

ISSN 0226-6105

GENERATIONS

The Journal of the Manitoba Genealogical Society

VOLUME 8, NO. 1 SPRING, 1983





manitoba genealogical society

post office box 2066, winnipeg, manitoba, canada R3C 3R4

ADVERTISING RATES

Full Page, 7" x 9½"	\$ 100.00	\$ 300.00
Half Page, 7"x4½" or 3½"x9½"	60.00	180.00
Quarter Page, 3½"x4½" or 7"x2½"	30.00	90.00

Above ads must be camera ready and the proper size. Photos extra. Reduction or enlargement extra.

CLASSIFIED ADS: Maximum of 3 lines x 7" - \$10.00 per issue, \$32.00 per year.
Must be typewritten or printed clearly. Extra lines, \$3.00 each.

CHANGES will be allowed in advertising copy at the yearly rate.

COPY DEADLINES: March 15, June 15, September 15, December 15

Send copy or enquiries to Publications Chairman, M.G.S. at above address.

GUIDELINES

The following guidelines shall apply to advertisements placed by M.G.S. or appearing in Society publications:

1. All advertisements shall conform to MGS policy.

The following outline of principles constitutes the policy of the Manitoba Genealogical Society on advertising:

- 1.1 Purposes -
 - 1) to advance the cause of genealogy
 - 2) to promote the interests of the Society
 - 3) to provide information to the public
- 1.2 Content - Any advertising placed by the Society or appearing in Society publications shall:
 - 1) conform to the policies of the Society;
 - 2) contain no statements that are false or misleading;
 - 3) ensure a regard for public safety and shall not depict situations which might encourage inappropriate, unsafe or dangerous practices; and
 - 4) conform to public standards of taste and decency.
- 1.3 Placement - Advertising shall not be placed by the Society in any publication or media program that discriminates in its content on the basis of race, sex, language, religion, marital status, family status, source of income or age. Advertising that appears in any publications of the Society shall not discriminate in its content on the basis of race, sex, language, religion, marital status, family status, source of income or age.
- 1.4 Application of the Policy - Where any doubt exists as to the application of the policy, the President of the Society shall decide.
2. Advertisements in MGS publications shall be directly relevant to members of the Society.
3.
 - 3.1 All advertisements shall be subject to the approval of Editorial Advisory Board of the Publications Committee.
 - 3.2 Where doubt exists as to the appropriateness of any advertisement, the president of the Society shall have the right to deny its publication.
4. All revenues from advertising shall go directly to the MGS.

GENERATIONS

The Journal of the Manitoba Genealogical Society

VOL. 8
SPRING 1983
NO. 1

TABLE OF CONTENTS

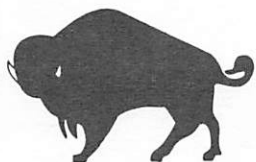
M.G.S. Officers 1983	p. 2
Annual Meeting of M.G.S.	p. 3
Book Report: Helgi Einarsson - A Manitoba Fisherman reviewed by Bob and Kathy Stokes	p. 8
Searching Family History: A Beginner's Approach, by Elizabeth Briggs	p. 9
Manitoba Cemetery Transcription Program by Kathy Stokes	p. 13
Routes to Family Research by Penny Ham Seminar '82 Brandon	p. 15
Waiting for the Mailman by Mabel St. Angelo	p. 25
M.G.S. Library: New Additions Louisa Shermerhorn, Librarian	p. 27
Generation Gaps (Queries)	p. 29

COVER: The Red River Cart was a method of transportation on the prairies for many of our ancestors.

Print by Alexander Olson, Memories of Manitoba,
Main Floor, Eaton Place, Winnipeg.

GENERATIONS is published quarterly by the Manitoba Genealogical Society, Box 2066, Winnipeg, Manitoba, R3C 3R4. Back issues are available at \$3.00 for members, \$4.00 for non-members.

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.



manitoba genealogical society

post office box 2066, winnipeg, manitoba, canada R3C 3R4

1983 OFFICERS

PAST PRESIDENT	Susan Cote	808 Community Row, Wpg R3R 1J1	837-8530
PRESIDENT	Ruth Breckman	40 Celtic Bay, Wpg R3T 2W9	269-6202
1ST VICE PRES.	Florence Cox	76 Marshall Cres., Wpg R3T 0R4	452-8980
2ND VICE PRES.	Ernest McCallum	Box 41, Carberry, Man. ROK OHO	834-3049
SECRETARY	Gerald Brown	3003-55 Nassau St.N., Wpg R3L 2G8	284-5620 O. 772-2474
TREASURER	Vicki Pfeifer	137 River Oaks Dr., Wpg R3J 1R2	888-9741
COUNCILLORS			
RETIRING 1983	Elizabeth Briggs	51 Wadham Bay, Wpg R3T 3K2	269-7869
	Sid Greenstone	280 Polson Ave., Wpg R2W 0M8	589-1866
RETIRING 1984	John Templeton	26 McMasters Rd., Wpg R3T 2Y1	261-6000
	Robert Stokes	673 Kilkenny St., Wpg R3T 3E2	269-2733
RETIRING 1985	Pat Thomaschewski	Starbuck, Man. ROG 2P0	735-2518
	Bernice Simpson-Mandiuk	632 Victor St., Wpg R3E 1Y5	786-2057
BRANCH REPRESENTATIVES			
BRANDON	Muriel Bremner	6 Poplar Dr., Brandon R7B 1B4	728-1853
DAUPHIN	Jean Tucker	R.R. #3, Dauphin R7N 2T6	
WINNIPEG	Eleanor Corbett	428 King Edward St., Wpg R3J 1L8	889-1626
COMMITTEE CHAIRPERSONS			
LIBRARY	Louisa Shermerhorn	270 Sansome Ave., Wpg R3K 0P6	832-5041
MEMBERSHIP	Edith Bjornson	22-508 Sherbrook St., Wpg R3B 2W8	772-6179
NOMINATIONS	Susan Cote	808 Community Row, Wpg R3R 1J1	837-8530
PUBLICATIONS	Barbara Page	Clandeboye, Man. ROC OPO	738-2296
PUBLICITY			
SEMINAR '83	Ernest McCallum	Box 41, Carberry, Man. ROK OHO	834-3049
SPECIAL PROJECTS	Kathy Stokes	673 Kilkenny St., Wpg R3T 3E2	269-2733

THANKS TO THOSE WHO HELPED WITH COLLATING January 22, 1983:

Florence Cox, Doris McDonald, George Kent, Kathy Stokes, Ruth Breckman, Lorne Harris, Edith Bjornson, Pat Pettitt.

M. G. S.

ANNUAL GENERAL MEETING 28 JANUARY 1983

P R E S I D E N T ' S M E S S A G E

One of the nicest things that happen when a person joins a society or group is the friends one finds. MGS is no exception and Susan Cote is a very good friend to have. Although very busy with an active pre-schooler, with helping her husband in his business and working almost full time, Susan has always had time to listen and has always been very encouraging. I'm exceedingly glad that immediate past presidents stay on the Council, as I know I will draw on her wisdom in the next year.

While driving out of the city to the farm to visit my parents, I was musing as usual about M.G.S. "Why do people join this Society?" I wondered. "How did they hear about us?"

Perhaps they came upon a display at Eaton's or the libraries and we were able to help in furthering a search already started.

Perhaps they talked to friends who referred to our super reference library.

Perhaps it was an article in the paper or a radio or T.V. interview that made it sound like an exciting hobby to pursue.

Perhaps they had just inherited Aunt Gussie's box of "stuff", needed help in organizing it and searched first for us.

Three hundred and sixty-five members in 1982 and I'm sure 365 reasons.

"Why do people join this Society and stay in?"

The searching is an addiction - there is always another branch or twig to find.

Some very colourful character turns up and there are details to verify.

There is a bond of friendship with people of similar interests, and the excitement is very contagious when someone finds information.

"Why do people join this Society, stay in and volunteer?"

Without exception, they are sharing, giving people.

M.G.S. gives them something, too:

A sense that people care about a job well done. Our transcriptions and indices

are of no use for searching purposes if the material is not accurate. Think of the hours put in by people like Jean Tucker, Ruth Tester and Kathie Stokes, so that we may have records available. I know they feel the effort worthwhile if even one person makes a contact, and of course many do.

People care:

- about the hours put in by Lorne Harris and now Barbara Page in finding articles, getting author's permission and editing them for Generations.
- that Dorothy Wilson and Louisa Shermerhorn are finding books and funding for our library. And reminding people like me to return books to the library.
- that Vicki Pfeifer is doing such a great job as treasurer, and that Heather Hobbs is using her talents in creating beautiful design work for M.G.S. and all her other contributions to publicity for the Society.
- for Edith Bjornson who wanted to become more involved with something new now that she has more leisure time, and for Margaret Hill who too over Edith's job of clipping vital statistics from the Winnipeg papers so that Edith could take over Membership.

M.G.S. has been good for us and we show our appreciation by going out to displays at Eaton's or libraries. In return we are renewed by talking to people who have been quietly working on their own and have beautiful charts or they have found some obscure sources, ideas M.G.S. can use.

