites articles and news items from all members of the Society and from anyone else having an interest in Genealogy. Manuscripts should be typewritten, double-spaced, with adequate margins.

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Mrs Ruth (Hanna) Fath of Vulcan, Alberta advises us that the Clan Hannay Societyis organizing a clan branch in Canada. Any Canadians interested in joining this society should contact either Mr. Andrew Hanny of 896 Bairdmore Crescent, Richmond, B.C. V7C IM7 or the Honorary Piper for Canada, Piper Major Sandy Foster, 285 Park ave., Brandford, Ont.
In an interesting note, the Hanna Boys Pipe Band, Vancouver which was founded in 1962 by Dr. R.J. Hanna is now run by ST. Thomas More High School, Vancouver and still wears the Hannay tartan and Crest Badge and were on parade during the Pacific National Exhibition.
Mrs Ruth (Hanna) Fath has been elected Honourary Vice Convenor of the Province of Alberta and "contact person" by the Hannay Clan Society of the U.S.A. Mrs Fath will be pleased to assist anyone with any material at her disposal. You should send a self-addressed stamped envelope to Box 574, Vulcan, Alta. T0L 2B0. Please include .25 per page for photocopies. A list of Canadian Clan members (2 sheets) is available.

The article titled "They were the Traiblazers" which appears on page 24 of this issue is reprinted from the Ukrainian Canadian. This magazine which is published monthly except in July and August when it is a bi-monthly issue frequently contains information of interest to persons researching Ukrainian ancestors. Information on subscriptions may be obtained from The Association Of United Ukrainian Canadians, 595 Pritchard ave., Winnipeg, Man., R2W 2K4.

CANADIAN MENNONITE GENEALOGICAL SOURCES

BY LAWRENCE KLIPPENSTEIN

The recently expanded history - archives program of the Conference of Mennonites in Canada stimulated new genealogical research almost immediately. This essay will survey briefly, but not exhaustively, the nature of some new data sources which brought about this development, as well as the broader range of related materials which the Conference of Mennonites in Canada facility known as Mennonite Heritage Centre makes available at the present time.

At the outset it should be noted that MHC materials relate most directly, indeed, almost exclusively, to families in the Dutch-German/Prussian-Russian-Canadian/U.S.A. stream of the world Mennonite community. "Stream" in this case refers not only to an ancestry pattern, but also to a series of migrations in a sequence to the national areas indicated. Mennonite Heritage Centre has virtually no genealogical items that will be useful for persons from a Swiss, or Third World origin Mennonite family.[1]

So far the majority of genealogists in the Dutch-German stream find that their data sources suffice to carry them back no further than to Prussian Mennonite communities of the mid-eighteenth century, sometimes a bit earlier. A growing set of sources of MHCA derived from Prussian Mennonite communities, includes in the first instance a collection of about fifteen to twenty rolls of microfilm which contain the duplicates of Mennonite church registers and related materials, which has survived, particularly in Dutch, but for the most part in German script.[2] Complete chronological records for even the larger Prussian Mennonite congregations cannot yet be provided, however.

The Prussian register sources are considerably enhanced in their usefulness by several important and rather detailed historical treatments of Prussian Mennonitism as such, but including comments on themes like the origin of "Mennonite" names as well.[3] A list of existing Mennonites communities in Prussia has recently been provided for MHC by Glenn Penner, a young Manitoba genealogist who is probably one of the best local authorities on Prussian Mennonite sources. The work

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of Adalbert Goertz in locating sources for Mennonite genealogy on Prussian Mennonites must unquestionably rank above that of most as a contribution to developments in this dimension of the field.[4] Copies of most of his articles have been deposited at the Centre during the past five years.

For a look at the family clusters which left Prussia to settle in the Ukraine during the late eighteenth and early nineteenth century, no study has yet surpassed the work of Benjamin Unruh who listed the settlers of that emigration village by village, along with details of goods owned, occupation, etc.[5] A comprehensive index of all names mentioned in the study gives easy access even to those who find German, Unruh's language of scholarship, difficult to follow. The acquisition of MHC of almost the entire series of Mittcilungen extends information of the context and relationships of Danzig Mennonites which must be correlated with the content of Unruh's research.[6]

It was felt not long ago that for Russian Mennonite families of the nineteenth century little or nothing could be found for genealogists, be that immigrants of the 1870's, the 1920's, or the later years. As it turns out, not everything is lost. The duplication for public use of the Bergthal church books, dating back to 1836, and covering all the families who left that colony in 1874-1880 formed an important beginning for bridging the lacunae of that century.[7]

The Russian Mennonite immigrants to North America of the 1870's included also almost the entire community of Alexanderwohl in the Molotschna, and its register went with them to North America as well. At least two other church registers of that period have come to the Centre - the Schoenhorst book, and the records of Deutsch Kazun.[8] A few surviving pages (in duplicate) of the Chortitzer records are just enough to suggest the tremendous wealth of very carefully recorded family and church data which might be available now if they had been brought out at the time of the Revolution of 1917, or even later on. Unfortunately one must conclude that virtually the entire collection or Russian Mennonite church registers, so carefully enscribed over a period of a century or more, remain in Soviet archives, if the vicissitudes of that country's history have not led to the destruction of these records many decades ago.

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More recently though, several extensive Russian Mennonite diaries of the mid nineteenth century have brought to life at least a lot of names and dates, and given the patience of genealogists like Glenn Penner, these items have become important contributions as well.[9] In addition one must note of course the obituaries and other related features of newspapers and yearbooks which the Mennonites of Russia began to publish from about 1900 till German publications were for the most part suppressed by the Russian or Soviet authorities from 1914 on.[10]

The emigration from Russia to Canada in the 1870's created the passenger shop lists which contain the names of parents and children with ages added, for most families that arrived in Quebec enroute to Manitoba between the years 1874 and 1880, as well as the early 1890's. One can match with them the list of family heads for these groups which were prepared by Jacob Y. Shantz of Berlin (later Kitchener, Ontario) when in passing through, these families received their loans of fare for travelling the rest of the way to Fort Garry (Winnipeg), Manitoba.[11]

Now one can add to these records the church registers of the various Canadian Mennonite groups which formed the sub-divisions of the 7000 or more member total contingent which appeared in Manitoba during those years. The Chortitzer Mennonite books have been made available till about 1924, the Bergthaler Church registers for the time that all filial groups were entered in one set of books were deposited at MHC in originals, and the Reinlaender (later Old Colony) Mennonite books were obtained in duplicate, for the group that went to Mexico up to the time of their departure in the 1920's, and for those that remained, from the time of their reorganization in 1936.[12]

Finally, along with the primary sources as noted above, the Centre stores a series of nearly a hundred unpublished student papers, and dozens of published genealogical studies and family histories mostly completed during the past ten or fifteen years.[13] With the unpublished papers is also a series of excerpts from incomplete genealogies simply deposited as fragments to utilize for broader studies when the right time or researcher appears.[14] The names and topic index to A. H. Unruh's Die Geschichte der Mennoniten Bruedergemeinde: 1860-1954, prepared in 1975 by Herbert Giesbrecht, might be mentioned here as well.

