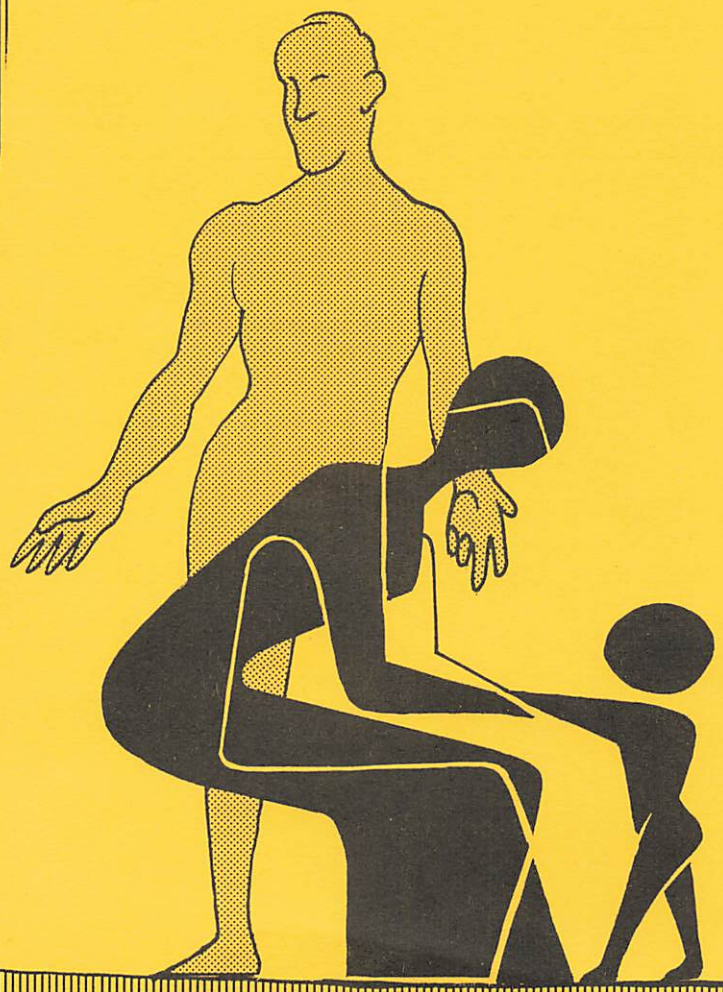
Editor's Copy

ISSN 0048-9182

Saskatchewan GENEALOGICAL SOCIETY

BULLETIN

1977



VOLUME 8 NO.4

The Saskatchewan Genealogical Society was formed in February of 1969 with the following aims:

(1) to promote the study of genealogy and genealogical research within the Province of Saskatchewan,

(2) to build up a library of genealogical guides and handbooks, reference sources, and family and local histories, which would be available to all members,

(3) to publish a bulletin which would be the official organ of the Society and which would include articles on genealogical research and methodology, results of the members' research, etc., and which would serve as a vehicle for members' queries,

(4) to establish ties with other genealogical societies for exchange of ideas and information, etc.,

(5) to establish seminars and workshops on genealogical research and methodology.

The Bulletin will be published quarterly, as close to February, May, August, and November as possible. Deadline for material presented for publication will be 15 December, 15 April, 15 July, and 15 October. All material should be sent to The Editor, Saskatchewan Genealogical Society Bulletin, Box 1894, Regina, Sask. If possible, all manuscripts, queries, and news items should be in a form for immediate use. Manuscripts should be fully referenced and signed.

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Membership is for the calendar year at $10.00 per year per family, $7.50 for senior citizens (over 65). Subscription to the Bulletin is concurrent with membership.

Each member in good standing shall be entitled to one free query of reasonable length per issue of the Bulletin.

Back issues of the Bulletin are available at $1.50 per issue to Volume 5, Number 3. Thereafter they are $2.00 each.

Donations to the Saskatchewan Genealogical Society may be used as an income tax deduction.

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SASKATCHEWAN GENEALOGICAL SOCIETY

BULLETIN

Volume 8, No. 4 Editor: R. Pittendrigh

Fall, 1977 Typist: J. Leslie

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Editor's Note: Subscribers may expect publications at the middle of each quarter: February, May, August, November. The deadline for material for the next issue is January 15, 1978.

Some Moose Jaw Families

By

Leith Knight *

One of the family trees to take root in the Moose Jaw area in the first year of settlement, belonged to the Doan family. When George Munro Doan took up a homestead northeast of Moose Jaw, in the Stony Beach district, he brought with him his most prized possession--a brass horn, known in musical circles as an ophicleide--for him it would symbolize a proud, and sometimes turbulent past, reaching far back into the misty beginnings of America when John Doane, a pilgrim, landed on its shore in the wake of the first Pilgrim ship, the Mayflower.

John Doane, the first American of that English family, became a man of influence in the colony at Plymouth and a leader in church and government. In 1633 he was one of the assistant governors of the colony with John Alden and Miles Standish.

In 1644, when Plymouth colony appeared to be becoming a ghost town, the Doanes and other Pilgrim families, pulled up roots and set them down in other parts of this new land.

Shortly after the American revolution, in 1776, Deacon John Doane's great, great grandson, Ebenezer, migrated to Upper Canada from Bucks County, Pennsylvania, and settled at Sharon, about 30 miles north of York. The Doanes of Bucks County were now pacifist Quakers with a philosphy intolerable in Bucks County which was predominately revolutionary. During the upheaval, George Washington himself had camped with his men in the Doane neighborhood.

One of Ebenezer's Bucks County kinsmen, Joseph Doane along with his seven sons, after harrassment by the revolutionaries, threw in their lot with the loyalists and embarked on adventures that have become a legend. They travelled over the countryside on horseback, together or separately, robbing and plundering the revolutarionaries, and spying for the British Army. A reward of 300 pounds was on each of them. Little wonder then that cousin Ebenezer Doane sought a healthier climate in Upper Canada.

About 1812, one of Ebenezer's neighbors in Upper Canada, a fellow Quaker named David Willson, became disenchanted with the simple, austere services of his faith where music was taboo. A musician of considerable talent and a natural orator, Willson began to collect a small group of

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* Address given to Moose Jaw Branch of Sask. Genealogical Society, March 1977.

similar-thinking people about him which eventually separated from the Quaker congregation. This renegade group became known as the "Children of Peace" or "Davidites" after their founder, and the village of Sharon, north of York, became their stronghold.

The Children of Peace made vocal and instrumental music a major part of their service and indeed their lives. In 1821 they organized their famous silver band for which they purchased in New York two brass horns or ophicleides, a relatively new instrument which was later in the century superceded by the tuba. One of these horns was played by members of the Doane family and was brought with their homestead effects to Stony Beach.

This Sharon band eventually reached international fame, winning first prize as the best band in North America at the Philadelphia Centennial in 1876. Following the band's establishment, the Children of Peace imported a singing teacher from Boston, and Sharon became one of Canada's earliest music centres.

It is interesting to note that while the Doanes were making beautiful music and praising the Lord in the Ontario backwoods, a kinsman of an American branch of the Doane family, George Washington Doanne, was becoming one of his country's better known hymn writers, and is best remembered for the hymn "Fling out the banner." Another kinsmen, William Howard Doane, composed the well known hymn tunes, "Jesus keep me near the cross," "Rescue the perishing," and others.

Back in Sharon, David Willson now decided to build a temple which would be a fitting centre for his new Quakerism. He would be the architect and Ebenezer Doane, son of the first Ebenezer from Bucks County, would be the master builder. Another of old Ebenezer's sons, John Doane, also a skilled carpenter, spent a full year fashioning the elaborate altar or ark of the new temple.

It took the farmers and craftsmen of Sharon seven years to erect the church, and when it was completed, it resembled a white, three-tier cake. "An elaborate and fanciful building," wrote William Lyon Mackenzie upon visiting Sharon. A feature of the building was its many windows on all four sides of the tiers. On special occasions, when a lighted candle was placed at each of the 2,951 window panes, Sharon temple must have been a wonder to behold in the Ontario wilderness.

The Children of Peace were not ones to hide their talents under a bushel. Periodically, David Willson and his white robbed choir, composed mostly of Doanes, either by blood or marriage, journeyed to York where he would preach from the steps of the old Court House. His sermons were mostly anti-government tirades and if lacking in spiritual value certainly relieved the monotony of pioneer life.

With more than 250 years of opening new frontiers behind them, it was only natural that there should be Doanes in the first wave of homesteaders to western Canada. George Munro Doan, a great grandson of old Ebenezer of Bucks County and seven generations removed from Deacon John Doane, decided to take up his Sharon roots and replant them on the

prairies. Born in Sharon in 1836, George Munro Doan played the ophicleide in the temple band, and at 26 had married Charlotte Willson, a member of David Willson's family.

Their two sons, John and George E. Doan--they were now spelling their name without the final "e"--arrived in 1882. In the district 18 miles northeast of Moose Jaw, they came across a large, shallow slough, the bottom of which was completely covered with stone. They called the place Stony Beach and decided that this was where they would put down their roots. Their parents, George and Charlotte and the rest of the family followed.

Along with the family possessions came music and musical instruments including the now famous ophicleides. As soon as it was possible, George Munro Doan organized a band, known as the Stony Beach Brass Band. Composed mostly of family members, it became well known in the Territories. The first band of any consequence in Moose Jaw and district, it played for many local events, and even travelled as far afield as Winnipeg. It took part in Queen Victoria's diamond jubilee celebrations in Regina in 1897, and played for the opening of the first legislature after the formation of the province. When George Doan Sr. passed away, his son John, 8th removed from Deacon John Doanne of Plymouth, took over the band and led it until 1926 when the group disbanded.

A daughter, Emma Doan Shepherd who had played the organ at Sharon Temple, continued to play for services in the Stony Beach district. The family organ would be loaded into a wagon each Sunday, and carted over the trail to the little Anglican Church at English Village, a community of English settlers once located at the eastern end of Buffalo Lake.

There are now no longer Doans at Stony Beach--Shoots of the family tree have taken root elsewhere in the province. George Munro Doan donated the land for the Stony Beach cemetery where all the early prairie Doans are buried. Fortunately his lovely stone house is still standing and is lived in and cared for for at least six months of the year. Ophicleide is in Art Museum at Moose Jaw.

Most of us are familiar with the names--if not the works--of three early Canadian authors--Susanna S. Moodie, her sister Catherine S. Trail and their brother Sam Strickland--all talented members of the ancient English family which can trace its lineage in detail to the 12th century.

With a reversal of their family fortunes around 1825, these three Stricklands, along with Catherine's husband Thomas Traill, a member of an old Orkney family, made their way to Canada and settled in the Ontario Wilderness. It wasn't an easy life after their cultured and pampered English background, and one wonders how they managed to survive at all. As a diversion from their harsh existence, Catherine and Susanne took to writing--a skill which had begun in childhood under the encouragement of their father who believed in educating girls as well as boys.

In time, Catherine Parr Strickland Traill--she is named for an illustrious ancestor, Queen Catherine Parr--produced a book on the wild

flowers of Canada, the first of its kind, and valued so much that it has recently been reprinted. Susanna wrote Roughing It In The Bush which is still found on most library shelves. Their brother, Colonel Samuel Strickland, reared to be an English gentleman of leisure, adapted rather well to pioneer life on the Ontario backwoods. He opened an agricultural school for training young English gentlemen in the ways of Ontario farming and wrote a book entitled Twenty Seven Years in Canada West, or, The Experience of an Early Settler which brought him lasting fame. Recently this book too has been republished, 118 years after it first appeared.

The Canadian Strickland family flourished. Catherine Strickland Traill's son, Walter, set out from his home in Lakefield for Rupertsland and to work for the Hudson's Bay Company. In the course of his service, he was stationed at Fort Qu'Appelle and travelled much about the prairies during the era of the fur trade in the 1860's. In recent years his memoirs have been edited and published by Mae Attwood whose father-in-law, Clinton Arthur Strickland Attwood was a grandson of Catherine.

After reading Walter Traill's memoirs, imagine my surprise to come across the following announcement in the social column of the Moose Jaw Times of May 12, 1893. "An interesting marriage ceremony took place at Meadow Farm on Thursday afternoon. The contracting parties were Clinton Arthur Strickland Attwood of Vernon, B.C. and Miss Grace Barlee, late of Lakefield, Ontario." And so on.

Meadow Farm was the home of the bride's brother, William R. Barlee, located almost opposite to St. Columba's Anglican Church which is located on Highway 202 leading to the Provincial Park.

Subsequent inquiries revealed that the groom, Clinton Arthur Strickland Attwood was the grandson of Catherine Strickland Traill, and his bride Grace Barlee, was the grandchild of Colonel Samuel Strickland, Catherine's brother. So it was a marriage of second cousins of the Strickland family. Apparently Grace and her mother, Samuel's daughter, had come west to keep house for William Barlee, known around the Buffalo Lake district as Billy Barlee.

Billy Barlee had taken up a homestead in this district in 1889. He built a two-story house on his land--the ground floor of which comprised of one large room, which probably accounted for its use as a place of Anglican worship prior to the building of St. Columba's church in 1899.

On July 23, 1893, the Moose Jaw Times recorded the following: "On Sunday afternoon, Bishop Burn preached a most interesting sermon to the farmers of the Buffalo Lake district, at the residence of William Barlee."

Billy probably improvised some seating after the pioneer fashion boards strung across sacks of grain, and whisked a broom over the bare floor in preparation for the visit of his Lordship. The Bishop of Qu'Appelle, William John Burn, had arrived from England only four months before, after his consecreation by the Archbishop of Canterbury in Westminster Abbey. I often think the transition from the stately pomp

and ceremony of the ancient abbey to the folksy gathering at Billy Barlee's homestead--bachelor abodes were never renowed for neatness or cleanliness--must have been a jolting one for the prelate. (Incidentally, the grave of Bishop Burn is in the old cemetery at Qu'Appelle).

Billy Barlee is said to have had a pasture and wintering cabin in the long, lovely treed ravine which is part of the Buffalo Lake valley just east of the Provincial Park entrance. By some it is still called Barlee Coulee although no one knows just why.

It is interesting to note that Billy, taking a cue from his Grandfather, Sam Strickland, who had set up an agricultural school for young English immigrants, tried his hand in instructing the British settlers of the Buffalo Lake district in methods of dryland farming. Even as late at two or three years ago, old timers of the district could be heard chuckling about the time when one homesteader payed Barlee $500 for instructions only to find out that the teacher didn't know beans about dryland farming either.

About 1897, Billy decided to make his home in British Columbia. He acquired a block of land between Vernon and Kelowna in the Okanagan Valley which became known locally as the Barlee Stretch. His new farm was christened "Cherrywood." He married shortly after taking up residence in the Okanagan, and soon this branch of the Strickland family tree was firmly planted. A glance at the current telephone directory for the area reveals that the Barlee and Attwood names live on. There is a thoroughfare in Kelowna known as Barlee Street.

Another prairie family tree has its roots in the beginnings of the Methodist movement in the United States. The Hurlburt family, well known in the Moose Jaw area since early settlement days, can lay claim to Barbara Heck, the "mother" of the Methodist Church in America.

Barbara Heck and her husband, Paul, came to the New World in 1760 settling in New York. She had been born in Ireland, in Limerick County, where her parents and other religious refugees had settled after leaving their home in the German Palatinate in 1709. In her girlhood, Barbara was converted to Methodism by the disciples of John Wesley, and it was the Wesleyan movement which Barbara Heck was to later establish in America.

Upon their arrival in New York, the Methodist converts seem to lose some of their religious fervor, and there was much backsliding in the camp. One day Barbara caught some of her friends at a game of cards. She swept the deck of cards into the fireplace and immediately launched a preaching mission. The Methodist movement in North America was launched.

New England proved to be only a stopping place for Paul and Barbara Heck and some of their Methodists friends. Loyal to the Crown, they settled in Canada at the time of the American Revolution and proceeded to form the earliest methodist society in this country.

Among the Loyalist families were the Hurlburts, descendants of Thomas Hurlburt who had first settled in Connecticut about 1635. Heman

Hurlburt was seven when his Loyalists parents--his father was an officer with the British troops--brought him to Canada. In time he became a successful farmer, and raised a large family all of whom were well educated for that period--boys as well as girls. Two of his sons graduated from American universities before there were such institutions in Canada.

Three of Heman's boys, Heman, Jr., Asahel and Sylvester married into Barbara Heck's family, so the branch of the Hurlburts descend from the Irish Palentines who had brought the Methodist movement to the New World. Another son, Thomas Hurlburt, a missionary to the Indians, was in the vanguard of the Methodist movement in Canada. At Norway House, Thomas succeeded the Rev. James Evans, the inventor of the syllabic system of the Cree language, and carried on his work by printing books for the Indians in syllabics.

Several generations later, another Heman and Asahel Hurlburt--these same Christian names appear generation after generation--along with a brother Horace, came to the prairies in the early days of settlement, and took up homesteads in the area lying northwest of Moose Jaw, between Caron and Aechydal. Asahel kept a diary of those early days on the prairie. On October 19, 1884, he wrote: "The plowing goes very well. It has been freezing today in the shade, the first day this fall, but winter is nigh at hand and spring afar off, and I am living in a holey tent."

In 1889, their parents, John and Sarah Hurlburt came west to make their home with Asahel.

The preaching tradition was still strong in the Hurlburt family. John had been a lay preacher back home in Ontario, but now he was badly crippled with arthritis. However his three sons were soon helping to spread the Gospel on the prairies.

In 1899, a free Methodist preacher moved into the Hurlburt district and held a 90-day preaching mission at Caron Prairie schoolhouse. Heman Hurlburt became the first convert of that revival meeting, and from that day on, while his son, Jesse, took care of the homestead, Heman served the Free Methodist Church as a lay preacher, riding the preaching circuit in southeastern Saskatchewan.

In 1902, brother Asahel was the driving force behind the building of Bethel Methodist Church in the Archydale district, and its day to day progress is faithfully recorded in his diary.

On December 28th, 1902, the opening day of the church, Asahel wrote: "The weather is very fine, all nature seems to rejoice on this the opening day of the Methodist Church of Caron . . . showers of blessings we had for our labors and thank God, they are not done coming."

The spirit of Barbara Heck was certainly about on the land.

In 1914 Bethel Church was moved into the town of Caron where it now serves as a Masonic meeting hall.

John and Sarah Hurlburt and their sons are buried in Caron

cemetery, while their descendants have prospered and spread to many parts of Canada.

Whenever we pass Caron Cemetery on the way to or from our farm, I think of Sarah Hurlburt and of a story her granddaughter told to me. Sarah always insisted upon sleeping on her own feather ticks even when visiting her own children. A family site was Sarah in her Sunday-go-to-meeting black riding in the buggy with her feather ticks strapped on behind.

As an organ student, I have often relieved the boredom of practice by roaming around whatever church I'm to read memorial brasses. St. John's, Moose Jaw is particularly rich in memorials. There is a very interesting piece of memorial furniture--a large and beautifully carved baptismal front cover which bears a brassplacque with the legend: "Made and given by Gerald Spring Rice 1910. Killed in France 1916."

I suppose it was the unusually name "Spring Rice" which caught my eye--but in recent years, it is one that I have come across many times in reading about the settlement of the prairies.

In 1885, a young English aristocrat, Gerald Spring Rice, arrived in the Pense district to take up a homestead on Cottonwood Creek, four miles south of the Pense station. He was the grandson of the first Baron Monteagle of Brandon, and a descendant of the Knights of Kerry and the Earls of Limerick.

