

EDITOR'S COPY

Past and Present
GENEALOGICAL SOCIETY

1978

BULLETIN

VOLUME 9
No. 1



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SASKATCHEWAN GENEALOGICAL SOCIETY

VOLUME 9, NO. 1

EDITOR: James Kinsman
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A JOURNEY INTO THE PAST*

On their first trip to England, I suppose most people go on tour to see as many sights as possible in the time allowed. This was not my case, for I was going on a pilgrimage to the home of my paternal ancestors.

After six years of research and writing, I had finished a book: The Craggs of Greenbank. The material had come from the many CRAGG and KELSALL diaries, letters and papers that are still in existence. Early in my research I had written to the LANCASTER GUARDIAN. My letter was printed and interesting correspondence began with people who had the same ancestor many generations back. I will call them "cousins", although as "Cousin Tom" remarked, the blood was getting rather anemic. One kind, elderly gentleman searched the records of the Society of Friends for me and came up with an unbroken line reaching back to the first Vicar of Wyresdale in 1606. Cousin Tom took very fine photographs of all the places mentioned in the book.

With this background, I set off with two cousins from Saskatchewan on my first plane trip (broken foot and all).

Our first visit was to Beechhouse, Greenbank, where my great-grandfather was born and spent most of his life. Something did not seem right inside. The kitchen and one door were not where I felt they should have been. The lady of the house showed me where they were before the renovations. I could imagine my great-grandfather, David CRAGG, eavesdropping from the stairs while his family discussed ways and means of breaking up his romance with my great-grandmother, Mary PYE. Here, I saw mullioned windows for the first time.

We went on to Chapelhouse, the first CRAGG house on record. It was the home of Vicar John CRAGG and several generations succeeding him. It is now occupied by more of the cousins. The house is very old and interesting, though fully modernized inside. The people were very warm and hospitable and I was glad to accept an invitation to make another visit.

26 September was a red letter day for me for we visited the Friends Meeting House in Lancaster and spent the morning with the curator looking at old Quaker papers, minute books and records. There are many accounts of the doings of the CRAGGS. There was mention of my great-grandfather emigrating to Canada with his children in 1833.

Every day possible, Tom drove me to see some of the places mentioned in the diaries or to visit some of the people I had come to know through letters. I saw Old Robbins where David lived most of his married life, and where he said he had lost most of his goods. I saw where they carried my great-grandmother, then gravely ill, from Old Robbins down to Beechhouse on a chair with poles under it "with one man to steady her back".

* Submitted by Georgina Fandrey of Box 292 Springside, Saskatchewan

We went to Tarnbrooke and Top of the Emmots where my great-grandmother's family lived. We talked with a descendent of the PYES who gave me an outline of the PYE line.

Other places we went were: Wyresdale church and Wyresdale Quaker meeting house church yard where great-grandmother and many of the family are buried in unmarked graves; Abbeystead church and school; Shireshead chapel where David "learned his letters" and the beautiful Wyre valley which is the locale for most of the book. I saw Dolphinholme where my great aunt worked in the factory for a time.

We visited all the people with whom I had been corresponding and more too. One place is called "Craggstones" because some of the stone had been taken from my great-great uncle's house. On my second visit to Chapelhouse I was given a big, old iron key which had been used on the door to the house many years ago.

I had been a bit disappointed with the Meeting House in Lancaster because it had been so modernized that my imagination could not bridge the gap. But that was remedied on my last day at the RIGG farm. We went driving through the lovely Trough of Bowland which David said was ugly then. I could imagine him walking this road in a rain and wind storm so bad that he thought he would "be suspended by his umbrella". We went on to Briggflatts to see an old Quaker Meeting house that has been preserved in its original state. The date over the door is 1675. It is the second oldest in England.

And so I left Lancashire, with a few tears at leaving the sod where my ancestors walked, and also at leaving the very kind and dear friends that I had the great privilege of meeting.

The final week of my stay was at Cousin Winifred's where the rest of our group joined us. With Winifred acting as our personal guide, we took tours of London and Hampton Court Palace. Soon it was time to board the plane for home. It took my great-grandfather 66 days to cross the Atlantic in a sailing ship and we crossed it in about five hours and did not even see it from 35,000 feet.

So ended my pilgrimage but I have the movies and pictures to remind me of my stay. It was so relaxed that I had much time to myself to let my imagination roam, to write and to read. With the ever-patient and congenial cousin Tom to chauffeur me and my sore foot around, and Winifred who, ever-smiling, put up with our intrusion into her lovely home, I can only say "Thank you".

* * * * *

QUERY

MITCHELL
HANNA
HANNON
PETRAR
STAPELTON

Mrs. John PETRAR, Dysart, Sask. SOG 1HO. William MITCHELL, born Tombeogh Hacketstown, Co. Carlow, Ireland worked on a farm possibly near Red Deer, Alberta for a Murray STAPELTON ca. 1916. Any info. from that area welcome. His mother Mary Ann HANNA or HANNON would like to hear from any relative of the family.

* * * * *

THE CANADIAN MONARCHY*

Her Majesty, Queen Elizabeth II, has said, "The Crown is an idea, more than it is a person." This is the subject which I would like to discuss this evening.

An idea is difficult to define, simply because an idea is an abstract concept. The mind in which the idea occurs is also an abstract concept. A brain may be physically laid out upon a table, dissected, examined--and every part may become known. The discussion of exactly what constitutes a mind, or an idea can be done even though these are abstract ideas, or concepts.

Ideals are abstract concepts too. People are directed and motivated by ideals. However, in reality, people may find only an approximation to an ideal. Even though abstract concepts do not in fact exist, they tend to be placed in people's minds with higher authority and at a higher level of importance than are the concrete realities placed. Let me illustrate by example.

Consider a straight line drawn on a piece of paper with a ruler and a pencil. This line will have many imperfections when viewed through a magnifying glass, or through a microscope. In mathematics, a straight line is an abstract concept, a thought. Mathematicians invariably say, "Let AB be a straight line." This is unusual English. "Let be" is the subjunctive mood of the verb "to be." Except for very few incidents, the subjunctive mood is almost extinct in the English language. Nevertheless, the subjunctive mood is used by mathematicians throughout the world, so that the straight line, the thought, may be categorized into a higher position of importance and significance than any possible straight line drawn on a piece of paper by any person. The mathematical model, although abstract and non-existent in reality, is considered perfect.

In many other endeavours, people search for the ideal to follow. Grand opera is placed above rock-and-roll, ballet is placed above jitterbug, poetry is placed above prose, even though many people do not understand opera, ballet, or poetry.

The ideal person does not exist, except so irregularly and sporadically throughout civilization, that the vast majority of people never witness the event. When people did witness the event, in different societies, whether it was Hiawatha, Buddha, Krishna, or Christ, please notice that the person was not elected. Notice also that the literature on the subject was either written in poetry, or in the subjunctive mood of prayer. Notice too that the spoken and written language was inadequate to capture or to describe the situation. Many similes, metaphors, allegories and symbolisms were used because of the inadequate language. Notice that this literature was placed by human beings above ordinary literature.

* Address to Annual Seminar Banquet October 1977 by John R. HENDRICKS of Box 433 Regina, Saskatchewan. 586-2603

The Crown in Canada is, and always has been an abstract concept. It is this abstract concept, this thought, that has been to this date, the only unifying force tying together Canadians in a social brotherhood. The politicians by virtue of their ideological and denominational differences divide the people. The races or the colours do not unite, for they are a divisive force. Notice too, even if a physical crown did exist, elaborately made out of gold and/or silver, with all the required precious jewels, the crown would sit upon the Sovereign's head and it would still symbolize only the abstract thought.

Dr. Jacques MONET of the University of Ottawa, Department of History, has said:

"The Crown in Canada serves to separate the people's ideals from the people's quarrels. Everyone wants to feel that his government is wise and honourable. The Crown makes the changes of policy easier and the criticism less traumatic. The Crown leaves us free to examine our political parties, to change our politicians, to remove our governments without inhibition, civil war, or riot. In doing this we are not defiling the image of the country itself. The Crown shows every Canadian there is an office--the highest in the land--that cannot be attained or bought, however vast one's wealth, or how great one's power. It underlines the fact that there is something in public life that is free from ambition and beyond material consideration. The Crown represents qualities of dedication, human concern and respect for the rights of others."

The Crown, in practical terms, is often defined as "the embodiment of the people". The Sovereign is the personification of the Crown. Just as people most often choose to actually draw a straight line on a piece of paper, in order to get one's bearings in mathematics; so too, people need and require the Sovereign to personify the Crown.

The Crown in Canada is different from the Crown in the United Kingdom. In fact, it is also different from the Crown in other countries throughout the Commonwealth. This is because the mixtures of people in each country are different. In the United Kingdom, the system is supported by an aristocracy. There is also a deep sense of tradition and class. The Sovereign and the various members are seen quite regularly. In Canada, none of these conditions is found.

From long before Confederation until now, Sovereigns have not been considered foreign to Canadians. By the B.N.A. Act, Queen Elizabeth II is of Canadian citizenship, even though she may be of German race and of British nationality. Because of the intermarriage of royalty throughout Europe over many centuries, Queen Elizabeth contains most, if not all, of the blood lines of Europe.