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Obituaries have also become a theme of particular interest and the indexes of several series are making these more available for study as well. The index of the German-language Der Bote lists all of the obituaries of that newspaper for the period of the first volume, 1924-1947.[15] The entire run of Christlicher Familienfreund, a paper of the Evangelical Mennonite Conference in Canada, was included in an index to obituaries for that paper from the years 1936-1980.[16] The first years of the Red River Valley Echo received similar attention, and in this instance the publication of about 200 "pioneer portraits", ie. brief biographical sketches of families who moved to the West Reserve from about 1876 on, has added significant genealogical data for studying that segment of the southern Manitoba Mennonite population.[17]

Researchers at Mennonite Heritage Centre are encouraged to carry their projects beyond the minimal outlines of typical "family tree" portraits to include the stories of families and individuals which are the content of the inclusion of related primary documents can be significant as well. To this end the growing title list of the Mennonite Historical Library of Canadian Mennonite Bible College forms an invaluable resource for family studies at the Centre.[18]

Interested persons are invited to visit the Heritage Centre in Winnipeg, or to write to the MHC archives for information and other kinds of aid. Call 1-204-888-6781, or write to Lawrence Klippenstein, Mennonite Heritage Centre, 600 Shaftesbury Blvd., Winnipeg, Manitoba, Canada R3P 0M4. A quarterly newsletter, Mennonite Historian, is available on subscription, and book sale lists (used and new) will be mailed free of charge.

NOTES

1. Helpful historical surveys of this "stream" may be found in the revised editions of two treatments: Cornelius J. Dyck. An Introduction to Mennonite History (Scottdale, PA and Kitchener, Ontario: Herald Press, 1981) chs. 6-11, and C. Henry Smith. Smith's Story of the Mennonites (Newton, Kansas: Faith and Life Press, 1981) Fifth edition revised and enlarged by Cornelius Krahn, chs. 4, 5, 8, 12.

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2. The microfilm copy registers cover places like Rosenort, Tiegerweide, Tragheimerweide, Danzig, and other sites in West Prussia. A detailed list of accessible material is available upon request. The film has been secured from Mennonite Library and Archives, North Newton, Kansas, USA.

3. Cf. Gustav Reimer, Die Familiennamen der westpressischen Mennoniten. Schriftenreihe des Menn. Geschichtsverein, Nr. 3 2nd ed. 1963; Herbert Wiebe. Das Siedlungwerk niederlaendischer Mennoniten im Weichseltal zwischen Fordon und Weissenberg bis zum Ausgang des 18. Jahrhunderts. (Marburg Lahn, 1952), and Horst Penner. Die ost und westpreussischen Mennoniten in ihrem religioesen und soziat en Leben in ihren kulturellen und wirtschaftlichen Leistungen. Teil 1. 1526-1772. (Menn. Geschichtsverein, 1978).

4. Cf. for example Adalbert Goertz, "The Marriage Records of Montau in Prussia for 1661-1704", MQR July, 1976, pp. 240-250, and "Mennonite Church Records in Prussia", MQR, January, 1976, pp. 66-67.

   For his summaries of Prussian Mennonite church records cf. "Familiengeschicht-liche Quellen der Mennoniten Altpreussens" in Archiv fuer Sippenforschung 28 (Limburg, 1962), pp. 463-66, and "Familiengeschichtliche Quellen der Mennoniten Westpreussens in Salt Lake City", Mennonitische Geschichtablaetter, Vol. 21 (Karlsruhe, 1964), pp. 75-79.

5. Benjamin Heinrich Unruh. Die niederlaendisch-niederdeutschen Hintergruende der Mennonitischen Ostwanderungen im 16., 18. and 19. Jahrhundert. (Karlsruhe; Selbstverlag, 1955).

6. The full name of the periodical is Mitteilungen des Sippenverbandes der Danziger Mennoniten-Familien Epp-Kauenhoven-Zimmerman. It was under the editorship of Dr. Kurt Kauenhoven, and was published from June, 1935 (Vol. 1, No. 1) to at least the end of W.W. II. The MHC latest issue is dated June, 1944. With volume 7 the periodical dropped the family names in its title to extend its concerns to other Mennonite families of Prussian background.

   MHC archives also holds Vol. 27-34 of Archiv fuer Sippenforschung mit Praktischer Forschungshilfe of the years 1961-1968. It was then edited by Hans Kretschmer, and published at Limburg an der Lahn in West Germany.

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7. The Bergthal ledgers, consisting of "Litter A" and "Litter B" with references in them also to "Litter C" were essentially two books, which had been retained by the Lehrdienst of the Chortitzer Mennonite Church in south eastern Manitoba, in the late 1870's. A part of that group moved to the West Reserve of Manitoba, and eventually formed the Sommerfelder Mennonite Church and the Bergthaler Mennonite Church around 1892.

8. The Alexanderwohl ledger is on Microfilm No. 86 at MHCA and covers the entries for the years 1669-1874. The Schoenhorst ledger is available on microfiche and paper duplicates and covers the years 1825-1900. A ledger from Deutsch Kazun was obtained in duplicate with the assistance of Alexander Schroeder of Regina, Saskatchewan. It covers roughly the period 1835-1940.

9. Reference here is in the first instance to three volumes of the diary of Jacob Epp, a Mennonite minister of south Russia, who copied part of his father's diary going back to the year 1837, and then wrote his own. The latest surviving volume (it is said there were once five) ends its entries around 1880. This diary is being prepared for publication at the University of Toronto, Toronto, Ontario. A smaller volume written by Johann Wall for the years 1824-1860 is extant as well. In addition there is a brief one coming from the Trakt settlement and written by a close relative of Class Epp who led a group of Mennonites to Turkestan in the early 1880's, and the manuscript memoirs of another member of that group, Michael Klaassen, should be mentioned as well.