His forebears came to Ireland from Wales in very early Tudor times, and acquired lands in Kerry. Then they changed their name from Rhys to Rice. In the reign of James II, Sir Stephen Rice, still adhering to the old Catholic faith, became chief baron of the Irish Exchequer.

Then came the Boyne and the protestant ascendancy. Sir Stephen was one of the more fortunate Catholics whose property was saved from confiscation by the Treaty of Limerick. In the 18th century his family saved their position by changing their creed and becoming part of the protestant landed gentry who owned and ruled Ireland.

One of them married Mary Fitzgerald, daughter of the 14th Knight of Kerry of the oldest Norman blood in Ireland, and since the Fitzgeralds had intermarried with the Butlers of Ormond and the O'Briens of Thomond, they were related to half the houses which had borne rule in Munster.

The son of this marriage--Stephen Edward Rice married Alice Spring whose family owned land on the border of Kerry and Limerick, and the name was changed to Spring Rice. Their son, Thomas Spring Rice, entered upon a political life and rose to be Chancellor of the Exchequer in Lord Melbourne's government.

Charles, a son of this Thomas, entered the Foreign Office and was an Under Secretary when premature death at the age of 36 closed his career. He left eight small children who were taken by their mother to her home in Cumberland. Among these children was Gerald who would spend

a goodly portion of his life on the prairies.

Gerald along with his brother, Bernard, cultured, well-educated at Eton and Cambridge, and wealthy, began to farm at Pense on a grand scale about 1885, and soon had three sections of land under the plow. Another brother Cecil who was in the British diplomatic service, spent vacations at Pense after he was posted to Washington in 1886. Of these three Spring Rice brothers, it was Gerald who made his permanent home at Pense, and is best remembered.

The Spring Rice boys dammed Cottonwood Creek--probably one of the first attempts at water conservation on the prairies--and set about to advance the agricultural methods of the day. They introduced flowering bulbs and perennials, and experimented with grain and vegetable varieties in close co-operation with the Experimental Farm at Indian Head.

They called their farm Gatesgarth and tried to fashion it after an English country estate. Gerald ordered 10,000 fir trees from Scotland, and shaped five acres of the farm yard into terraced gardens with lawns, flowers, walks, and even a tea house (which I understand is still there), and hired six gardeners to keep it tidy.

The house itself is an odd rambling one, looking like it was built in sections and probably was. The main two-storey building with three points, faced Cottonwood Creek. This was joined by an overhead covered walkway leading to a smaller building housing a gun room over which was a master bedroom.

It is in this smaller building where some of Gerald's beautiful wood carvings are yet to be found. It is probably here where he carved the front covering for St. John's, Moose Jaw, and the pulpit for the Mounted Police chapel in Regina.

Gerald and his brother Bernard were also engaged in a number of commercial ventures. Gerald at one time owned the Regina light plant, and built the first flour mill at that point. Bernard built the elevator at Pense, and they were involved in packing plant operations.

In 1905, Gerald went back to England to marry, then brought his wife to Gatesgarth where they lived continuously until 1912 when he retired to England. He was killed in France in 1916 at the age of 52.

He and his wife had two sons. Stephen was born and died on October 14, 1906, and John Herbert died in 1908 at the age of one month. This second child is buried in the Anglican churchyard at Pense, and there is a headstone recording his brief life. The grave of the first child, Stephen, is unknown--perhaps he is buried in the garden at Gatesgarth.

Sir Cecil Spring Rice, the third brother, had a distinguished diplomatic career. He was embassy secretary at St. Petersburg during the stormy years of the Russo-Japanese War, and was British Minister to Persia and to Sweden. During the First World War he was British Ambassador to the United States, and a close personal friend of President Theodore Roosevelt and acted as best man at Roosevelt's marriage.

Intensely patriotic, it was Sir Cecil Spring Rice who wrote the hymn which appears in the Anglican hymn book, "I vow to thee, my country--all earthly things above--Entire and whole and perfect, the service of my love."

When Gerald died in France, it was Cecil who received condolances from world figures. Theodore Roosevelt wrote, "How finely and gallantly he acted. Your pride must outweigh your sorrow. I would like to finish in such manner."

Woodrow Wilson wrote from the White House. "Only the other day did I hear of the distressing loss you have suffered in the death of your brother. May I now convey to you my warmest sympathy."

Old timers when speaking of Cecil Spring Rice, recall neither his diplomatic career--or his poetry--but rather the tragic accident at Gatesgarth in 1887. When Cecil was attempting to dislodge a bullet from a gun, it accidentally discharged, killing William Love, a neighbor who was visiting. The bullet hole is still visible in the front door to this day.

When the Spring Rices lived at Pense, their home was the social and cultural centre for a wide, wide area. Three things they left behind--Gatesgarth, Gerald's wood carvings and the grave of his son John, a descendant of the Knights of Kerry, in Pense churchyard. Like his first trees, Gerald's family tree did not flourish on the prairies.

Each of these four families gave to the prairies a tradition that was unique to each.

The Doans brought their music, and their ability as master builders;
The Hurlburts brought a preaching tradition;
Bill Barlee, like his grandfather Sam Strickland, endeavored to teach his neighbours something about dryland farming;
The Spring-Rice brothers brought the culture and refinement of generation of aristocrats, and they brought a business acumen inherited from ruling class ancestors.

Each of us has something to contribute from our particular family tree, and to know ourselves, our potential and what we can offer, is to know our ancestors.

"People will not look forward to posterity who never look backward to their ancestors." Burke.

* * * * *

QUERY

BROCHU
JALBERT

Mrs. Philomen Brochu, Box 351, Radville, Sask. S0C 2G0 Thomas Jalbert was born in 1875 in Wainsocket, Maine, son of Archil Jalbert and Emma Migne. He married Arthemise Lagasse, in St. John, North Dakota on November 21, 1899. Any information on this family welcome.

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BOOK REVIEWS

FAMILY HISTORY IN THE SCHOOLS, by D. J. Steel and L. Taylor, London, Phillimore & Co., c1973.

This is a very detailed, interesting account of a new approach to history in primary and secondary schools where the child uses the historians main classes of evidence to study his own family for the past several generations. In this way he discovers that history isn't just something that happened in the past, but is something that involves everybody, his own family included.

Truth and accuracy are two primary requisites of any history test, and in conducting his own original investigation, the child learns how to search for evidence (oral, family papers, photos, etc.) and how to verify it. He is engaging in an historical enquiry which, at his own level, compares with that of the professional historian. Through his investigation he gets not only an understanding of the past, but an insight into social change.

The book not only tells how the projects were carried out, but contains chapters on where to look for material--talking to relatives, what may be found in attics, old photographs, newspapers, archives, census returns, etc.--and how to use it.

While this "Who am I?" project was conducted in English schools, it could be carried out anywhere with gratifying results.

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OUR FAMILY TREE, published by Heritage House Publishers Ltd., Box 8544, Ottawa, Ontario K1G 0A0. Price $17.50 plus tax.

The book is loose leaf, red morocco grained fabric covered.

This book is a guide for anybody to document "a" family, six generations of ancestors and three generations of descendants plus some family members such as uncles and aunts.

The book is well thought out and will be satisfactory for a family doing casual research and recording. A genealogical researcher, however will find this book somewhat restrictive as it does not provide for a numbering system, sources reference and family unit sheets. An explanation of the abbreviations used would be useful and also an index for names (geographical, first and family names) would be useful.

Because the book is loose leaf, these additions are easily made. It would be a good gift for a newly married couple, who could make this a family book.

D. Hoogeveen

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NOTES AND NEWS

Saskatchewan Vital Statistics - Charge of Fees, July 1, 1977

Issue of certificates (birth, marriage, or death)	$ 5.00
Marriage licences (50% of this fee is retained by the issuer of the marriage licence)	10.00
Delayed registration of birth, marriage, or death	5.00
Alteration of a given name (after one year from date of birth)	5.00
Change of name	10.00
Duplicate of change of name certificate	5.00
Registration of a change of name granted in another province	5.00
Certificate of proof for married woman retaining her maiden name or subsequently assuming her husband's name	5.00

Further information may be obtained by contacting: Division of Vital Statistics, Department of Health, 3211 Albert Street, Regina, Saskatchewan. S4S 0A6

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Announcement - Index to the Kilmore Diocesan Wills - Now Published

This reconstruction consists of: (a) Sir William Betham's copy of the Index which covers the years 1689-1838 (b) Entries deciphered from the now fragmentary Index to the Kilmore Diocesan Wills to 1858 (c) Entries concerning Kilmore Diocese from the Index to the Irish Will Registers 1838-1857. A5Size. Limp Cover. 80 Pages. Cut Flush. From: Patrick Smythe-Wood, F.S.G., F.R.S.A.I., Clare Park, 63 Clare Road, Ballycastle, Co. Antrim, Northern Ireland. Price: $6.00 sea-mail. $7.50 air-mail. The diocese of Kilmore covers parts of the counties of Cavan, Leitrim, and Meath in the Republic of Ireland, and a small part of county Fermanagh in Northern Ireland.

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Scandinavian Club

April 29, 1977 marked the end of one year of activity for this newly formed club in Regina. On that date 65 people turned up to show their enthusiastic support. The first newsletter edited by Eldon Anderson, 2912 Angus Street, appeared in September, 1976.

The idea of forming a Club was discussed by students of a Norwegian language class given by Milded Ehlen. The class has been given for some three years. After each class a party was held which included former students and other interested people. At one of these gatherings, it was agreed that one of the best ways of preserving the Scandinavian culture would be to form a club. On May 15, 1976, Mrs. Hoff was host to a gathering of 80 guests which included the Norwegian Consul, Elizabeth Anstensen and her husband. Five days later an organizational meeting was held at Roberts' Plaza where a Nominating Committee presented a list of names for the first board of directors.

President-Niels Selnes; Vice-President-Kim Thorson; Secretary-Lois Gibson; Treasurer-Margaret Wetterlund; Directors-Eldon Anderson, Hilding Franson, Lola Hoff, Per Lindseth, Eva Sharp, Ollie Struthers. Membership fees were set at $5.00 per person or $10.00 per family. All Scandinavians, Norwegian, Swedish, Danish, Icelandic and Finnish are welcomed as members. Guests are welcome at all functions. The Club's activities are of a social nature, celebrating such events as Norway Constitution Day, St. Lucia's Day, Lief Ericksson Night. The S.G.S. President and Editor addressed the group one evening on genealogy. For further information phone Eldon Anderson, 586-7492, Alice Storry, 585-0150 or Hulda Thorsteinson, 586-6251.

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Rural Resources Archives

In 1975, the Manitoba Pool Elevators provided a grant to the Community Resource Centre, affiliated with Brandon University for the establishment of a Rural Resources Archives. The Archives is presently concentrating on the collection of historical documents pertaining to the Manitoba Pool Elevators. This involves the collection of organizational data, minute books, correspondence, and any other papers dealing with the growth of each local. In addition to the Pool Collection, the Archives is also attempting to collect historical documents, photographs, scrapbooks, etc., depicting the activity, growth and development of rural western Manitoba.

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Mr. Maynard M. Walsh, 58 Lake Street, Regina, has recently published a map of the R.M. of Clintworth #230 showing the original homesteaders to whom fiats and patent were issued. He also created an alphabetical index to the settlers in a 26 page 5½ x 8½ paper cover duplicated booklet.

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In the Volume 8, Number 2 issue of the Bulletin, we mentioned a very generous offer from Mr. M. C. Saris, Murray, Utah, who is willing to do a limited amount of research in the Genealogical Library, Salt Lake City, for people of Dutch or Flemish descent. We were surprised and pleased to have a visit from him on Friday, September 9. He spent a few days in Regina as a guest of Mr. Hoogeveen.

Mr. Saris has been doing genealogical research for some 43 years beginning about 1934. He has done research in the state archives of s-Hertognbosch, city archives of the Hague, Rotterdam, Delft, Schiedan, Vlaardingen, and Eindhoven, before coming to the U.S.A. He also did research in North-Brabant, an Antwerp province in Belgium. He mentioned that there are some 22 state archives, with an equal number of city archives along with private city archives making a total of some 60 archives in Holland. From Flemish Belgium you can have as many as 30 archives because they include church archives. He emphasized that records from all these sources are in Salt Lake City, and on the whole are only micro-films of historical records that are of genealogical use. Therefore, one doesn't have to sift through irrevalant historical material, nor travel to so many archives. Research is quite simple.

Mr. Saris was born in the Hague, Holland. He was not able to take up a trade because of health problems and World War II. During the war, he was pressed into service by the German occupation forces and left Holland November 14, 1942. He spent some 2½ years (1 year in Russia and the rest in Poland and Germany) as virtually a slave labourer. He had many narrow escapes, but recalls vividly being in an area that was bombed by at least 1000 high flying U.S. bombers.

While in Russia, he was in the Nikolayev area north east of Odessa on the river Bug. Here he met Germans who had told him their grandparents had settled there. They received no preferential treatment from the occupying Germans who considered them to be Russians. When the war ended he was located in Uelsen, Germany. He went to the U.S.A. in 1950, to Rupert, Idaho, to take up trade as a locksmith. He was there for six years, then on to Idaho Falls where he quit his job to move closer to Salt Lake City where he would be able to spend more time at genealogy.

On this particular vacation of one month, Mr. Saris has visited friends in Rupert, Idaho, Boyse, Idaho and Duvall, Washington, where he has delivered and picked up genealogy. He was to Lynden, Washington where he copied some 76 pages of names from Monumenta Cemetery. Some 95% of the names are of Dutch background. He went to Vancouver, Burnaby and Lethbride where he contacted friends with a Dutch background to exchange genealogical information. After stopping in Regina, he will drive home to Utah with his Volkswagen camper.

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The Centennial History of St. Luke's Anglican Mission, Fort Vermilion, Alberta is now available at $5.25 from St. Luke's Historical Committee, Box 84, Fort Vermilion, Alberta. T0H 1N0. This is an 80 page softcover publication containing a rich history of the development of St. Luke's Mission over the years 1876-1976. Contains many photos.

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Publications on Western Folk Culture Studies

Canadian Plains Research Centre has received a donation of ethno-cultural studies from the Canadian Centre for Folk Culture Studies, National Museum of Man (Ottawa). The materials focus on the history, culture and traditions of various ethno-cultural groups in western Canada.

Folk Narrative Among Ukrainian-Canadians in Western Canada, by Robert B. Klymasz, examines the changes in traditional Ukrainian folktales since immigration to the prairies in the 1890's. Included are over forty folktales supplied by story-tellers throughout western Canada.

Kenneth Peacock travelled western and central Canada in 1962 recording the musical culture of the Doukhobors, Mennonites, Hungarians, Ukrainians and Czechs. His study, entitled *Twenty Ethnic Songs from Western Canada,* features the words and melodies to ethnic songs from all five cultural groups. Texts are reproduced in both the original language and in English translation.

In Songs of the Doukhobors, which is an expansion of his earlier work, Peacock presents an 'introductory outline' to the folkmusic of the Doukhobors. Words and music with English translation are again included along with a brief essay on the historical origins and beliefs of the Doukhobors.

In *The Swedish Community at Eriksdale, Manitoba*, George J. Houser studies Swedish ethno-cultural traditions practised by Swedish immigrants in contrast to those practised in their native homeland. Factors contributing to modification in the Manitoba setting are examined.

Jan Harold Brunvand examines the adaptation of Norwegian ethno-cultural traditions practised in the Camrose, Alberta area in his study entitled *Norwegian Settlers in Alberta.*

Danish Settlements On The Canadian Prairies; Folk Traditions, Immigrant Experiences, and Local History, by Frank M. Paulsen, examines the role of tradition in the lives of Danes on the prairies. Included are local histories of Danish communities in Alberta, Saskatchewan and Manitoba.

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The S.G.S. Librarian, Judy Thompson, has been fortunate in locating a reprint copy of "Dictionaire Genealogique des Familles Canadiennes" by Abbé Cyprien Tonguay (1819-1902). It is a monumental and definitive work, the result of more than thirty years of research and was originally published during the years 1871-1890 in Quebec and Montreal. A must for anyone searching a French Canadian background. It also contains information on the French that moved to New England, Louisiana, Mississippi Valley, as well as New Englanders who moved north. Other copies in Saskatchewan include a set of the original edition in the Bishop's Palace, Prince Albert, which originally belonged to a priest at Batoche, and a reprint in the Provincial Library. 7 volumes.

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Comments on New Books

Britishers in Britain, being the record of the official visit of teachers from Manitoba to the Old Country, Sunner, 1910. Times Book Club, 1911. This book is an account of a trip to the Old Country, taken in the summer of 1910 by 165 Manitoba teachers. It was the first time anything of this nature had ever been undertaken and there were moxed feelings about it by the public. The teacher's aims were to further their knowledge of the motherland; to strengthen ties with her and to see the education system of Britain. The whole trip turned out to be a howling success and those teachers became our ambassadors of good will. A list of those who went begins on page 32. My mother--then Miss Edith Johnston--was among them. I also have the steamer trunk she purchased for that trip.

-Bernice E. Prevost

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Volume I of OUR SILVER HERITAGE (Gershom and Millicent Archer Silver, 565 pages, indexed) was published on 4 July 1976 and is ready for purchase. Cost per copy $30.00. Address request to Benjamin S. Silver, 123 N. 30th Street, Gatesville, Texas 76528.

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Dorothy Ford Wulfeck, 51 Park Avenue, Naugatuck, Connecticut 06770, U.S.A. can likely help you if you are doing research on families that may have lived in Virginia before 1850. She can supply typed reports on most surnames from extensive files. She has several books for sale and a rental library of more than 250 books. A list is available for 50¢ which includes rental terms. Mrs. Wulfeck is the genealogy editor of The Highlander, Box 397, Barrington, Il. 60010, U.S.A.

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Michigan Fever

Did any members of your family (or their neighbours) emigrate to Michigan from Ontario at any time? Did they go as individuals, a young couple, a family unit or even a 3-4 generation household?

A study on emigration/immigration between Ontario and Michigan is being undertaken and any assistance you can offer will make it more complete. If you are able to help out, will you please submit the following information: Surname, place (preferably the County) in Ontario, place (preferably the County) in Michigan and approximate date of the move. If you know the occupation or reason for going as well as their next move that would be useful too.

M. C. Keffer, 657 Balliol Street, Toronto, Ontario. M4S 1E6 or send the data along with other communication to Box 1894, Regina, Sask. S4P 0A0. Just be sure the Michigan data is on a separate piece of paper. Many thanks.

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QUERIES

KIMERI
KIMERY

Mr. R. L. Pittendrigh, 19 Merlin Cres., Regina, Sask. S4R 3E1 would like to know the names of the brothers and sisters of Esther Kimeri who married Andrew Sollosy in her parents home in Moosomin on Dec. 19, 1910. Her parents were Joseph Kimeri and his wife Julianna Oros. Would also like to know death dates of Esther's parents and where. Any other information would be appreciated. It is likely that the spelling Kimery was later used.

* * * *

NORTHGRAVES
TENCH

Mr. R. L. Pittendrigh, 19 Merlin Cres., Regina, Sask. S4R 3E1 would like the names of the parents of Charles Northgraves who was born cal833 in Hull, Yorkshire, England and came to Canada in 1855 where he settled on N½ lot 13, con 9 in County of Simcoe, Ontario about 1868. He was married, it is thought, on March 12, 1862 to Matilda (?) Tench (?) who was born in England. Where were they married? Where was Matilda born? Who were her parents? Where did she die and when? Would also like to know the birth place of parents of Robert James Clemence who was born 1866 in Cartwright tp, Durham County, Ont. Parents were William Clemence & wife Elizabeth (?). What was her name and where did they come from. She was believed of Irish background, he of English

Mang Reunion

August 2nd & 3rd, 1975

By

Esther Mang **

A Mang reunion had often been discussed at various functions but no one ever took the initiative to actually do anything about it--until one day after a slide show at St. John's Lutheran Church, Edenwold, Carolyn Mang, the wife of a cousin asked us to their home for dinner and particularly to discuss something.