Talk about a study of Genealogy! Genealogists, in studying royalty, will have a field day. All the blood lines of a king or queen are a matter of history and of public record. Queen Elizabeth's blood line can be traced back perhaps farther than any other person. The genealogy of a

Sovereign is of interest to many people, while the genealogy of a person is usually of significance and interest to the person himself.

The United States of America has always wished to dominate Canada. The threat was seen at Confederation. This threat is still seen today. In order to safeguard the threat of assimilation by the United States, the English of Upper Canada asked the French of Lower Canada to join in union. At Confederation, it was both the French and the English Fathers who insisted on retaining the monarchy. It was the Norman line that they wanted, rather than the French line, because most of the French in Canada were from Normandy. The British, at that time, did not wish to force Canada to remain a monarchy. However, Canadians of both language groups chose resolutely and independently in favour of monarchy.

There is a complaint from time to time that Queen Elizabeth resides across the sea. Let me point out that she cannot live in all countries of the Commonwealth at once. Let me point out that if Canada is to be a monarchy, then it has to have a genuine and meaningful monarch. If the monarch were to reside in Canada, then the cost would be ever so much more than it is now. The system that we have developed gives Canadians a chance to sit on the throne of Canada as Her Majesty's Royal Representative. The system as it is now allows Canadians to import the high degree of pomp and ceremony when it is required, and to do without it when it is not required.

There is complaint from time to time that Queen Elizabeth is foreign. Then, by the same logical argument; you may prove conclusively that the English language is also foreign. Anyone who says that Queen Elizabeth has no place in Canadian life does not know his Canadian history. Queen Elizabeth is about as foreign as we are from each other. TCHAIKOVSKY and Christ were not even Canadians by citizenship, let alone by Constitution. Therefore, by even greater arguments you might be persuaded to prove that they have no place in our lives either.

Let us turn for an instant to discuss mosaics and melting pots. Canada was, and still is, a mosaic. This is in contrast to the United States of America which is a melting pot. Melting pot societies are generally found in republics. In melting pot societies, all people are considered the same. In contrast, a mosaic is of much looser structure. In a mosaic all people are considered to be different from each other. Rules and laws, established in a mosaic pattern of people, are not as harsh and as severe as those laws and rules derived in melting pot societies. Mosaics tend to occur and to flourish only in monarchies. Some of the politicians nowadays are trying to put melting pot laws into a mosaic country and that is what is turning society off.

Canada is a country which is made up of many nations: The Cree Nation, the Blackfoot Nation, the Inuit Nation, the French Nation, the Doukhobour Nation, and so on. Canada is a country--a set of nations--and it is the only country in the Americas which has never rejected Europe.

Thus, to force an intense melting pot super-nationalism into Canada will not only turn the people off, but it will also distort the perspective, and narrow and pervert the view of most of us. Many

Europeans, particularly, have found Canada to be a country that they would like to live in and so they have immigrated here by choice, through the generations. This is partly because it is a mosaic, allowing maximum ethnic freedom; partly because Canada did not reject Europe; partly because Canada is a monarchy.

Canada is not a simple monarchy though. Each province is a sub-monarchy. Each province has a Lieutenant Governor. It is the Lieutenant Governors with the Governor General that tie the provincial and federal governments together. We must not forget that the Indian Chiefs are also monarchs. They are Heads of State in their own right. By treaty arrangements, an Indian Chief is sovereign over his own people and over his own land.

Let us now consider "order" and democracy." Some countries of the world are totally ordered, and yet there is no democracy. Other countries are purely democratic without the semblance of order. Canada is both ordered and democratic. Pierre BURTON has pointed out many times that Canadians want order in their society. Canada has found that the simplest and most flexible way to achieve order in their society is by means of a Sovereign, who is the Head of State. The rights and rules of a Sovereign of Canada are determined by the House of Commons in Canada, and the Queen abides by these rules when she is in Canada. The Queen also takes advice from her Canadian ministers. Canada has been continuously deciding its own affairs since the Statute of Westminster signed in 1931. Canada has found a happy balance by divorcing the role of the Head of State from the elected Head of Government. Canada has achieved a happy balance between order and democracy.

Why does the Canadian balance seem to be upset? It is simply because the Canadians do not seem to really know what they have in their society. There has been an entire generation of Canadians who have grown up with little or no knowledge of the monarchy. The Ministers of Education and the School Boards are to blame. In a recent poll, 67% of the Canadians thought that the Prime Minister was the Head of State. The Prime Minister is not even mentioned in the B.N.A. Act. The infusion of Americanism into Canada is so great, so continuous through radio, television, school books, movies, newspapers, and magazines, that many Canadians feel that we are the same as the Americans. Americans believe in "Freedom and justice for all". Unfortunately, freedom and justice do not go together. It is "mercy and justice" which go together scripturally. We have the Royal Prerogative of Mercy in our system. While Americans are persuing happiness, we already have happiness. Unless there is a concerted effort to protect our society, and our way of doing things, Canada shall cease to exist as we know it.

In the absence of an Ideal Person, the best that can be achieved is an approximation to the Ideal. The Queen's oath is a deeply religious oath, giving dedication and service to God. Each monarch in our society is brought up from birth in total dedication to service. This is better than any appointed person, or elected person could ever be.

However, in Canada, a search is made for the Ideal Canadian Citizen. Qualities such as honesty, integrity, bilingual ability, service with the military, service with volunteer organizations, intellectual ability, and so forth, are taken into consideration. From a list of

possibilities, a Governor General is chosen, appointed purposely above the Prime Minister, to act as Her Majesty's Representative in Canada. Similarly, a search is made for the Ideal Citizen of Saskatchewan, Manitoba, and so on, duly appointed above the Premier, as the Queen's Representative in a province. The Governors and the Queen jointly, as a corporate body, remain custodians of the power. The Governors are the confidants of the Prime Minister and the Premiers. The Royal Representatives have the power to reserve bills, ignore bills, or to sign the bills at will. The Crown usually will follow the advice. The Crown is important, not so much for the power that it has, but for the power that it denies others. This is the only safeguard that Canadians have with respect to elected governments who wish to exceed their authority, or wish to put laws on their books which are immoral, or who do not act in the interests of the people. It is the ultimate legitimacy of actions which is important.

The Queen is the Defender of the Faith, and so too are Her Royal Representatives in Canada. In the absence of an official Church of Saskatchewan, or Church of Manitoba, or Church of Canada, the only way that God can be brought into the system is through the conscience of the Royal persons. The Governors may attend any church of their choice. They keep the constant vigil over the system to ensure that democracy will prevail. Without safeguards, Canada could, or most likely would, follow the routes of Uganda, or South Africa.

As long as the Queen and Her Royal Representatives exist in Canada, the politicians will remain the servants of the people. As long as the Sovereign is Head of State, the Governor General will not be reduced to a puppet in the hands of the Prime Minister, because the Queen cannot be outshone.

When the Governors sign bills into law, the laws change from the people's laws into the sovereign's laws. There is a greater authenticity and prestige to such laws. Whenever royalty hands out a medal or a prize, there is a greater significance to the award than when anyone else hands it out. There are no partisan political favours involved, or implied, and no payoffs are required. When civil servants and military men swear allegiance to a Sovereign, they are, in essence, swearing allegiance to all the people. In order to be meaningful, a person must swear allegiance to another person. It is not meaningful, indeed, it is outright ridiculous to swear allegiance to a flag, a light bulb, or to a chair. Swearing allegiance to a politician, or to a military leader can be extremely dangerous. Again, who really wishes movie stars, television celebrities, great gangsters such as DILLINGER, honoured, revered, enshrined as monarch substitutes? People have requirements in their society for stability, continuity--linkage to the past and future. This is especially so in a rapidly changing world where there are so many passing fashions of thought. Such stability and continuity are attained in monarchy.

Dr. MONET has said:

"A king is a king, not because he is rich or powerful, not because he is well educated, not because of his influence, not because he is a successful politician, not because he belongs to a national group. A king is

a king because he is born. In choosing to leave the selection of their Head of State to this most common denominator in the world--the accident of birth-- Canadians implicitly proclaim their faith in human equality, the hope of triumph of nature over political manoeuver, over social and financial interest, for the victory of the human person."

Canada must be spared the potent and potentially dangerous powers of a president.- Our system works well. God Save the Queen of Canada.

* * * * *

QUERY

PROST
MARION
BEAUDRY
DIONNE
L'ORANGER
VERHELST

Jeannette VERHELST of Box 178 Radville, Sask., SOC 2G0. Alphonse PROST born France 1873 and came to Canada ca. 1895. He taught school at l'Ecole du Petit Lac, four miles south of St. Jean Baptiste, Man. prior to taking a homestead near Radville, Sask. in 1905.

Any information on those early years? Also interested in: Romuald MARION, born at St. Gabrielle, Que. 1850, died St. Jean Baptiste 1941; Emelina BEAUDRY 1855-1934; Andre DIONNE, born Louisville, Que. 1851 died Radville 1933; Georgine L'ORANGER, born Shawinigan, Que. died Radville ca. 1917.

* * * * *

QUERY

THOMAS
CURRY

Mabel CURRY of Box 234 Lafleche, Sask., SOH 2K0. It would be appreciated if I could obtain information of any kind regarding the Indian Residential school at Elkhorn, Manitoba before 1900. Winnifred THOMAS came from Wales and was employed there sometime before 1896, which was the year she was married at Qu'Appelle. N.W.T.