10. The five outstanding items here would include Christlicher Familien Kalendar edited by Abram Kroeker (1897-1920), Mennonitisches Jahrbuch edited first by Heinrich Dirks, and then D. H. Epp (1903-1913), and the newspapers Der Botschafter, edited by D. H. Epp (1906-1914), and Friedensstimme (for a time Volksfreund), edited by Abram Kroeker, (1903-1914, and then 1917-1920), as well as the church organ, Unser Blatt, edited by A. Ediger and Jacob Rempel (1925-1928). The MHCA collection of these has some gaps in the runs of Botschafter and Friedensstimme; the others are in complete sets. All but the first one listed here are on microfilm.

11. This material is located in Vol. 989 at MHCA, with the passenger lists available in microfilm also. Vol. 989 has all the lists in typescript form. For a convenient

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description of the passenger lists cf. Adolf Ens and Rita Penner, "Quebec Passenger Lists of the Russian Mennonite Immigration, 1874-1880," MQR (October, 1974), pp. 527-531.

12. The Chortitizer Mennonite ledgers are available in microfilm, the Bergthaler ledgers in nine hardcover volumes, covering the period from 1892 to about 1950, and the Old Colony ones including the first one with its original still in Mexico, are photoduplicated. All of these have indexes which make location of specific families quite easy.

13. Lists of these can be obtained from the Centre upon request and payment of postage costs.

14. Cf. Norman Klippenstein, "Mennonite Family Studies: An Annotated Bibliography," unpublished paper, CMBC, 1977. A number of these items have come to this collection since this holdings list was written four years ago.

15. Cf. Peter H. Rempel and Adolf Ens, eds. Der Bote Index 1924-1947. (Winnipeg, Manitoba: CMBC Publications, 1976). Unpublished index materials have been carried through 1974, and it is hoped that the remaining sections can be completed shortly. MHCA holds an entire set of Der Bote in the originals and on microfilm.

16. Cf. Bernhard P. D. Reimer, ed. Index to Obituaries in Familienfreund 1934 - June 1981. Steinbach, Manitoba, 1981.

17. Cf. the column "Pioneer Portraits" by Lawrence Klippenstein, and Elizabeth Bergen, which ran in the Red River Valley Echo, Altona, Manitoba from 1974 to 1980. An indexed collection of the entire series is available at MHCA.

18. A complete list of holdings is being prepared for publication. For information about titles write to Marg Franz, CMBC Mennonite Historical Library, 600 Shaftesbury Blvd., Winnipeg, Manitoba, Canada, R3P 0M4.

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THE DUTIES AND JOYS OF OUR HISTORY

A brief resume of a talk to the members of the Manitoba Genealogical Society September 1980.

BY JULIEN DEZIEL O.F.M.

It is an honor and privilege for me to be invited to address your Conference and I thank you sincerely for the opportunity. I accepted the invitation without hesitation.

Since I have close relatives in Lowell, Mass. and in Woonsocket, R.I. you can well understand that I've had an avid interest in the activities of Franco-Americans for quite some time. As a matter of fact, some of my articles appeared in the late Mr. Beaulieu's "Le Travailleur" on several occasions, and extracts of my works were published in the periodical of L'Union St. Jean-Baptiste of Woonsocket, RI.

In today's talk I do not intend to stress the academics of genealogy. I will simply try to share with you a few ideas which, I'm afraid, will not be new to any of you. You've been told that I will speak on the sources that are available for doing research in French Canada. Perhaps you were led to expect that I would give you a detailed list of these sources. However, you undoubtedly realize that to enumerate such a detailed and lengthy list would be boring and tedious.

I will mention however that in Quebec as elsewhere we have:

1. Manuscripts - civil registers that have been preserved in duplicate with a copy at the parish and a copy at the judicial district. We find "greffe des notaires" -- "notarial records", that are extremely rich in information; we find marriage contracts, inventories, wills, judicial documents, etc. We also find hospital records, as well as all kinds of documents pertaining to villages, cities, bishoprics, religious communities, etc.

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2. Printed material is available by the thousand in our large libraries and at the National Archives in Quebec and in Ottawa.

I believe it is unnecessary for me to remind you that genealogy is both a science and an art; a science that utilizes documented records to reconstruct the past; an art that presupposes a proven technique without which an amateur would surely be lost. It seems to me however that you already know all that.

Allow me to pause a moment and reflect on our duties in regard to genealogical research and also to reflect on what can become our joys.

Before going any further, I should specify that certain unscrupulous dealers in family trees have falsified genealogy by reducing it to a collection of names and dates without the need to accumulate proof of documentation. True genealogy should be a living science. It should call to mind our ancestors not only by name, but it should recall their characters, characteristics, social environment and the roles they played in the communities in which they lived.

If it be true that a person's interest in history is directly proportional to his degree of involvement in this subject, we can honestly say that most people consider genealogy as the "gateway to history".

We are all interested in our earliest ancestors -- those who founded Canada nearly 400 years ago. It is their descendants that have settled and colonized the country despite the many adversities that we know. It is their descendants that, for many varied reasons, have relocated out of Quebec since the 17th century, first as explorers and founders, and then as simple emigrants seeking a better life.

We of Quebec are close to our New England cousins; but our feeling of relationship is magnified when we consider the history of central U.S. Until 1803, the great Mississippi Valley was still part of the French Empire in America. In the hierarchy of the catholic church, the bishop of New Orleans in the 17th century was suffragan bishop, i.e., he was subordinate, to the bishop of Quebec.

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For this reason, we find documents that pertain the French-Canadians in Detroit, Chicago, St. Paul, Minn., St. Louis, Mo., and as far south as New Orleans and Biloxi, Miss.

This means that a great many explorers and founders who left their mark throughout America were first-generation French-Canadians. This also means that our primary duty to our ancestors is to make them better-known, and not only to allow them not to be forgotten.

DUTIES

The Past -- whether we think about it or not, whether we understand it or not -- is a fact. It is an open dossier. It is the purpose of history. When seen as a whole, its ramifications often discourage the amateurs who venture to explore it, but this is no excuse to ignore it.

Approximately 60 years ago, a young priest, Rev. Lionel Groulx, stated that we can extract from Our Teacher -- The Past, everything necessary to establish patterns of behavior. For example, the European monarchies have preserved the unity of their peoples to a greater or lesser degree, by exalting their efforts and with promises of glory. On the other hand, it is because they knew so well the excesses of the French, Spanish, or Russian monarchies, that one day, revolutionaries sided against them.