There is a sense of purpose in going to schools and finding teachers and students interested in family histories. The children are hurting in today's society. "How", we were asked, "do you fill out a family group chart when you have a different name from the Dad?" In the first session at the schools the slide show starts off with: "You are unique, special, there is no one like you in the whole world. Start your pedigree chart off with Number One: YOU. By studying the people who went before you, you can understand yourself better." Not only were there children wanting us to return with more information, but also the teacher and librarian are giving out information to other teachers and students in the school.

People care about work done quietly and well without fuss, by Florence Cox and Liz Briggs and Gerry Brown. Things like scrapbooks and articles of related genealogical material, finding information for blind pensioners, answering countless letters, counselling, indexing newspapers, etc.; work done by Connie McLeod and Doris McDonald and Nan Florence, by Muriel Bremner and Reta McMannis, by Marilyn Strang and Shirle McGimpsey, and many many others.

With dedicated members like these we can grow, in numbers and in exciting ideas for us all to share.

"What ideas are blowing in the wind for 1983 (did I hear someone ask)?"

- An invitation from Anna Grace Diehl to hold a workshop in the library in Boissevain.
- There are not enough people for a branch in Russell but nine people joined M.G.S. from our workshop there last June. Dauphin Branch will hold a workshop there again this spring to reinforce the contact of kindred spirits.

- Nan Florence, John Templeton, Kathie Stokes and Liz Briggs are revising all of our pamphlets and brochures.
- We have the opportunity to make video programs and to air them.
- We have accepted an invitation from Peter Bower of the Provincial Archives to work with them on a display for the Cultural Affairs Conference. This will be March 11 - 13 and we will need all your assistance.

Most important is the quiet work, the ongoing work, to let people know that we exist, that we are aware of their searching and that we are building our resources to meet the challenge.

These are the custodians and planners for M.G.S. for 1983:

Florence Cox	1st Vice President & Winnipeg Branch President
Ernest McCallum	2nd Vice President & Seminar '83
Gerald Brown	Recording/Corresponding Secretary & Education Committee
Vicki Pfeifer	Treasurer
Elizabeth Briggs	Senior Councillor
Sid Greenstone	Senior Councillor (appointed for one year to take Dorothy Wilson's place)
John Templeton	Councillor
Bob Stokes	Councillor
Pat Thomaschewski	Councillor
Bernice Simpson-Mandiuk	Councillor
Susan Cote	Immediate Past President & Nominations
Muriel Bremner	Brandon Branch President
Jean Tucker	Dauphin Branch President
Eleanor Corbett	Winnipeg Branch Representative to Council
Louisa Shermerhorn	Library
Edith Bjornson	Membership
Barbara Page	Publications & Generations editor
Jayne Murphy	Newsletter Editor
Mavis Menzies	Queries Editor
Michelle Prevost	Back issues of Generations
Kathie Stokes	Special Projects
Alan Forrest	Strays Coordinator
Ted Sobkowich	Special Secretary courtesy MEAP
(Vacant)	Publicity

Ladies and Gentlemen, your 1983 M.G.S. Executive, Council and Committees.

Ruth M. Breckman
President, 1983

MAKE YOUR RESERVATIONS NOW FOR:
"TRACING TRAILS" - SEMINAR '83
OCTOBER 28, 29 & 30TH UNIVERSITY OF WINNIPEG
KEYNOTE SPEAKER: ANITA CODERRE

STATEMENT OF REVENUE AND EXPENSES
FOR YEAR ENDED JANUARY 6, 1983

REVENUE

Memberships, Gross (includes Dauphin, Brandon, Roblin & Winnipeg Branches)	\$ 3,916.00
Publications Sales	196.95
Donations	158.50
U.S. Premium	28.41
Bank Interest, Jan. 1/82 to Aug. 31/82	165.25
Annual Dinner	573.00
Queries	22.50
Seminars - 1981, \$30.70 - 1982, \$1235.49	1,266.69
Cookbook Sales	<u>106.00</u>
	<u>\$ 6,433.30</u>

EXPENSES

Publications	\$ 2,161.92
Postage	493.45
General Office	344.46
Library	1,104.35
Branch Assistance & Share of Fees	499.00
Federation Membership	17.09
Special Projects	492.68
Annual Dinner	586.55
1981 Audit	50.00
Filing Cabinets Purchased	298.95
Cash Advances, Net	<u>130.00</u>
	6,178.45
SURPLUS REVENUE OVER EXPENSES	<u>254.85</u>

\$ 6,433.30

SEMINAR ACCOUNT

STATEMENT OF REVENUE & EXPENSES FOR YEAR ENDED JANUARY 6, 1983

REVENUE

Seminar Fees (157 x \$20.00)	\$ 3,140.00
Brandon Branch contribution	250.00
Membership Fees & Donations	<u>594.00</u>
	<u>\$ 3,984.00</u>

EXPENSES

Travel Expenses & Hotel, Alan Phipps	503.18
Honorarium, Alan Phipps	375.00
Agricultural Extension Centre	667.66
Seminar Expenses	651.42
Brandon Expenses	43.65
Membership Fees & Donations (to Man. Society)	505.00
Bank Service Charge	<u>2.10</u>

SURPLUS TRANSFERRED TO MAN. SOCIETY

2,748.01
1,235.99
\$ 3,984.00

Resolutions

- 7.1 MOTION: Simpson - Mandiuk - Briggs
Be it resolved that effective January 1, 1983 the Life Membership fee for the Manitoba Genealogical Society be two hundred dollars, and that Life Membership be granted to any individual member in good standing, and that Life Members shall enjoy the same privileges accorded to Individual Members, and that a suitably engraved certificate be presented to Life Members.
CARRIED
- 7.2 MOTION: Breckman - Pfeifer
Be it resolved that the Minister of Cultural Affairs and Historical Resources be urged to investigate the appointment of a field consultant under the direction of the Provincial Archivist to provide advice and assistance in the establishment and development of rural and regional archives.
CARRIED
- 7.3 MOTION: Beyette - Stokes
Be it resolved that the Attorney General's Department be urged to prepare Freedom of Information legislation, in accordance with the Canadian Constitution.
CARRIED
- 7.4 MOTION: Novak - Fraser
Be it resolved that the President be directed to contact her counter-parts in Genealogical or Family History Societies in each of the provinces and territories to investigate their interest in forming a Federation or National Association of Genealogical or Family History Societies for Canada.
- 7.5 MOTION: Rockey - Wildman
Be it resolved that the President contact the Secretary-Treasurer for each Rural Municipality, incorporated villages, towns and cities in Manitoba inquiring into the existence of any indexes of Vital Statistics information available in the offices, and encouraging them to make this information available to genealogical researchers.
CARRIED
- 7.6 MOTION: Briggs - Pfeifer
Be it resolved that the position of Archivist for the Manitoba Genealogical Society be created and that the executive be instructed to prepare a statement defining the scope of the position.
CARRIED
- 7.7 MOTION: Templeton - Greenstone
Be it resolved that the Manitoba Genealogical Society thank Florence Cox, our Annual Dinner and General Meeting Chairperson for 1982, and her committee and also the Winnipeg Branch phoning committee for all their efforts in organizing this successful get together this evening.
CARRIED

BOOK REPORT

by Bob and Kathy Stokes

HELGI EINARSSON - A MANITOBA FISHERMAN, translated from the Icelandic by George Houser (Queenston House, Winnipeg, 1982) 147 pp.

In recent years, there has been an awakening interest everywhere in history, not just the history of important people and events, but accounts of ordinary people, known in their own communities but perhaps not far away.

Helgi Einarsson was a man whose influence did extend beyond his immediate community but who, at the same time, was closely identified with his fellow fishermen. His memoirs give us a picture, almost a family history (in the sense of a family of fishermen) of the times about which he wrote. It is well for us that he cared enough to write his memoirs and that George Houser (M.G.S. Member #453) took the time to translate the writings from the Icelandic. The story adds to our knowledge of life in one area of Manitoba in the early part of this century.

Helgi, as he portrays himself in the book, seems too perfect, too self-centred. This could be irritating, but an explanation in the preface says that Helgi's writing style was heavily influenced by Icelandic sagas so that he paints himself as a hero in every situation.

Another area of disappointment was a lack of information about his family: his wife, whom he married on her deathbed, and his children. More time was spent in the story of a lost love than in telling about his wife and sons. A footnote in the preface mentions that Helgi left an incomplete manuscript about his family. Inclusion of some of these writings may have brought a further dimension to Helgi's character.

Several pictures and a map of Helgi's sphere of operations add to the general interest of the book. How often have we read detailed accounts of travels with no maps included for reference!

This book is not geared in any way to the genealogist in the sense that it does not give detailed references of family relationships. It does contain passing reference to people who lived around Lake Manitoba at the time. And it does add to the wider area of family history with a vivid picture of the times in which some of our ancestors lived.

SEARCHING FAMILY HISTORY

A BEGINNER'S APPROACH

by Elizabeth Briggs

Many people are interested in learning about their personal family history. Frequently, this initial enthusiasm is short-lived, as the method of locating earlier generations remains a mystery.