* * * * *

DESAUTELS
MORAN
ERESMAN

QUERY

Mrs. Bernadette B. ERESMAN of 422 Duffield Street West, Moose Jaw, Sask. S6H 5H8. Etienne DESAUTELS married Mary Anne MORAN presumably at Pointe-aux-Trembles, Quebec. On 25 February 1760 he acquired three acres of land in the seigneurie of St. Ours, Quebec. Any further information on this family will be appreciated.

* * * * *

A TRAVELLING SALESMAN 1906-1907 *

It is always of interest to come across old letters written by people we once knew. Mr. Charlie Reed who was head of Vital Statistics (Saskatchewan) has given The Bulletin letters written by his father, Will Reed, to his wife, Eliza. Will went from Brandon to London to South Africa as representative of the Sylvester Mfg. Co. Limited, manufacturers of agriculture implements and gasoline engines.

These letters, then, are much like a diary.. He wrote to his wife almost daily while on this continent, but once leaving it, he awaited the port-of-call. Full of good natured slips and missing words, they are the writings of a man away from his family, half-way around the world.

The Bulletin will publish this saga, a few letters in sequence in each issue. In the next issue, the obituaries of Will and Eliza Reed will be published.

REED FAMILY UNIT

William HENRY m. Eliza NELLES
b. 1870-d. 1936 d. 1959
m. 1893

children: Evaline (Mrs. J.A. MACDIARMID) d. Nov. 1977
Henrietta (Mrs. Milton JOHNSTON) d. 1920
Violet died young
Marion (Mrs. L.A. WALKER) Edmonton, Alberta
Nelles (Charlie) Regina, Saskatchewan

* * * * *

Sylvester Mfg. Co. Limited
Manufacturers of Agricultural Implements and
Gasoline Engines
from Toronto, Ontario 23 Dec. 1906

(Letterhead)

My Dear Eliza,

Well I got here at half-past four this morning and expect to be about 75 years old by the time I get to Africa unless can get a better move on than I did coming down this far. Well I went up and found Carrie all alone with his big fat uncle Bob and we went over to see Mr. and Mrs. Lamb and had tea and more Christmas cake. Went back to spend the evening with your aunt Roxie but she had gone to church and locked us out so we came down to the hotel and am writing this letter to you instead. Ain't that pretty good of me. If I get home again safe you need not worry about me coming back to Ontario again for some time. It is beastly cold and windy here today thought I would freeze to death. Could not keep my ears warm and only stirred out of train a couple of times and that was enough for me.

* Submitted by Mr. Charlie REED of #909-111 Lockwood Regina, Saskatchewan

Would freeze you to death. Am going out to Lindsay in the morning and think likely will have to come back this way. Will advise you of my address in South Africa soon as I find it out in Lindsay. And you can write me here soon and I will have it on my arrival as it will take me longer going over to Glasgow. You can tell everybody I have got this far safe and still going. I find that I brought Johnstons pedigree which I am enclosing. You can hand it to Uncle Gill to give him along with the papers he already has. Guess I will have to quit and take Carrie home as it is half past eight and a long way. Hoping this finds everybody well and things going O.K. I am as Ever Yours,

Will X

Eva xxxxx

Hen xxxxx

My Son xxxxxx

will write Marion next time.

Sylvester letterhead
from Lindsay, Ontario 30 Dec. 1906

Mr Dear Eliza,

I did not get your letter till the 27 or 28th and as I had just written did not bother answering. I wrote Ann and asked her to send out word that I was not leaving till next Friday as I thought you might write again before I left. I am having a very quiet time wish was getting away at once as I am tired of laying around here. Had a letter from Carrie and she seems to be having a good time. I might have went back to Toronto to spend Sunday but thought not much use of waisting the money. Was glad to hear that things were going O.K. and Royal was better, while Bob is feeding wheat straw. Keep him boiling feed and putting in salt pills also giving lots of salt.

The weather here since Wednesday morning has been just fine perhaps charming. Just a little too much today. What did you get in your sock? I got a horse but it got away. I wrote Jim GOODHAM and Walter and Ann as she has sent me a card and this is the 3rd letter to you so think I am doing very well. Will write you again before I leave. I am leaving here about Friday morning and taking boat Lake Manitoba from St. John's Saturday. Should be in Liverpool the 14 or 15th and then take one of the Castle Union boats from Southampton for Durban. That is the furthest away point then coming back to East London where I have to spend most of my time. Will be here 3 days on the way to Durban as the Boat lays there that long so will get any mail that is sent me there. Will also expect mail at London, England at the address I sent you as I have to see Jim PALMER East Cheap. London, England.

I wrote home today and asked them not to forget to run down and see that Bob was getting along alright. Did Uncle Bill take any of the horses? Hope you are feeling well and not lonesome now as I am as Ever Your Loving Hubby

Will XXXXX

Daisy X

Fox X

Letter from R. SYLVESTER to F. WALLER in Brandon on Sylvester Mfg. Co. Ltd.
Letterhead in Lindsay, Ontario of 2 Jan. 1907:

Dear Sir:

Would you kindly apply W.H. Reed's first month's salary as advised, and pay to Mrs. Reed say fifty dollars per month, after that while he is on our African trip salary to be as you eighty five dollars per month.

R. Sylvester

Simpson House
Lindsay, Ontario.
2 Jan. 1907

My Dear Eliza,

Enclosed you will find copies of letters sent Mr. WALLER. So you can go and get the \$50.00 each month starting with February 20th, as salary will be eat up by my account except a few dollars which you can either get on January 20th or leave till 20th of February and get along with the \$50.00. Would get this every month and put to your Credit in Bank and you will have it there. I am leaving here tomorrow night for Montreal and spend part of a day then go to St. John and take boat sometime Saturday. Will write you again before leaving. Have written Mr. WALLER and Lill tonight so don't know much more. Rather expected to hear from you again before leaving but will leave word to have mail forwarded should anything come after I have left. Have only saw 4 or 5 that I ever knew before, Carrie included. Hoping everything O.K.

Your Loving Hubby
Will XXX
Kids XXX

Turkish Bath Hotel
(Under New Management)
Montreal, Quebec 4 Jan. 1907

My Dear Eliza,

Well I have got this far and am leaving for St. John's tonight and take the boat tomorrow. I see by the paper you are having an awful storm out there. Hope everything goes alright. If I was back home would stay there. Am enclosing you an Ex. Order for \$25.00, which amount I think I can do without and you can use it in paying for the seed oats from Denlin, And when you get some other money later to replace it you can have this for a Christmas Box. It rained all day yesterday at Lindsay and all night coming here and all afternoon here. My you never saw such a mess water flying several feet away from the street cars. This a corker of a place.

I rather expected another letter from you before leaving Lindsay. Have left word to have anything sent forward that should arrive after I left. I will write first chance of mailing on boat. Now you be sure and take care of yourself and make the best of things till I get back and you can go next time as I am thoroughly tired of the hanging-around have done since I came down.

Do not forget to call on FLEMING and try and get that six dollars. I bought a good grip yesterday but had to pay \$9.75 nearly made me cry. Stepped into a shop here today and priced another kind and they said \$15.00. Think they saw me coming. Hope you folks got lots of coal to last till trouble over again. Hope some of you have written me to the London, England address! Guess I am stuck as to passing an opinion of living in Ontario. Very changeable but believe would rather take chances on it than the cold out there. Have not seen a soul here today that I ever saw before but suppose might as well have. Change of everything. I never was homesick before but have had the real bug lately. Expect will like it better when I get moving along and expect to have lots of work after I arrive. SYLVESTER says I won't like the country no place for a white man. Just two classes there the Nigger and Aristocrat. Who have you sleeping in my part of the bed? Guess it will be the picxie. Hope the snow has not blocked up so Bob cannot get straw. Guess will have to quit as I have to write Mr. SYLVESTER yet and not long till train time. Have been busy hunting for a lost plow for him but could not find it. Well good bye.

Your Loving Hubby 7X's

Eva 11X's

Marion 24X's

Be sure and write me all about the storm!

Sylvester Letterhead
from St. John, New Brunswick 5 Jan. 1907

My Dear Eliza,

Well the boat got started today at quarter to five and it is beastly cold but the water very good slightly rolling not more than 150 passengers and about 35 2nd class same as myself and about 100 3rd. Nice quiet lot of people 4 berths in my state room but only one young fellow in with me. Not the slightest bit sick and came on with a bad headache.

Sunday January 6th, an extra fine day and feeling fine, but my eye does not stand the wind on deck. Very few people sick. One new married couple on. Both sick. May not be altogether seasickness. May be from overeating or overloading the stomach. Had lots of music and singing. Only fair as the crew of singers are rather small.

Monday I'll of-made 298 miles in the 24 hours. 12 yesterday and 12 today. Expect it will take about 11 days for the trip to London. Very fine day but not so bright as yesterday. No sign of sea sickness yet. Guess I will be alright. The boys are gambling on the distance boat goes each day but I am not in it and not going in. Think it was 275 that won the money.