Our Teacher, The Past does not mean that the student must always think like his teacher, following blindly without regard for error. The teacher is the symbol of experience, but this experience can well be the sum total of errors that should never be repeated.

Ancient France is not beyond reproach in her relations with French Canada, and Quebec as well, is not beyond reproach for allowing so many Franco-Americans to leave her soil in the last century.

However, there are many positive aspects in the lessons of the past. It would be advantageous to know the many individual and collective acts that compensate for certain inferiority complexes that should not exist. Here is an example of such an inferiority complex. With the rise of the industrial era in which we live, how many

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people have considered as more or less humiliating, the fact that their father or grandfather or some other ancestor was only an unpretentious farmer, an artisan, a merchant, or a man who plied his trade on the coastal vessels of the St. Lawrence. But let us ask these same people if they can name any country in the history of the world, that was founded by philosophers, professionals or politicians. Do you suppose that Lincoln or Sir Wilfrid Laurier were ever ashamed that they were born on a small farm!

The most positive aspect that prevails in our history, especially through our most unfortunate times, is that France with its roots in ancient Gaul, nurtured the influences of the Romans, Christians, Francs and Goths, and matured through the centuries arriving at last to its classical era -- the 17th century -- the era which gave birth to New France. Here is a positive aspect that is sufficient to motivate the study of our history.

Approximately 20 years ago when the question of a unique manual of Canadian history arose, one of our great historians, Marcel Trudel, wrote "The young do not study history to remember dates, names and facts. Be they French or English they study their history to better understand their origins and to discover incentives to perpetuate the culture they received from their ancestors".

JOYS

Genealogical research, if it is properly undertaken, will certainly produce results. Genealogy requires patience and perseverance. It requires a certain flair to discover informational sources that are oftentimes scattered, but genealogy is generous in its rewards and it can become a passion.

The Bible attests that "Wisdom begins with the knowledge of one's self." Common sense tells us that we should never take our selves for someone else. Thus the "our self" of each of us goes beyond our personhood. It extends to our immediate grandparents as well as to our earliest ancestors and extends also to our race and to our country.

Many uninitiated in genealogy have passed judgment on it. For some, genealogy is a waste of time and money. The more tolerant see it only as a benign pasttime, though some consider genealogists as conceited researchers that seek important personages among their ancestors.

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The truth is found above and beyond these mundane reasons, and it is then that research offers us joys.

-- Genealogy can establish rights of succession. It can seek out and even find the causes of certain hereditary diseases.

-- Genealogy can identify the degree of relationship to satisfy legal requirements in cases of inheritance or marriage.

-- It can awaken pride and courage in those people that lack confidence in themselves.

-- Genealogy can even establish a claimant's right in cases where the proper conditions for an endowment have not been met.

Most families have a variety of surnames in their genealogy. In many cases a different surname has replaced the original name. This does not change the authenticity of the lineage. For example, the St. Germain, the Landreville, the Larouche, and the Varennes are all Gauthier. The Larose are Chagnon and the Labreche are Deziel.

Researchers are surprised to find information about their family in old records under a different name. Even persons of high rank are not exempt from this possibility. Can anyone state outright what the true name of Cadillac, Frontenac, Maisonneuve, Vaudreuil, de la Verandrye and d'Iberville were?

There are those who refuse to consider genealogy for fear they will find unbelievers in their lineage. This is very foolish. This is being more exacting than the Holy Spirit who inspired the Bible. The genealogy of Jesus contains many persons that are known to be godless and irreligious, and not living according to the law of God.

Moreover it often happens that an old offender or law-breaker of varying degree are not really criminals and even if they were, their descendants should give them consideration and forebearance.

Several years ago, Rev. Georges Desjardins, a jesuit who acknowledges as a relative the founder of the Caisses Populaires, published a family history in which he reported with considerable honesty, the fate of his earliest ancestor who had been assassinated in a situation that was less than commendable.

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Let me close by asking a few questions that should not leave you unconcerned.

1. Can Canada compare with the European countries?

   Everything is relative. What was England or France in the 5th century on the eve of the Barbarian invasions?

2. What kind of people were the first French immigrants in the 17th century? Rather poor, generally good workers, brave, disciplined.

3. Did we revert to the servitude of the Middle Ages with our seigneurial system?

   Our seigneurs (lords) were simply land agents.

4. Who were the "Fillies du Roi" (the King's Girls) who arrived in 1663 and 1673?

   They were slandered but eventually reinstated.

It seems that thoroughbred owners (horses, dogs) must have their animal's pedigree if they hope to claim prizes, but the owner of these animals does not have his genealogy.

+ +

QUERIES - Continued

Walsh/Welch Sauve	Francois Xavier, died 16 Feb. 1874 at St. Charles, Manitoba, married Charlotte SAUVE. Had one son Francois (Jr.). Require data on both parents and date and place of death of Charlotte.
Walsh/Welch Hogue	Francois Jr. married Marie Anne HOGUE 8 Feb. 1869 at St. Charles, Manitoba. Marie died 5 Feb. 1881 at St. Charles, Man. Had three daughters: Mary, Emma and Sarah who attended St. Mary's Academy in 1880's. Require birth and death data on Francois (possibly died in Interlake Region) and birth data on Marie Anne. Forward any and all information to Mr. J.R. Hicks 916 Grosvenor Ave., Winnipeg, Man., R3M ON4

History As Told

Oral History is the Sound of our Past

By Anthony Tilly

Eight years ago journalist Barry Broadfoot quit his job with The Vancouver Sun. He was determined to try a risky, demanding project that had tantalized him for years. Broadfoot never regretted his decision, for not only did it change his life, it soon affected Canadian publishing, theatre, television, teaching and history. With his project, Broadfoot established oral history in Canada.

Barry Broadfoot's work started with a journey that would take him all across Canada. He travelled about 24,000 kilometres in nine months, by bus, plane, car, train and ferry. He stopped in farm kitchens, offices, bars and hotels -- wherever he could record another story of Canadian life in the Dirty Thirties.

This long journey unearthed hundreds of anecdotes. Some tales were gems, polished after years of retelling; others were painfully and reluctantly told after years in hiding. Some were humorous, others sad. But most were vivid, personal and memorable.

A farmer in New Brunswick recalled the year when the province's farms seemed to revert to the barter system. That year the average annual income for farmers there was $20. A woman from the Prairies told Broadfoot how she fought the drought, hoeing her sandy, dried-out garden with an improvised shield against the dust-filled air: "I'd put a dish towel soaked in water around my mouth, like I was a bank robber, and then I'd rub Vaseline into my nostrils."