Of course Max and I were very curious as to what the topic of discussion would be. During dinner Carolyn revealed that the topic was: A Mang Reunion. Between us we represented three Mang families. We decided that to plan something as involved as this we needed more people. We made a few telephone calls and on such short notice were able to get representatives of three more third generation families. So our first meeting took place right there on March 21, 1975.

Perhaps I should explain that it seemed to be taken for granted that the Reunion would include the offsprings of the two Mang brothers who came to Canada in 1889 and 1890. Philip Mang Sr. who arrived in 1889 with his wife and five children lost his wife after one month in this country. He was remarried and blessed with ten more children. Frank Mang arrived in 1890 and he had nine children. In the third generation there were at least 50 people. This will give you some idea of the gigantic task before us. Notifying everyone would be a major task.

The only things decided that night were tentative dates and the general format of the celebration. We decided there should be a get-acquainted dinner in Regina on the Saturday night, and that the continuation was to be in Edenwold on Sunday. We agreed there should be a church service, lunch and then free time for visiting and picture taking.

We had another meeting on April 3. Our committee was increased and now consisted of fourteen members. We set the date for August 2 and 3 and decided that a letter must be drafted and sent out to notify everyone so they could make plans to attend. This was done and replies with payments began to come in.

For the Saturday festivities we decided to rent the Trianon Ballroom in Regina. A couple of members volunteered to arrange for

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*Address to Regina Branch of S.G.S. April 18, 1977.

**Box 64, Edenwold, Saskatchewan S0G 1K0

caterers and present various menus at future meetings where decisions were made. They would also secure necessary permits. A total of 351 attended the dinner at the Trianon.

We also appointed a decorating committee and we asked Bernie Mang of Melville to display the Mang Coat of Arms. Due to the efforts of this committee the Trianon was decorated forming a unified family theme with the Coat of Arms displayed on the stage on Saturday night and in the Edenwold Hall on Sunday. Bernie, hand-carved, out of mahogany a mount for the family coat of arms which was about 30" x 40" in size. The Coat of Arms stood on a tripod in the form of two battle axes. I have a picture of it here if you would care to see it. We thought it was very attractive and appropriate.

We, the committee, also planned a short program after the dinner. A Master of Ceremonies was appointed and he agreed to contact people concerned and ask them to take part. Some of the highlights were: A welcome from Mayor Baker, who also made presentations to the eldest attending members of the two founding families--and also to H. P. Mang, a former M.L.A. and M.P. Mr. Henry Mang in proposing a toast to the Mang family, gave a brief, but informative account of the history and origin of the Mang Family. Otto Mang replied to the toast and injected a number of humorus anecdotes in doing so. Instead of hiring an orchestra for the dance, one member kindly offered to specially tape music for the occasion. This proved very satisfactory.

At the entrance we had members of the various families distributing name tags which were color-cued so that one could tell at a glance to which family you belonged. Older members of each family formed a receiving line to make everyone welcome upon arrival.

A member of the family had seen a family record that was prepared by an Edenwold family (Galenzowski) in 1973, and suggested that we prepare a "Pictorial Family Record" for a lasting memento of the occasion. At one of our meetings in May we decided to proceed with this project. It turned out to be a gigantic but very rewarding undertaking. One person in each family was responsible for collecting picutres and dates for their branch of the family. We asked a representative from Commercial Printers to attend one of our meetings to explain what was involved and how to prepare our book. He brought the layout boards and showed us how to arrange the pictures and the names and dates. Collecting pictures was a mammoth task because of the time limit. We were able to collect and mount about 483 pictures and meet the deadline which was July 9th. The representative from the Printers attended a few more meetings and was a great help to us. The Record was compiled in book form with the Mang Coat of Arms on the cover. It contains a short family history and some pictures which date back to the beginning of the century.

The method used to contact all the scattered Mangs was to send a letter to one person in each family. Copies of the letter were enclosed for that member to send to everyone in his branch. Each time we sent a letter, of which there were three. We sent out over 300. Mangs came up to the sixth generation. I have two sets of copies of the letters which were mailed; if you are interested you may have a look at them.

Another special project was to organize a Mang Choir to sing at the two church services for the Sunday festivities. This was also a very rewarding experience for all who participated. At 9:30 there was a service at the country church which was the first Lutheran Church organized west of Winnipeg and the second was in the Lutheran Church in the Village of Edenwold. At each of the church services the Mayor of Edenwold welcomed the guests and he and his wife were invited to the dinner afterwards.

After that a dinner was served in the Village Hall for the guests. Genes of Regina catered for this and the various families supplemented the menu with cabbage rolls and dainties, coffee, and freshie for the children.

Ultimately the Mang Family Social Club was formed with an executive and a Board of Directors. A constitution was written. I have a copy which you may examine if you wish.

We financed all this by charging $5.00 for the meal on Saturday evening and $2.00 for the one on Sunday. The drinks were sold at three for $2.00. The Mang Pictorial Record Books were sold for $15.00 each. We sold 200 that week-end and have sold some since then. In the end we were money ahead and plan to have another reunion soon.

It was a great undertaking, a lot of work, many meetings which we really enjoyed and missed when it was all over, but a very rewarding experience for all committee members and all who attended.

To re-cap the main points to consider in preparing a Family Reunion:

1. Draft a letter at the first or second meeting indicating the date and a tentative format.
2. Rent a hall or a church camp facility or reserve space in a nearby Provincial Park.
3. Get caterers.
4. Arrange for decorations--if applicable.
5. Plan a program.
6. Music.
7. Name tags.
8. Decide on a momento of the occasion.
9. Have regular meetings to make further decisions and keep all who are interested informed.
10. Form a family social club--if applicable.
11. Hire a professional photographer if you wish special photos.
12. Have a wonderful Reunion.

First letter mailed announcing the family reunion.

A REUNION

Yes, ten of us have finally decided to make plans for a Mang reunion. We felt this has been long overdue. We realize this will entail a great deal of correspondence and planning--so we would appreciate your co-operation in this undertaking.

There are many of us who have never met, and we want this to be a time to become acquainted and for many to become re-acquainted.

This is to be a two day affair and the dates we have chosen are August 2nd and 3rd, 1975. Those of you coming from a distance will in all likelihood be able to arrange for accommodation with your own immediate family but should you need motel or hotel accommodation, reservations will have to be made very early as the summer games are on in Regina at this time.

The highlights are:
A dinner at the Trianon (Regina) Saturday evening August 2nd at 6:00 p.m. --Get Acquainted.
Church Service at Edenwold, Sunday Morning at 11:00 a.m. (outdoors weather permitting) and
Dinner at approximately 2:00 p.m., Sunday afternoon at Edenwold.
The hours surrounding these events will of course be taken up with picture taking and visiting.

We have worked out the expenses in the following manner:
The dinner Saturday evening will be $5.00 per person and we feel an additional $2.00 per person should cover the Sunday activities. We have listed two questions below which we would like you to complete, detach and forward (with your funds) by May 17th to:

Adeline Schmidt (nee Mang)		Esther O. Mang
3548 Garner Avenue		Box 64
Regina, Saskatchewan	or	Edenwold, Saskatchewan S0G 1K0

Please include a stamped self-addressed envelope so we can correspond with you directly as to the progress of the reunion and acknowledgement of any monies received.

We ask that you please plan to attend--to make this a successful, happy and memorable occasion for old and young alike.

YOUR PLANNING COMMITTEE

Detach & return by May 17th, 1975.

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1. Are you planning to attend the Reunion?
2. Name of adults attending Name & age of children attending

Third letter sent:

"WE'RE GETTING TOGETHER"
SATURDAY, AUGUST 2, 1975, AT
REGINA'S TRIANON BALLROOM, 6:00 P.M.

This will be our last letter before the Reunion. We are pleased to report that we have 298 registrations for the banquet. You can still register if you have not already done so but the final date is July 18th.

Since the orders for the albums have not been coming in as quickly as we had anticipated, we are going ahead and ordering 250 copies. Paid orders

will be filled first, then reserved orders and the rest will be sold at the banquet. One thing we neglected to say in the last letter is the fact that there will only be one run of albums printed. If you do not get one now there will not be another opportunity to do so. The price is $15.00 per album. These albums will consist of 76 pages of 480 family pictures, as well as a short history.

Our first letter specified the time of the banquet as 6:00 p.m. Please be punctual!

On Sunday morning you will have a choice of attending either the church service at St. John's at 9:30 a.m., the church situated about six miles south of Edenwold on the correction line; or the 11:00 a.m. service at St. Paul's Church, in the Village of Edenwold.

The noon meal on Sunday will be catered at the Edenwold Hall at 2:00 p.m. The rest of the afternoon will be a time for visiting and picture taking. Bring your lawn chairs for added comfort.

Since you are coming to Regina for the reunion, why not visit our Regina Buffalo Days and our Western Canada Summer Games.

It has come to our attention that members of the reunion families have been approached by their friends about attending the reunion. We are sorry but due to the tremendous size of the families themselves, including others is Impossible!! Please co-operate.

Send your orders and funds to:
Adeline Schmidt
3548 Garner Avenue
Regina, Saskatchewan

or

Esther Mang
Edenwold, Saskatchewan

Thank you for your co-operation. See you August 2nd.

YOUR PLANNING COMMITTEE

* * * * *

QUERY

GRINNINGER
GRUENINGER
NICHOLAS

Mrs. Beverly Nicholas, 5558 W. Donna Dr., Brown Deer, Wisconsin 53223, U.S.A. in compiling a history of the Grinninger (Grueninger) family who resided between Muenster & Humboldt 1898-1945. Seeking any relatives of Catherine Grinninger (Grueninger) and son Frank. Catherine was her great-grandmother who came from Austria in 1883 with her six children and settled in Oshkosh, Wi. then to Canada ca 1900 with her son Frank and a grandson. She died after falling from her wagon on St. Patricks Day, March 17, 1907-1910 on her way home from buying supplies in Humboldt, Sask. Vital Stats. have no record of her death 1904-1906. Would like her death date and burial place. Her son, Frank, remained in Muenster alone and is said to have died in a fire from a tipped stove before 1950. The grandson returned to Oshkosh. Any help appreciated.

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comments on native research

TRANSCRIPT OF TALK GIVEN BY BRIAN RANVILLE

TO THE BRANCH MEETING OF THE

SASKATCHEWAN GENEALOGICAL SOCIETY, FEBRUARY 21, 1977

I used to be a teacher and used to teach from notes, but it is a long time since I gave my last lecture so I am a bit out of shape. Anyhow, as Dirk pointed out I presently work with the Department of the Secretary of State. I don't know how many of you are familiar with this Department but it is the smallest Federal Department in existence right now. Our main objective is citizenship development. We have five major programs that are involved with citizenship development. There are other branches--the Secretary of State is responsible for the CBC, the CRTC, the National Library--different corporations within the department. The branch I work with is the citizenship development branch which has five major programs, and within the five major programs there are some subprograms. One of the largest programs we have would be the Multicultural program, the program that I tapped when Dirk came to us for the grant for the Genealogical Society. The Multicultural program is the direct result of the Bilingual and Bicultural Commission which happened furing the 60's when the government decided our country should be bilingual and bicultural. At that point the politicians decided that they got such a severe backlash from ethnic groups supporting two cultures and two languages that they, the government, brought out the multicultural program and decided that we would get behind and try to help all the ethnic groups that exist in Canada--any type of project, any type of group that deals with ethnic studies or deals with ethnic activities, the development of culture as a part of the Canadian mosaic, would qualify for some sort of assistance under the Multicultural program. Apart from that, our other big concern is our native citizens program which has a number of subdivisions. Our native citizens program with the Department of the Secretary of State deals with the major political organizations such as The National Indian Brotherhood, The Federation of Saskatchewan Indians and the Association of Metis and Non-status Indians here in Saskatchewan. We provide them with their office, with their core staff, the funds that they need just to keep the office open. Where they get their program funds to carry on whatever types of programs they carry on, they get elsewhere. All we do is provide them with an office. Some of the other programs that we have--we have one called the Official Language Minority Program which deals with the official language minority. There is still an emphasis on the two languages--the bilingual factor in Canada--so our program here in the West would work with the French minority, trying as much as possible to work towards a bilingual West; in Quebec the department works with the English people developing the English minority in a French majority province. Then we have the other programs--Group Understanding Our Human Rights, which is probably our smallest program where we work with groups such as the Saskatchewan Human Rights Commission, on an annual basis we provide their operational costs. I guess, because of my background, my concern mostly has been with the native groups, and I am most familiar

with the Metis and Non-status Indians here in the province of Saskatchewan, I have done a lot of work with them. We support them as much as we can because we core fund them, and support them as much as we can to try to get at the grass roots people--to get as much involvement in this association as we can from the people out in the locals.

When I was approached by the Genealogical Society to come and speak, the request was generally to deal with genealogy, with names, particularly the naming system, as to how native people got their names, how native people happened to come by European names. When the request came, I did as much research as I could. I went to some of my professors at the University of Manitoba, professors who have become pretty good friends of mine since I graduated, and asked where can I get information that deals with native history from the genealogical aspect. I had a difficult time finding information, she did all she could, and another friend of mine did all he could, they checked a few places and found it was very difficult. I wasn't able to come up with any real answers as to how the native people came by their European name system. A lot of it did happen, I guess, when the first settlers came over, particularly the French settlers--there were a lot of intermarriages between the fur traders and the native women. As a result, through the years and through the generations, the Metis people had just adopted the names of their fathers. Therefore, a lot of non-status, Metis and Indians in Canada have French names now. There are a lot with British names. There was a lot of intermarriage between the British and the native people as well. Other than that, a lot of the European naming system had to do with the churches. When the missionaries first came over, they couldn't say some of the names because when you translate some of the names like Standing Ready and Walking Buffalo and Flying High, and other original names the native people had, you translate them into Cree or into Ojibway the names are very long so the missionaries had a hard time dealing with these names. They said how are we going to call you that when it is easier to call you Smith or Jones or something like that. Hence they just adopted these European names, and eventually lost a lot of the original names they had as native people. A lost of them shortened their names. Some residents of Manitoba (they come from around Lake Manitoba close to where I grew up) still have their original name, Maytaywayashing, meaning a sound that you hear when the wind blows through the trees. It is pretty difficult to translate that into English or to shorten it down to any other name from the way it is now. Part of the family apparently have shortened it to May, and therefore you have a native family with the name May. Similar things like this have happened through the years and there haven't been many records kept of how these names came about. It is possible and this type of information is difficult to get simply because it is right now, that Organizations such as the National Indian Brotherhood and the Native Council of Canada are working in co-operation with their provincial bodies, such as the Federation of Saskatchewan Indians and the Association of Metis and Non-status Indians, are into a lot of research into aboriginal rights of native people and land claims, and the research they do have right now, they are of course in the process of negotiating with the Federal Government and the Federal Land Claims Commission, so right now the information is not all that available. It is sort of restricted and they want to hang onto it. Their lawyers have it; they are in consultation and negotiation with the Federal government so they are not all that willing to say, here, you can have access to it. I suppose when negotiations are finished, the access will be

there, and it shouldn't be too much longer from what I understand. In fact, the Association of Metis and Non-status Indians of Saskatchewan just came back from Ottawa about two weeks ago. They had one of the negotiating conferences with the Federal Cabinet on aboriginal rights research, asking for ways in which they could carry on their research, and get recognition for the research they could come up with.

I do have some names I will leave with you: Larry Heineman of Heineman Associates, a consultant working personally with the Association of Metis and Non-status Indians. The chap that was quite a bit of help to me was Allan Campbell, researcher for the Federation of Saskatchewan Indians, and is very available, right here in Regina, in the phone book. I spoke to one person with the Land Claims Commission in Ottawa, and they do have some information that they have been able to gather and collect since the land claims issue has come up. Talking with Allan Campbell, the Hudson's Bay Company apparently has in Winnipeg (since they moved all the offices from London to Winnipeg about five or six years ago) a lot of the records available on microfilm in Winnipeg, and it has taken them a long while to straighten those records out, but apparently they are pretty well in order now. Even last year when we went in to do some research for a group up in the northern part of the province, we went to the Hudson Bay archives in Winnipeg and found them a total mess--all over the place, not catalogued, in boxes just the way they had shipped them over from London. Apparently a wealth of information is there but a person would have to go through all of it and to just happen to trip over some of the information you would be looking for. Apparently, now after a year, they have cataloged a whole lot of it, and much is readily accessible from the Hudson Bay Company records. A lot of the information, because of the fur trade, is available there on native people.

I guess you are familiar with the other sources that are available; the Provincial Archives, Federal Archives, etc., the information there that is catalogued and apparently quite easy to get at. One suggestion that a lot of folks made to me was just to go in, wherever available, and check with church records, because like I said earlier, the missionaries who first came over to work amongst the native people did keep pretty accurate records, and there are a lot of baptisms, death certificates and that sort of thing of the families of the native people, that have been kept in the churches. One of the churches mentioned to me was the church in Ile LaCrosse, Saskatchewan, one of the oldest churches in western Canada.

I am working with a group who came to us to get a grant to put on a play to show how Treaty 10 was signed. It will deal with how the treaty was signed, what sort of process, the R.C.M.P. officers, the Indian Affairs agent and government officials, the Indian chiefs, and so on. The play will show exactly how the treaty was actually signed and what went on, and how some people got to be Treaty Indians and other people remained Metis and how they hadn't received land scrip from the Federal government. It is quite an important research program because it deals with aboriginal rights, land claims, the whole issue. They will be doing a lot of good research for the community and the province and will be getting a taste of production along with plenty of acting.

Question: Could you go into that a bit more: about that particular treaty, like you said where some people ended up being Treaty Indians with numbers, is that right? And others did not and got scrip land and ended up selling it to others and absolutely had nothing in the end.

Well, it is hard to go into without being controversial because it is a very controversial event. By the way, the original government Federal department that was involved with dealing with the Indians was the Secretary of State Department. It was only later that the Department of Indians Affairs came into existence, about 1870's. The original department was the Secretary of State Department so they, through the N.W.M.P. which was formed to help settlers came out west to sort of tame the Indians so that settlers could come out and settle, were responsible directly to deal with signing of treaties and the dealings with the Indian people. Unfortunately, what happened was the treaties were originally designed on the model that was developed in the United States, because the United States, of course, dealt with the signing of treaties much sooner than Canada ever did. Andrew Jackson was the first president of the United States who actually dealt with treaties with Indian people in the United States. Andrew Jackson was an old Indian fighter and he hated Indian people--couldn't stand them. He ran his political campaign to become elected--part of his campaign dealt with the extermination of the pests, and people voted for him and he won the election based partly on that issue. He promised he would get rid of the Indians. So the treaties in the United States were designed to actually destroy and get rid of the Indian people so that settlers could come out and safely settle the west and develop the United States. It didn't happen, of course. The Canadian model was based pretty much on the United States model, but Canada had learned from some of the mistakes the United States made for example with the Removal Act of 1850 under president Jackson. The Removal Act was literally taking the Indian people from where they were living, particularly the Seminole Indians from Florida. The Chickasaws who lived mostly in the southeastern part of the United States, were taken from their homeland and herded--you may have heard or read history about the Trail of Tears where this whole tribe of Indians, thousands of them, were moved all the way up to Kentucky. I think they ended up in Kentucky with 1600; the rest died on the way, mostly the women and children. This was the Removal Act that Jackson had instituted when he was elected. Once they got the Indians to Kentucky and the Midwest they were in a strange land. They were in a territory that traditionally belonged to enemies to them. The different tribes had their very strict political structures and strict social structures and territories. You take a group--for example, take the whole French nation and move them into Italy (I'm not saying French and Italians never ever got along, but eventually there would be friction). So when they moved the Chickasaws and the Seminoles and those tribes that were in the south into the midwest, into enemy territory, they were annihilated. Those who were strong enough to survive in territory belonging to the Cherokee or Sioux, totally lost their culture.