Sunday January 13th, well I started out with the intention of writing some every day but I quit. My eye got very sore Tuesday night and Wednesday morning face was all swelled up on that side. Could hardly see out of eye. Had the doctor to see it. Said caught cold and inflammation in it. The ball was all just like a fresh piece of stak, and to make things interesting inearnest got sea sick. Thought my head would split. I tell you that SYLVESTER would have had to dig deep if he had been hiring me just then for this trip but he wasn't. Well I spent Wednesday and Thursday in bed got up Friday and ate small dinner and then did not tackle anything more till Saturday morning. But had all meals since but not eating very heartily.

Everything smells fishy. One of the fellows on board explained why but will leave it till I get home before advising you just what it was. Unless you care to get up a guessing contest in the meantime. Wednesday and Thursday I was in bed, were two corks. Sea splashing right over the boat very often. One fellow said it was some times 2 feet deep on deck. Came up rainstorm Thursday night and that seemed to calm it down some. Was alright Friday morning and good ever since. We have made up to noon today 2,229 miles from St. John. Whole distance is somewhere around 2700 should get in sometime Tuesday morning, the doctor thinks I should have that thing taken off my eye now. May see about it again when in London and will write you again just before taking the boat from Southampton. Am having very quiet time here. Not been in the bar yet. The best fellows in the crowd are in there most of the time smoking and drinking so I am rather left out. No smoking allowed, anywhere but in the smoking room inside which makes it fine. I suppose you think I am having a pleasure trip but it is a mistake. Once I hit land on my way back it will take a tractor Engine to put me on board again. Say, how are a few new flooring boards lying just inside of the gate going from house to stable about opposite that piece of fence that opens where Lyle broke his leg. If the snow is not too deep and Bob has the time, might dig them out and put up somewhere so they won't get spoiled or broken in spring.

Monday January 14th, well we have been within sight of the South Coast of Ireland all day and it was a sight worth seeing. Looks like a fine country--what there is of it. Very high straight cliffs in most places. Was a splendid day the best have had yet no wind. Could stand all day on deck and boat riding smooth. My eye is good deal better today. Inflammation nearly all gone, but think will see a specialist in London. We had about 242 miles to sail from 12 o'clock today. Should land about 9 tomorrow morning that will make in all 1766 miles from St. John to Liverpool. Several sick on the boat with something like the grip. One man rather bad. Am feeling very good tonight myself. Will not write much more this time will finish up quick and post after landing.

January 15th, well I got here at last and went and got your letter before posting mine. The Lord knows I have had a time trying to get back to the Hotel. Asked about 400 I think before I found it but I am here at last, talk about trips but this is the real thing here. My but there are some fine stores but I was too busy trying to find myself to look at them. My eye is good deal better today. Have the cloth off it, do not think I could manage here very long with one eye. Say the country between Liverpool and London would make you cry when you think of living in the wilderness. My but it is fine. The grass nice and green and fields of turnips with the sheep eating at them and teams ploughing. Am going to try and get a homestead. The houses have been built an awful long time and look seedy and old fashioned. Most are old red brick and all alike. No cornish on them. Most of the horses there are in the fields are poor looking things but some fine ones in the drays and plows. Guess I will quit and leave something to tell you in a day or so after looking around. Got to land about 10 o'clock I think and was very pleased. Hope this finds you all in best of health. I am as one
your Loving and hardworking William
XXX

GENEALOGY, FAMILY HISTORY
AND BLACK AMERICA:
A REVIEW OF
THE BLACK FAMILY IN SLAVERY AND FREEDOM, 1750-1925 *
By Herbert G. GUTMAN

Herbert G. GUTMAN's The Black Family in Slavery and Freedom, 1750-1925 (Pantheon Books, 1976, 664 pp., \$15.95) is an excellent example for a genealogist of the inter-relationship between their craft and the study of history. GUTMAN is an historian of the family whose primary concerns, in this book, are how the black family evolved and adapted in various periods of American history. In order to accomplish his tasks GUTMAN has used methods and documents, including charts, which are instantly recognizable to any genealogist. His conclusions are also very interesting because they overturn a number of commonly held assumptions about black America.

The stimulus for GUTMAN's book was the 1965 report by Daniel P. MOYNIHAN, The Negro Family in America: The Case for National Action. This report drew heavy criticism when it was issued even though, as GUTMAN points out, it relied upon influential studies by both black and white scholars (The Black Family, p. xvii). MOYNIHAN's thesis, simply put, was that slavery had severely disrupted black family life, and began a deterioration which was the root cause of ghetto problems in the 1960's. His critics likewise accepted this view, and attacked MOYNIHAN on other grounds. Early research he conducted with a colleague led GUTMAN in another direction on this question, and he resolved to investigate further (The Black Family, pp. xvii-xviii). His book is the result.

GUTMAN's challenge to MOYNIHAN's report, and conventional wisdom about the black family, begins even before his book's title page with a Civil War photograph of five generations of a South Carolina slave family. This photograph also adorns the volume's dust jacket. It is extremely effective, because the reader knows immediately that for at least one black family there were familial connections extending over several generations. The implications are that there was a stability in this situation, and that there were other such families. GUTMAN calls this photograph, "The most important single piece of historical evidence in this book..." and it is impossible to disagree with him (The Black Family, p. xxiv). From this point onward GUTMAN presents a considerable array of documentary, graphic, and statistical evidence to back his arguments. His cause is aided considerably by the manner in which he has organized his material.

The Black Family in Slavery and Freedom is divided into two parts. The first section contains eight chapters and focuses upon the development of the slave family and the slave kin network. Part two has only two chapters, and shifts to ex-slaves and their progeny in the late nineteenth and early twentieth centuries. This is an effective organization because it allows for a largely chronological development, while at the same time providing GUTMAN with the opportunity to develop the major themes he has discovered.

* Submitted by Bruce SHEPARD of #25-1106 Avenue W North
Saskatoon, Saskatchewan S7L 3H8

One hopes other writers will take note of his accomplishment.

One measure of family stability is the longevity of the marriage. GUTMAN has found that despite a relatively high percentage of early, forced break-ups, slave marriages were long lasting. Major pieces of evidence he presents are from documents genealogists are very familiar with--census records and marriage registers. For example, Union Army population census material for three Virginia counties, and Freedmen's Bureau marriage registers for four others covering 1865 and 1866 show that, "... most Virginia ex-slave families had two parents, and most older couples had lived together in long-lasting unions." (The Black Family, p. 9). GUTMAN buttresses his point by examining similar data from across the South.

The author's assault on older theories of slave family life are sharpest in his second, third, fourth, and fifth chapters. Here he examines slave birth registers from plantations in different parts of the South. These plantations also varied greatly in size and in the periods they existed, thereby giving GUTMAN a broad cross-section of material. Generally, these registers provide the name of the child, the birthdate, and the names of the parents. By arranging this data by family, GUTMAN is able to construct both statistical tables outlining family organization, and generational charts tracing families over many decades. These genealogical tools then allow the author to arrive at some significant conclusions.

This material clearly shows that, like the ex-slaves of 1865 and 1866 examined initially in the book, "... most adults lived in long-lasting marriages." It also shows that most children lived with two parents (The Black Family, p. 45). Clearly, slavery did not break up the black family.

A number of older theories on the black family argued that whatever semblance to family life existed among the slaves was as a result of copying from the white owners. A number have also argued that because of his low, degraded position the black father played a negligible role. GUTMAN effectively overturns these contentions. First, his material demonstrated conclusively that slaves obeyed a social taboo against cousin marriage (The Black Family, p. 89). This was certainly not the case among slave-owning whites who often married their cousins in order to gain property or solidify one family's position and wealth. The question arises: If slaves copied their masters' family organization, why did they not adopt cousin marriage?

GUTMAN's use of generational charts has allowed him to examine slave naming practices over several generations. He has found that a son very often had his father's name and that, "Naming sons for their slave fathers...began early, occurring in families closest in time to initial enslavement" (The Black Family, pp. 189-190). This evidence strongly disputes the idea that slave fathers had a small role to play, for if he was of little importance why name the future after him?

The strong sense of family that black Americans showed did not disintegrate with their emancipation from slavery. It manifested itself in some exceptional ways, however. Slave marriages were not recognized under slavery, so after the Civil War large numbers of ex-slaves sought legitimization

of their marriages by registering them. The impulse behind this is perhaps best illustrated by the comments of an old Raleigh, North Carolina black woman who sold eggs and chickens to get the money to register because, "...all 'spectable folks is to be married, and we's 'spectable: me and my old man has lived together thirty-five years, and had twelve children" (Quoted in The Black Family, p. 415). The marriage registers recording such deeds are well known to genealogists, and Herbert GUTMAN analyzes them to add further evidence to his conclusions about the strength of the black family.

In his final chapter GUTMAN looks at another set of documents which American genealogists frequently turn to; state and federal manuscript censuses. He examines the years 1880, 1900, 1905, and 1925 and finds that while poverty among black Americans was general, "...poverty did not entail household disorganization." GUTMAN concluded that the adaptive capabilities which has been revealed throughout their history again showed themselves, and allowed black Americans to maintain their familial patterns until the onslaught of the Great Depression (The Black Family, p. 432). In his "Afterword" GUTMAN looks briefly at the period from the nineteen thirties until the present, and argues convincingly that the family breakup and ghetto problems witnessed today are more a product of disastrously high unemployment rates among American blacks than any residue of slavery (The Black Family, p. 468).