Still another tale spanned the Maritimes and the Prairies. A young man from Saskatchewan found work loading cattle in Halifax: "I was on the dock helping the dockers get them aboard and I got to talking with the foreman and I told him I was from the Prairies. Where? Well, all over, I said, but Moose Jaw's my hometown.

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"He said, 'Well, look ye up there,' and I did and the sun was sort of faded over by dirty clouds or something and he said, 'That may be from your hometown,' I didn't believe him but it was Prairie dust, Prairie dust, or it was dirt from Kansas or Missouri or one of them states and the high, hot winds of that summer blew it east. This is no bull. That was Prairie dust and if nothing makes you understand those days, that might."

Broadfoot knew he had assembled hundreds of gripping stories into an absorbing record of an extraordinary decade -- ten lost years, as one storyteller put it. He also knew he could reach two markets: Depression survivors would want to reminisce about the familiar scenes and hardships; younger Canadians would find and feel those ten lost years for the first time. But even with good material and with a country ready to discover (or rediscover) the Great Depression, Broadfoot could not anticipate his project's success.

Ten Lost Years: 1929-1939 was published by Doubleday in October 1973. It soon hit the best-seller lists and stayed there for more than 40 weeks.

Success bred more success. The book was translated into French and sold as La Grande Depression. The English version was adapted for the stage. The play Ten Lost Years toured Canada before being produced in England, Scotland, Wales, Belgium, Holland and the U.S.S.R. Eight years later the book's impact is still strong. As Broadfoot proudly explains, "I still get three or four letters a week from people complimenting me on that book."

The success of Ten Lost Years triggered a decade in which historians, publishers and writers discovered a new type of historical record. Suddenly oral history became hot news. Historians debated its merits and explored its possibilities; publishers saw its commercial possibilities and tested its markets. And other seasoned writers took up Broadfoot's craft. Allan Anderson used his 30 years experience as a CBC broadcaster to produce his first oral history in 1977. Anderson hasn't stopped since then.

Oral history. The term sounds suspicious to Canadians schooled in treaties and tariffs, leaders and legislation. But the recipe for a successful oral history is not hard to understand. With apologies to the old formula for a successful marriage, we can say that oral history needs four elements, something old; something new; something borrowed; something colorful.

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Start with the something old. Broadfoot and Anderson (born in 1926 and 1915 respectively) both seek out "old-timers" in their sixties, seventies, eighties or even nineties. Some of these storytellers can recall childhoods from the turn of the century. They have not merely studied Prairie settlements, two world wars or the Great Depression; they have lived through them. Anderson emphasizes, however, that oral history is not exclusively concerned with old-timers. "In Remembering the Farm the age of the storytellers is from 19 to 89. Oral history begins with recollections of yesterday and ends at the farthest reaches of human memory."

Some of the old-timers have remarkably direct links to Canadian traditions that flourished in the last half of the 19th century. Normand Lafleur found this when he researched La Vie Traditionnelle du Coureur de Bois aux XIX et XX Siecles. Lafleur tapped the memories of trappers, traders and woodsmen who had worked the regions of Charlevoix, la Mauricie and Outaouais-Gatineau for four, five, even six decades. These men -- now literally a dying breed -- learned how to trap, hunt and prepare home remedies from their fathers. They perpetuated the skills of the 19th century coureur de bois and preserved a specialized vocabulary which required a 20-page appendix in Lafleur's detailed study.

But successful oral history is not guaranteed by old-timers with long, interesting lives and equally long memories. Something new must be added to the first ingredient: the tape recorder and the skill to use it.

Oral historians often interview people who can be nervous with tape recorders. So the interviewers must balance the need for a good, clear record with the need for a relaxed and nonthreatening atmosphere. Clumsy machines and intimidating microphones are out; Sony cassettes with built-in mikes are in.

In addition to its old-timers and new technology, Canadian oral history has a borrowed element to it. Barry Broadbent and Allan Anderson did not invent its techniques. Nor did Normand Lafleur, even though he conducted interviews in the mid-1960s to supplement his written sources.

The credit for popularizing oral history and for making the recorded interview the main attraction rather than a mere sideshow goes to a unique man with an equally unique

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name. Studs Terkel has compiled three great oral histories in the United States: Hard Times, chronicled the Great Depression; Working, collected Americans' thoughts about their jobs, ranging from presidents to prostitutes, from hairdressers to hockey players; American Dreams: Lost and Found, his latest book, surveys the hopes of ordinary and extraordinary people.

Studs Terkel's books were best sellers in the United States for one very good reason: they were full of color. Terkel stepped out of the limelight and featured the colorful speech of a broad range of people.

Popular Canadian oral histories have followed the same pattern. Broadfoot's Ten Lost Years and Anderson's Remembering the Farm feature people's stories rather than editors' opinions. The editor selects the portion he wants, but he never sanitizes the storyteller's words.

Of course, some of the storytellers try to "watch their language" and sound impressive. But more often than not, their idiosyncracies and the speech habits of their generation, region and background are faithfully recorded and then transcribed and selected so the color is preserved.

These four ingredients -- old-timers, new technology, a borrowed, successful technique and colorful speech -- sound rather easy to assemble. And given the amazing success of Canada's first popularized oral history, it is not surprising that Ten Lost Years has been imitated.

The closest imitator of Broadfoot's initial success is Broadfoot himself. He followed Ten Lost Years with Six War Years: 1939-1945 and The Pioneer Years: 1895-1914. Both did well. Then he added an oral history with less popular appeal -- a story that he felt should be told. Years of Sorrow, Years of Shame chronicled the interment of Japanese Canadians during World War II.

It seems unlikely, however, that Broadfoot will add a fifth oral history to the four already published by Doubleday. For now he has stowed away his tape recorders to write a weekly column for The Nanaimo Free Press.

Canada's other well-known oral historian, Allan Anderson, has published two oral histories so far and is currently

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wrapping up a third. Remembering the Farm (Macmillan, 1977) recorded the experiences of farmers and ranchers across the country; Salt Water, Fresh Water (Macmillan, 1979) collected the stories of fishermen and others who make their livings from Canada's oceans, lakes and rivers. Anderson's third oral history, due for publication in the fall of 1981, chronicles the risks and rewards of searching for oil under Canada's soil and waters.