To relate that to Canada--Canada based their Indian Act along the lines of what Jackson had in mind except that they had learned through the experience of the United States, through the Indian Wars especially with the Sioux. The Sioux were the most stubborn tribe. They were the tribe

that gave the American people the most problems. In fact at one point in the 1870's half of the American budget, was spent on fighting Indians, fighting the Sioux, fighting the Comanche, the whole midwestern tribes. Canada, of course, realized this and decided we're going to have to try different tactics. Obviously we're not going to lick them by fighting them. We'll use the Indian Act which in Canada was a whole lot like the Indian Act in the United States.

In Canada it was originally designed to completely assimilate the Indian people, to systematically break down our culture, break down our language, in other words make us white, which, of course, didn't work. When the signing of the treaties took place, these were the orders that the Indian agents and the R.C.M.P. officers had for dealing with Indian people. The Indian agents were unfortunately quite corrupt. This is where you get the situation where they signed treaties, gave away Metis land scrip. The Indian people, not even realizing what they were signing, put their "X" and through an interpretor were led to understand they were going to get certain concessions from the Federal government if they were "good," so they decided to be "good." It turned out that the Indian agents would get the Indian Affairs budget from the Federal government, were made responsible for its' expenditure and in many cases, even in Saskatchewan, they pocketed the money, and if they didn't pocket it, they would get together with the local Hudson Bay man and all of the money that was supposed to go to the Indian people would go to the Hudson Bay store and the Indian people would have to go there and take their money in goods--flour, groceries and whatever they needed to survive on. As a result, they actually never handled the money. They never saw the money and, of course, money never got to mean anything to them, so the Hudson Bay man got rich and so did the Indian agent on his kickbacks. Through the Metis land scrips they were able to even get the land that was earmarked for the Metis people because the Metis people, at that time, did not consider farming as a way of life. They had been used to a life of hunting the buffalo, and the fur trade was their major means of livelihood. When the fur trade was gone there wasn't very much there for them and they were supposed to become farmers. They were given this parcel of land and it didn't mean much more to them when the hunting was all gone, so they sold it to the Indian agent or the Hudson Bay man or the C.P.R. for sums like $5.00 per section.

This is the type of research that groups like the Metis and North American Indians are going into--to find out exactly what happened, who gave up their land for $5.00, who gave up their land for nothing, who gave it away because there was nothing more to hunt on it, and see if there isn't a case to get some of it back. There isn't much use for the land now--probably a farm, a National Park--any number of things, but if they could at least get some sort of compensation for it, the Metis and Non-Status Indians--one of their major goals, one of the things they are working toward, is to restore the area around Batoche and Duck Lake where the whole Gabriel Dumont came from and where he came back and died. They would like to turn this whole area into a cultural center for Metis people in the province of Saskatchewan and across Canada. If the compensation was received, if the claims were accepted and negotiations completed with the Federal government, they could use the money to build themselves a cultural center, college, training facility, a place where

people could gather together and discuss concerns and learn about themselves from themselves. It is a project that our department is very much behind and we are helping them as much as we possibly can with the means that we have. But most of the land claims and aboriginal rights negotiations they have to do on their own.

Regarding native history--I have broken it down into four periods. The First Era is the pre-contact era before the Europeans came over; Second Era was the initial contact when the Europeans came over and made contact with the native people, and whatever developed as a result; the Third Era was the demise of Indian people. This is what I was referring to earlier with Andrew Jackson's Removal Act and the Indian Act in Canada, etc.--the systematic genocide of people, breaking them spiritually, taking their religion away from them--just a general demise of native people. The Fourth Era was the Resurgence in the 1930's and 1940's when the population started increasing, and through education, through political awareness, etc. The native people started on a resurgence, where today you have organizations like the Metis Society in Saskatchewan, the National Indian Brotherhood and so on.

For the pre-contact period, the records are pretty sketchy, mostly through archeological studies, anthropological studies, etc. because Indian people didn't really keep any records of what happened day by day. They just lived. They did have very definite economic systems. They had their means of making a living--they lived off the land. Of course, there was the buffalo. The Iroquois had their agricultural society. They had their farms; they had their political systems. As a matter of fact, the Charter of the United Nations is based on this Six Nation concept developed by the Iroquois Indians--the Federation of the Mohawks that had existed before the Europeans came over. So they did have very systematic political structures, very real economic systems, real social systems, and as I said earlier, they had their understandings as to where the Iroquois were going to live, where the Algonquins were going to live, the Ojibway, the Cree, Blackfoot, Sioux, etc. Things happened at different times. Then came the Europeans, first from the east, into the St. Lawrence Valley; in the United States into Boston and New York, and then spread west, so the Iroquois went through the four phases sooner than the Ojibway, etc. The four phases apply to all tribes of North America but they apply at different times in history as the European people spread westward and came into contact with Indian people, and the same situation occurred wherever tribes were first contacted. With the coming of the Europeans there developed what is referred to as the 'horse and gun culture' amongst the native people, and the tribe that took most advantage of this was the Sioux. The Sioux became the most powerful tribe in North America. The guns came from the French fur traders who were dealing mainly in the fur trade, and in order to make money from it they had to give the Indians guns--the means by which they could go out and get the furs. So they traded guns and the Indian people learned how to use them and got a whole lot of furs and traded them to the traders.

At the same time the Spaniards in Mexico were introducing the horse. So as the gun was spreading from the north, the horse was spreading north from the south, and they met here on the prairies. The Sioux were the tribe that developed the horse and gun culture to its utmost. I consider

that was the greatest era of Indian people of all time, because they still retained a lot of their own culture, they still retained a lot of their political systems, all the social structures, and they had this new technology that the European people had brought over, and there wasn't that much of a threat to each other. They needed each other. In fact, the Indian people became very dependent on the European culture, very dependent on the fur trade, dependent on the gun, on the horse. So there was a very definite need for each other. And the European needed the Indians in order to get their furs and for guides, needed Indians to teach them how to live in this country. So there was an interdependency and both people gained by it. Indian people were at their greatest at that point, until they got in the way. When more people came, the Indian people became less useful to them. The buffalo were all gone, the fur trade was gone, and they didn't need us any more and they had to do something about us to get us out of the way--the Indian Act, the Removal Act, etc.

So this is what started the Third Era--the demise of the native people. I guess probably the downfall was due to the fact that the Indians became very dependent on the European technology. Europeans found all they had to do to keep the Indians in line was to threaten to take away a little bit. The Hudson Bay, the missionary, whoever else was in contact with Indian people, because they were very dependent on the fur trade, on weapons and guns, very dependent on metal pots, knives. They needed the Europeans by this time so all the European had to do was threaten to take away a little bit of that and starve them, so the Indians had to stay in line and therefore the cultural genocide. Indians had to give up all the social structures, the political structures, the language, in order to be able to live in North America and cope with European culture. The residential school system was designed to break down the Indian family. Why have a residential school? Why, for example, were Indian children at the age of 5 and 6 years of age, taken out of reservations up in northern Manitoba and brought over here to Lestock and Lebret? The problem with that was the Indian children should not be in contact with their parents and therefore retain their Indian culture, their language, a lot of the Indianness in them that was being passed down by normal family education. Where the child gets most of his education is from the home. You have to take him from the home and put him in a residential school system so you can break down the culture and make him white. The residential school system was introduced by the United States government in their Removal Act, so the Canadians adopted that system and we used it here. Some still exist but their programs are set up differently now. They are a little bit more humane but 10 years ago the residential school system was still being used and they would bring children from away up north into cities like Winnipeg, so that they could be taken away from their families and lose their language, lose their culture, lose whatever it was that made them Indian, so that they could be taken into European society, into Canadian society. But without ever considering that maybe they had something to offer, maybe they had a beautiful culture, maybe they had a political system that would work.

The next era--Resurgence Era--where, as I said, the Native people have regained population, regained leaders, regained strength. This has come about slowly since the 1940's. In 1952 I think it was, the Indian

people were given the right to vote in Federal elections. That brought about a lot of changes so that the Indian people now had a little bit of political strength to develop on, and they have. As a result you have groups like the Federation of Saskatchewan Indians, the National Brotherhood, the Native Council of Canada, etc., political bodies that deal with issues of concern to native people. The point I was going to bring out in current issues--where are we going to go from here? What are we concerned with now, and what are our native people working for right now?

Some of the things that are big issues now: Land claims and aboriginal rights. The Berger Commission dealing with the McKenzie Valley fiasco up north. The whole aboriginal rights where land claims, where native people are going the research themselves, consulting through lawyers and going back through history to try to find out as much as they can, and to find out exactly what happened in the past. When they do that, when once they have some compensation, once they have a base on which to develop themselves without having to go to the Federal government for grants, they will help themselves, and they are concerned with their own development. I am more familiar with the Association of Metis and Non-status Indians because we concern ourselves mostly with them. The Federation of Saskatchewan Indians has the Department of Indian Affairs and they'd rather deal with them than with us, so we respect that. As public servants the time has passed when we as government go in and say to Natives "this is what is best for you." Now we are listening to them, and they are telling us what they want, so if the Federation of Saskatchewan Indians don't want to deal with us, we don't do it, and they can go to the Indian Affairs. But the Metis don't have Indian Affairs, so they come to us, and they come to us with all their proposals, their programs, and their ideas, and we help them develop, based on what they tell us. Some of the issues--economic development is a real issue; corrections--why does 85% of the jails in Saskatchewan consist of native people? housing, social development, health. Why do we live in slum housing in cities? Why do we have to live in such deprived situations even out in the rural areas? Employment--why is the largest per cent of unemployed in Saskatchewan the native people? Why can't we get jobs? We want to work, but the jobs aren't there. Nobody wants to hire us. It is a real belief among employers that native people don't want to work; native people are a poor risk, and it is difficult to get a position where we are accepted, and where we will be given responsibility so we can take part in society. Now, besides issues like those of real immediate concern, violence is another one. I know the Metis society is really concerned with the amount of violence that is taking place in both Regina and Saskatoon. Why are people being involved in so much violence? Why are we being harassed by police? Why are we being involved in so many breakins? Why do these young kids have to go out and do things like that? We are concerned about them, and because it isn't going to get better, if we all sit back and do nothing about it, it is going to get worse and there is going to be confrontation. Oppressed people always get themselves organized!

One of my personal objectives is to work with agencies who are supposed to be working with native people, such as social services, community colleges, Department of Indian Affairs, Canada Manpower,

Secretary of State. There are numerous agencies in the provincial and federal government supposedly set up to deal with these problems, and yet the problems exist. What are we doing wrong?

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QUERY

PHOENIX Mrs. Don Bonderud, Box 32, Lac Vert, Sask., would like information on the following: I think perhaps the original Phoenix came to Canada somewhere between 1750 and 1850. He, we believe, was from the British Isles, England or Wales, maybe. He and 2 other brothers were supposed to have landed at Kittery, Maine. He had been granted a land grant in Canada for military service. Again, we aren't sure. One brother seemed to have disappeared. The Other may have settled in the North Eastern states. My ancestor married into a French-Canadian family so have considered ourselves as French-Canadians. Also the name has been changed over the Years. I have a great aunt who is still very active. She is about 83 years old and lives in Maine. I have gotten most of this early history from her. She doesn't know any years or dates for this early history nor does she know what relation this early ancestor is to us. She said, "The name was Fenwick changed through the years to Fenix, Phenix and finally Phoenix." She wasn't sure if this information was correct. But we know that the Phoenix who came to Canada was latter known as Phinix-Dauphinais. The land he had been granted in Canada was all forest and as he had no place to live he stayed with a neighbour family named Dauphinais. From then he was known by both names. My great grandparents were known by both names and at times my grandfather had used both names as my father remembers a rake used in cutters by his dad having the initials A.P.P.D. on it. (Amedie Peter Phoenix Dauphinais). Also my mother says Dad had an old trunk his grandfather had given him which had Phinix in the lid of it. I seem to remember this initial and wood trunk and I always thought the Phenix was a brand name. So it must have been well printed or written into the paper lining at the top of the trunk. My dad, Alvin Phoenix was born in Makinie, Man. in 1915. He was registered at Ochre River, Man. My grandfather, Amedie P. Phoenix was registered in St. Theodore of Acton, Que. (He was born around 1890). My great grandfather, Pierre Phoenix is buried in Meriden, Conn. He had 4 brothers and three sisters: Frank, Francis, Joseph, Stanislaus, Zoe, Delima and Josephine. Frank never married, lived in U.S.A. (one leg amputated). Francis never married, blind. Joseph married Bridget and had two sons, had a grist mill in Upton, Que. One son Henri, died has married daughter living in St. Hyacinthe. Other son Theodore inherited the grist mill and moved it to St. Hyacinthe, prospered, died living 2 children. Stanislaus lived and died at St. Theodore d'Acton. Had 3 daughters Rosa married Desrosiers (had 10 children) lived in St. Hyacinthe. Zoe married a Mathiew, lived in Auburn, Mass. Had one son and daughter. Delema married Isidore Jodoin, ran creamery in St. Theodore. Had 9 children. Theodore married and had a large family. George married and raised a family. Leah was a nun, Alma is a nun in St. Hyacinthe. My great great grandfather (Joseph? Phoenix) is buried in St. Theodore d'Acton, Que. My grandfather, Amidie, was baptised Catholic but soon after his father had a fight with the church and the family become Protestant.

Holland and Scotland

Trade was the link which bound Holland to many countries during the seventeenth century. There were few ports of any size in Europe where the trim, squat ships from Amsterdam and Rotterdam were not a familiar sight. But with Scotland the Dutch had special bonds. Scottish sheep from the southern uplands supplied a large part of the wool upon which the Netherlands cloth-making industry depended, and Middelburg and Veere had competed long and bitterly for the privilege of monopolising this lucrative trade. After years of wrangling and a score of indeterminate law-suits, the trade was eventually allocated to Veere on the island of Walcheren during the sixteenth century. There the Scottish staple flourished for two centuries, only dwindling into obscurity and decay when the Leyden cloth industry itself declined, finally disappearing with the revolutionary wars. At Veere the visitor can still see what the English traveller and essayist E. V. Lucas called 'the beautifully grave' Schotsche Huis on the quay, once the headquarters of the flourishing wool trade, and now a museum. This was the residence of the Scottish Conservators, the officials appointed by the King to govern the Staple. Amongst the seventeenth-century Conservators are two curious figures who deserve mention--Thomas Cunningham, who supplied the covenanting armies of the Scottish Parliamentarians with arms and munitions on Dutch credit, and Sir William Davidson--merchant, speculator, spy, amateur theologian and gun-runner--who followed Cunningham as Conservator from 1662 to 1671.

The ties which connected Scotland with Holland were not only commercial. In both countries Calvinism, with its emphasis on iron personal discipline and its rigid moral code for society, was the religion which appealed to men accustomed to extract a livelihood from a soil which grudged easy profits. To these men, religion and theology did not seem dry or sterile enquiries. Medieval man had seen the hand of God intervening in the most mundane affairs; the conviction persisted among Calvinists long after it had been weakened by the growth of rationalism in more comfortable societies. The Scottish passion for theological disputation was to become proverbial, but in the seventeenth century it paled beside an enthusiasm which pervaded the whole of Dutch society, of which a Jesuit remarked that everyone in the country from the chief rulers to the lowest yokel and sailor was thoroughly versed in the theology of Calvin..

Scottish religion and learning, which were strongly under French influence in the sixteenth century, fell under the spell of Holland in the next. While French Calvinism dwindled into sectarianism, Calvinism in Scotland and Holland rose militant and intolerant.

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* From The Dutch Republic by Charles Wilson with kind permission of the publisher George WWeidenfeld & Nicolson Ltd., 11 St. John's Hill, London, England.

It would be difficult to overestimate the effect upon Scotland and upon Scottish religion of the Synod which sat at Dordrecht in 1619, or to exaggerate the veneration with which it was regarded by later generations of Scotsmen. Much to the satisfaction of the Scottish Calvinists the Synod of Dort condemned, the views of Arminius, and finally determined the shape of future orthodoxy in both Scotland and Holland. Henceforth, Arminianism in Scotland was to be identified with tyranny, illegal taxation, episcopacy, and even popery. To Scots, the Dutch Synod became known as 'the famous Synod of Dort,' 'the renowned Synod,' 'the venerable Synod.' Its conclusions were used as a basis and test of oxthodoxy for three centuries. Books, theses, and sermons explaining and enlarging on its decisions were placed in the library at Glasgow College, and other Scottish university libraries can show similar collections of Dutch commentaries. The Westminster Assembly (1644-9), which determined religious standards for Scotland for later centuries, sat under its influence and inspiration.

The most famous Scottish divines of the seventeenth century--among them John Forbes, Robert Baillie, John Menzies, Samuel Rutherford--were strongly influenced by contemporary Dutch theologians both Predestinarian and Arminian, such as Voetius, Cocceijus, Hoornebeeck, Heinsius, Vossius, and even the great Grotius himself (though his religious views were a long way ahead of the bigotry of his age). John Forbes had himself been chaplain to the Company of Merchant Adventures at Delft, and married a Dutch wife whom he took back to Aberdeen. Baillie had a cousin in Veere who sent him the latest Dutch theological works and kept him in touch with current discussions. Scottish theological works were often printed at Amsterdam, at this period the chief printing centre in Europe.

Meanwhile, the communities of Scottish traders and seamen in the principal Dutch cities and ports were settling down in an atmosphere which was politically and theologically congenial to them. At Amsterdam, the church of the Begyns, an ancient order of nuns, standing in a little court just off the Kalverstraat, was assigned to the Presbyterians in 1607. At Rotterdam, the States General and the magistrates gave permission in 1642 for a Scottish Church to be instituted and even provided funds. After two removals, the Scottish Church was finally settled at the south end of the Schiedam (or Scottish Dyke, so called from its being inhabited by large numbers of Scotsmen), by the Leuvehaven, used from time immemorial by Scottish shipping. Along with the Church went a Scottish school and poor houses. At Campveere, the first Protestant clergyman was appointed in 1587. At Delft too there was a wealthy and influential trading community: the sessional register of their church begins in 1645. Dordrecht, which became a regular Scottish staple port in 1668, supported a large Scottish population, and other communities were to be found at Flushing, Hertogenbosch, the Hague, Leyden, Middelburg and Utrecht.