The Black Family in Slavery and Freedom, 1750-1925 is not without its flaws, however. Major questions exist about GUTMAN's extrapolation of his conclusions, based upon a relatively small number of slave birth registers, to all slaves in the American South. GUTMAN does not deal with this obvious weakness, in spite of the fact that other, recent studies support him. R. W. FOGEL and Stanley ENGERMAN reached many similar conclusions about the slave family in their influential work, Time On the Cross: The Economics of American Negro Slavery, as did Eugene GENOVESE in his monumental Roll, Jordan, Roll: The World The Slaves Made.

Another problem with this book is its layout, in particular the generational charts. To the untrained eye these can be very complex, and unfortunately GUTMAN and his editors have not made them any easier to follow. For example, the charts which appear between pages 180 and 181 are spread over fourteen pages. It would have been far better to reduce them onto one or two, or print them onto a fold-out sheet.

Serious scholars very often turn to a work's bibliography to check to make certain that all important source material has been dealt with. Students and interested readers use it to find leads to other, related material. GUTMAN, or his editors, disappoint all of these people by providing neither a bibliography nor a bibliographical essay. It is a serious shortcoming, and one encountered too often in recent publications.

Overall, however, The Black Family in Slavery and Freedom, 1750-1925 is well researched, well organized, and well written. It adds significantly to our knowledge of both slave life in America, and the lives of their descendants. As a study in family history it opens new avenues, and will no doubt serve as a standard in that field for some time. For genealogists, it is an excellent example of how their craft can aid the study of history.

POSTSCRIPT

In his conclusion, Herbert GUTMAN cites a poem by the black poet Dudley RANDALL. It is one which genealogists should find especially interesting. RANDALL said:

Why are our ancestors
always kings and princes
And never the common people?

Was the Old Country a democracy
where every man was a king
Or did the slave-catchers
steal only aristocrats
and leave the field hands
laborers
street cleaners
garbage collectors
dish washers
cooks
and maids behind?

My own ancestor
(research reveals)
was a swineherd
who tended the pigs
in the Royal Pigstye
and slept in the mud
among the hogs.

Yet I'm as proud of him
as of any king or prince
dreamed up in fantasies
of bygone glory.

* * * * *

REFERENCES

FOGEL, R.W. and ENGERMAN, Stanley. Time on the Cross: The Economics of American Negro Slavery. Boston, 1974.

GENOVESE, Eugene. Roll, Jordan, Roll: The World the Slaves Made. New York, 1972, 1974.

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CHAIRMAN OF REGINA BRANCH REPORT*

As the first annual report of the Regina Branch of the SASKATCHEWAN GENEALOGICAL SOCIETY, I thought it would be of interest to our members to give a cumulative report dating back to when genealogy had its organized beginnings in Saskatchewan.

The SASKATCHEWAN GENEALOGICAL SOCIETY was formed on 6 February 1969 in Regina. Meetings were held quarterly with speakers, Peter HANLON and Lee DONISON dealing with such topics as, "How to Get Started", "Genealogical Forms and Supply Houses" and "Problems in Getting Your Histories Printed".

Three meetings in 1971, which were recorded in the Society's Bulletin, had Dr. A. LALONDE speak about "Immigration to the Northwest in the 1880's; Captain Gilles NADON speak about "Introduction to Research" and Lee DONISON speak on "Heraldry".

Until late in 1970, Regina was the center for the GENEALOGICAL SOCIETY in the province. However, with the forming of branches in Saskatoon and Moose Jaw in December of 1970, work expanded.

The beginnings of the Regina Branch on 14 April 1971 was an attempt to separate the Regina Branch meetings from the Provincial Executive body. D'Arcy HANDE was our first Branch Chairman and Hazel MILLAR acted as Secretary. In May and June of that year, small groups were organized with the hope of working out problems people were having. Eleven groups working in particular areas met in individual's homes. As far as I can determine, this idea carried on throughout the 1972 season.

In 1973 and 1974, Helen GREENALL acted as Regina Chairman with Hazel MILLAR again acting as Secretary. Meetings were held in the Central Library. Some of the speakers during this time were--

Bruce EVANS- "Information Services Available in the Library".

Mrs. Helen BOOMER- "Beginning Genealogy".

Mrs. Doris MEERES- "Reporting on the Ontario Genealogical Society Seminar".

From the spring of 1974 to the fall of 1975, Jim KINSMAN took over as Chairman and Myrna MORRELL acted as Secretary. During this time, Branch meetings were moved from the Central Library to the Canadian Plains Research Centre where the SASKATCHEWAN GENEALOGICAL SOCIETY Library had now found a home. Speakers during this time were--

Miss Margaret MESSER- "Irish Research".

Mrs. Agnes GROOME- "Putting Leaves on the Family Tree".

Jim KINSMAN- "Copying Pictures and Documents for Genealogical Purposes".

* Submitted by Phyllis ZADO, 28 November 1977

Mrs. Phyllis ZADO took over as Chairman in the fall of 1975 and acted in this capacity until 28 November 1977. Myrna MORRELL acted as Secretary. All the meetings were held in the Canadian Plains Research Centre with an average of twenty-five people in attendance. During the winter of 1976, doors to the library were opened at six o'clock so members could spend more time using the library.

Speakers for the 1975-1976 meetings were--

Orval YEO- "How to Get Information from Salt Lake City"

Trevor POWELL- "The Provincial Archives and the Qu'Appelle Diocese Records".

Dr. John ARCHER- "The History Relating to the Survey System in Western Canada".

Harry COWARD- "Research in Northwest England and the Lake District" as well as "Heraldry".

Myrna MORRELL- "Local History Project at Lipton, Saskatchewan".

Arnold SCHROEDER- "Information on the American Historical Society of Germans from Russia".

Doris MEERES- "Recording Cemeteries in Saskatchewan".

Jim KINSMAN- "Copying Old Pictures and Documents".

For a number of years it was necessary to have a Regina Branch Phoning Committee whose duty it was to phone some 180 people in Regina before each meeting to inform them of the meeting night and the speaker. Helen GREENALL acted as Chairman of this group and also saw to it that a notice of the meeting was placed in the Leader-Post. Others acting on this committee in 1975-1976, were Mrs. Larry TETLOW, Angela DITTRICK, Lucille DION, Mrs. W. TRAWICK, George WISE and Anne HALL. They were joined by Alice STORRY and Wendee KNUTILLA in 1976-1977. Because of the work that this group had to go through each time our branch met, and the amount of responsibility which the Branch Chairman and some members of the Provincial Executive had to assume to keep the Regina Branch operating, it became obvious that a formally organized Regina Branch could more effectively function and thus promote genealogy in Regina. A grant of \$30.00 was requested from the Provincial group for this purpose.

On 2 May 1977 a committee met to draw up the Regina Branch Bylaws which were adopted on 16 May 1977. A resume of these Bylaws are as follows:

1. Meetings will be held the fourth Monday of the month in the Canadian Plains Research Centre with the library open at 6:00 p.m.
2. Meetings will be held in September, October, November, January, February, March, April and May.
3. Prospective members may attend two meetings as visitors before becoming members.
4. Branch membership fee will be set at \$3.00.

Mrs. Laureen SEITZ agreed to act as Secretary; Mrs. Ethel ARNOT as Treasurer and Mrs. Laura HANOWSKI as Librarian until the annual meeting in November 1977.

The program for the 1976-1977 season was as follows:

- 4 October 1976- General Workshop.
- 22 November 1976- Visited Prairie Room of Public Library where Dorothy HADYN spoke to us about their holdings.
- 30 January 1977- Robert PITTENDRIGH- "Numbering and Writing Up a Genealogy".
- 21 February 1977- Brian RANVILLE- "Indians and Genealogy".
- 7 March 1977- Travelled to Moose Jaw to hear Leith KNIGHT, Archivist with the Moose Jaw Library.
- 28 March 1977- General Workshop.
- 18 April 1977- Mrs. Esther MANG of Edenwold- "How to Organize a Family Reunion".
- 16 May 1977- Patricia BAGWELL of British-Israel Association spoke on "Tracing Our Ancestors in Northwestern Europe".
- 26 September 1977- The Honourable Norman VICKARS, MLA for Melfort spoke on "The Jewish Settlement at Edenbridge, Saskatchewan".
- 24 October 1977- Wilfred HUMPHRIES- "Tracing Irish Ancestors".
- 28 November 1977- Andre LALONDE- "Francophone Settlements in Western Canada".

For the second year in a row, the Regina Branch hosted the SASKATCHEWAN GENEALOGICAL SOCIETY'S Annual Meeting and Seminar with a profit this year of approximately \$150.00. I am happy to report that this money will, for the first time, go into Regina Branch to be used for its benefit and the advancement of genealogy in Regina district.

On this happy note, I will close my report with a special thank you to all of you who have given me so much help and support in the last two years. I could not have managed without YOU.

If others have additional information regarding the Regina Branch history and activities, in particular the earlier years, please write to the Secretary, Laureen SEITZ.

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QUERY

KNUTTILA
BROWN
BURDICK

Wendee KNUTTILA of 2544 Edgar Street, Regina, Saskatchewan would like to contact anyone researching the Samuel BROWN family and his ancestors of Walsingham Township Norfolk County Ontario and the name BURDICK of Oxford County, Ontario.