Searching family history is not difficult if a few basic rules on collecting and organizing materials are followed:

1. Begin with yourself and work backwards to your parents, grandparents, great grandparents and so on;
2. Work carefully and keep accurate written records of all your information. Always obtain photocopies of documents;
3. Develop a good system for organizing your written notes and documents. A three ring binder is suitable for charts, and manilla folders arranged in alphabetical order by family name will hold pertinent information for each family group.

Now is the time to complete an "Ancestor Chart." This sheet will summarize the direct line of descent in your family. Copy the example onto a large 10" x 8" sheet of paper. If holes are placed along one side of the paper these sheets can be stored in a three ring binder. On the chart use a pen for information which is known to be correct. If you are unsure of names and dates, write them in pencil.

Under self on the Ancestor Chart write your full name. If you are female and married use the family name of your parents and not your married name. Add to the chart the date and place of your birth and of your marriage.

Person Number 2 is your father. Below his full name, where appropriate, add the following details: his date and place of birth; his date and place of marriage, and his date and place of death.

The third person on the chart is your mother. On the line marked 3, write her full name. Be sure to use her childhood family name as it would appear on her birth certificate.

Further generations of the chart are completed as information is gathered. All even numbers, 2, 4, 6, 8...are for male ancestors and odd numbers, 3, 5, 7, 9...represent female ancestors.

Often a more detailed chart, called a "Family Group Chart", is kept with each Ancestor Chart. The family group sheet is the summary of the history of each family unit. These papers are filed behind the Ancestor Chart in the three ring binder.

Various family records contain information which may aid the completion of a family tree. Frequently such records have become temporarily lost and are usually rediscovered through personal discussion or correspondence with relatives.

ANCESTOR CHART NO. _____

Self:

ANCESTOR CHART NO. _____

Self:

1 (Father)

2 (Mother)

3 (Father of No. 1)

4 (Mother of No. 1)

5 (Father of No. 2)

6 (Mother of No. 2)

7 (Father of No. 3)

8 (Mother of No. 3)

9 (Father of No. 4)

10 (Mother of No. 4)

11 (Father of No. 5)

12 (Mother of No. 5)

13 (Father of No. 6)

14 (Mother of No. 6)

15 (Father of No. 7)

16 (Mother of No. 7)

17 (Father of No. 8)

18 (Mother of No. 8)

19 (Father of No. 9)

20 (Mother of No. 9)

21 (Father of No. 10)

22 (Mother of No. 10)

23 (Father of No. 11)

24 (Mother of No. 11)

25 (Father of No. 12)

26 (Mother of No. 12)

27 (Father of No. 13)

28 (Mother of No. 13)

29 (Father of No. 14)

30 (Mother of No. 14)

31 (Father of No. 15)

32 (Mother of No. 15)

Continued on Chart

Legend:

B Birth date

SP Birth place

MO Marriage date

D Date of death

PO Place of death

HUSBAND

Born _____ Place _____

Chr. _____ Place _____

Marr. _____ Place _____

Died _____ Place _____

Sur. _____ Place _____

HUSBAND'S FATHER _____ HUSBAND'S MOTHER _____

HUSBAND'S OTHER WIVES _____

WIFE

Born _____ Place _____

Chr. _____ Place _____

Died _____ Place _____

Sur. _____ Place _____

WIFE'S FATHER _____ WIFE'S MOTHER _____

WIFE'S OTHER HUSBANDS _____

SEX M F	CHILDREN		WHEN BORN			WHERE BORN			DATE OF FIRST MARRIAGE TO WHOM	WHEN DIED		
	Given Names	SURNAME	DAY	MONTH	YEAR	TOWN	COUNTY	STATE OR COUNTRY		DAY	MONTH	YEAR
1												
2												
3												
4												
5												
6												
7												
8												
9												
10												
11												

SIBLINGS OF HUSBAND _____ SIBLINGS OF WIFE _____

Photographs, diaries and letters contain a wealth of family history. These can be copied and exchanged.

Provincial and city newspapers record events in the lives of local celebrities and the births, marriages, engagements and obituaries of less famous people. Newspapers are microfilmed in major city libraries and articles can be located when approximate dates are known.

The family Bible should not be overlooked as a source of genealogical material. Usually it records christenings, marriages and burials. Entries in some Bibles have been known to reveal the visit of a distant relative or the return to the home town of a wandering grandfather after many years on another continent.

Cherished certificates and school reports can be found among family papers. The Provincial Department of Education may offer the family historian additional information regarding educational sources. If personal visits are impossible, correspondence may provide the key to this material.

Family chests often contain civil records such as the birth, marriage and death certificates of parents, grandparents or deceased aunts and uncles. Civil records are housed in each provincial office of Vital Statistics and it is possible, using these documents, to trace Canadian ancestors into the nineteenth century. For information on families prior to civil registration the parish records of an appropriate church can be checked.

Enthusiastic family historians sometimes locate a family gravestone, which may provide additional clues into the lives of ancestors.

In order to dispose of an estate, people with property or valuables may elect to write a will. Such a will often names close relatives of the deceased or their descendants. Some useful wills are those written by spinster aunts or bachelor uncles. These wills often list distant relatives of the deceased.

Digging deeper into the family chest, land records or citizenship papers may emerge. Information from land records can give details of a family home which can be verified through the Land Titles Office. By tracing citizenship papers, it is possible to obtain information on the country of origin of particular family members.

Local libraries hold books which aid family historians with their research. The reference librarian can direct patrons to helpful genealogical guides. When undertaking research in Canada, it is a good idea to read a Canadian genealogical guidebook for details on various sources of information. Suitable books are available for genealogical study in other countries.

When searching ancestors in an unfamiliar country or an earlier century, historical and geographical books can offer valuable information on ancestral lifestyles.

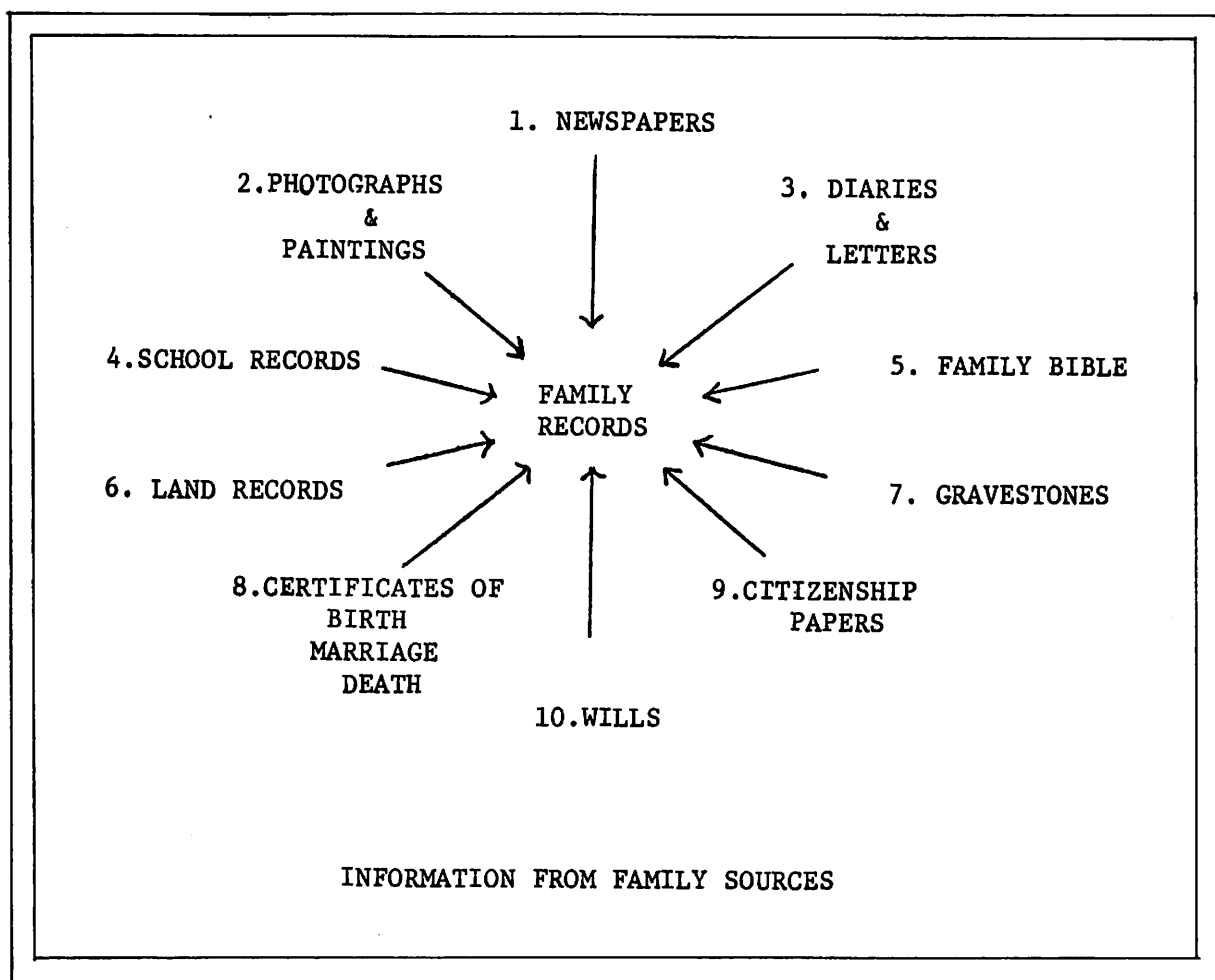
Finally, for those interested in pursuing their family history, local help is available through a genealogical or family history society. Manitoba Genealogical Society has branches in Winnipeg, Brandon and Dauphin. For

further information contact the nearest branch or write to M.G.S. at Post Office Box 2066, Winnipeg, Manitoba R3C 3R4.