These groups of Scotsmen in Holland made up a varied society, comprising all sorts and conditions of men from poor sailors and fishermen to the wealthy merchants of Rotterdam and the titled aristocracy at the Hague, from peaceloving pastors like the pious Robert Fleming of Rotterdam to the soldiers of the Scottish Brigade, who lived and fought as Scots for the House of Orange for more than two hundred years. This

was the brigade which in 1578 sustained the brunt of the action at Reminant against the Spaniards, fighting 'without armour and in their shirts.' So much were they at home and so little interfered with that they were not naturalised until the American War. There was, at one time, at Zierikzee, a monument to a Henry Hume, an officer of the Brigade, described as a 'Captain in the service of the United Netherlands', who died at Delft on 28 May 1650. This curious English version claims to retain 'the spirit and quaintness of the Dutch original:'

> When young I lost my Mother, but my loss I never knew;
> For oh! an aunt's maternal heart my final homage drew.
> In Sciences and arts, and tongues, and manners of mankind.
> As Captain of our infantry, as horse-lieutenant too,
> I shew'd unto my fatherland, a spirit bold and true.
> And after God for two full years had made our battles cease,
> He called me hence to spend with him the life of heavenly peace,
> I do not grieve, because I die and part with wealth and state,
> I only mourn, in that my aunt so sorely weeps my fate.

The ease with which these Scottish communities fitted into Dutch society contrasts strongly with the difficulties met with by most immigrant communities trading in foreign lands. There were no substantial differences between the systems of church government in the Dutch and Scottish churches. Many Dutch names appear amongst the deacons and elders of the Scottish churches in Holland, the ministers of which (though usually Scottish) were members of the Dutch Klassikaal-Bestuur or Classis. Relations with the Dutch ecclesiastical authorities were cordial, save for an occasional brush with garrison chaplains who were apparently inclined to 'conduct themselves in a violent manner.' Nor did the Dutch language hold any terrors for the Scottish settlers and their pastors, many of whom became well-known as preachers and theological writers in Dutch as well as their own language.

One consequence of these commercial ties and religious sympathies was that many Scotsmen went to the Netherlands for their university education. The process began with the pastors of the various Scottish trading communities and the chaplains to the Scottish troops serving in the Low Countries, who not infrequently attached themselves to the Dutch universities. It was sustained by the flow of exiles, English and Scottish, who sought refuge in Holland from the religious persecutions and political violence of seventeenth-century England and Scotland--men of such varied views and origin as John Robinson, pastor to the congregation of exiles at Leyden, the root from which the Pilgrim Fathers sprang, and Charles II himself.

To all this oddly assorted company, the universities of Leyden, Utrecht and Franeker offered refuge, hospitality and learning. The trickle became a stream, and hundreds of students, some English but mostly Scottish, studied at these universities in the seventeenth and eighteenth centuries. Over eighty matriculated at Leyden between 1620 and 1650. As we have seen, in 1700 one third of the students at Leyden were English or Scottish, and during the eighteenth century about 2,000 British students, a good proportion certainly Scots, matriculated there. Englishmen came there partly because of the lamentable state of the teaching at Oxford

and Cambridge, partly because of the educational disabilities imposed upon English dissenters at the English universities. Scots were attracted to Holland partly, as we have seen, because Dutch theology was congenial to them, partly because of their unpopularity at Oxford (Boswell, himself educated at Utrecht, bears witness to this) and partly because Utrecht gave a training in Roman law invaluable to a Scotsman. Utrecht therefore usually contained a contingent of young Scottish aristocrats studying (nominally, at any rate) law against the day when they should assume their estates. For to be a successful landlord in Scotland, it was at least desirable to be a tolerable lawyer. Amongst these were the second Earl of Marchmont and the third Earl of Argyll.

But of the generations of Scottish and English students who passed through the Dutch universities, from that ingenious Englishman, William Petty, who came back from Leyden skilled in mathematics, statistics, map-making and ship building, to the mercurial and Irish Goldsmith, and the errant, melancholy and Scottish Boswell, and of the imposing array of Dutch theologians, lawyers, mathematicians and scientists, at whose feet they sat, there is not room to tell here. Enough has been said to indicate the debt the two countries owe to each other. Remarkable affinities of outlook, temperament--even of language--drew Scots and Netherlanders together. The Scottish students at Franeker would not be alarmed by the Frisian shibboleth of 'bread, butter and green cheese': possibly their broad Doric was intelligible to the innkeepers, landladies and tradesmen of the old Frisian town. Maybe it was Scottish students in Friesland who adapted that shibboleth into the Scottish rhyme:

Bread, butter and green cheese
Are good Scots and good Fries.

* * * *

QUERIES

COWIE
COWEY — Mrs. C. Grey Cowie, Box 157, Alida, Sask. S0C 0B0 is seeking relatives of Robert Cowie or Cowey born in England in 1829. Came to Ontario in 1848 and to Sask. ca 1900.

* * * *

PARSON — Mrs. Beatric E. Parsons, Grenfell, Sask. S0C 2B0 is interested in family history research in Bishopmill, Elgin, Scotland. Any help or suggestions appreciated.

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BOGGY CREEK SCHOOL DISTRICT NO. 64

(NORTHWEST OF REGINA, CONDIE ON THE RAILROAD)

By

Harriet M. Purdy

Why should I, who have been out of contact with it so long, write a story about the Boggy Creek School? We moved to Regina in 1910, to a farm at Balcarres in 1925, and I into town in 1963.

But the history of Boggy Creek School has been bound up with our family from the beginning.

My grandfather, Thomas F. Purdy, then 57 years old in 1882, came the easy way, buying a horse and outfit (buckboard) at Brandon. He arrived in late June in Regina.

But he wasn't the first. He hired a surveyor to help him select a homestead, then in his account book names five men and "a Scotchman" to do breaking, thus securing his claim. Five sons, Lenton, Walter, Herbert, Russel (my father) and William; two nephews, Gimmo and Jonas Amey and his brother Alfred Purdy, all homesteaded near by. No wonder his brother was Uncle Alf to everyone.

He had left his son Lenton in Manitoba apparently expecting him to follow, but he had a long frustrating search for him. Not being a patient man at best . . . But they finally got together and went back so the boys, Lenton and Jonas, could put up a "habitable dwelling" on another quarter. It cost a little under $50.00. Thomas went back to Ontario and, their task finished, they followed. His account book has "sold horse and outfit at a loss of $20.00. Not the demand there was in Brandon. There was no homestead entry office in Regina in 1882, so the dates of entry for these nine settlers are 1883-1885.

In 1885, a School Ordinance Act was passed, and on April 24, 1886, there was a meeting in Thomas Purdy's house to decide whether to build a school. The vote was in favor. Trustees elected were Daniel Kennedy, Michael Cullum, and Thos. Purdy. The district was established May 5, 1886, with a debenture issue of $500.00. Building began at once and the school was opened May 31, 1886, with an attendance of 15 and ran until November as it did for a number of years.

It then stood on the west side of N.W.¼ of 6-19-20 just below the brow of the hill but I don't know which side, as the Boggy Creek runs through, and I have no information as to when it was moved to the N.W. corner of 31-18-20, west of Range 2. The correction line runs just north of the school and at that distance from Range 2, there is almost one mile lost, so Sec. 6 is north of 36 instead of 31. Just the jog in the road to show.

New trustees were elected, William Cullum, Walter Purdy and Thomas Grover, a homesteader but also School Inspector until his death in 1890. Mr. William Rothwell followed him, and taught the first Normal School in 1892, one teacher and 1st, 2nd and 3rd class students. Drake, in his book "Regina" ignores this, calls the 1893 one "the first regular Normal School," but the 1892 one gave certificates with no time limit.

The first teachers in the new school were:
1886-1887 - Alex McKellar - homesteader and uncle of the Kinneards
1888 - Miss M. Cullum - sister of William Cullum
1889 - J. or I (uncertain) Morton - The Mortons were homesteaders
1890 - Mrs. Young
Number of pupils, from ten to fifteen. From this to 1901 inclusive there are no records. There was a change in the Government Department that was in charge of education. These records may have been destroyed at the same time as a shelf of books about early days. I heard this from the man whose superior ordered him to do it. His protests were in vain. But I can supply two names, Miss L. May Neville, and Mr. Campbell.

May Neville was ten years old when she came with her mother and two younger sisters to Regina in 1883. Her father had been with a survey party near the Elbow in the summer of 1882 and had spent the winter doing carpenter work in Regina. He homesteaded in the Cottonwood district west of Regina where most of the homesteads were taken by bachelors, so there was no school. She was taught at home. Because she had failed the 3rd class examination when sixteen she was sent for a month before the next examination time, to board with Mrs. Agnes Balfour in the Forest district, James, a son being the teacher. He coached her on old examination papers and she passed. Still only seventeen years old, she started teaching with only that one month's experience of school. There was as yet no teacher training and her 3rd class allowed her to teach for two years provided the Inspectors reports were favorable. Between schools, she had passed her 2nd class examination and attended Mr. Rothwell's first Normal Class, and after her 4th school intended to stay home and study for her 1st class. She wrote "It seemed as if there were some arrangement for me to go to Boggy Creek with which I had nothing to do." Asked to apply for the Stony Beach School, she had written a reply, but long afterwards she found that the man she had given her letter to had forgotten to post it. Early in the spring of 1895, walking along South Railway Street in Regina after she and her father had driven in the twenty miles from Cottonwood, it started to rain. A man was walking towards her and took shelter in a recessed store entrance as she came along. He was William Cullum, Secretary of the Boggy Creek School District 64, with a list of teachers they would accept. She was the first of them he had seen, so she was hired to go the next Saturday and to board at Walter Purdy's.

"Early spring," so this settles my problem as to whether it was still a summer school. Later it was a yearly school, but with a longer holiday in the winter and a shorter one in summer. We were at school July 3, 1904, when I had news to tell of a new baby sister . . .

As so often happened, the teacher married into the district where she taught. May Neville and Russel Purdy were married at her home, November 24, 1896, the officiating minister, a friend of her family from

Ontario days, Rev. James Woodsworth, father of J. S. Woodsworth. The "Honeymoon trip" was a 12 mile drive in a blizzard on a drifted over road, 40 degrees below zero. But Maggie Cameron from the nearest farm, had been over and baked bread, the lamp was lit and the house warm.

The other teacher of that period, Mr. Campbell, was teaching to help with expenses for a medical course, so still a summer school, 1898. He boarded at Russel Purdy's and each day when he returned, "What did she do new today," so interested in how a baby developed. He sent his graduation photo which I have.

Mr. Thomas Ward taught there at least one year of this period. The list from the Department of Education has an Evelyn J. Roberts, 1904 and we remember Miss Maxwell also, but Mr. Ward was there when Muriel and I started school May 9, 1904, two days after my fifth birthday. He had to appeal to Mother because I hadn't spoken a word to him the first two weeks. But she was pleased and surprised when at the "Xmas Tree" at Will Cullum's house, he had me and Violet Lauder stand on a chair and sing. Muriel says she remembers two women teachers, but they don't seem to fit into 1904. It seems more likely 1905.

Mr. (later Dr.) Black was the inspector in 1906 when the third in our family, Lawrence, had started school. Dr. Black was so impressed with Mr. Ward's success in teaching us to sing that he arranged for him to demonstrate before the Teachers' Convention.

He had us sing some serious songs, but also put words to the tune of a nonsense song "Thirteen Girls and One Small Boy" and "Though Black His Name, His Heart is White." He really sometimes laughs outright and he surely did over that. I can see him still.

"But," Mr. Ward said, "we do something else besides sing. Lawrence, what is 2 + 2? The baby faced five year old looked up and said "4" and answered several more such questions with no shyness or hesitation.

There were other memorable occasions, two of supreme importance. The First Musical Festival in 1909 where the report in the Leader said "The youghful Condie (Anglican) choir was very good and brought down the house." And the Condie Ladies' Choir was "word perfect." The Prince Albert people were late arriving but heard about us, and asked to hear us the second night, so we were called up out of the audience.

The program was altogether vocal and adult, but Mr. Ward put three of us from the school, aged ten to twelve, into the ladies choir. I felt provoked when the adjudicator mentioned "immature voices," but they gave us a special award and much praise.

As a result of this success, we were invited to sing at the concert for the Vice-Regal Party after the laying of the cornerstone of the Parliament Buildings. This was the only time we had stage fright, but it was only momentary. We were signing unaccompanied and Mr. Ward, who was directing us stopped us suddenly so there would be no stragglers, then we started again as we should.

Then, Mr. Ward left, Rev. William Simpson had been moved before that. A number of the early settlers retired into Regina, and everything changed. But there are descendants of a few of the old families left, and others coming in have taken hold in various ways so it is still a "community."

A new brick school was built in 1922, debentures this time $5,500.00 The old school had served thirty seven years. A School Unit took over in 1963, but the school still carried on until 1965, when they started busing children into Regina. However, the building still serves the neighborhood as a Community Hall, 91 years from the establishment of the first school.

* * * *

QUERIES

RENNER
KONRAD
MEYER

Violet Richardson, 556 Laurier Drive, Prince Albert, Sask., S6V 5M3 is collecting a history of the Renner family of Young, Sask. Karl Renner, b. 1879 in Germany or Russia and died in 1936 and buried at Young, Sask., came to Viscount, Sask. in early 1900's. He had a livery barn there. He later had a homestead between Viscount and Young and brought over his wife Katherine Kristine Konrad and two daughters Agnes and Kay from Odessa, Russia. Rosa and Karl were born on the homestead. When fire destroyed the house they moved to Young, Sask., where Ella and Jackie were born. They had a meat and grocery store there. When Kristine died at 34 years, Mrs. Emilie Meyer came to housekeep for Karl and he later married her. In 1928 he sold out and moved to Semans, Sask. and purchased a hotel. Would like any information at all.

* * * *

LINDSAY
WHITE

Mrs. L. White, 4558 Smith Avenue, Burnaby, B.C. V5G 2V8 would like any information on the James and Anna (or Annie) Lindsay family who moved to Lloydminster (Sask.) from Ontario prior to 1908. Both died in Lloydminster--James Dec. 5, 1908 and Anna Mar. 31, 1919. There were five sons--John, Wilbur, William, Robert (who died in Lloydminster date?) and Cecil. The oldest son, John and wife Barbara had seven children (Vera, Carl, Vic, Bob, Thelma, Hazel & Merle) prior to moving to Edmonton early 1919. May have operated "Lindsays" post office in a town outside of Lloydminster. Any help will be appreciated.

* * * *

The way to love anything is to realize that it might be lost.

Computer Indexing

Research Tool of the People

"Where do I go from here? I've done exactly as my instructor taught me. I've used every source available to me, spent hundreds of hours and too much money deciphering old church and cemetery records, studying old military records, tracing land records, passenger lists, etc. Now where do I go from here? Which way did he go and why do I find him once with Jean and later with Elizabeth and no record of either marriage? Which one is the right one? Where? When? Who? Why?"

Sometimes we feel this particular ancestor doesn't want to be found. Where is that scoundrel hiding? You know he lived. But finding him has proved to be a wearying task.

Familiar song? All too often it is the tune we, as research procedure instructors, hear from our students as they try so hard to follow our directions, reason their problem through and put themselves in the place of their progenitor and ferret him out with all of his family very firmly attached to him. And we try to guide them to the "ROOTS" of the dilemma, sometimes wracking our own brains in the process.

Perhaps it is time to take a new look at research procedure and to assist our students, as well as more experienced researchers, in a more modern and constructive way. The time has come to recognize that some subtle and often remarkable changes are going on in the genealogical world.

Let's look at some of the newest research tools using modern technology and computerization to aid searchers. For example:

Did you know that the Genealogical Society of The Church of Jesus Christ of Latter Day Saints has a massive COMPUTER FILE INDEX on microfilms containing parish and vital record listings (extracted from church records) from over 30 countries and 18 states in the United States? And did you know this marvelous collection is updated regularly as new items are added to it?

When I think of the entire summer I spent taking Pennsylvania church records apart piece by piece I could almost weep. The same names searched for in 1965 can now be found, or the sources eliminated, in a matter of minutes. What an exceptional research tool it is! This source should be used as a part of the research survey, that first procedure every searcher should cover before beginning actual research in order to prevent duplication of effort.

It is housed at the Genealogical Society in Salt Lake City and can be searched either by yourself or by someone with access to that library. This ever-expanding facility now holds over a million genealogically-oriented microfilms as well as over 100,000 books. These are conservative estimates as the numbers increase daily. Over 200 branch libraries all around the country are available to non-members as well as members of the Church, and should be used by as many patrons as possible.

I think back to the years of census searching, literally cleaning the Pennsylvania and Ohio schedules as I struggled my way from western Pennsylvania east to Lancaster County by way of York and Cumberland counties. I recall the concentration required to "read with my ears" as my own teacher had advised. I still can feel the thrill of finding those families who were listed as Eicher, Eyegur, Iker and Icur, etc. and the wonder involved when they all proved to be mine. Yet I bemoaned the long hours and strained eyesight it took to find them.

Much of this kind of research is no longer necessary. Active and concerned individuals all over the country have been laboring tirelessly for many years to index a considerable number of these census schedules. This compiler is gathering a total card file of those already indexed and where they are available either in printed form or "search for a fee" form. The small fees charged would more than compensate for the time needed to name by name search the original film.

Notably, computer indexing is fast becoming the answer to this type of record searching. A few companies have completed a large number of these census indexes and we are indebted to them for their accomplishments. Many advertise their work in the various periodicals and we should take advantage of their services.

Computer indexing is the answer to many of our research problems. The letters of thanks received from my own clients are a testimony of this. They say, "It never occurred to me my Irishman went back to the 'auld sod' for 10 years and then returned to the US a second time. No wonder I was having such trouble getting his family record to make sense;" ". . .discovering her maiden name was the key . . . lived down the road for three generations;" "After nine years of searching . . . finding his German birthplace was a real thrill. And to think it was buried in that old county history that was so thick I couldn't bear the thought of wading in and searching it page by page."

All the foregoing quotes come from satisfied clients of Hamilton Computer Service. Their "dead ends" and "brick walls" were literally unearthed from unindexed or poorly indexed county histories.

Hamilton Computer Service has been pouring numerous indexes to old, rare and out of print books directly into the computer. The results have been truly astounding. The COMPOSITE COMPUTER INDEX is constantly growing and becoming a more valuable research tool each day. It is dedicated to:

(a) helping as many searchers as possible find those "elusive" ancestors who have not been located by less modern yet more conventional

methods of research.

(b) giving family history compilers a further opportunity for sales through inclusion of their index in the COMPOSITE COMPUTER INDEX.

(c) getting those badly indexed or unindexed county histories indexed and into the computer so they may be thoroughly rather than superficially searched.

(d) computerization of a huge number of indexes for faster results, more accurate information, less money and time invested per number of volumes searched.

(e) supplying libraries and individuals with printouts of some county history indexes in complete form. These items have been compiled by the writer.

Those clients who inquire into the service will receive a printout of the name/names requested as well as a listing of all items currently in the COMPOSITE COMPUTER INDEX. The printout shows full names, maiden names, birth year, page numbers and in many cases--birthplaces. In a few instances it gives the year of emigration or perhaps a marriage or death year.

Whether you call them indexes or indices--COMPUTER INDEXING IS THE WAVE OF THE FUTURE. HAMILTON COMPUTER SERVICE'S COMPOSITE COMPUTER INDEX will be one of the keys.

Details concerning fees, etc. can be obtained by sending an SASE to Von Gail Hamilton, Box 936, Park City, Utah 84060. The writer has had 15 years of experience in genealogical research and is the compiler of LABOR OF LOVE, a history of the Colledge family; WORK FAMILY HISTORY: EICHER NAME IN AMERICA and numerous indexes to county histories.