Like Broadfoot, whom he freely credits with establishing oral history in Canada, Anderson emphasizes that the work behind oral history isn't as easy as it looks. It can be grueling, involving long days driving, interviewing, then transcribing the day's valuable pieces.

Another difficulty is that interviews don't always come easily. The interviewer must be able, says Anderson, "to sit down with people for two or three hours and know how to keep them so excited and so stimulated that they reach down into the well of their memories and bring up cold, clear water that has been down there for God knows how long."

Ironically, when Anderson is himself interviewed in his home in Tottenham, Ontario, the interviewer hardly needs any skills at all. Anderson -- the old pro -- checks the tape recorder, anticipates questions and talks non-stop about his craft. He is a man of many metaphors, and they tumble forth as he explains his techniques. On the search for the right story: "It's a fishing expedition -- you never know what big fish are lurking in silent pools." On the interviewer's pace: "You have to have that pot boiling all the damn time just as furiously as possible." Farm lore, water and wells seem to spill from his books into his enthusiastic explanations.

Actually, it's no wonder Anderson has these subjects on his mind. He is constantly sifting his material, testing possible organizations and plugging up the holes with additional interviews and material. He compares his work to putting together a jigsaw puzzle that can be assembled in many different ways.

Anderson's work on his latest book, provisionally entitled Roughnecks Mudmen and Rigs, took him to Alberta last summer. He managed to get some funding for research and then employed his daughter, Pegeen, to assist as he coaxed stories about Leduc and other milestones from more than 60 oilmen.

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By September these stories were starting to fall into place. But some pieces of the puzzle were still missing. Anderson needed more material on the industry's beginnings and on the oil fields of southwestern Ontario. So he phoned a number he had been given and arranged to meet W. A. Roliff at Roliff's home in Toronto.

Bill Roliff seemed an ideal person for an interview. His career as a geologist in the oil industry spanned five decades -- from the 1920s until his retirement in 1969. With a doctorate in geology and experience managing Imperial Oil's eastern division, he appeared to have just the credentials Anderson was looking for.

As a result, another Anderson interview begins. Anderson arrives in high spirits, Sony in hand. Roliff seems dubious about the whole venture and asks some puzzled questions about why Anderson is there. A couple of Calgary oilmen, Anderson jokes, "pointed a great fat finger at you."

Roliff is modest. "Well, I dunno what I can tell you ... " he starts. Then he adds discouragingly, "The fellows who look for oil don't talk." But both Roliff and Anderson know such comments are said with tongue in cheek. Roliff isn't a frightened quarry, running from the interviewer; he's enjoying Anderson's hunt and is just feigning some evasive action.

A few minutes later the interview is under way. The cassette recorder sits on Anderson's two previous oral histories, bringing the microphone closer to Roliff's soft voice and reminding him of Anderson's credentials. The conversation starts slowly, with the halting, incomplete answers that Anderson knows he cannot use. Anderson leans into the interview and tries a new tack: "What I'd like to get from you is a word picture of what southwestern Ontario was like in 1925." Roliff starts to relax, and the oral history -- dredged up from over half a century ago -- starts to flow.

The techniques used by Allan Anderson and pioneered by Barry Broadfoot have been used many times over during the last ten years. They have produced archival material, local histories, radio programs, television series and plays. Many provide valuable and entertaining records of aspects of Canadian life that might otherwise go unrecorded.

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The radio, television and stage uses of oral history have proven particularly effective. "Voice of the Pioneer," a regular feature hosted by Bill McNeil on CBC Radio, crackles with the energy and pride of one of Canada's Prairie settlers, Lorne Saunders. A TV Ontario history, Villages et visages de l'Ontario francais, comes alive with the voices of 250 men and women, average age 70. Similarly, theatrical productions of Ten Lost Years and The Mac Paps (based on the reminiscences of Canadian veterans of the Spanish Civil War) resonate with firsthand accounts which indeed seem more compelling than fiction.

Firsthand accounts such as these have also made their way into high schools, colleges and universities across the country. At Seneca College in King City, Ont., Maureen Kennedy Baker teaches -- or more accurately, organizes -- a course she calls Personal Histories. Each week she brings to a two-hour session a guest teacher: an older person with the wisdom and experience that Kennedy Baker feels too often go ignored in our society. The guests' personal histories expose students to a mixture of philosophy, history and just plain experience.

With oral history making inroads into Canadian publishing, theatre, media and teaching, many observers are now assessing its strength and weaknesses.

Academic historians are, as can be expected, cautious. Michiel Horn, an associate professor of history at Glendon College, York University in Toronto, recognizes three uses for oral history: adding color to accounts that could otherwise be "bloodless"; clarifying contentious issues in the historical record; and providing raw material for future historians.

Yet Horn feels uneasy about popularizers. Broadfoot, he says, is not really a historian; he doesn't seem to be interested in substantiating the stories told to him. Horn concludes his criticism with a pet phrase, "Nostalgia has a rotten memory." He grins at this last pronouncement -- one which he has used in previous battles over popular oral history.

Both Anderson and Broadfoot arise to the battle. The academics are jealous of our popularity and sales, they charge. Broadfoot suggests that the academics he met at an oral history conference near Montreal were preoccupied with grants. And Anderson adds his definition of history

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to counter Horn's worry about objective, cross-checked records. "History," he said, "is what we think it is. That's all it can be, since every age tends to interpret history differently."

But this is really a war of words fought with occasionally trumped-up insults and taunts. Beneath it all both the popularizers and the academic historians recognize that the past decade -- with its renewed interest in a vanishing past, economic calamity, and the events and struggles that formed this country -- has produced a special, unprecedented record.

The reminiscences of ordinary people can never replace the traditional historical record of elections, acts and treaties. Nor should they. Instead these stories can, as Anderson puts it, "touch bedrock" in a way that histories of politicians and policies cannot.

Thus, oral histories of oilmen and coureurs de bois, of migrants and settlers, of soldiers and survivors give us a different link with our past. And as generations with valuable experiences and memories die off, we can be thankful that we have forged this link just in the nick of time.