* * * * *

QUERY

BOYER
ALLERY
IGGULDEN
LAROCQUE
TROTIER
BONNEAU

Delores Schari IGGULDEN of 9796 S.E. 38 Ave. Milwaukie, Oregon, U.S.A. 97222. She would like info on Francois (FRANK) BOYER wounded Fish Creek April 1885- died (buried?) 1835 Batoche? His sister-Victoria BOYER- brother-David Joseph BOYER. Wife Marie ALLERY BOYER-b. 1857 d/o Antoine ALLERY, Julie LAROCQUE. Francois BOYER s/o Louis BOYER. Madeleine CROTTIER ca-1820-g/s/o Pierre BOYER- Margueritt BONNEAU.

THE SCENT, SIGHT AND SOUND OF AUTUMN*

Ah, the exciting scent of Autumn! How can mere words properly describe that crisp, tangy, vibrating scent? A scent pulsing with the aroma of drying leaves; multi-coloured leaves that dance and swirl in the wind, and then softly, gently settle down to rest on the moist ground below.

Each Fall, that scent brings to life the sweet, nostalgic memories that I treasure, deep in my heart. Memories of the excitement and anticipation that surged through me when, on a cool, crisp morning, Father announced that we would be "going to town", to bring home supplies for the coming winter.

First came the long ride through the forest, with the wheels of the old wagon crunching the brittle, fallen leaves. Then the reverent enjoyment of the land asleep and peaceful under a shining blanket of frost. But the best part of the day was the ride home at dusk; I would snuggle, cosy and warm, in a nest of hay set at the back of the wagon and, half-asleep, dimly hear the horse's hooves striking the frozen ground.

Time will never fade these, and countless other memories of my childhood spent in the far North; that magnificent country! That breath-taking land! A land throbbing with the sound of swiftly running rivers; a calm land, dotted with clear, sparkling lakes that look like jewels dropped from Heaven.

And watching over it all are the stately, majestic trees. Proudly they stand, seeming to extend sheltering arms, to protect and guard all those treasures against intrusion by the unfeeling, unseeing people, who cannot appreciate the Divine beauty of unspoiled nature.

* Submitted by Mrs. Ronnie SHOUBRIDGE, originally published in "The Carillon", student newspaper of the University of Regina under date 17 November 1977.

* * * * *

QUERY

WAWYK
TRACK
FISCHER

Mrs. Carole A. FISCHER, 4586 Union Street, North Burnaby, B.C., V5C 241 is interested in locating info on her grandparents Jakim TRACK and Catherine WAWYK who were married in Fish Creek, Sask. in 1900 and homesteaded there. Jakim TRACK immigrated from Borsheo, Galicia in 1898, his brother Paulo in 1897.

* * * * *

LUTHERAN ARCHIVES IN CANADA*

The factious history and the resulting splinter groups of Lutherans in Canada has always been confusing to most non-Lutherans, and to a great many within the denomination as well. In the early years of this century there were over one dozen separate Lutheran church bodies active in Canada, often competing with each other! These bodies were divided along both linguistic and doctrinal lines. Today, however, the number of main Lutheran church bodies has been reduced to three, with a smattering of congregations belonging to others.

The Lutheran Church-Missouri Synod is theologically the most conservative of the three main church bodies. It has been active in Canada almost exclusively among Germans. The Missouri Synod has three districts in Canada.

The Evangelical Lutheran Church of Canada is the only unified and autonomous Canadian Lutheran church body. It is considered moderate in its doctrinal tenets. The roots of the E.L.C.C. are Norwegian, Danish and German.

The Lutheran Church in America is the most liberal wing of American Lutheranism. Its background is primarily German, Swedish and Icelandic, with a few Finns and Danes included. The L.C.A. has three synods in Canada.

The terminology of "synods" and "districts", as used above, may be somewhat perplexing. These terms are used differently within each church body and should not be equated. Basically, they signify a region within the individual church body in question.

Genealogists interested in records of Lutheran forebears will be pleased to know that the various jurisdictional units of Lutheranism in Canada all have archives. Some of these are better equipped than others to handle research enquiries.

Since the Lutheran tradition has been strongest at the level of the local congregation, there has never been a smooth mechanism whereby old church registers were transferred to a central archival repository. In most cases, these records are still in the hands of each congregation. Occasionally records of a defunct congregation have been deposited in a central archives, and then not always in a denominational one.

Requests for genealogical information may be directed to any of the following list of Lutheran archives in Canada. If the whereabouts of congregational records in which you are interested is unknown, ask the archivist to forward your request to the proper source. Since none of these archives is publicly funded, the genealogist should be prepared to pay a research fee for information sought.

* Submitted by D'Arcy HANDE of 2604C Dufferin Avenue Saskatoon, Saskatchewan S7J 1C8

Lutheran Church-Missouri Synod

ONTARIO DISTRICT
Rev. W.H. WENTZLAFF, Archivist
Box 481
Kitchener, Ontario

ALBERTA-BRITISH COLUMBIA DISTRICT
Rev. N.J. THREINEN, Archivist
#205-10645 Jasper Avenue
Edmonton, Alberta
T5J 1Z8

MANITOBA-SASKATCHEWAN DISTRICT
Rev. P.G. BECKER, Archivist
1927 Grant Drive
Regina, Saskatchewan
S4S 4V6

Evangelical Lutheran Church of Canada

The Archivist
247-1st Avenue N.
Saskatoon, Saskatchewan
S7K 4H5

Lutheran Church in America

EASTERN CANADA SYNOD
(East of the Lakehead)
Rev. E.R.W. SCHULTZ, Archivist
Wilfrid Laurier University
Waterloo, Ontario
N2L 3C5

WESTERN CANADA SYNOD
(Alberta and British Columbia)
Rev. W. FREITAG, Archivist
9901-107 Street
Edmonton, Alberta
T5K 1G4

CENTRAL CANADA SYNOD
(North-western Ontario,
Manitoba, and Saskatchewan)
Mr. D'Arcy HANDE, Archivist
Lutheran Theological Seminary
114 Seminary Crescent
Saskatoon, Saskatchewan
S7N 0X3

* * * * *

QUERY

BALLARD
HAMLIN
TAFT
FAULKNER
KINDALL
ALLEN
SOUTHWICK

Miss Evelyn BALLARD 223 Ruth St. E. Saskatoon, Saskatchewan, S7J 0K9 would like to obtain more information on her 2nd great grandfather, Seth D. BALLARD and his heirs. He died 26 Oct. 1868 at Lawrence, New York. His heirs, in Petition to Probate his Will, are listed as follows: Asahel or Asaher BALLARD, Benedict A. BALLARD, Jeremy BALLARD of Lawrence, New York. Lucy HAMLIN & Hannah S. TAFT of Norfolk. Sarah FAULKNER of Tomah, Wisconsin. Anna KINDALL, Henry ALLEN & Dexter ALLEN Springfield Wisconsin. Ezekiel BALLARD, Seth H. BALLARD and Truman ALLEN place of residence unknown. His wife, Hannah SOUTHWICK BALLARD was the executrix of his will. Would like info on the SOUTHWICKS too.

NAMES AND DATES EXTRACTED
FROM
THE REGINA LEADER

Beginning with this issue, The Bulletin will serialize a compilation of names which have been extracted from the Regina Leader (R.L.) by Ruth (WILSON) PRESTON and then alphabetized and typed by Helen BOOMER. The hours of work given so willingly are inestimatable. This issue contains letters A and B, with the remaining letters appearing in subsequent issues in the order in which they appear in the alphabet.

AIKINS, J.A.M. Barrister and Attorney.

Business card in R.L. 2 August 1883

ALDOUS, George, Farmer. Signer of a document supporting candidacy of Wm. WHITE for NWT council. R.L. June 1883

AMOR, Mrs. Cyril. Formerly Doris BERNER. See BERNER.

ANDERSON, George. Advt. in R.L. 13 September 1883 as selling the finest in bread and pastry

ANDERSON, Rev. James. Officiated at the marriage of James T. JOHN and Fanny Ethel MORSE in Regina 3 May 1883. R.L. May 1883

ANTICKNAP, Simon. Married 23 October 1883 to Miss DAVID by Rev. HEWITT in home of bride's brother at Boggy Creek. R.L. 25 October 1883

ANSTICE...see BELL

ARKLE, George, Farmer. Signer of a document supporting candidacy of William WHITE for election to NWT Council. R.L. June 1883
8 March 1884 he was elected vice-president of Assiniboia Farmers Assoc. From R.L. 13 March 1884

ARMSTRONG, George. Settler near Regina. R.L. 12 July 1883

BAILEY, A.W. Saddle and harness-maker. R.L. ads. in 1883

BARTON, J., contractor and builder. R.L. May 1883 ads. Children: Annie, Bertha, Ada, and Cornelius listed 10 July 1884

BELL, W.S. Veterinary surgeon. R.L. May 1883, business card

BENNER, E.H. Married 7 August 1883 to Annie Louise HARRIS at homestead of Primitive Methodist Colony in Assiniboia by Rev. C.S. Willis. Groom eldest son of S. BENNER formerly of Orillia, Ontario and bride daughter of Capt. John HARRIS, unattached, formerly in command of V Battery, Hamilton, Ontario.