BRANDON BRANCH address: Box 1332, Brandon R7A 1A8
President: Muriel Bremner

DAUPHIN BRANCH New Address: Box 855, Dauphin, Man.
President: Jean Tucker

WINNIPEG BRANCH address: Box 1244, Winnipeg R3C 0J0
President: Florence Cox



M.G.S. SURNAME INDEX & MEMBERSHIP LIST FOR 1981-1982 IS NOW AVAILABLE TO MEMBERS ONLY FOR \$3.25. Order through Special Projects, M.G.S., Box 2066, Winnipeg, Manitoba R3C 3R4

MANITOBA CEMETERY TRANSCRIPTION PROGRAM

by Kathy Stokes, Chairman
Special Projects Committee
Manitoba Genealogical Society

Since about 1978, M.G.S. has sponsored and encouraged a cemetery transcribing program in the province. A number of Brandon members and their friends banded together as the Westman Cemetery Transcribers and received a federal New Horizons grant to assist with their transcription activities. We are indebted to this group for a large number of the transcriptions received so far. Dauphin Branch has been busy with cemeteries in that area and currently are having some translated from Ukrainian. Winnipeg Branch members have concentrated on St. John's Cathedral Cemetery, the oldest in western Canada. Individual M.G.S. members have transcribed cemeteries in areas where they live or where they have summer homes.

The actual transcribing of inscriptions on the gravestones is only one part of the total project. Written church and cemetery records can be used to augment information gleaned in the graveyard. Typing and indexing of inscriptions is required. Often this is done during the winter months while advantage is taken of summer warmth to work outdoors.

M.G.S. has established a master card index of all names appearing in cemetery transcriptions. Volunteers work in their homes to card the names and the cards are placed in the M.G.S. library. Search of this index is a service offered free to members. Currently about thirty thousand names have been indexed.

Queries and questions about cemetery transcriptions should be directed to the Special Projects Chairman of M.G.S.

The following cemeteries have been transcribed and the transcriptions have been placed in the M.G.S. library:

- Alexander Cemetery - R.M. of Whitehead
- Ancrum Cemetery - R.M. of Daly
- Arnes Cemetery - near Gimli
- Arrow River Cemetery - R.M. of Miniota
- Baie St. Paul Cemetery - transcribed from church records only
- Bede Cemetery - R.M. of Albert
- Birdtail Sioux Indian Reserve - Eight burial sites noted
- Bissett Willow Tree Cemetery - R.M. of Miniota
- B'Nai Israel Cemetery - Brandon
- City of Brandon Cemetery
- Brandon Hills Cemetery - R.M. of Cornwallis
- Brandon Mental Sciences Institution - written records
- Brandon Indian Residential School Cemetery
- Broomhill Cemetery - R.M. of Albert
- Burns Cemetery - Mono Centre, Ontario

Camp Hughes Military Cemetery
Carberry Cemetery
Carroll Cemetery - R.M. of Oakland
Chater Municipal Cemetery - R.M. of Cornwallis
Clyde Private Cemetery - near Miniota
Crandall Cemetery - R.M. of Miniota
Criddle (St. Albans) Cemetery - R.M. of South Cypress
Doyles' Landing - R.M. of Miniota
Elgin Cemetery - R.M. of Cameron
Florenta Cemetery
Friends of the People Cemetery at Dand
Glen Souris Cemetery - R.M. of Cornwallis
Glenella Cemetery
Glencoe Cemetery
Greenwood (Kenton) Cemetery - R.M. of Woodsworth
Humesville Cemetery - R.M. of Elton
Icelandic Cemetery - R.M. of Albert
Indian Grave - R.M. of Miniota
Irwin Graves - R.M. of Miniota
Isabella Cemetery - R.M. of Miniota
Isolated Graves near Dauphin
Iverbach Cemetery - R.M. of Miniota
Kerfoot Cemetery
Kingsley Cemetery - R.M. of Pembina
Kinsmore Cemetery
La Riviere Cemetery - from written records
Lac Seul Graves - research report
Lauder Cemetery - R.M. of Cameron (from written records)
Madford Cemetery - R.M. of Elton
Marney Cemetery - R.M. of Blanshard
Medora Cemeteries (2) - R.M. of Brenda (from written records)
Melgund Cemetery - R.M. of Cameron
Methven Cemetery - R.M. of Oakland
Miller Cemetery - near Oak River
Millford Cemetery - R.M. of South Cypress
Miniota Cemetery - R.M. of Miniota
Miniota Individual Graves
Minnewawa Cemetery - R.M. of Oakland
Moorepark Cemetery - R.M. of Odanah
Mowbray-Windygates Cemetery
McKenzie Cemetery
Noble Family Cemetery - R.M. of Cornwallis
Oak River Cemetery - R.M. of Blanshard
Pangman Family Cemetery - R.M. of Blanshard
Patterson Private Cemetery - Chesley District
Pettapiece United Church Cemetery - R.M. of Saskatchewan
Plumas Cemetery
Plumas Roman Catholic Cemetery

(continued on Page 24)

ROUTES TO FAMILY RESEARCH

by Penny Ham
Seminar '82, Brandon

Penny Ham is a Manitoba writer who contributes regularly to The Brandon Sun and several rural newspapers. She is the author of Place Names of Manitoba which is available to members in the M.G.S. Library.

Truth is certainly stranger than fiction, and whether we are looking at family trees or history in general, we should never discount a fact; we should never believe that a fact must be a fable simply because it sounds far out.

For example, in the little community where I live there is a very unusual legend. One Halloween all the backhouses in this particular town just vanished into thin air. Everyone got up the day after Halloween and couldn't find their backhouse, and it caused a great deal of discomfort in the community. Three or four weeks later it finally dawned on them what had happened. During the evening of Halloween pranksters in the town gathered up all the backhouses and put them on a boxcar. What they hadn't counted on was that during the night the boxcar pulled out and took all the backhouses to the Lakehead. You can imagine the thoughts of the freight officials who opened that particular rail car in Thunder Bay. This story sounds very far out but it was told to me by my father-in-law who has lived in this community for 80 years. After printing his account in a newspaper column I received at least ten letters from citizens who had lived in the community and the surrounding area, informing me that the story was very true and they could even tell me who was responsible for loading the backhouses on this particular freight car. So when we are looking at history, we should discount nothing. Anything is certainly possible.

How does history in general apply to tracing family trees? How do you use history as a research tool? How do you use history to find out where someone may have been born or where they may have died? How can you use history to ascertain where settlers came from in the first place?

For example, you may know that your grandfather came from England, but you don't know what part of England. How can you use history to determine that? You can often ascertain the exact location and we will examine that as we go along. What we are going to do is take an in-depth look at Manitoba history and give you some clues as to how you can further your research.

The first permanent settlement in Manitoba was Red River Settlement. Thomas Douglas, the fifth Earl of Selkirk, established the Red River settlement at the junctions of the Red River and the Assiniboine in the year 1812. Let's examine exactly how these settlers came to Canada. Thomas Douglas was a great humanitarian, as we all know. He helped the displaced crofters of the Industrial Revolution and he was a great friend of Sir Walter Scott, the man who wrote novels where idealism always triumphs. Two hundred and twenty

settlers settled at the junction of the Red and Assiniboine, including a baby born on Hudson's Bay on October 27, 1812. In this settlement there also were the first cattle to come into Manitoba, "Adam" and "Eve", brought by governor Miles Macdonnell.

A piece of history that is constantly overlooked is that Lord Selkirk sent out an advance party to make way for the settlers in 1812. Many members of that advance party did not stay in the colony and were assimilated into society in general in Manitoba. This advance party had all kinds of problems. In the first place, Selkirk recruited Scotsmen and Irishmen who very predictably just could not get along. The ones that were recruited in Glasgow were a particular pain in the head for Macdonnell.

Another part of the problem in this advance party was that the fur trading company did not exactly welcome them with open arms. Like the Northwest Company, they had very valid reasons for not wanting a farming settlement at Red River. One was that settlement discouraged the growth of fur bearing animals.

There was a political angle, too. Since the Hudson's Bay Company had put the Red River settlement plop bang in the middle of the Nor'westers' fur trading routes, the Nor'westers sort of made it their pet project to get rid of them. The HBC had to put up with them since Lord Selkirk was their boss and he was a majority shareholder and his brother-in-law Colville was also a majority shareholder.