* * * *

QUERIES

FRASER CORNELL — Mrs. W. B. Belier, 24 Sturton Road, Weston, Ont. M9P 2C6 would appreciate hearing from any relatives of Joseph Gilbert Fraser who, with his family lived in the Wolseley and Indian Head areas about 1880 to 1908. A brother, Alex Fraser, was an architect in Regina. T. S. Cornell was a relative by marriage. About 1909 or 1910 the Frasers moved to Kelowna, B.C. Isabella Fraser married into Cornell family in same area.

* * * *

DEVINE — Mrs. Kathyrn McLean, 4895 McKee Place, South Burnaby, B.C. V5J 2T3 would like to hear from anyone who has knowledge of the Devine family who farmed in the New Osgoode district in the 1930's (about 10 miles N.E. of Tisdale). She knows Mr. J. Devine and daughter Clara lived in Mission, B.C. about 1935-39 when they possibly moved back to Sask. Again.

* * * *

Mennonite Research

By

Peter Goertzen*

There was probably a time when any Mennonite that wanted to know the name, birthdate, etc., of his parents or grandparents, could readily have found this information in the village or congregational registers which were kept and updated annually. But today, after wars, revoluations, fires, migrations and changing patterns of life, such information is not so easily available to the individual seeking genealogical data on ancestors of Mennonite background.

In recent years, however, more and more Mennonites have become interested in their heritage and family history. Concomitantly, more information has become available. Family geneologies have been written by a number of Mennonites and are often found in Mennonite colleges, libraries, etc. Family reunions are still very popular, and here, too genealogical information often becomes available when several generations of a family come together. Mennonite historical societies are active in research and often publish most helpful articles for genealogical purposes. A general overview on "Mennonites" is found in a pamphlet prepared by Cornelius Krahn and Melvin Gingerich for the Historical Committee of the General Conference Mennonite Church and printed by Faith and Life Press, Newton, Kansas, in 1967; it reads in part:

(Page 7 IV)

> Switzerland and France There are only two thousand Mennonites in Switzerland today, the country where Anabaptism originated. Many have migrated to France, South Germany, and particularly to the United States.
>
> Germany The Mennonites of South Germany are primarily of Swiss background. Since the removal of the West Prussian and Danzig Mennonites to western Germany during World War II, they are even more scattered than they were before. Most of the Mennonites in northwest Germany live in cities and industrial areas (Hamburg, Emden, Gronau, Krefeld). In South Germany some are farmers. They are located in the Palatinate, Baden, Wurttemberg, and Bavaria.
>
> The Netherlands Mennonites in the Netherlands adjusted themselves to the culture of their country more readily than others. Much has been written about them and their history, particularly in the Dutch language. They were pioneers in the realm of agriculture, literature, art, theology, philosophy, and social and relief work.
>
> Russia Mennonites from Danzig and West Prussian migrated to Russia starting in 1789. They established two major settlements

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*Reprinted from Relatively Speaking, Vol. 4, No. 1, Spring 1976 a publication of The Alberta Genealogical Society by kind permission of Mr. Peter Goertzen and Mr. G. Lorn Harris, editor.

in the Ukraine (Chortitza and Molotschna) and numerous daughter colonies spreading even into Siberia. Three major migrations from Russia to America took place (1874-1882; 1922-1930; 1943-1952).

Mennonites in North and South America

First Settlement The first permanent Mennonite settlement in America was established at Germantown, Pennsylvania, in 1683, by immigrants of Dutch background coming from Krefeld, Germany. In 1690 William Rittenhouse was elected the first Mennonite minister in America. The present Germantown church is the oldest Mennonite congregation in America. Additional churches were established northwest of Philadelphia so that today there are scores of Mennonite congregations in this area.

The Swiss and South German Mennonites By far the largest Mennonite settlement of the colonial period was made in what is now Lancaster County, Pennsylvania, in 1710 and the years following by immigrants of Swiss background who came directly from the Palatinate, Germany, and Switzerland. This settlement has grown into the largest Mennonite community in the world. From here daughter colonies were established in Virginia, central and western Pennsylvania, Ontario, Ohio, and regions farther west. In the first half of the nineteenth century Mennonites from the Palatinate, Bavaria, and Hesse-Darmstadt formed new settlements in the central and western states.

The Amish By 1736 enough Amish had arrived in America to make possible the founding of a congregation in what is now Berks County, Pennsylvania. In the nineteenth century large numbers arrived from Alsace and Lorraine, the Palatinate and other areas of Germany, as well as some directly from Switzerland. These settled in Ohio, Ontario, Indiana, Illinois, Iowa, and other western states.

The Mennonites from Prussia, Polland, and Russia Three major migrations of Mennonites from Russia to North and South America occurred (1874-1882; 1922-1930; 1943-1952). The Mennonites of Prussia and Poland joined during the first and last migrations. The first migration was restricted to the prairie states and provinces of the United States and Canada, and the second and third were directed primarily to Canada and South America.

South America Mennonites from Canada, Russia, and Prussia started moving to Latin America after World War I. Canadian Mennonites settled in Mexico and Paraguay; and Russian Mennonites moved to Brazil, Paraguay, and Argentina, while Prussian Mennonites settled in Uruguay.

As the article indicates, the Mennonites have spread out over most of the Western world since their beginnings in the mid-1520's. Because of their faith, which included non-resistence and adult baptism, they were often persecuted and hence fled to areas where they might be tolerated. By the 17th century this often took the form of large migrations. In the book "Brothers in Deed to Brothers in Need", a chart illustrates this movement of Mennonites.

Many of the early settlers in North America were farmers and some settled in traditional clusters of villages on lands set aside exclusively for Mennonites. In the 1870's the 'East Reserve' and 'West Reserve', around

Steinbach and Winkler, Manitoba respectively, are good examples. It must be noted, though, that since their arrival in North America there has been almost constant moving about by the Mennonites. New settlements were established--often due to land shortages--while individual families relocated, often even criss-crossing the U.S.--Canada border.

Among the sources of information on Mennonites who came to Canada and the U.S.A. during the 1870's, are steamship passenger lists. Microfilm copies can be found in the Mennonite Library and Archives, North Newton, Kansas. In the archives at the Canadian Mennonite Bible College, 600 Shaftsbury Blvd., Winnipeg, Manitoba, xeroxed copies of the original lists are available. The early settlers also kept good records. Family registers of a whole congregation were kept, updated annually and left in the care of the church deacon. Sometimes these records would be taken with a migrating congregation to their new location. For example, one of the first registers written in Canada on the West Reserve, is now in the Old Colony Mennonite settlement near Cuauhtemoc, Chihuahua, Mexico, in the custody of the present deacon. Certain others, from the East Reserve, have been xeroxed and copies are in the Canadian Mennonite Bible College at Winnipeg.

If you're looking for a specific surname, Mennonite Genealogy Inc., Box 1086, Steinbach, Manitoba, can be of help. They gather Mennonite genealogical material, index it and make it available to people involved in research. Many articles, historical and others, are to be found in the Mennonite Quarterly Review, published since 1927 (the Rutherford Library in Edmonton has a set of volumes). An excellent item for reference is the Mennonite Encyclopedia. It consists of four volumes and can be purchased at some of the stores listed below; again, the Rutherford has a copy. A small but informative bulletin, Mennonite Historian, is put out by History Archives Committee, Conference of Mennonites in Canada; the address, 600 Shaftsbury Blvd., Winnipeg, Manitoba. R3P 0M4. In addition to the college at Winnipeg, the following addresses would be sources of information: Conrad Grebel College Archives, Waterloo, Ontario. N2L 3G6; Bethel College Historical Library, North Newton, Kansas 67117 (also Archives); Mennonite Historical Library, Goshen, Indiana 46526 (also Archives).

Books on Mennonite history, heritage etc., may be ordered from the following addresses--and only a few are listed here--(usually a catalogue is availabe). Fellowship Book Center, 302 Kennedy St., Winnipeg, Manitoba. R2B 2M6; Christian Book Store, 266 Hawthorne Avenue, Winnipeg, Manitoba. R2G 0M4 Some in German; Pacific College Book Store, 1717 S. Chestnut Avenue, Fresno, California 93702 U.S.A.; Gospel Book Store, 119 E. Lincoln Avenue, Goshen, Ind., U.S.A.

Of course, the old rule of "...talking to your oldest relatives..." applies in Mennonite research as well as in all areas of seeking family information. At other times one may simply take a 'long shot.'

For example: While studying the Old Colony Mennonite Church records in Chih., Mexico, I came across my great-grandfather's sister's family. Written across the page were the words 'nach Dakota' ('to Dakota'). Later, while reading a Mennonite historical book, I noted that some Mennonites from Manitoba--where my ancestors had settled--had moved to an area near Langdon, North Dakota. I wrote the town clerk for information, sending

along what names and data I had on hand. They passed my letter on to a local newspaper which--luckily--had a surname file, and they sent me two typed pages of articles pertaining to "Goertzens", my surname. But a Goertzen had married a Fehr and so Fehr was the family I needed. I wrote again. They had one single item listed under Fehr. However, a relative of Fehrs still resided near Langdon and the good people at the newspaper sent me the name. I wrote to this Mr. Fehr (the name was now spelled, Veer), and he answered my letter. It seems he's a second cousin of my father's. What's more, several other relatives live in Canada--one of them here in Edmonton, a mere eight blocks from where I live!!

...You just never know...

Editor's Note: On July 19 and 20, 1975, a Goertzen reunion was held in the Warman arena at Warman, Sask. Some 560 descendants of Gerhard Goertzen (1837-1916) and his wife Helena Reddekopp (1835-1905) gathered to commemorate this couple's coming to Canada one hundred years before. A family history was prepared by Peter Goertzen of Edmonton and is available from him at 12253-101st. Street, Edmonton, Alberta T5G 2C5 at a cost of $14.50.

See also Families Vol. 15, No. 4, 1976 for "The Mennonites: Genealogical Opportunity and Genealogical Problems by Frank H. Epp for an excellent article on the Mennonites.

* * * *

QUERIES

BATES — A letter from "Genealogical Searching, 5914 Carlton Lane, Washington, D.C. 20076" requests information about 2 brothers John Robert and James Henry Bates who settled in Moose Jaw between 1909 and 1918. They were probably born about 1860 to parents: Zaccheus and Bridget (Mulroy) Bates, in Rochdale, Lancashire, England. Any information about parents, sons, and children and grandchildren would be very welcome.

* * * *

ANDERSON — Mrs. Mary E. McDowell, 862 W. Alamos, Clovis, CA 93612, U.S.A. "John Anderson" family lived near Prince Albert in 1880's. Frank Anderson was Sheriff 1905-20, Daniel Anderson, a soldier during Indian rebellion of 1885, George Anderson was a scout for the fort of P.A. in 1880's. John Anderson, a Weslayan Methodist, may be buried in Kinistino, 1910-15, and his wife Delilah Anderson buried there 1915-20. Would like name and address of someone in charge of Kinistino Cemetery. Are there microfilms of old newspapers from Prince Albert, and/or old books of its history that I could borrow on inter-library loan?

* * * *

Wave	Date	Approximate Number	From	To	Type
1	1683-1705	100	Lower Rhine, Germany	Germantown, Pa.	German
2	1707-1756	3400	Switzerland and Palatinate	Southeastern Pa.	Swiss-Conservative
		300	Switzerland and Palatinate	Southeastern Pa.	Swiss-Amish
3	1815-1860	3000	Alsace, Bavaria, Hesse	Ohio, Ontario Indiana, Illinois	Swiss-Amish
4	1830-1860	500	Switzerland	Ohio	Swiss-Conservative
5	1865-1895	300	Switzerland	Ohio, Indiana, Illinois	Swiss-Conservative
6	1873-1884	10,000	Southern Russia	Minnesota, Nebraska, So. Dakota, Kansas	Dutch-German Kirchliche
		8,000	Southern Russia	Manitoba	Kleine Gemeinde Brueder Gemeinde Krimmer
		400	Galicia, Volhynia, Poland	Kansas, So. Dakota	Dutch German Swiss
7	1922-1930	21,000	Southern Russia	Canada	Dutch-German Kirchliche Brueder Gemeinde Miscellaneous
8	1941-1943	7,000	Southern Russia	Canada	Dutch-German Kirchliche Bruedergemeinde

"BROTHERS IN DEED TO BROTHERS IN NEED"
Ed. Clarence Hiebert
Faith and Life Press, 1974
P. VI

THE PATAGONIA WELSH *

By

Gilbert Johnson

From their homes in Wales to the shores of Patagonia; then by way of Liverpool to the prairies of Western Canada thirty-seven years later; such was the path followed by the Welsh settlers who established themselves near, what is now, Bangor, Saskatchewan in 1902. Available documentary data pertaining to these migrations are meagre, but when fragments of printed information are combined with the recollections of the surviving pioneers, they reveal another colorful chapter in the history of prairie settlement.

The causes which led to the original emigration are to be found in the economic, social and political situation in Wales a hundred years ago. There was much poverty at that time and there seems to have been some oppression as well. Thousands of Welshmen emigrated to the industrial cities of England as well as to the United States and to other parts of the world. In most cases this meant the eventual loss to the emigrants of their language and of their cultural heritage.[1] Hence, many Welshmen with nationalistic sentiments cast about for some unclaimed region where they could achieve economic security, and still retain their language, culture and racial identity.[2]

In 1865, South America was the only continent where these conditions could be found with a climate not too different from their own. At that time Patagonia was "an unmapped and unexplored region of congectural geography."[3] To further the project of emigration, a small committee of Welshmen was set up in Liverpool.[4] Although Argentina had no legal claim to Patagonia at that time, the committee sent two representatives to negotiate with the Argentine government, and some sort of contract seems to have been drawn up.[5] The two men sailed down the dangerous coast of Patagonia in a cutter manned by a crew of convicts, to the mouth

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[1] B. Williams, "Wales in Patagonia," The Geographical Magazine, London, October, 1961.

[2] Ibid.

[3] T. H. Holdich, Countries of the Kings Award, (London) Hurst and Blackett Ltd., p. 1.

[4] B. Williams, "Wales in Patagonia."

[5] Ibid.

* Published in Saskatchewan History Vol. XVl, No. 3, 1963. Reproduced here by kind permission of D. H. Bocking, Editor of Saskatchewan History.

of the Chubut River, about 900 miles south of Buenos Aires. They brought back a favorable report and 153 people, including women and children, were persuaded to emigrate.[6]

The leader of the group was a clergyman, Professor Michael D. Jones of the Congregationalist college at Bala. A man named Lewis Jones also took an active part in organizing the migration. A tea clipper, the Mimosa, was chartered and a few crude fixtures were installed in the hold of the vessel to accommodate the 153 passengers who made up the first contingent. In May, 1865, the ship sailed from Liverpool "...with the Red Dragon flying bravely from her masthead."[7] After a voyage of two months during which the passengers suffered great hardship due to overcrowding and poor food, they sailed into a bay 40 miles north of the Chubut valley. This harbour they named Port Madryn, which later became the seaport of the colony. The nearest white settlement was 400 miles to the north.

Two men had preceded the colonists to prepare for their arrival, but little had been done to provide either food or shelter. The women and children found refuge in caves where they lived during the first six weeks. In one of these caves a child was born, the first Welsh child in Patagonia. After suffering great privation, the colonists finally established themselves in the valley of the Chubut River where they founded the town of Rawson, which became the capital of the settlement.

While the Welsh colonists endured great material hardship during the early years of settlement, their dream of a new "ales beyond the sea, with a large measure of home rule" seemed well on its way to realization. They owned their farms, there were no burdensome taxes and rents, and their children attended Welsh schools. Welsh was the only language spoken in the Chubut valley and "was the official language in local government and law; in education and commerce.[8]

In time, their economic condition improved, but their political and cultural privileges diminished. In 1881, Patagonia passed definately under the rule of Argentina and the Welsh colonists were forced to become Argentine subjects. "Taxes were imposed and government officials controlled the colony and enforced the laws for compulsory military service in the National Guard, selecting Sunday as the regular day for parade."[9] Spanish was taught in the schools and later, the Welsh schools were taken over by the Argentine government and spanish became their first language.[10] About the turn of the century, a series of disastrous

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[6] Ibid.

[7] B. Williams, "Wales in Patagonia."

[8] Ibid.

[9] T. H. Holdich, Countries of the King's Award, pp. 241-42.

[10] B. Williams, "Wales in Patagonia."

floods destroyed irrigation works, ruined crops and paralyzed industry. These calamities, together with overcrowding on the arable land in the valley, added to the general discontent with the result that a number of families decided to emigrate to Western Canada.

The plight of the Welsh colonists in Patagonia appears to have created considerable sympathy in Wales as well as in certain government circles in Britain, but available reports on the matter are somewhat sketchy and it is difficult to form a clear picture of the exact procedure followed in arranging the migration to Canada. Although the proposal was made early in 1892[11] it was not until 1901 that W. L. Griffith, Canadian Government Immigration Agent in Wales, accompanied by W. J. Rees, J.P. of Swansea, went to Patagonia to investigate conditions there and to arrange for the removal of the settlers to Canada.[12] Griffith reported that Joseph Chamberlain, Secretary of the Colonies, had approached a number of "Eminent Men," and that it was hoped to secure about $30,000.00 to charter a transport. Eventually, arrangements were made with the Pacific Steam Navigation Company to transport the settlers to Liverpool. The vessel left Port Madryn on May 14, 1902, and arrived in Liverpool on June 10. The arrival of the emigrants created wide interest and a luncheon was given in their honor at the Liberal Club by Welshmen of Liverpool. A day or two later, the Welshmen sailed for Quebec on board the Allan Liner Numedian, on which a portion of the vessel had been set aside for the sole use of the settlers.[13]

The reason for selecting the area south of Saltcoats for their place of settlement may have been due in part to the fact that a Welshman had established himself there some years earlier. On February 15, 1892, Evan Jenkins filed homestead entry on the N.W. of section 28-22-2-W2.[14] According to a statement by Thomas MacNutt, M.L.A. for Saltcoats, Jenkins "built a comfortable house of adobe, for which he found the yellow clay subsoil suitable; put up log stables and outbuildings, there being at that time plenty of timber in the adjoining Thompson Bush."[15] Jenkins had lived in Patagonia before coming to Canada and had kept up correspondence with relatives there, and consequently, knew of the intended emigration to Canada. Jenkins passed the information on to MacNutt, who wrote to the Commissioner of Immigration in Winnipeg regarding the prospective settlers.[16]

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[11] Public Archives of Canada, Dept. of the Interior, Dominion Lands Branch, File No. 302507.

[12] Canada Sessional Papers, 1903 (10) No. 25, Part II, p. 20.

[13] Ibid.

[14] Archives of Saskatchewan Department of the Interior. Homestead File 505-36.

[15] J. Hawkes, Saskatchewan and its People, II, p. 735.

[16] Ibid.

Sir John Talbot Dillwyn of Penllangaer, Swansea, may also have been instrumental in procuring land for the Settlement.[17]

The Welsh settlers, 234 in number, arrived at Saltcoats at midnight, June 27-28, 1902. The group was in charge of an Anglican medical missionary, the Rev. Dr. D. G. Davies. Other leaders mentioned as having accompanied the settlers from Patagonia are Robert Morris and Gwylyn Lewis. A Mr. Thompson, Immigration Agent of Winnipeg also accompanied the colonists to assist in locating their homesteads.[18]

While they were erecting their buildings on their respective homesteads, the colonists lived in tents on the farm of Evan Jenkins. MacNutt stated that "some of them had means and built pretty good houses; others put up sod or adobe buildings."[19] W. L. Griffith testified to the adaptability of the settlers: "The Welsh settlers are splendedly adapted for life in a new country; they can put up their own buildings; are splended stockmen, and are throughly acquainted with what roughing it in a new country means."[20]

Three religious denominations were predominant in the settlement; the Anglicans, the Methodists and the Congregationalists. The majority of the Anglicans and Methodists established themselves on the eastern side of the settlement in what was to be known as the Llewelyn district, while most of the Congregationalists formed a community called Glyn Dwr. Each of these contigous settlements formed school districts called by their respective names.