BENSCICS, Mrs. Charles (Hertha) see SAUER.

BENSON, James H. barrister and attorney. R.L. 2 March 1883 business card
Acted as returning officer for NWT Council elections 1883

BINGER, George H., farmer. R.L. 1883

BISHOP, W.C. 3 May 1883 R.L. states that Mr. BISHOP, his wife and 3 children
have arrived from Halifax.

BLACK, Charles H. Stationer and book seller. R.L. May 1883

BODWELL, Ernest V. Barrister and Attorney. Business card in R.L. 1883

BOLE, James. R.L. 14 August 1884 says he came summer of 1883 and settled
on section 24, tp. 19, rg. 19 which lies 12 miles from town.
Brought in a good specimen of wheat.

BONNEAU, P. merchant of groceries and provisions. Adv. in R.L. all during
1883. 30 August 1883 edition states his name is PASCAL and that
he has assigned his property to Noe CHEVRIER of Winnipeg for the
benefit of his creditors.
Son Joseph listed in 10 July 1884 R.L. (Regina school standings).

BOULDING, George F. of tp. 19, rg. 19 sent in some fine wheat specimens to
R. L. Local News 14 August 1884 says he has been in district
since May 1883

BOURCHIER, William James O'Brien. Farmer. To stand for election 1883
to NWT Council. Township 17. 2 August 1883 R.L.

BRAITHWAITE, Arthur Douglas, Regina 1883. Manager of Bank of Montreal,
tried for aggravated assault on Nicolas Flood DAVIN: evidently
punched him in the nose, was fined \$50

BOSWELL, Walter F., farmer, section 22, township 20, range 21, near town of
Sussex, reports crops good. Leader says he is cousin to Mayor
of Toronto. R.L. 5 July 1883

BROOKS, W.C. Death notice in 27 September 1883 edition of R.L. Age
given as almost 49 years, came from Chester Square, London,
England.

BROWN, Annie J. Married 7 May 1884 to Hugh McTaggart, section foreman
CPR at Pense. Bride is eldest daughter of John BROWN Esq.,
formerly of Glasgow, Scotland. Rev. H.H. SMITH of Regina
officiated. R.L. 8 May 1884.

BROWN, George

BROWN, J.W. Both signers of a petition supporting candidacy of Edward CARSS
for NWT Council. R.L. 5 July 1883

BROWN, Robert James, farmer. Signed document supporting candidacy of Wm.
WHITE for NWT Council. T.L. May 1883

BUCKLEY, Joseph. In 31 January 1884 edition of R.L. he writes a letter with the headline on it "Winter in the NWT."

BRUCE, John A., Signer of a petition supporting candidacy of Edward CARSS for the nomination as candidate to NWT Council. R.L. 5 July 1883

BRYDGES, F.H. Proprietor of foundry and blacksmith shop, R.L. adv. 1883

BULL, Thomas, farmer. R.L. 1883

BURBANK, William. R.L. 2 October 1884. Local news says that house occupied by Mr. BURBANK almost burned down 1 October except for timely assistance of R.W. STEWART.

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QUERY

MCELREE
EVOY

G. Wayne MCELREE of 2300 Montague Street Regina, Sask., S4T 3K5. Seeking info. on Henry MCELREE and his wife Levina EVOY. Henry came from Ireland ca. 1867-68. Met his wife at Belles Corners, Ontario. They moved to Regina in the 1880's. From where in Ireland did Henry come? Who were his parents? Also interested in any info. on the EVOY family.

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QUERY

LAWRENCE
AUDER
ANDREWS

Mrs. J. A. ANDREWS of Box 128 Chaplin, Sask., SOH OVO. Any info. on my great grandfather James LAWRENCE who lived at London, Ontario killed at the battle of Bull Run possibly 17 October 1862. Wife's name was Elizabeth AUDER from Wales.

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QUERY

HURLBUT
WILLIAMS

Mrs. Irene M. WILLIAMS, 5620 S.W. 22nd St., #313 Topika, Kansas 66614. Descendants of Loyalist HURLBUT family, of Connecticut, Vermont, New York settled here (see S.G.S. Bulletin, Vol.8, No. 4, 1977 pp 146-147) Who were Herman's 14 children, parents, brothers and sisters, marriages, deaths, burials? Did the family settle first in Prescott, Ontario?

BABCOCK
Also would appreciate any data on Phineas BABCOCK, probably of Niagara.

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WILLIAM RAMSAY BIBLE ENTRIES

William RAMSAY bought a Bible in Rotterdam, Holland on 7 July 1738 which is now in the possession of Isabell Ramsay*. As all family historians know, family bibles are a gold mine of information. The Bulletin offers the entries from the RAMSAY bible not only for its genealogical value, but also to demonstrate that variances in spelling did not begin in the Saskatchewan school system.

* * * * *

An exactt Acct of Wm RAMSAY & Hellon ORKNEY's mariage and of births & burrills of thier famley. viz Wm. RAMSAY & Hellon ORKNEY was maried by Mr. Joseph SPOUNEE Minister of ye Chapel in Montrose on ye 10th day of December of ye year 1756

Wm. RAMSAY & Hellon ORKNEY had a daughter born on Thursday at noon of 16th of Febervary and was baptised Susana on ye 19 of said month by Mr. Joseph SPOUNER in ye year of our Lord 1758

Susana was maried to Alex KEITH shipmaster in Aberdeen, ye 3rd September in Montrose by Wm. REIE minister of ye chapel 1782.

Wm. RAMSAY & Hellon ORKNEY had a son born on Munday ye 20th of Augst in ye afternoon & was baptised Alexander by Mr. Joseph SPOUNER on ye 24th of Augst in ye year of our Lord 1759

Wm. RAMSAY & Hellon ORKNEY had a son named Alexander, who deid ye 21st of September 1767 aged 8 years and one month old--was buried in ye church yard of Montrose.

Wm. RAMSAY & Hellon ORKNEY had a son born on Munday ye 17th of May & was baptised William by Mr. SEFROUGHT minister in Brichin that same day in ye year of our Lord one thousand seven hundred sixty on say 1761

Wm. RANSAY & Hellon ORKNEY had a son born on Saturday ye 10th of June & was on ye 19th baptised James by Mr. Joseph SPOUNER in ye year 1763

James RAMSAY died at Montrose 14th June 1810 and buried the 18th June in his grandmother's burying ground.

* 146 Ash Drive NE Weyburn, Saskatchewan S4H 0S2

Wm RAMSAY & Hellon ORKNEY had a daughter born on Thursday ye 20th of Decembr and was Baptised Margrett on ye 23rd day of said month by Mr. Joseph SPOUNER minister in Montrose in ye year 1764

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Wm. RAMSAY & Hellon ORKNEY had a daughter born on Wednesday ye 20th of March and was baptised Hellon on ye 23rd day of said month by Mr. SPOUNER Minister in ye year 1766

- - - - -

died at North Leith 7th April 1854.
(This in a different hand and different ink).

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Wm. RAMSAY & Hellon ORKNEY had a daughter born on Freiday ye 14th day of Augst & was baptised Elizebeth on ye 16th of said month by Mr. MAIMOS Minister in Stonehive in year 1767

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Wm. RAMSAY & Hellon ORKNEY had a daughter born on Thursday ye 29th of December 1768 and was baptised Hellon on ye 2nd day of Januvary by Mr. Joseph SPOUNER in ye year 1769

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Wm. RAMSAY & Hellon ORKNEY had a daughter born on Friday ye 17th of Augst and was baptised Ann on ye 19th of said month by Mr. Joseph SPOUNER Minister in Montrose in ye year 1770

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Wm. RAMSAY & Hellon ORKNEY had a daughter born on Munday ye 31st of Augst and was baptised Jeain on ye 6th of September by Mr. Joseph SPOUNER Minister in Montrose in ye year 1772

Wm. RAMSAY & Hellon ORKNEY had a daughter named Hellon who deid ye 20th of Aprile 1766 aged on month--was burried in ye old Church Yard of Montrose

Wm. RAMSAY & Hellon ORKNEY had a daughter named Elizebeth who deid ye 24th of September 1776, aged 9 years on month & ten days old & was burried in ye old Church Yard in Montrose.

Wm. RAMSAY & Hellon ORKNEY had a daughter named Jeain who deid ye 23rd of September 1772 aged 24 days was burried in ye old Church of Montrose

Wm. RAMSAY & Hellon ORKNEY had a son born on Munday ye 20th of Decembr and baptised George on ye 22nd of said month by Mr. Joseph SPOUNER Minister in Montrose in ye year 1773

Wm. RAMSAY & Hellon ORKNEY had a son named George who deid ye 28th of Decembr 1773 aged 8 days & was burried in ye old Church Yard of Montrose

Wm. RAMSAY & Hellon ORKNEY had a daughter born on Freiday ye 16th day of February & was baptised Christian on ye 17th of said month by Mr. Joseph SPOUNER Minister in Montrose in ye year of our Lord 1776

Christian RAMSAY died 13 August 1801. She was mairied 22nd Sept. 1800 to John MEARNS shipmaster in Montrose, had a child born the 9th Aug. 1801 & bateized Ann same day by Mr. John Reay

Wm. RAMSAY & Hellon ORKNEY had a son born on Munday ye 20th of October about Eleven at night & baptised John by Mr. Joseph SPOUNER on ye 22nd day of ye said month in ye year of our Lord 1777

Wm. RAMSAY & Hellon ORKNEY had a son named John who deid ye 5th of December 1777 aged 45 dayes and was burried in ye old Church Yard in Montrose

July 24-1770 Hellon ORKNEY dyed and was burried ye 27th in her father and mother's grave- she parted not ye 14th child in ye 5th month

An acct when Wm. RAMSAY & Margrett KINLOCH was merried by Mr. REIE Minister of ye Chapel in Montrose on Dunday ye 27th Day of May 1781.