Because this advance party had so many problems, many of them defected to the fur trade and many of them were never heard from in Red River again. So from the point of view of tracing a family tree, it is possible that you had ancestors who came out in that advance party who defected to the fur trade and who, many years later, might possibly turn up in Montreal or Winnipeg, which were the major centres where fur traders retired with their Indian families. If you have an ancestor who suddenly appeared in Montreal in the late 1800's and you don't know how he got to Canada, a very good way to trace that particular family is to look back to the initial settlement at the forks of the Red and Assiniboine in 1812.

There was a second group of Selkirk Settlers that came to Manitoba in the year 1814. The duchess of Sutherland vacated the valley of Sutherlandshire in Scotland of all cattlemen to make way for sheep. Sheep, of course, produced the wool that made the fabric that ran the Industrial Revolution. This produced an emergency situation: an entire valley in Scotland being evacuated, a people who had nowhere to go. Lord Selkirk responded. Of the valley of Sutherland, 700 applied to come to Red River, 150 were accepted and 50 arrived. If there's a gap in your family due to the advent of this voyage, which was a very difficult one, it could be very possible that some of your ancestors died enroute to Canada.

The next Selkirk settlement came in 1816 as a direct result of the Pemmican Proclamation. Miles Macdonnell, the governor of the colony, got very teed off at the Northwest Company, with very good reason. In 1815 they decided to get rid of the Red River colony at all costs. At first they used idle threats. That didn't work, so they offered free transportation east, and literally half of the Red River colony went. So if you have an ancestor who somehow vanished from Red River in 1815, there's a possibility that he was lured east to Montreal or some of the eastern cities by the Northwest Company.

In retaliation for this opposition given to the colony by the Red River, Miles Macdonnell brought down the Pemmican Proclamation, which said that pemmican could not be sold. Pemmican, a mixture of buffalo meat and wild berries, was a staple diet which the voyageurs depended on for their survival. From the minute that proclamation was brought down, it was a death warrant for a lot of fur traders. As a result, violence broke out in Red River. Here, too, we had more deaths. The Northwest Company retaliated by burning buildings and trampling crops, and the settlers fled to the north of Winnipeg. A few also went east. When they came back in August of 1815, the crops had come back and this would be the first harvest in Manitoba - 1100 bushels of wheat in 1815.

Although the colony had survived, Lord Selkirk was very put out with Miles Macdonnell who had been kidnapped or arrested by the Northwest Company, depending on whose side of the issue you took, and taken to Montreal. With his Pemmican Proclamation he had pretty well botched things up at the Red River colony.

Selkirk sent out a new man, Robert Semple. We are all familiar with the battle of Seven Oaks, when Semple and all but three of his men were slaughtered by a group of Nor'westers on horseback who were armed. The majority of the Red River settlers were not armed, they were not on horseback and they were also badly outnumbered. In retaliation for the Pemmican Proclamation, the Northwest Company went to extremes and committed a massacre.

Lord Selkirk brought in the Demeurons Regiment: Polish, Swiss and German soldiers who had fought in the Napoleonic wars. He brought them to Red River to maintain peace and stability but they weren't a very peaceful lot - they were very, very rowdy. In fact, Bishop Provencher once wrote in his diary, "It would take the faith of a Boniface to work among these people!" If anyone is from St. Boniface, that's where your place name originated. St. Boniface was a German missionary held in high regard by Provencher.

After the massacre, many people then fled again. Some of them went back to Great Britain. Some stayed in the colony.

Now we come to a settlement pattern that, again, is not well recorded in history. Another set of settlers came out in 1820 under a man named William Williams, a sea captain who loved to fight and was very good at it. He maintained peace in the colony, so that by the time of Lord Selkirk's death in 1820, the colony was firmly established at the junction of the Red and the Assiniboine.

In 1821 something happened which was to greatly affect settlement patterns in Manitoba. The Hudson's Bay Company and the Northwest Company amalgamated. The Northwest traders had used the water routes from the St. Lawrence valley through to the Hudson's Bay posts, and the HBC had exclusively used the Bay route. When the two companies were amalgamated, the overland route from the east was abolished and as a result, for the next 50 years, there was very little immigration into Manitoba because the only way you could get into the province was through Hudson's Bay, a long and arduous trip.

The Hudson's Bay era was a very rough era but it did produce something which is historically important. It developed pioneer trails. They had to have

a way of linking their fur trade on the prairies to the Bay and this is how they developed pioneer highways with the Red River cart trains. There was one prominent Red River cart trail which traversed Manitoba from which most pioneer trails branched off or originated with: the Fort Ellice Trail. You will also hear this trail referred to as the Carlton Trail. You may hear it referred to as the Fort Edmonton Trail. You may hear it referred to as the Portage Trail. They are all the same trail.

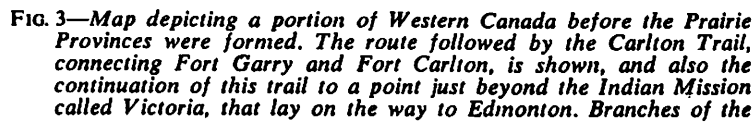
The reason is that trails were identified by the destination. The Fort Edmonton or Fort Ellice Trail went from Fort Garry (or Winnipeg) to Fort Edmonton. If you were going from Fort Garry to Portage, you would call that the Portage Trail, but if you were going from Fort Garry to Fort Ellice, which is our present-day St. Lazare, Manitoba, that would be the Fort Ellice Trail. If you were going to Fort Carlton, on the north bank of the Saskatchewan River, where the city of Saskatoon is now located, then it would be the Fort Carlton Trail. But if you were going to Fort Edmonton, where the city of Edmonton is now located, then it would be the Fort Edmonton Trail. This is why people get so confused. They think we've got all these trails but there was only one basic trail.

If you had ancestors who came into this part of the province anywhere from 1800 to 1882, they would use this trail. If you looked at that route and looked at the major centres, you could find valuable information if you have lost a particular relative between 1800 and 1885, the advent of the railway. Therefore it's very important, since this was the major trail that everyone followed after they came through from Hudson's Bay, to look at where it went.

This gets even more complicated, because there were two branches to the Fort Ellice Trail, a branch south and a branch north. They met around Minnedosa. Basically, the trail went from Winnipeg to Portage, and then the southern branch of the trail went to near Austin, Manitoba, a community now situated on the Trans-Canada Highway.

There was a stopping house near Austin on the grounds of the present Manitoba Agriculture Museum. This stopping house, known as "Three Creeks", was owned by a very crafty old Scot, John McKinnon, who erected a toll bridge. All the Red River carts had to pay him a sum for going over the bridge. In addition, he had a still under the bridge to provide liquid refreshments to all the people that came to his stopping house. So he made money both going over the bridge and under the bridge.

From Three Creeks, this particular Red River cart trail followed an old buffalo trail for a short distance. We know where this buffalo trail was because flints and bones have been discovered in excavations. From here the trail swung to the northwest near the community of Gregg, located near Carberry, which can still be identified because there happens to be a church on the site. At that time, this particular community was not known as Gregg; it was named in 1905 by Grand Trunk Railway officials. From Gregg the trail continued northwest on to the community of Oberon, near Neepawa, and crossed the Whitemud River, which had to be forded. This happened on several occasions in pioneer times,



Carlton Trail, leading to Prince Albert and to South Qu'Appelle are indicated. In addition, the Dominion Government's telegraph line from Selkirk to Edmonton is marked, with its branches from Humboldt to South Qu'Appelle and from Clark's Crossing to Prince Albert.

since it was usually pretty shallow at certain seasons of the year.

From the crossing at Oberon it went on to cross the Little Saskatchewan River, also known as the Minnedosa River, about four miles west of the present site of Minnedosa. At this particular crossing there was a man named John Tanner, a one-armed Metis who operated a ferry. He was in the same business as John McKinnon, the Scot, providing transportation across this river for the Red River carts. At this point the northern branch of the trail met up with the southern branch and continued on to Fort Ellice, and west from there to Fort Edmonton.

The important thing to remember about this trail is that we are not looking at the Trans-Canada Highway. The Red River carts took the trail which offered the least resistance to them. If there happened to be a slough full of water in the spring, they went around the slough. If there happened to be a coulee that was dry in the summer, they went through the coulee. There was no really specific area that they traversed, but the route I have given you is a general route.

The northern branch of the trail crossed the Whitemud at three different places, and these places are today communities. The first crossing was Westbourne. The second was near Woodside, and the third was at Gladstone. At these three crossings, registry houses were established where people could file homesteads. There was also a post office at Westbourne, one of the earliest operating post offices in Manitoba.

In terms of tracing your history, if you are looking for someone who apparently went west from Winnipeg in 1882 and you don't know where he went, these would be two places to look, because these would be the places where he would have to file a homestead, where most likely deaths and births were registered. And this is the way we use history.