The first divine services in the Llewelyn district were conducted by Dr. Davies in a tent, and later in his house. These services seem to have been attended by settlers of the other denominations as well. When Dr. Davies left for England in 1904, the foundation of a church had been laid, and he had secured subscriptions from friends in England and Wales, and grants from religious organizations to an amount sufficient to complete the building, which was dedicated as St. Asoph Church, Llewelyn, by Rt. Rev. Bishop Grisdale on August 6, 1906.[21]

In 1910, the Methodists built a church at Llewelyn, while the Congregationalists held their services in the Glyn Dwr schoolhouse, until the union of the two denominations. The latter congregation was served by Rev. Wm. T. Morris, who also homesteaded in the district.

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[17] Llewelyn Colony Saskatchewan, Undated and anonymous pamphlet issued by Anglican congregation of St. Asoph Church, Llewelyn.

[18] Ibid.

[19] J. Hawkes, Saskatchewan and its People, II, 735.

[20] Canada Sessional Papers, 1903 (10) No. 25, Pt. II, p. 21.

[21] Llewelyn Colony Saskatchewan.

The churches were not only centres of spiritual life among the colonists, but were instrumental in preserving much of their cultural heritage as well. All services were held in the Welsh language and Welsh was taught in the Sunday Schools. Like most Welsh people, they loved singing and this propensity for song must have done much to alleviate the lonliness and monotony of their early years in Canada. Of their singing, a clergyman who served a congregation in the settlement has this to say:

> They could sing like birds. The old tradition of the men sitting on one side of the church while the women sat on the other, goes back to the days when they sang in all four part harmony. A Mr. Griffith led in the singing at Bangor. He marched up and down the centre isle to make sure everyone kept in tune and kept the tempo properly...with only 28 people in the congregation, they could carry Cwn Rhonda or Abervstwyth with a volume comparable to that of a congregation six or seven times their size.[22]

The experiences of the Welsh settlers at Bangor do not appear to have been much different from those of other settlers of that period and, on the whole, they seem to have adjusted themselves very well to their new surroundings. Not many of the original settlers seem to have had an extensive knowledge of the Spanish language, although Spanish names flow easily from the lips of the older people. Some articles of South American origin were brought to Canada by the settlers, but many of these have disappeared. Mr. J. M. Thomas has part of a Goucho saddle, called a bastos--to leather covered pads resembling somewhat the halves of a horse collar which had been cut in two. Over these pads was placed a blanket strapped down by means of a girth with stirrups attached. Goucho whips and Ponchoes were also brought over and in the early days, some of this equipment from the pampas was put to use on the prairies of Saskatchewan. In the T.T. Evans home may be seen a mate cup, a beautiful calabash the size of an orange, but somewhat more elongated in shape. This was used for preparing mate, a beverage made from the leaves of the Paraguat tree. The cup is equipped with a bambilla, a metal tube with a spoon shaped perforated bulbat one end which is inserted in the cup, and the tea suked through the tube from the other end.

Most of the older people still speak Welsh, and the musical intonation of their English speech may identify the racial origin of some. A few of the younger people understand the language, but this use in daily intercourse is fast disappearing. The process of assimilation is practically complete. While the early dream of a new Wales beyond the sea has not been realized, the finer qualities of the Welsh spirit survive among these Canadian settlers. The ethnic complex of Saskatchewan has been enriched by this minute infusion of Cymric blood from far-off Patagonia.

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[22] Letter of Rev. N. S. Dingwall, United Church, Carlyle, Saskatchewan, to G. Johnson, Jan. 29, 1963.

SEARCHING SASKATCHEWAN CEMETERIES

THE GREENVILLE CEMETERY *

Copied By Bertha & Norman Wilson

1976

Lies adjacent to the old Greenville Methodist Church which was built in 1897 and abandoned in 1929, both situated in the Southeast quarter of Section 14, Township 15, Range 10, W2nd in the R.M. of Montmartre #126. The cemetery is fenced and the grass is kept cut by some interested relatives of the deceased buried within.

Entrance to the cemetery is at the northeast corner just off the road allowance known as the Moffat road and is approximately three miles north of Highway 16. All graves listed have markers as indicated.

The cemetery plan and list of names of those buried within were obtained through the generosity and co-operation of Mr. Tom Vipond.

ADMIRAL, Peter 1865-1920
male, married, farmer, b. Holland, died on 10-15-11-W2

BATEMAN,
female, married, unmarked grave, likely 1912

BAGER, Alfred 1903-1930
male, married, minister, b. Germany, died 14-14-10W2 16 Jan. 1930 age 27 y. 2 mos. Lutheran

BATEMAN, Percy M. 1887-1936
farmer, b. Ontario, d. in Regina 2 July 1936, age 49 y. 6 mos. 10 days, buried 4 July 1936

BATEMAN, Mr. died 1938
farmer, b. Ontario, died at Wolsely 23 Mar. 1938, buried 25 Mar., first name not given

BATEMAN, Mrs. died 1918
housewife, b. England, d. 14-13-10W2 on 3 Dec. 1918 female, married

BERG, Myrtle 1917-1921
b. at Bayard, Sask., died at Montmartre, Sask. on 24 Sept. 1922, 2 years, 11 mos., 24 days, Protestant, female, single

BIEBER, Baby
female, single, died in Sask. no date

BOYD, Elizabeth
d. 14 Oct. 1909, age 76 yrs., wife of James Pollock, Elizabeth, Boyd Pollock, female, married, b. Quebec, died Sask. 15 Oct. 1909 age 75 yrs., 3 mos., Methodist

BROWN, Edward
d. 29 Nov. 1912, age 58 yrs., 9 mos., farmer, b. England, died at Moffat, Sask., 29 Nov., 1912, age 58 yrs., 8mos., Methodist, male, married.

*Numbered 126.6 in the SGS cemetery file.

**Cause of death is not included in this article. Photocopy of the Register is in the SGS Cemetery Project File and can be consulted by contacting Mrs. Phyllis Zado, Regina.

CRAIG, died 1934
Mrs. Susan Craig (Booth) d. 6-15-9-2 on 6 May 1934, bur. 8 May 1934, "no information"

CROSHAW, Dora died 1937
d. 18 March 1937, bur. 20 March 1937, female, married, "no information"

CROSHAW, Robert H. 1910-1927
male, single, b. Winnipeg, d. 13-15-11-W2, 12 May 1927, age 17

DUGGEN, John Edward
b. 20 Feb. 1858, d. 22 Mar. 1911, male, married, farmer, died in Sask. 22 March 1911, age 52

HANCOCK, Alice E. 1917-1917
Hancock, Alice Evelyn, b. Chester, Minn., died Chester, Minn., 9 Mar. 1917, 1 mos., 7 days, female

HARRISON, Mr. (no marker)
male, died in Sask.

HENDERSON, Annie G. Died 1916
Henderson, Annie Gertrude, born Montmartre, died at Montmartre on 21 oct. 1916, female.

HERRON, Irene 1907-1909
female, single, b. in Sask. 17 May 1909 age 2 yrs., 16 days, Methodist

HESS, baby
no remarks in burial register except "born in Sask."

JOHNSON, (no marker) Born 1822
female, married, died in Sask. 3 Nov. 1909, age 87

JOHNSON, Alice 1890-1920
born in U.S.A., died 30-13-9 W2 on 26 Sept 1920, age 30 yrs., 2 mos., Lutheran, female, single

JOHNSON, Edward 1873-1906
male, single, farmer, died in Sask.

JOHNSON, John E.
farmer, b. Sweden, d. SW30-13-9W2 on 7 April 1932 79 yrs., 4 mos., 27 days buried 10 April 1932, male

JOHNSON, Johanna b. 1852, d. 1919
female, married, died 30-13-9-W2 on 20 Mar. 1919, age 62

KAMINSKY, Mrs.
female, married, died in Sask.

MARLIN, Anna E. 1898-1920
Marlin, Anna Elizabeth, female, single, teacher died Regina 9 April 1920, age 22 Methodist, born 24-15-10-W2

MARLIN, Eliz. A.P. 1866-1929
female, married, housewife, b. Ont. d. 24-15-10W2 on 27 Dec. 1929, age 64 years, 4 mos., 7 days, United Church, Marlin, Elizabeth Anne

MARLIN, George 1862-1936
farmer, b. Ontario, died at Greenville 17 Nov. 1936, age 74, buried 19 Nov. 1936

MARLIN, Grace Verna 1895 (still living 1977)

MARLIN, James Andrew
b. 23 March 1858 Hemmingford, Que., d. 23 Jan. 1938, farmer, born Ont. died at Greenville 23 Jan. 1938, age 79 buried 25 Jan. 1938, male, single

MOHR, Rosa 1900-1907
female, single, died in Sask. on 2 Aug 1907 age 7 yrs.

POLLOCK, Annie 1909-1917
born 6-15-9-W2, died 6-15-9-W2 on 7 Dec. 1917, age 8 "Chester, Minn." written above land location in "where born" column, female.

POULTON, Edward 1902-1922
male, single, laborer, b. England, d. 19-15-11-W2 on 24 Sept. 1922, 20 yrs., 11 mos., 24 days, Protestant

POLLOCK, Elizabeth Boyd
wife of James Pollock, 14 Oct. 1909, age 76 yrs.

POLLOCK, James
died 10 April 1911, age 89 yrs., male, married, farmer, b. Ireland, died Sask., on 10 April 1911 age 89, Methodist

POLLOCK, Sarah
died 26 Nov. 1902 age 48 yrs., daughter of James & Elizabeth, female, single, b. Quebec, d. Sask. 26 Nov. 1902, age 48, Methodist

SMITH, Elsie M. died 1919
Smith, Elsie Mildred female, where born 26-13-10, where died 26-13-10 on 1 Aug. 1919 age 38

SIDON, Mr.
male, died in Sask (likely about 1906/07), no other details in bu. reg.

TAYLOR, Catherine
b. 26 Aug. 1822, d. 3 Nov 1909, not mentioned in burial register

TAYLOR, Ge. died 21 July 1906,
age 40 yrs., 9 mos., 11 days, husband of Isabella Taylor, male, married, farmer, b. in Ont. died in Sask. on 21 June 1906, 40 yrs., 9 mos., 11 days, Methodist

TAYLOR, John died 22 Sept. 1936 age
80 yrs., retired, b. Ont., d. at Candiac, Sask., 21 Sept. 1936, age 80, buried 23 Sept. 1936, male, married

TAYLOR, Rebecca died 18 Oct. 1917
age 84 yrs., Mrs. Rebecca Taylor, b. Ireland, d. 2-15-10-W2, 18 Oct 1917, age 84, Methodist, female

TAYLOR, Robert (no burial marker)
Robert Taylor, male, married, b. Ireland, died Sask., 18 July (?) 1909, age 80 Methodist

TAYLOR, Robert
"To the memory of Robert Taylor died Oct. 6, 1890 and buried in the Old Wolseley Cemetery)

THOMPSON, Andrew (no marker)
male, name and plot number only in burial register

VIPOND, baby
infant daughter of John R. & Mary E. Vipond b. 4 Aug. 1905, d. 7 Aug. 1905, female, single, b. Sask., d. Sask., 7 Aug. 1905

VIPOND, baby
died 8 Sept. 1903 infant daughter of J.R. & M.E. Vipond, female, single, b. Sask., died Sask. 8 Sept. 1903

VIPOND, John R. 1875-1939 Father
farmer, b. England, died on 4-15-9-W2 on 20 Nov. 1939 burried 26 Nov. 1939, male, married

VIPOND, Mary e. 1877-1943 Mother
died in Regina 11-10-1943

VIPOND, May J. 1909-1930
female, single, b. in Sask., d. 2 July 1930, age 21 yrs., 1 mos., 26 days, bur. 4 July 1930

VIPOND, Thos. William
son of John R. & Mary E. Vipond died 29 Aug. 1904 age 3 yrs., 1 month, 25 days. Baby, B.R. male, single, B. Sask., died Sask. 29 Aug. 1904, age 3 yrs., 1 mos., 25 days

VIPOND, Sarah 1911-1932
B.R. Teacher, born Sask., d. 5 Dec. 1932, age 21 yrs., 6 mos., 2 days, bur. 11 Dec. 1932, female.

RECENT ACQUISITIONS TO THE SASKATCHEWAN GENEALOGICAL SOCIETY LIBRARY

By JUDY THOMPSON, SGS LIBRARIAN

The Genealogical Helper. July 1973, v.27, no.4; November 1973, v.27, no.6; March 1974, v.28, no.2; May 1974, v.28, no.3; July 1974; v.28, no.4; September 1974, v.28, no.5; September 1976, v.30, no.5; November 1976, v.30, no.6; January-February 1977, v.31, no.1; March-April 1977, v.31, no.2; May-June 1977, v.31, no.3.

Ottawa Branch News. O.G.S. January 1977, v.9, no.1; February 1977, v.9, no.2; March-April 1977, v.9, no.3; May 1977, v.9, no.4; June 1977, v.9, no.5.

Heritage Review. September 1976, no.15; April 1977, no.17.

Branches of Bruce. O.G.S. January 1977, v.7, no.1; March 1977, v.7, no.2.

Saskatchewan History. Spring 1955, v.8, no.2; Autumn 1958, v.11, no.3; Winter 1959, v.12, no.1; Spring 1959, v.12, no.2; Autumn 1959, v.12, no.3; Winter 1960, v.13, no.1; Spring 1960, v.13, no.2; Autumn 1960, v.13, no.3; Winter 1961, v.14, no.1; Spring 1961, v.14, no.2; Spring 1962, v.15, no.2; Winter 1963, v.16, no.1; Winter 1964, v.17, no.1; Spring 1964, v.17, no.2; Autumn 1964, v.17, no.3; Autumn 1965, v.18, no.3; Autumn 1966, v.19, no.3; Spring 1967, v.20, no.2; Autumn 1967, v.20, no.3; Winter 1968, v.21, no.1; Spring 1968, v.21, no.2; Winter 1969, v.22, no.1; Spring 1969, v.22, no.2; Autumn 1969, v.22, no.3; Winter 1970, v.23, no.1; Autumn 1970, v.23, no.3; Spring 1971, v.24, no.2; Winter 1977, v.30, no.1; Spring 1977, v.30, no.2.

L'Ancetre (Bulletin of the Societe de Genealogie de Quebec) April 1976, v.2, no.8; January 1977, v.3, no.5; February 1977, v.3, no.6; March 1977, v.3, no.7; April 1977, v.3, no.8; May 1977, v.3, no.9.

Memoires de la Societe Genealogique, Canadienne-Francaise. January-February 1976, v.27, no.1; January-February-March 1977, v.28, no.1.

Families (Formerly O.G.S. Bulletin). September 1967, v.6, no.3; Autumn 1968, v.7, no.4; Summer 1969, v.8, no.3; Summer 1976, v.15, no.3.

Oregon Genealogical Society Bulletin. February 1977, v.15, no.6; March 1977, v.15, no.7; April 1977, v.15, no.8; May 1977, v.15, no.9.

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N.D.H.S.G.R. Workpaper. April 1971, no.1; September 1971, no.2; March 1972, no.3; September 1972, no.4; June 1973, no.5 & 6; December 1973, no.7; May 1974, no.8; December 1974, no.9; May 1975, May 10; September 1975, no. 11.

Hamilton Branch. O.G.S. March 1977, v.8, no.3; April 1977, v.8, no.4; May 1977, v.8, no.5; June 1977, v.8, no.6.

R.E.A.D. Sturgis R.E.A.D. Club Magazine. December 1976, v.2, no.10; January 1977, v.3., no.1; February 1977, v.3, no.2; March 1977, v.3, no.3; April 1977, v.3, no.4; May 1977, v.3, no.4; May 1977, v.3, no.5; June 1977, v.3, no.6.

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Relatively Speaking. A.G.S. Winter 1976, v.4, no.4.

Seattle Genealogical Society Bulletin. Spring 1977.

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Canadian Plains Bulletin. Fall 1976, v.4, no.4; Winter 1977, v.5, no.1.

Generations. Manitoba Genealogical Society. Fall 1976, v.1, no.1; Winter 1976, v.1, no.2; Spring 1977, v.2, no.1.

National Genealogical Society Quarterly. December 1976, v.64, no.4; June 1977, v.65, no.2.

Waterloo-Wellington Branch Notes. May & June 1977, v.5, no.3.

Kingston Branch Newsletter. O.G.S. February 1976, v.3, no.2; March 1976, v.3, no.3; April 1976, v.3, no.4; May 1976, v.3, no.5; June 1976, v.3, no.6; September 1976, v.3, no.7; October 1976, v.3, no.8; November 1976, v.3, no.9; January 1977, v.4, no.1; February 1977, v.4, no.2; March 1977, v.4, no.3; April 1977, v.4, no.4; May 1977, v.4, no.5, June 1977, v.4, no.6.

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BROMLEY, ADA J. Jackson kith and kin, 1776-1974; descendants of John Jackson, 1776-1850 and Ann Dickson, 1779-1826, of Blairgowrie, Scotland who came to Canada, 1832. 3rd. ed., 1974. 124 p. illus. maps ports. (donated by Doris Meeres).