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QUERIES - Continued

Hogue, Taylor	Amable, Sr., married Marguerite TAYLOR who died 16 December 1885 at St. Charles, Man. They had two children: Amable Jr. and Marie Anne. Require date on birth, marriage and death of Amable Sr. and on birth of Marguerite.
Shirtliff(e), Walsh	Frederick SHIRTLIFF(E), born 27 Oct. 1861, Yorkshire, Eng., died 20 Nov. 1942, Starbuck, Man. Married Mary Cecelia WALSH (born 3 Sept. 1871, Winnipeg, Man.: died 7 May 1952, Starbuck, Man.) on 13 July 1893. Frederick came to Manitoba from England via Ontario in 1880's. Require any information about where lived and date and name of ship on which he crossed Atlantic.
	Information related to above enquiries to be directed to Mr. J.R. Hicks, 916 Grosvenor Ave., Winnipeg, Man. R3M 0N4

THEY WERE

THE TRAILBLAZERS

By MITCH SAGO

It is recorded, in the work of historians and scholars, that Ukrainian immigration to Canada began with the arrival of Ivan Pylypiw and Wasyl Eleniak 90 years ago this month. The two men from Nebyliw could not know, upon their arrival in Montreal aboard the steamship Oregon, on September 7, 1891, that theirs was a rendezvous with history. That date would be fixed and recognized as the first of some 300,000 Ukrainian immigrants who came to this land in the years that followed.

There is a body of research, some documented and much of it informed speculation, that there were a few Ukrainians who preceded Pylypiw and Eleniak. But their names are not linked with the movement of Ukrainian immigrants. They entered Canada as part of some of the German, Slovak, Hungarian, and Mennonite immigration prior to 1891. Their numbers were small and buried in the obscurity of those with whom they came. The fact is that they neither brought nor left any trace of their Ukrainian identity and presence.

There were also a number of Ukrainian immigrants from the United States who crossed the border into Canada. Ukrainian immigration to the United States began some fifteen years earlier than in Canada. But there are no records, either in the U.S. or in Canada, of the number and border crossings of this immigration. Here, again, this took place in isolation from the historic period of Ukrainian immigration some years later.

Scholars also tell us that there could have been Ukrainians on the Pacific coast of these territories more than two hundred years ago. There is reason to believe that Zaporizhian Cossacks were among the Russians who explored

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and established settlements along the north-west coast, and who were among the inhabitants of the Russian territory of Alaska. While more study and documentation is required, and notwithstanding the discovery of new evidence on this subject, the Ukrainians of that time who may have been involved did not touch our shores as immigrants, nor did they establish the identity of a people who would join them in the new land.

The question of the first Ukrainians to set foot on the soil of Canada has still to be answered, although it is known that a few of them preceded Pylypiw and Eleniak. Knowledge about the earliest Ukrainians in Canada is important and the subject of further research and study. But it does not, and will not, alter the record of Ukrainian immigration to Canada and the two men who mark its onset.

Ivan Pylypiw and Wasyl Eleniak were 33 years old when they came to Canada. They were young men with high hopes, the dreams and the daring of youth.

They were born in the village of Nebyliw, a settlement nestling in the Carpathian foothills, in the year 1859. It was a village of some 600 households and several thousand people, where life was lean, turgid and seemed unchanging with the passage of time. While fruit trees flourished in the picturesque countryside, the soil was poor and nowhere as fertile as in the lowlands and steppes. The grain and potato yield was sparse, and poverty was the main product for those who laboured on the land.

While Ivan Pylypiw was the second-richest farmer in Nebyliw, it still meant that he could not provide for the needs of his family. He needed more land, as did his friends, if they were to improve their lot. The hunger for land was always there. ...

When he was a schoolboy, Ivan Pylypiw used to dream and talk of that faraway place called America. He would often share these dreams with his schoolmate Wasyl Eleniak. And sometimes, when the teacher would mention America, Ivan's eyes would light up and his face would reveal the great longing and hopes that it aroused.

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When he finished school, Ivan Pylypiw worked for a time as a blacksmith. When he became 22 years ago, he took up farming. The poor and unproductive soil that he worked was always in need of fertilizer, and he would travel to distant places on seasonal jobs to earn enough money to buy it. But no matter how hard he worked, he could not provide adequately for his family. His crops failed year after year; his debts grew in proportion; and his meagre possessions were threatened by an unrelenting poverty.

He contracted with the Austrian authorities to cut wood. For six years he operated as a wood contractor in the neighbouring districts. At one time he had as many as 40 workers in his employ. But here again he was to know defeat, for neither the workmen nor the contractor could make a living. More and more his thoughts turned to some move that would allow him to escape the hard and meagre life of the region. He was getting on in years, and soon his youth would be behind him. He would often discuss the situation with his friend Eleniak, and they would commiserate over their fate.

It took hope and strength and courage to rise above the terrible burden of poverty that threatened to crush his life. Pylypiw decided to do something about it; he would look for better land. This was no easy solution, but he felt that it was the only one open to him.

There was better land in Halychyna, but the landlords had already divided it among themselves. He travelled to Russia, to the Kuban, but failed to find the land he wanted.

He heard of a German friend from his schooldays, who had gone to a place called Regina in Canada, and whose letters told of good land in the new country.

On his return to Nebyliw, Pylypiw began to make plans. He would go to Canada. A decision was called for, and he made it. Conditions at home had become impossible: the winter had been severe, freezing his stores of food; the spring brought a deluge that drowned the grain and potatoes in the field; and his contract for wood had proven disastrous.

He received a letter from Canada, urging him to "leave your troubles and come here ... " Having decided to go, he told Wasyl Eleniak that "only death will keep me from going to Canada".

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So it was that in 1891, Ivan Pylypiw, married and the father of three children, began the long journey to Canada. He took two fellow villagers along with him -- his friend Wasyl Eleniak, and his brother-in-law Yurko Panisko. But Panisko was turned back at a border town because of insufficient funds for the trip overseas.

Pylypiw and Eleniak boarded ship in Hamburg, and after 22 days on the high seas, they reached Montreal aboard the steamship Oregon. They landed on the morning of September 7. By late afternoon on the same day, they were on the train to Winnipeg.

Upon their arrival in Winnipeg, they were assigned an agent who spoke German and Ukrainian, and who accompanied them by train to Langenburg, a small town in what would later become Saskatchewan - some eight miles from the Manitoba border. Here Pylypiw met German settlers who had worked for him cutting wood back home. They spent a week scouting the land, and on their return to Winnipeg filed claims for homesteads with the payment of ten dollars.

A German tailor in Winnipeg advised Pylypiw and Eleniak to go further west, to what is now Alberta, and look the land over. The land office provided them with free tickets for their trip to Calgary. There was no railway then to Edmonton. It was on this trip that they saw endless stretches of virgin soil ... and they liked what they saw.