The trail goes on from there to the north past Gladstone. About twelve miles past Gladstone, there was a bend in the Whitemud, and rather than cross the river again, after having crossed it three times, they decided to avoid it and went to the north to about three miles north of Neepawa. At Neepawa it went to about two miles north of Minnedosa, and then the two trails converged and went on together westward.

There are branches off this trail to where settlements were established. For example, at Gladstone there would be a trail to the north to establish the community of Plumas, and there's a branch off that trail at a place called Beautiful Plains, now Arden, where settlement was also established.

For the next fifty years there weren't many settlers in Manitoba and the province was predominantly Metis. The Metis were a society which grew from the marriages of Indian women to Scottish and French fur traders. If you can trace your ancestors back before that time, then you probably have Metis blood in you.

In the 1840's and the 1850's a new transportation route developed - steamboats on the Red. Red River cart trains had established a link between Fort Garry and St. Paul, Minnesota. This was good commerce for the company and for the settlement. St. Paul offered so many diverse transportation routes, such as steamboats and railways, that products from Fort Garry could be sold all over the American midwest. But Red River was also buying from St. Paul, and by the year 1859 half the products bought in Fort Garry came from St. Paul. So the merchants in St. Paul decided there had to be an easier and a faster way to get those goods to Winnipeg. They came up with the idea of offering a thousand dollars reward to anybody who could build a boat and navigate the Red River. They found a steamboat operator on the Mississippi River, Anson Northup, who agreed to do it for Two Thousand Dollars.

On July 10, 1859, the first steamboat, called the "Anson Northup", arrived in Winnipeg and this opened up a whole new era of transportation. Some of you likely have relatives who came into Manitoba from Ontario by going over-land to St. Paul or Fishers Landing and then coming up the Red River by barge or steamboat to Manitoba.

In 1869, suddenly everybody wanted to come to Manitoba, for several reasons: there was an agricultural recession going on in Ontario, land crowding was occurring, and the Hudson's Bay Company were pretty thoroughly fed up with the colony at Red River. A number of things had happened. The fashionable men in England had changed from beaver hats to silk and there was no longer a market for the beaver. Another problem was the depleting supply of furs. The area had pretty well been trapped out. Yet another problem for the Colonial Office and the Company of Adventurers into Hudson's Bay was that every time there was a fight in Manitoba and they had to send out an army, it cost them an awful lot of money.

So they were only too happy to hand Manitoba over to Canada, and in 1869 negotiations began. Unfortunately, this is quite a tragic page in our history because the people who were settled at Red River were pretty well totally disregarded. I'm referring to the Metis population. The HBC gave title to land to both their employees and to white people, but they didn't give title to lands to the Metis, who felt that by virtue of birthright these were their lands. This led to the Riel Rebellion and another transportation route that brought in more settlers.

For the Riel Rebellion they had to get supplies from Thunder Bay to Winnipeg and they built a road called the Dawson Road which was in operation from 1871 to 1876. Some settlers came out on that road. If you have ancestors who came to Manitoba at that particular time, between 1871 and 1876, they may have followed the Dawson Road.

Another group of people that followed the Dawson Road was the Wolseley Expedition, which of course was sent out to put down the uprising in Red River. The Wolseley Expedition led to yet another strata of settlement in Manitoba. Walter Lynch, who fought in the Northwest Rebellion, was attracted to the land and brought an English colony, who had settled in Ontario, back to Lynch's Point (near Westbourne). There's a settlement near my home at Sidney, in the little

community called Arizona. Half the community is English because their ancestors also came out with soldiers from Ontario who had followed the Northwest Rebellion. There's another settlement near my home known as Lavenham, which of course is a very English name. Across Manitoba you will find pockets of these English settlers who came from Ontario because of land crowding, lack of opportunities, or the Wolseley Expedition.

After Manitoba joined Confederation in 1870, they finally got around to deciding that maybe we should have a boundary between the United States and Manitoba. A joint commission to establish a boundary was first established in 1818 between Great Britain and Canada. They chose the 49th Parallel but they had not established the boundary from the Lake of the Woods to the west coast. In 1873 they sent out a commission to establish a boundary between Canada and the U.S. This particular commission had all sorts of paraphernalia with them, such as guides and cooks. In addition to some 50 Red River cart trails already in use, there would now be yet another trail, predictably called the Boundary Commission Trail. It started at the south, went through the port of entry at West Lynne, then through the Pembina region (this is called the Old Melita Trail). It's a very important trail because it was responsible for the opening up of the southwest part of our province.

The Boissevain area near Brandon wasn't opened up until this trail came through. It went in a northwesterly angle after it passed through the Pembina Hills, along the base of the Turtle Mountains. From there it went on to Deloraine and at Deloraine a branch looped to the border and another branch went on to Brandon. This was a major trail that was used from the city of Brandon prior to the advent of the railway.

In 1870 suddenly the government of Canada had a province to run. The province didn't have any people so they decided to have a massive immigration program to have people come into Manitoba. In 1873 a government agent named William Hespeler was sent over to talk to the Russian Mennonites, pacifists who had been in Russia since the 17th century. They were looking for a new sanctuary because they would no longer be exempt from military service in Russia.

Hespeler persuaded them to come to Canada and they established what are called the East Reserves in 1874 on the east side of the Red River. In 1876 a second group of Mennonites came to Canada, settling in 17 townships on the west side of the Red River. They did very well here because they were used to farming in a similar climate and also they had been given concessions. Most settlers had to live on land three years before it was theirs. The Mennonites only had to live on it one year. Also, although their dress was a bit weird and their language was different and there was some prejudice against them, they paid for everything in pure gold and money always talks everywhere. So they were assimilated into society.

There's another faction that came to Manitoba in the year 1874, the Icelanders. Between 1863 and 1873 they had been leaving Iceland in droves because of a Danish trade restriction, some very harsh winters and the loss of 20,000 sheep in an epidemic. They had been emigrating to Brazil. Then a volcano

erupted and 2500 acres were under lava. They had to go somewhere and a large group came to the Interlake region in 1875.

Shortly after they arrived in Gimli, there was a smallpox epidemic and one hundred people died. There, too, is a clue for those of you who may be tracing your history and have Icelandic forefathers. They had a hard time. Unlike the Mennonites, they couldn't adjust that well to life in the province. They were wonderful fishermen when it came to deepsea fishing, but in inland waters the holes in the nets were either too big or too small, so they couldn't catch fish. Farming was also difficult because of the poor rocky soil. As a result, in 1879 a lot of these people left this colony at Paradise or Gimli and moved to North Dakota, with only fifty of the original 200 families remaining at Gimli.

Immigration continued from Iceland, however, and by the year 1894 there were 1,557 people living in the Gimli area, forming the basis for what is today the largest permanent Icelandic settlement outside of Iceland. Something to be proud of is that we have our own Icelandic language newspaper, and authentic Icelandic traditions have been maintained in Manitoba.

In 1879 when one group left for the States, another group of Icelanders investigated the Baldur, Grund and Bru areas of the province and established an Icelandic community which continues to the present day. In 1982 this particular colony celebrated a Centennial and a lot of Icelandic tradition has also been maintained here. If you're ever in the area, go to the Bru and Grund churches. They have very fine woodcarvings in them which have been done by original Icelandic settlers.

One last strata of population was the Ukrainians who came in 1892 to Gretna. If you have a Ukrainian background, that's where to look if you're wondering where your forefathers entered this province. They came to Gretna because they could communicate with the Mennonites. In fact, they originally heard of Manitoba through relatives of German people who had come to the German settlements. In 1892 a proclamation came down in Austro-Hungary that made it against the law for anyone to lure good soldiers or farmers from the homeland, and they refused to allow any Ukrainians to come to Manitoba between 1892 and 1895. However, a very effective government lobbyist presented a paper to the government and convinced them to allow Ukrainians to come.

Between the years 1895 and the late 1920's, there was much Ukrainian immigration into Manitoba. When they came to Manitoba the best land was already taken but the Manitoba and Northwestern Railway which had initially gone to Gladstone in 1882, was completed to the Dauphin area. This is why we have a prominent Ukrainian settlement around Dauphin right now.

In 1885 the Trans-Continental Railway arrived and there are no real stratas of settlement after that; it becomes intermingled. But the thing to remember about settlement patterns is that they are never stagnant, that they can change. The first and second world wars resulted in an interchange of people from across the Atlantic between Europe and Canada. The Hungarian Revolution during the 1950's resulted in yet more immigration. More recently the Solidarity

Movement in Poland has resulted in the immigration of Polish people. And we've all read the little book or heard of it, called "The Little Immigrants", which tells of people coming from Britain to Canada to help with the farm labour pools when we needed a lot of labour in Manitoba. So these things keep changing.

You can use this history and apply it to trace your own family tree. Just having a family tree isn't much fun if you don't know about any of the people who are on it. You can use history to either learn more about the people on it or possibly to even trace them. Sometimes it can become very involved because you find other things while you're looking for the information that you want, but most of it's pretty interesting, like being on a scavenger hunt!