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SKALKA, LOIS MARTIN. Tracing, charting and writing your family history. Pilot Books, 1975. 48 p. (purchase)

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Box 217
Carnduff, Sask. S0C 0S0

Mr. Michael Bartolf #728
Box 86,
Oxbow, Sask. S0C 2B0

Mr. & Mrs. Ivan Bayne #843
Box 212,
Moose Jaw, Sask. S6H 3N8

Rev. Gerard Beauregard #985
150 Robson Street
Vancouver, B.C. V6B 2A7

Mr. Arthur A. Beck #947
112 Riddell Crescent,
Regina, Sask. S4S 5L3

Mr. T. V. Beck #875
1351 Royal Street
Regina, Sask. S4T 5A2

A. Becker, M.D. #765
619-7th Ave. North
Saskatoon, Sask. S7K 2V2

Mrs. Anne Belden #865
3463 Rae Street
Regina, Sask. S4S 1S6

Mrs. Bertha A. Benjamin #891
#51-3525 Avonhurst Drive
Regina, Sask. S4R 3K2

Mrs. Marybelle Beranek #791
106 Ave. "N" South
Saskatoon, Sask. S7M 2M7

Mr. & Mrs. T. Beveridge #884
1113 Gladmer Park
Regina, Sask. S4P 2Y1

Mrs. Nina Bigsby #807
1710 Arlington Ave.
Saskatoon, Sask. S7H 2Y7

Mr. Homer F. Bish #853
2008 Roberts Plaza
3520 Hillsdale
Regina, Sask. S4S 5Z5

Robert M. Black #996
3473 University St.
Montreal, Quebec. H3A 2A8

Mr. M. H. Bogues #966
1008 Campbell St.
Regina, Sask. S4T 5P4

Helen L. Boomer #940
934 McIntosh Street
Regina, Sask. S4T 5B4

Miss Cheryl D. Boyle #775
Box 323
Kyle, Sask. S0L 1T0

Ethel Box #711
Box 266
Grenfell, Sask. S0G 2B0

Mrs. Delma L. Bradley #658
1132 Lorne Ave.
Saskatoon, Sask. S7H 1X6

J. M. Burton #899
1216 Grey St.
Regina, Sask. S4T 5H2

C. Calgary Public Library #913
Periodicals Dept.
616 Macleod Trail S.E.
Calgary, Alberta T2G 2M2

Mr. Archie Campbell #868
2222 Clarence Ave. S
Saskatoon, Sask. S7J 1L7

Margaret D. Campbell #842
4020 Lakeview Ave.
Regina, Sask. S4S 1H9

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Genealogical Library
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Cardston, Alberta. T0K 0K0

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7340 - 8th Ave.
Regina, Sask. S4T 0W9

Mr. Clarence H. Ching #729
Box 119
Oxbow, Sask. S0C 2B0

Mrs. Lois Cinnamon #924
Box 163
Carnduff, Sask. S0C 0S0

Mrs. Georgina Claffey #845
430 - 9th N.W.
Moose Jaw, Sask. S6H 4H5

J. Ivan Clark #877
Box 637
Maple Creek, Sask. S0N 1N0

Mrs. C. H. Clarke #773
Box 36
Binscarth, Man. R0J 0G0

Joyce I. Clezy #878
228 Ave. S. South
Saskatoon, Sask. S7M 2Z8

Mrs. Darlene Clifford #841
16 Eden Avenue
Regina, Sask. S4R 5M1

Mrs. C. Cline #802
2B Latham Place
Saskatoon, Sask. S7H 2Z6

The Clyde Family #776
59 Nagel Crescent
Regina, Sask. S4N 1N8

John L. Constantine #857
448-29th St. East
Prince Albert, Sask. S6V 1Y7

Miss E. I. (Renee) Court #778
2126 Angus St.
Regina, Sask. S4J 1Z9

Mr. Harry Coward #738
2737 Abbott Road
Regina, Sask. S4N 2J7

Mrs. C. Grey Cowie #982
Box 157
Alida, Sask. S0C 0B0

Eva Cross #831
92 Champ Crescent
Regina, Sask. S4R 5B6

Mrs. Margaret Cross #707
Box 124
Lockwood, Sask. S0K 2R0

Mrs. Mabel Curry #746
Box 234
Lafleche, Sask.

D. Mr. & Mrs. Doug Dale #874
Box 386
Craik, Sask. S0G 0V0

Mr. A. F. Dales #908
Box 155,
Indian Head, Sask. S0G 2K0

Josephine Deck #929
15 Briarwood Place
Regina, Sask. S4S 5M8

Mrs. Zelma Deg #992
Box 741
Gravelbourg, Sask. S0H 1X0

Mr. C. D. Denney #892
#502-8315-105 St.
Edmonton, Alberta. T6E 4H4

Mrs. Edna M. Dennis #893
72 Bell Street
Regina, Sask. S4S 4B9

Miss L. Dion #779
2175 Smith Street
Regina, Sask. S4P 2P3

Miss Myrtle Dixon #700
428 Iroquois Street
Moose Jaw, Sask. S6H 5B3

Angela Dittrick #823
#7 - 2256 Scarth Street
Regina, Sask. S4P 2J6

Mr. Leslie Allan Doll #935
Box 208
Humboldt, Sask. S0K 2A0

Mr. George S. Duchscherer #706
191 Circle Brooke Drive
Yorkton, Sask. S3N 2S6

Mrs. Dorothy S. Durr #879
Box 114
Bromhead, Sask. S0C 0N0

E. Mr. Frank Easton #925
1059 McDermid Drive
Sherwood Park, Alberta. T8A 1B7

Mrs. Carol Ellis #766
Box 430
Lafleche, Sask. S0H 2K0

Mrs. Bernie Eresman #844
422 Duffield West
Moose Jaw, Sask. S6H 5H8

F. Mrs. Pat Falk #873
1820 East Ave. South
La Crosse, Wisconsin. U.S.A. 54601

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Box 292
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Joan Feather #771
704 Dufferin Ave.
Saskatoon, Sask. S7N 1C6

Miss G. M. Ferguson #702
Fort San, Sask. S0G 1T0

Edward T. Fischer #870
14 Noble Crescent
Saskatoon, Sask. S7K 1B7

G. Ernest W. Gabert #972
105 Cameron Crescent
Regina, Sask. S4S 2X3

Acquisitions Control #839
Genealogical Dept.
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Mrs. Ruth Germaine #800
2318 Lansdowne Ave.
Saskatoon, Sask. S7J 1G9

Mrs. Marion Ghiglione #846
1231 Mayberry Crescent
Moose Jaw, Sask. S6H 6X7

R. M. & Nel Gilchrist #911
1261-98th St.
North Battleford, Sask. S9A 0L8

Mr. Raymond Gingras #951
39 Ouest St. Cyrille
Apt. 5
Quebec, P.Q.

Glenbow-Alberta Institute #860
9th Ave & 1st Street S.E.
Calgary, Alberta. T2G 0P3

Miss Helen Greenall #703
701 Tower Gardens
Regina, Sask. S4P 1E3

Mrs. Leila Greenall #727
Balgonie, Sask. S0G 0E0

Mr. & Mrs. Bey Grieve #699
965 Henry Street
Moose Jaw, Sask. S6H 3H1

Dr. Agnes Groome #906
2411 Cross Place
Regina, Sask. S4S 4C8

Miss Helen M. Gunn #780
32-501-3rd Ave. N.
Saskatoon, Sask. S7K 2J5

H. Mrs. Edward D. Hahn #745
12 Dundana Ave
Dundas, Ontario. L9H 4#6

Barrett Halderman #900
502-3rd St. E
Saskatoon, Sask. S7H 1L9

Miss Anne Hall #615
#20-2155 Rose Street
Regina, Sask. S4P 2A5

Mr. D'Arcy Hande #663
2604 C Dufferin Avenue
Saskatoon, Sask. S7J 1C8

Mrs. Gail Hankins #757
Box 742
Langenburg, Sask. S0A 2A0

Laura Hanowski #931
5 Knowles Crescent
Regina, Sask. S4S 4N9

Mr. Allan L. Hartell #918
Box 130
Spy Hill, Sask. S0A 3W0

Mrs. Elsie M. Hayes #714
4070 Retallack St.
Regina, Sask. S4S 3C3

Mr. Glen Helson #980
1023 - 2nd Ave N.E.
Moose Jaw, Sask. S6H 1C

Mr. Bob Hepting #907
4509 Queen St.
Regina, Sask. S4S 5X2

Joseph A. Herauf #885
1413 Shannon Road
Regina, Sask. S4S 5L4

Mr. James W. Hercus #786
35 Milliken Road
Winnipeg, Man. R3T 3V3

Mrs. Norma Hill #743
2803 Abbott Road
Regina, Sask. S4N 2J9

Mrs. Jean E. Hodges #759
1554 Elphinstone St.
Regina, Sask. S4T 3M8

Mr. Dirk Hoogeveen #667
974 McNiven Avenue
Regina, Sask. S4S 3X3

Anton J. Huck #957
2236 Edgar St.
Regina, Sask. S4N 3K9

Mrs. Eva Hueser #901
1534 College Ave.
Regina, Sask. S4P 1B5

Dr. Patricia A. Hutchison #858
Apt. 207, 4545 Rae St.
Regina, Sask. S4S 3B2

I. D. Ivan Inkster #794
2245 College Ave.
Windsor, Ont. N9B 1M7

J. Mrs. Alice Jackson #859
1600 South Holly
Casper, Wyoming. U.S.A. 82601

Rose Jordan #701
Box 982
Regina, Sask. S4P 3B2

K. Miss Ella Katzberg #851
Apt. 5C, 54 Allanbrooke Drive
Yorkton, Sask. S3W 2J5

Velma June Kelly #902
Box 37
Christopher Lake, Sask. S0J 0N0

Winnifred Kelly #867
1529 Cairns Ave.
Saskatoon, Sask. S7H 2H5

Mr. James Kinsman #668
2059 Montague Street
Regina, Sask. S4T 3J8

Mrs. Marion Kirstein #936
Box 324
Earl Grey, Sask. S0G 1J0

Wendee Knuttila #781
2544 Edgar Street
Regina, Sask. S4N 3L5

Mr. J. Kohlruss #856
Ste. 707-2242 McIntyre St.
Regina, Sask. S4P 3P8

Mr. & Mrs. R. Kozlowski #926
46 Highview Crescent
Toronto, Ont. M6H 2Y2

Mrs. Margaret Kresse #797
1122 - 1st St. E.
Saskatoon, Sask. S7H 1T7

L. Mrs. Arline Lang #806
2424 Melrose Ave.
Saskatoon, Sask. S7J 0V0

Mr. Paul Lange #894
Mossbank, Sask. S0H 3G0

Mrs. Margaret Smith Larimer #903
2309 E. Solway
Sioux City, Iowa. U.S.A. 51101

Mr. Neil Ledray #801
2105 Louise Ave.
Saskatoon, Sask. S7J 3K2

Miss Dorothy Lee #636
#6-1402 College Drive
Saskatoon, Sask. S7N 0W7

Mrs. B. Lenger #698
Apt. 24-2945 Avonhurst Drive
Regina, Sask. S4R 3J6

Miss B. J. Lett #755
201 Stadacona St. West
Moose Jaw, Sask. S6H 1Z4

Eleanor F. Linnell #741
607-1100 Broadway Ave
Regina, Sask. S4P 1E3

Jean A. Lloyd #834
1813 Wilson Crescent
Saskatoon, Sask. S7J 2N8

Mrs. Anne Lonetti #871
Box 865
Fort Qu'Appelle, Sask. S0G 1S0

Mr. H. T. Lorenzen #831
1017 Cameron Street
Regina, Sask. S4T 2S7

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Mrs. Esther Mang #840
Box 64
Edenwold, Sask. S0G 1K0

Kathleen L. Matthews #881
#12-1216 Morgan Ave.
Saskatoon, Sask. S7H 2R7

Mr. Clarance C. McAusland #767
Box 143
Melfort, Sask. S0E 1A0

Doug & Neill McGregor #978
Box 40
Central Butte, Sask. S0H 0T0

Winnie McLeay #804
401-28th St. West,
Saskatoon, Sask. S7L 0K7

Donald B. McMain #973
Box 606
Wolseley, Sask. S0G 5H0

Mrs. J. D. McMillan #852
1120 Ave "G" North
Saskatoon, Sask. S7L 2A3

Mrs. L. S. Meeres #614
1003-10160-115 Street
Edmonton, Alberta. T5K 1T6

Mrs. Eva Mein #735
Box 3796
Regina, Sask. S4P 3N8

Mr. Tony Merchant #920
403-1795 Rose Street
Regina, Sask. S4P 1Z6

Henry G. Meyers #882
Box 77,
Lestock, Sask. S0A 2G0

Hazel Millar #814
126 Ottawa Street
Regina, Sask. S4R 1N2

Edel Mitschke #715
#9 - 4135 Rae Street
Regina, Sask. S4S 3A5

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461 Langdon Crescent
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Mrs. Myrna Morrell #625
7100 Bowman Avenue
Regina, Sask. S4T 6K7

Joan M. Mushka #793
Box 102
Odessa, Sask. S0G 3S0

N. Gilles Nadon #896
2 Sarnia Avenue
Dartmouth, N.S. B2Y 1Y5

Agnes Nagel #886
2457 Wallace Street
Regina, Sask. S4N 4B2

Mr. Paul Nagel #785
Box 231
Leader, Sask. S0N 1H0

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736 Lake Twintree Cres. S.E.
Calgary, Alberta. T2J 2W1

P. Mr. Ed Parker #612
81 Bobolink Bay
Regina, Sask. S4S 4K2

Mrs. Beatrice E. Parson #962
Grenfell, Sask. S0G 2B0

Rob Payton #968
Birch Hills, Sask. S0J 0G0

Mrs. Sandra Peters #897
209 Clearwater Court
Saskatoon, Sask. S7K 3Y9

Mrs. John Petrar #736
Box 250
Dysart, Sask. S0G 1H0

Lucille Petrich #909
#405-2250 Rose Street
Regina, Sask. S4P 2A7

Mr. R. Pittendrigh #669
19 Merlin Crescent
Regina, Sask. S4R 3E1

Plains Research Centre #861
College West Bldg.
University of Regina
Regina, Sask. S4S 0A2

Bernice E. Prevost #904
1125 Normandy Drive,
Moose Jaw, Sask. S6H 6P1

Mrs. Betty Probe #637
3812 Grassick Avenue
Regina, Saskatchewan. S4S 0Z2

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Harriet Purdy #717
Box 713
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Box 113
Hodgeville, Sask. S0H 2B0

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E. M. Ross #919
21-10615-103 Street
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Mr. Arnold Schroeder #522
2147 Smith Street
Regina, Sask. S4P 2P3

Margery E. Schutzman #761
3548 Allen Ave.
Regina, Sask. S4S 0Z9

Sadie Christina Scott #748
1 Merritt Crescent
Regina, Sask. S4T 5X9

Mrs. Laureen Seitz #930
730 Campbell St.
Regina, Sask. S4T 5N8

Mrs. Ruth L. Sexsmith #819
323 Glamis Crescent, Box 313
Rosetown, Sask. S0L 2V0

Mr. Leith R. Shearer #948
Ste. 117
320-5th Ave. North
Saskatoon, Sask. S7K 2P5

Eldon & Dorothy Shenner #910
2630 McAra St.
Regina, Sask. S4N 2W9

R. Bruce Shepard #854
#25-1106 Ave. "W" North
Saskatoon, Sask. S7L 3H8

Mrs. Maida E. Simpson #883
2341 Elphinstone St.
Regina, Sask. S4T 3P2

Susan E. Smith #850
400B begg St. W.
Swift Current, Sask. S9H 0K6

Mrs. Ted Sollosy #716
1202 Haida Ave.
Saskatoon, Sask. S7M 3W7

Mr. Howard I. Solly #888
1433 Empress St.
Regina, Sask. S4T 5E8

Les & Eva Spencer #848
1250 Brown Street,
Moose Jaw, Sask. S6H 2Z7

Mrs. Vi Spencer #731
Box 144
Craik, Sask. S0G 0V0

Mrs. M. Stephenson #754
107 Hochelaga St. E.
Moose Jaw, Sask. S6H 0N8

Mrs. Gladys Stoner #789
#410-10330-120 St.
Edmonton, Alberta. T5K 2A6

Alice B. Storry #694
3078 Garnet Street
Regina, Sask. S4S 1X3

T. Mrs. L. Tetlow #795
4429 England Road
Regina, Sask. S4R 4P2

Marianne Thauberger #991
1216-12th Ave. East
Regina, Sask. S4N 0M5

Judy L. Thompson #905
#1-3858 Robinson St.
Regina, Sask. S4S 3C6

Mrs. Yvonne A. Thompson #889
Box 124
Ceylon, Sask. S0C 0T0

Mr. Kin Thorson #922
125 Riddell Crescent
Regina, Sask. S4S 5T2

Mrs. W. Trawick #695
5036 B North Haven Drive N.W.
Calgary, Alberta. T2K 2K4

Ed & Edna Tufford #828
5018 Dewdney Ave.
Regina, Sask. S4T 1B9

U. Ramona J. Unilowsky #712
D-51 Silver Saddle Trailer Crt.
Regina, Sask.

University of Alberta #838
Library-Periodicals Section
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University of Regina
Regina, Sask. S4S 0A2

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Library, Serials Department
Toronto, Ontario. M5S 1A5

Mary Unruh #866
1621 Sommerfeld Ave.
Saskatoon, Sask. S7H 2S5

V. Mrs. Van Cleave #708
1001 McNiven Avenue
Regina, Sask. S4S 3X4

Vancouver Public Library #994
Periodical Section (AcQ)
750 Burrard St.
Vancouver, B.C. X6Z 1X5

Jeannette Verhelst #768
Box 178
Radville, Sask. S0C 2G0

Adeline Vogelegsang #803
75 Britnell Crescent
Saskatoon, Sask. S7H 3X9

W. Mr. Maynard M. Walsh #965
58 Lake Street
Regina, Sask. S4S 4A8

Mr. Les Watchman #943
3284 Robinson Street
Regina, Sask. S4S 1V7

Miss A. Watson #740
2271 Argyle Street
Regina, Sask. S4T 3T2

Elizabeth Watson #923
607-4615 Rae Street
Regina, Sask. S4S 3B2

Robert E. Watson #827
181 Cambridge Avenue
Regina, Sask. S4N 0L6

Mr. P. Ervin Webster #967
2223 Toronto Street
Regina, Sask. S4P 1N5

Phyllis R. Wenzel #749
59 Lockwood Road
Regina, Sask. S4S 3E9

M. L. Wheatley #981
Liberty, Sask. S0G 3A0

Beth White #829
2833 Wascana Street
Regina, Sask. S4S 2G7

Mr. L. Harvey White #752
Box 269
Kindersley, Sask. SOL 1SO

Mrs. Loretta A. White #747
4558 Smith Avenue
Burnaby, B.C. V5G 2V8

Mrs. Ralph Wilkes #724
941 Petersen Road
Campbell River, B.C. V9W 3H8

Mrs. Irene M. Williams #898
2914 Lydia Avenue
Topeka, Kansas. U.S.A. 66614

Mrs. Bertha Wilson #790
1423 Connaught Street
Regina, Sask. S4T 4T1

Mr. Ian E. Wilson #783
Sask. Archives Office
University of Regina
Regina, Sask. S4S 0A2

Richard H. Wingfield #863
Box 10
Kinistino, Sask. SOJ 1HO

George F. Wise #810
2205 McIntyre Street
Regina, Sask. S4P 2S1

W. Wayne Wohlberg #836
83 Rawlinson Crescent
Regina, Sask. S4S 6B7

Mr. Hugh Wolff #796
237 Frontenac Drive
Regina, Sask. S4S 4L2

Mr. & Mrs. Roger P. Wooff #705
95 Hammond Road
Regina, Sask. S4R 3C8

Matilda Wright #825
Ste. $, 4741-4th Avenue
Regina, Sask. S4T 0J5

Mrs. Phyllis Zado #824
288 Hanley Crescent
Regina, Sask. S4R 5B1

Mrs. Percy Zeiler #774
13019 Lake Twintree Road S.E.
Calgary, Alberta. T2J 2X2

FAMILY UNIT

HUSBAND..... WIFE.....

Son of..... Dau. of.....

& wife..... & wife.....

Birth date..... Birth date.....

Place..... Place.....

Death date..... Death date.....

Place..... Place.....

Residence..... Residence.....

Occupation..... Occupation.....

Religion..... Religion.....

other wives..... Other husbands.....

Date of Marriage..... Place.....

NAME (in full)	Birth Date	Death Date	Married
M.			
F.			

Family Record Form HB2

Generation.....Family.....

HUSBAND'S NAME _____

Residence _____

Date of Birth _____ Place _____

Date of Death _____ Buried _____

Date of Marriage _____ Place _____

Other wives _____

FATHER _____

MOTHER'S maiden name _____

Occupation _____ Religion _____

WIFE'S MAIDEN NAME _____

Residence _____

Date of Birth _____ Place _____

Date of Death _____ Buried _____

Date of Marriage _____ Place _____

Other Husbands' names _____

FATHER _____

MOTHER'S maiden name _____

Occupation _____ Religion _____

REF.	M F	CHILDREN	BORN DAY MONTH YEAR	WHERE	DIED DAY MONTH YEAR	MARRIED TO DATE
	1.					
	2.					
	3.					
	4.					
	5.					
	6.					
	7.					
	8.					
	9.					
	10.					

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