Upon their return to Manitoba, they went to Gretna in the south of the province for harvest work. The area was settled by German colonists and Pylypiw and Eleniak were impressed. So much so that Pylypiw even talked of taking a whole township - 144 quarter-sections of 160 acres each. He visualized a Ukrainian settlement of 144 families that he could encourage to emigrate when he returned to bring his family. But this remained a dream in the light of events that overtook him upon his return. In any event, it was here that he and Eleniak made the decision to bring their families to Canada as soon as possible.

It was decided that Eleniak would remain in Gretna and Pylypiw would return to Nebyliw to bring their families, and as many villagers as he could persuade to join them, to Canada. He left Gretna for home on December 1, 1891, and arrived in the village of January 12, 1892.

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There was great excitement upon his return. The story of the new country called Canada, where land could be had "for nothing", electrified all who heard it, and the news moved swiftly through the village and beyond. People from near and far beat a path to his door, anxious to hear the story from his own lips, and to be reassured of what they had heard.

Immigration fever swept villages in Halychyna and Bukovina. Pylypiw's words offered hope where hope had been abandoned. The appeal was an irresistible one.

It was also tangible. Here was one of their own, a peasant who had gone and seen for himself. One could believe, and there was a desperate need to believe if hopes were to be kept alive.

The Austrian authorities were disturbed and uneasy over the impact of Pylypiw's return, and by what he was telling all who would listen. A mass exodus of peasants from the country would mean a loss of cheap labour ... fewer soldiers for the emperor. They put Pylypiw down in their books as an "agitator", as a man who would bear watching.

Ugly rumours began to circulate: Pylypiw had never been to Canada. He was a fraud. It was whispered that he had murdered Eleniak and robbed him. There were stories circulated that Pylypiw was working a racket with collections for passage money. A "commission" of village officials was established to interrogate Pylypiw -- only to substantiate the rumours for what they were. But this was not all.

Meanwhile, twelve families made preparations to leave for Canada ... having sold their fields and obtained their passports. Talk was rife that others would follow. Pylypiw went to Kulish to intercede on their behalf. But on May 12, 1892 he and his brother-in-law were arrested on the grounds that they were agitating people to move to Canada. They were taken to Kulish for hearings before a magistrate on July 1. When it appeared that the magistrate would dismiss their case, a warrant was served and they were lodged in jail in Stanislav. The trial was held on July 1, and both were sentenced to one month in prison.

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Pylypiw's defiant statements on the witness stand turned the tables on his accusers. His words created a furor that the authorities had not anticipated. The story of the trial could not be suppressed, and the sentence of one month only added grist to the mills. What was intended to serve as an act of intimidation became, instead, a ringing vindication of Pylypiw's mission.

While some of the people for whom he had arranged passage proceeded on their journey to Canada, a few became frightened and stayed behind. But the trickle that began in the summer of 1892 became a flood. It poured onto the Canadian prairies, transforming the wilderness as new lives took root and flourished in a new land.

Pylypiw would return to Canada, with his family, in the spring of 1893, together with the family of his brother-in-law and one other villager. Wasyl Eleniak, having worked in Gretna for almost two years, left for Nebyliw in the spring of 1893, to bring his family to Canada. As he would recall later, some six or seven families joined him on his return to Canada -- including his two brothers.

Ivan Pylypiw died at the age of 77 on October 10, 1936. Wasyl Eleniak was 98 years of age when he died on January 12, 1956. Their place in Canadian history is their finest memorial.

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QUERIES - Continued

Lewis, Hackings

Henry LEWIS, born 1834 in Ontario, married Mary HACKINGS, born 1835. Both died 1903 and buried Huntsville, Muskoka. Children: Wm. James, 1859 - ? ; George, July 1861 in Melanchton Twp.; David, born 1863, killed in road building mishap app. 1889 but where ? ; Mary Jane, born 15 June 1868, married William F. Crooks, died 7 April 1932 Huntsville, Muskoka; Elizabeth died aged 16 years; Matilda Ann, born 25 Feb. 1871 Sunnidale Twp. Simcoe Co.; John Lewis - single; Francis (Frank) 1878 in Nottawasago, married Rose Ellen TURNBULL in Huntsville.

Any information regarding these persons should be forwarded to: Mrs. Helen Lewis, R.R. #1, Simcoe, Ontario, N3Y 4J9

QUERIES

Curle, Moody, Evans

Desire information regarding Robert CURLE of Scotland and Dorothy MOODY of Ontario born circa 1818. Moved to Stonewall, Man. app. 1878. Eldest son, William, born 9 March 1842 in England, married Elizabeth EVANS, died 4 Sept. 1903 at Brandon, Man. Family farmed in Justice, Aikenside area.

Information requested by Mrs. Sandra Leland, 4362 Elnido Cres., Victoria, B.C., V8N 4Z6.

Stronski, Tomatcha Tokar, Shaxkowski, Koshowsky, Reddick

John STRONSKI, born 1875, Galicia, Austria, married Alexandria TOMATCHA, born Galicia, Austria 1897. Arrived Halifax June 1902; settled in Dauphin, Manitoba area. Desire information on these names or the names of TOKAR, CHAZKOWSKI, KOSHOWSKY, REDDICK.

Please forward any information to Mrs. Gail Setter, 1212 - 16th Ave. S., Cranbrook, B.C.

Villeneuve, Rene Vallie, Bottineau Lawrence

Seeking any information on Francois VILLENEUVE and family. First wife _____ RENE, daughter of Jone RENE, who was Highland Scot and held a leading position with the Hudson Bay Co. Second wife _____ VALLIE? Son of Francois, Hyacinthe, was adopted by Charles BOTTINEAU, married Pauline LAWRENCE 1867. Later moved to North Dakota.

Information should be forwarded to Mrs. Jean Stuempfl, 800 W. Abbott Ave., Milwaukee, WI U. S. A. 53221

Hartwell, Smith

Sarah Ann HARTWELL, daughter of Thomas HARTWELL, born 1817 and died 1891. Married Thomas SMITH, born 1810 and died 1843. Issue: Minerva, born 1836, married Lines HALL 1852. Sidney Orlando, born 1837; Sobina Ann, born 1839; Roxina Fanny, born 1841, second husband _____ BURLEY(had children); Coleman, born 1845; Mary born 1847; Sally, born 1848; Amelia born 1852, John, born 1850, Florence, born 1857.

Any information regarding places of events, etc. is requested by Mrs. Helen Lewis, R.R. #1, Simco, Ontario, N3Y 4J9

Queries continued on page 29