Cemetery Transcriptions (cont'd from Page 14)

Rapid City (Riverside) Cemetery - R.M. of Saskatchewan
Rivers Cemetery - R.M. of Daly
Riverside Cemetery near Hartney - R.M. of Cameron
Roseland Cemetery - R.M. of Whitehead
Roseville Anglican Cemetery
Rounthwaite Cemetery - R.M. of Oakland
St. Alban's (Blenheim) Cemetery - R.M. of Birtle
St. George's Anglican Cemetery - R.M. of Elton
St. Norbert Roman Catholic Cemetery - Winnipeg
St. Savior's Anglican Cemetery - R.M. of Odanah
St. Vital Roman Catholic Cemetery - Fort Garry (Winnipeg)
Scotia Cemetery - R.M. of Hamiota
Shellmouth Anglican Cemetery
Sidney Cemetery - R.M. of North Norfolk
Skalholt Cemetery - R.M. of South Cypress
Skanderbeg Cemetery
Souris City Cemetery - R.M. of Oakland
Sparling Cemetery
Starbuck Cemetery - R.M. of McDonald
Stone Cairn War Memorial near Rivers
Steuart (Chew) Cemetery - R.M. of Miniota
Tarbolton Cemetery - R.M. of Daly
Tilston Cemetery - R.M. of Albert
Tupper Cemetery
Upland (St. John's) Cemetery
Waldersee Cemetery
White Bank Lea Cemetery - R.M. of Blanshard
Wilson Cemetery (2 graves) - R.M. of Miniota
Zion United Church Cemetery - R.M. of Elton

Two of the oldest cemeteries in the province are near completion. Queries from members could be entertained for St. John's Anglican and St. James Anglican, both in Winnipeg. Transcriptions of these cemeteries will be available later this year.

WAITING FOR THE MAILMAN

by Mabel St. Angelo
M.G.S. #188

Ever wonder why your letters and queries go unanswered time and time again? Your request for research goes unheeded? Maybe you are at fault, not the mailman, for those letters that never come. Let's review some points that you may have missed:

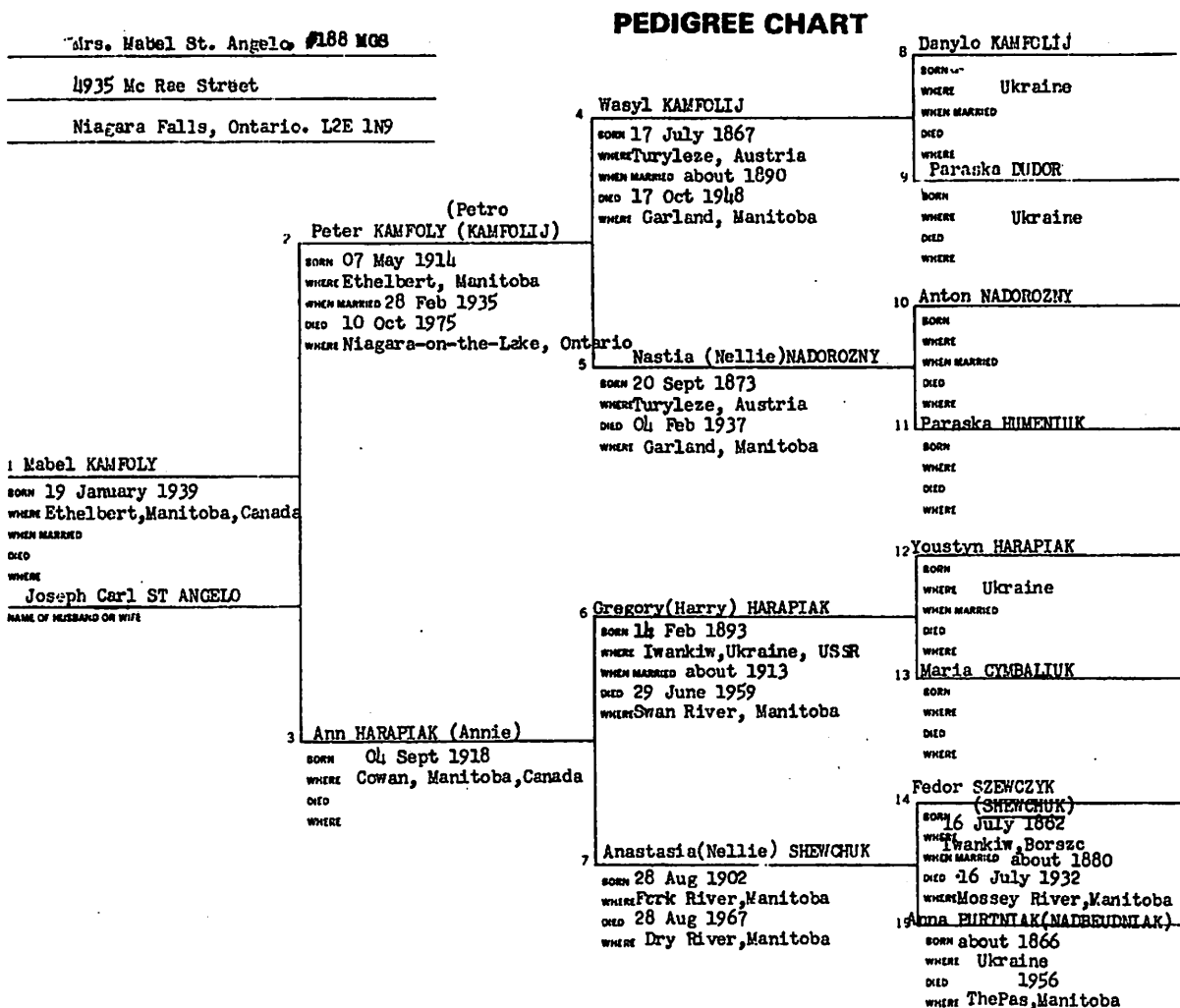
1. Keep your request simple. Don't send your first request with pages and pages of endless genealogies. Start small and simple.
2. Have you enclosed stamped self-addressed envelope? Postage is expensive. Most persons willing to consider researching for others virtually ignore letters sent without an S.A.E.
3. Have you taken the time to enclose a pedigree chart (A MUST) that clearly explains your lines simply? This eliminates the need for those long letters.
4. Is there a family group sheet made out with the information already known about your particular family? No one wants to gather information for you and get a reply, "I've already had that for years!"
5. A letter or request to an unknown relative should basically inquire if they are interested to assist you. Do not assume that every relative is an avid genealogist.
6. Have you ever, in your excitement, on information received forgotten to write a "thank you" note? This is where many of us slip up. They've done you a favour, one that will likely save you considerable time and money - be grateful.
7. If you are requesting someone to do research for you, such as a fellow genealogist, have you forwarded funds with your request? No one wants to undertake a research project with funds from their own pocket. There is usually mileage, photocopies, etc. Waiting to get reimbursed for work done has made many a researcher throw up their arms.
8. Request only definite items for research. Simply do not state, "Send me anything you have on the St. Angelo's in your area." Request a search of a specific census, a specific cemetery, or newspapers. This saves you money and makes it easier to find a willing researcher.
9. If someone has undertaken to assist you in your research, send them information that you collect in the meantime. Avoid duplication.
10. Have you ever placed a query in a newsletter, gotten replies and never acknowledged them? So, the information proved useless, it's not your line; but, someone cared enough to write to you and they are wondering if they have been of assistance. Answering replies for queries could prove to be

your best source for your genealogical work. These persons will remember the surname, the incident, etc. In the future, if they come across further information, they'll send it. Unsolicited help - wonderful!

11. As a member of one of the Branches of M.G.S. or another genealogical society, do you contribute articles to the newsletters? The mailman is sure to ring after an article has been printed.

These are a few procedures I am sharing with others. I came across my mistakes and wish others to avoid them. As a researcher with the Niagara Peninsula Branch, O.G.S., I can speak from experience when I see letter after letter go unanswered at one of our meetings because of some of these steps. Think it over, grade yourself and just maybe you are at fault and not the mailman when those letters never come.

MABEL ST. ANGELO is a former resident of Manitoba and a regular contributor to Generations.



M G S LIBRARY: NEW ADDITIONS

- 016.351 Government records collections held in the Provincial Archives
P of Alberta. 1982
- 016.929 Checklist of parish registers=Repertoire de registres paroissiaux.
C 3rd ed. Public Archives of Canada. 1981
- 016.971 Winnipeg: a Centennial Bibliography, ed. by D. L. Sloane and
S others. Manitoba Library Association. 1974
- 271 The History of the Women's Missionary Society in Manitoba.
H The United Church of Canada. 1959?
- 283 An introduction to the history of the Church of England, by
W H. O. Wakeman. 10th rev. ed. 1923?
- 301.45 The Belgians in Manitoba, by Keith Wilson and James B.
W Wyndels. 1976
- 305.8 Irish Halifax: the immigrant generation, 1815-1859, by
P Terrence M. Punch. 1981?
- 332.06 Western Provinces of Canada, July, 1943. Financial directory
W Dun & Bradstreet of Canada.
- 610.73 Nurses' Alumnae Journal, 1974, Winnipeg General Hospital
N School of Nursing
- 728 From the valley to the sea. Historic buildings, houses,
F in British Columbia's Fraser Valley. 1978
- 910.4 Canadian undergraduates in Europe, 1928. Overseas Education
C League.
- 911 Manitoba historical atlas; a selection of facsimile maps, plans
W and sketches from 1612 to 1969, ed. by J. Warkentin and R. I.
 Ruggles, Historical & Scientific Society of Manitoba.
- 921 A Canadian for all seasons, by J.A.B. McLeish. The story of
R John Everett Robbins, diplomat. 1978
- 929 Our family tree. Friesen Printers, Altona, 1979
- 929 Passengers to America. A consolidation of ship passenger lists
P from The New England Historical & Genealogical Register.
 Baltimore. 1977
- 929.025 National genealogical directory. Sussex Genealogical Centre,
 Brighton, Sussex, Eng. Library has: 1980, 1981.

- 929.1 Trace your ancestors, by L. G. Pine. London, 1953.
P Great Britain - Vital statistics.
- 929.2 The Life & times, before, during & after, James Oliver Rowand,
L compiled by Marilyn J. Clayton. 1982? Ontario
- 929.2 History and genealogy of Christian Ammeter, 1849-1938, by
P P. J. Peters, 1982. Ammeter family of Manitoba
- 929.3 Index of plot holders at Drummond Hill Cemetery. Niagara Falls,
I Ont. Niagara Penninsula Branch OGS, 1981
- 940.1 Scottish pageant, ed. by Agnes Mure Mackenzie, 1946.
S Scotland - history
- 971.06 Hardship and happiness. Interlake (Manitoba) Pioneers and
I Senior Citizens. 1974
- 971.127 Reapers of the valley, 1882-1982. Manitoba - Marais Post Road,
R Dufferin, Letellier, St. Elizabeth, St. Jean Baptiste, St. Joseph
- 971.2 Prairie pioneers, 1905-1965, by M.B. Banting, 1965. Frontier
B and pioneer life, Manitoba and Saskatchewan.
- 971.2 The Nor'Westers; the fight for the fur trade, by Marjorie
C Wilkins Campbell, 1974.
- 971.2 Corner stones of empire; the settlement of Crystal City
M and district in the Rock Lake country. 1970
- 971.23 Community names of Alberta, by Ernest G. Mardon, 1972
M 1972
- 971.24 Admiral: prairie to wheatfields. 1978.
A Saskatchewan
- 971.24 Footprints in time; a source book in the history of Saskatchewan,
A by J. H. Archer and C. B. Koester. 1965
- 971.24 Histoire de Ponteix (Saskatchewan), by Rachel
L Lacoursiere-Stringer. 1981
- 971.24 Paynton: (Saskatchewan). A collection of
P stories.
- 971.24 Trails we trod. Weldon, Saskatchewan.
T 1978
- 971.27 Advertising Winnipeg: the campaign for immigrants and
A industry, 1874-1914, by Alan F. J. Artibise. 1971?
- 971.27 Banner County: history of Russell & District, 1879-1967, by
B Women's Institute and Chamber of Commerce.
- 971.27 Altona: the story of a prairie town, by Esther
E Epp-Tiessen. 1982
- 971.27 Pioneer profiles: Ukrainian settlers in Manitoba, by
E Michael Ewanchuk. 1981
- 971.27 The way it was!, by Matthew Halliday. 1982. Shoal Lake
H Municipality, Manitoba.
- 971.27 Tales of the early West, by Edith Patterson.
P 1978

GENERATION GAPS

"Generation Gaps" is the query section of GENERATIONS where researchers can seek the help of others who may be researching the same families. Members may place up to two free queries each year. Additional queries, or those placed by non-members, may be inserted for a fee of \$2.50 each time the query is printed.

SHEWCHUK/
SZEWCZYK

Fedora (Fred) r. Dry River, Man. Presumably built church at Dry River. Need newspaper accounts, old clippings, pictures, info on church members, etc. Will refund costs, including postage.

BURTNIAK/
NADBEUDNIAK

Hanka or Anna, m Fred Szewczyk (Shewchuk), r. The Pas, Man. d. 1956. Searching for obit. Will refund costs, including postage.

Mrs. Mabel St. Angelo, 3438 Sinnicks Ave., #18, Niagara Falls, Ont. L2J 2G4

STAIT
MITCHELL

William and wife Mary Mitchell r. in Paisley, Ont. Moved to Oakville, Man. Known to be living there in 1912. Any info.

Diane Mitchell, 124 Divadale Dr., Toronto, Ont. M4G 2P4

VINET

Elie b. 4 Mar 1828, Repentigny, Que. Prts. Francois Vinet & Julie Beaudry. m Zoe Foisy 1852, Pointe-aux-Trembles, P.Q. Settled at St. Pierre Jolys, Man. 1879. d. 11 Oct 1817, St. Boniface, Man. Any info.

BEAULIEU

Narcisse b. Jan 1829, St. Barnabe, P.Q. Prts Jean Beaulieu & Marie Bournival. m Emilia Dorval c1849, Louisville, P.Q. d 27 Apr 1913 St. Boniface, Man. Any info.

Mr. Macy Thiesen, 351 - 200 Beliveau Rd., Winnipeg, Man. R2M 1T2

OLSON
ASHLEY

Ann (nee Ashley) b 25 May 1878?, Eng., m August Olson b 1871 Sweden. Ann m (1903?) Eric Olson (cousin to August?) Ashleys r. at Plumas, Man. Ann and husb. r. in Man. until early 1910's when they m. to Sask. Any desc. of Ashley or Olson.

Mrs. G. Molsberry, Box 211, Central Butte, Sask. SOH OT0

LOVETT

Francis b. 10 Aug 1845 Toronto, Ont., s/o Byron Lovett & Catherine McColman, m. Martha Cruikshank, homesteaded Deloraine, Man. 1886. Ch: Alexander, Francis Earl Lorne, Herbert Ray, Stella, Elizabeth, Mary Lucy, Nina Byrell. Desire marriage info. Francis & Martha, any info. Byron Lovett, Catherine McColman.

Mrs. F. June Helm, 1032 Hopkins Cr., Moose Jaw, Sask. S6H 3E7

- HENRY John b. 1828 Dumfriesshire? Scot. m. c1850 Tinwald, Scot. Janet Cook. 1850's moved to Perth Co., Ont. 1879 moved to Rapid City, Man. Ch: Eliz, Edward, John, Joseph, William, Charles, Alex, Samuel, Thomas, Jessie, Mary.
- GOGGIN Thomas b. c1825? Ire. moved to Cavan, Ont. (when?). m. 1849 Millbrook, Ont. Margaret Foster. 1879 moved to Pleasant Point, Man. Ch: David, Eliz, Ann, William, Thomas, Margaret, Mary Jane, John, Victoria, Bertha.
Mary Bole, 1932 Lakeway Blvd., Lethbridge, Alta. T1K 3E5
- HORBAY Nestor m. Xenia Filko, lived Portage la Prairie early 1900's.
- SPIERS John, d. 1900 Oak Lake, Man.? m. 1837 Janet Spotswood. James Spiers d 1914 Oak Lake, Man.?, Virden, Man.? m. 1871 Mary Blair. James & Mary pioneered in Virden late 1800's.
Marlene Stazicker, Box 29 Site 18 R.R. #1, Lantzville, BC, V0R 2H0
- MORRISSEAU 1880's and before: St. Francois Xavier, Ste. Rose du Lac, LANGAN Dauphin areas, Manitoba. Langan, 1880's & before: Manitoba and North Dakota.
- GENAILLE 1880's and before: Manitoba - Fort Ellice, Fort Pelly. FLAMMAND Flammand, 1880's & before: Manitoba - Fort Ellice.
Mrs. Sheila D. Hayes, 12008 - 101 St., Edmonton, Alta T5G 2C1
- MOSHER Robert m (1st wife?), m 1871 2nd Charolette Neal. Ch: Dan (discoverer of Flin Flon, Man. mine), m Christina Crowe; Jack; Rufus m Eliz Tribe; Elsie m Fred Coates. Require further info. Have some pictures.
- FORREST Alex m. c1860 Agnes Spiers. John & James Spiers (bros of Agnes) SPIERS m Eliz & Mary Blair. Res. Oak Lake, Virden areas in Man. Would like further contact with desc. of these families.
Ann Jensen, 115 Gibbs Rd. W., Kelowna, B.C. V1X 2W4
- SAVAGE Austin & Henry b. bet. 1833-1844, Savage Is., N. Anson, Maine. Austin & Henry went west, had silver or gold mine. Bros of Ebenezer Danforth Savage. Ch/o Dr. Perez T. & Lydia (Danforth) Savage. Perez s/o Jacob & Hannah (Gray) Savage; Jacob s/o James Jr. & Mary (Hilton) Savage; James Jr. s/o James & Christina (Hunter) Savage. \$500.00 REWARD for info on Austin & Henry Savage, their desc. & whereabouts.
E. Morgan Savage, Box 42, Dennis, Mass. USA 02638