Wm. RAMSAY & Margrett KINLOCH had a daughter born on Wedensday ye 15th of May 1782 & baptised Jein on ye 30th day of said month Thursday by Mr. REIE Minister of ye chapel of Montrose 1782

William RAMSAY my husband died March the 11th 1787 and was burued in the old Church yard in Montrose March 14th

William RAMSAY and Sufsana LINDSAY had a son called William was born the 23rd of Febrevary 1729 Chrisand 2 of March by Mr. Andrew BURNS minister in Ansterwister.

William RAMSAY and Sufsana LINDSAY had a son called James was born the second of Agust 1733 chrisand ye sixth of Agust by Mr. William COUPPER minister in Montrose.

William Ramsay and Sufsana LINDSAY had a daughter called Elizabeth was born the third of July 1735 Chrisand the seventh of July by Mr. George AKIN Minister in Montrofe.

Montrofe Febrewary 11 day 1737 William RAMFAY and Sufsana LINDSAY had a daughter whofe name was Elizabeth Dayed.

William RAMFAY and Sufsana LINDSAY had a daughter called Keturen was born the twentieth of May 1738 Chrisand the twintyseicond of May by Mr. George AKIN Minister in Montrofe.

Montrofe Jannewary 8th day 1739 William RAMSAY and Sufsana LINDSAY had a daughter whofe name was Keturen Dayed..

Montrofe May 14th 1740 William RAMFAY and Sufsana LINDSAY had a daughter called Sufsans Crifned (no date) of May by Mr. George AKIN minister in Montrofe.

Montrofe February 23 1741 William RAMSAY and Sufsana LINDSAY had a daughter whofe name was Sufsana Dayed.

William RAMFAY was my Father Dayed in Venicia the 25th of Feberwary and was Burried on the Island of Malickmockie on the 27th 1744

William RAMFAY and Sufsana LINDSAY had a son named James who Dayed on the 11th of January 1756 and was Burried on the 13th in the Church Yard of Montrofe

Montrose Juley 1st 1787 This Bible Given to me by my Grand Mother as a present in the presence of my Sifter Ann

James RAMSAY.

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QUERY

LAPP
KELLER
LEE

Miss Dorothy LEE, #6-1402 College Drive in Saskatoon, Saskatchewan, S7N 0W7. Charles Henry LAPP- b. 14 Feb. 1816-Einestown s/o Samuel LAPP b. 1789 and Katherine KELLER of Einstown-farmer-moved to Haldimand twp. Northumberland Co. Ontario. Charles known to have landed from 1846-1869. Married Jame? When married? Children born between 1840-1863 at Haldimand twp. Richard ca 1840; Elizabeth Jane ca 1843; Ira ca 1844; George ca 1846; William ca 1848/50; Eliza Ann 1850; Fred ca 1853; Maria ca 1856; Charles ca 1857; Frank ca 1863.

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QUERY

TWERS
RUDY

Mr. Raymond TWERS, 1175 Whitmore Ave, Ottawa, Ont. K2C 2N6, would like any assistance in locating information on Paul TWERS born in Germany and immigrated about 1898 to settle at Paddoskwood, Saskatchewan. Married Lillian RUDY ca 1930, and separated during year of 1937. Two children Roman TWERS b. 3 Jan. 1937 and Edith Carolka TWERS b. 1931. Overgard Directory 1953 list him as a "Shoe & Harness Maker" died 1953-1954.

RECENT ACQUISITIONS TO THE S.G.S. LIBRARY
by Judy Thompson

- MIDDLETON, MARY (MCCALL). The Lackor Family (Lackore, Lacore, La Core, Lucore). Shenandoah Pub. House, 1970. 205 p. (purchase)
- COWARD, HARRY. How to Search a Family Tree. Regina, 1976. 134 p. geneal. charts (donated by the author)
- PAGE, (H.R.) & CO. Illustrated Atlas of the County of Middlesex Ontario. Mika, 1972. 53 p. illus. maps ports. (purchase)
- STUMPP, KARL. The German-Russians; Two Centuries of Pioneering. 2d ed. Translated from the German by Joseph Height. 189 p. illus. donated Mr. & Mrs. Roger WOOFF)
- MILES & CO. Illustrated Historical Atlas of York County, Ontario. Mika, 1972. 75 p. illus. maps ports. (purchase)
- Illustrated Historical Atlas of Wellington County, Ontario. Mika, 1972. 71 p. maps ports. (purchase)
- BELDEN (H) & CO. Illustrated Historical Atlas of the County of Perth, Ont. Mika, 1972. 66 p. illus. maps ports. (purchase)
- MEACHAM (J.H.) & CO. Illustrated Historical Atlas of Frontenac, Lennox and Addington Counties, Ontario. Mika, 1977. 105 p. illus. maps ports. (purchase)
- BELDEN (H) & CO. Illustrated Historical Atlas of Hastings and Prince Edward Counties, Ontario. Mika, 1977. 83 p. illus. maps ports. (purchase)
- PAGE (H.R.) & CO. Illustrated Historical Atlas of Norfolk County, Ontario. Mika, 1972. 57 p. illus. maps ports. (purchase)
- WADSWORTH, UNWIN & BROWN. Illustrated Historical Atlas of Oxford County, Ontario. Mika, 1972. 79 p. illus. maps (purchase)
- PAGE & SMITH. Illustrated Historical Atlas of Brant County, Ontario. Mika, 1972. 59 p. illus. maps ports. (purchase)
- BELDEN (H) & CO. Illustrated Historical Atlas of Northumberland and Durham Counties, Ontario. Mika, 1974. 115 p. illus. maps ports. (purchase)
- NATIONAL GEOGRAPHIC SOCIETY. CARTOGRAPHIC DIVISION. National Geographic Atlas of the World. Washington, 1975. 330 p. (Donated by Michael, Ruth & David BARTOLF)
- HUGHES, PENNETHORNE. Your Book of Surnames. Faber, 1967. 59p. illus. (purchase)
- ABELE, PAUL. Festschrift zur 25 Jahrigen Jubiläumsfeier der Grundung der St. Pauls Kirchengemeinde in Vibank, Sask. 1929. 541. illus. photos. Text in German (donated by A. BECKER)
- METZGER, H. Geschichtlicher Abriss uber die St. Peters Pfarrei und Umlegung der Kolonien Rastadt, Katharinental und Speyer, 40 Jahrigen Jubiläums. 1930. 54 1. photos. illus. Text in German. (donated by A. BECKER)
- AMERICAN SOCIETY OF GENEALOGISTS. Genealogical Research Methods and Sources. Washington, 1960-. 2 volumes. (purchase)

NOTES AND NEWS

During the early part of 1975, Mr. HOOGEVEEN made an appeal to Mr. R. J. BALFOUR M.P. to have the 1881 Census of Canada released to the Public Archives of Canada. Mr. BALFOUR replied enclosing a letter from the assistant chief Statistician for Canada who stated that the Statistics Act guarantees, in perpetuity, the confidentiality of the individual records. A recent letter to our Society from Mrs. Jacqueline MCDONALD NORRIS of the Ontario Genealogical Society gives us new hope. On Wednesday 16 November 1977 she had an opportunity to speak in person to Mr. P. TRUDEAU on the subject of 1881 Census release. After several minutes of discussion they concluded that she could appeal to Mr. F. MAINE the M.P. for Wellington. Mr. MAINE agreed to pursue the matter even if it meant presenting a Private Member's Bill. The S.G.S. has sent a letter to Mr. MAINE on behalf of all of the S.G.S. members supporting this cause. We would like to see our own members send a letter to their own member of Parliament asking for the release of this very valuable Census. We do not feel that the confidentiality of records "in perpetuity" is a valid argument in this day of credit cards, computerization, and accessibility to a credit-rating.

P.S. Further to the above, Mr. MAINE presented a Private Member's Bill to the House of Commons on 1 March 1978 for First Reading. It asked for the release of Census data for the last century. Mr. MAINE entered the Bill in response to concerns expressed by the Ontario Genealogical Society. The S.G.S. has expressed its support.

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The Red River Valley Historical Society with membership in both Canada and the U.S.A. publishes a quarterly journal under the title Red River Valley Historian. The Canadian Plains Bulletin states that it has received a copy of the summer 1976 issue of the Historian, subtitled "Manitoba Issue" containing the following articles:

- "The political career of Ralph H. WEBB" by John H. THOMPSON.
- "Fur traders and Missionaries: a plan for co-operation in 19th century Rupert's Land" by N. Jaye GOOSEN.
- "Prairie woodland, and the Manitoba escarpment: settlement and agricultural development in Carlton Municipality to 1887" by James M. RICHTIK.
- "A review of David J. BERCUSON's Confrontation at Winnipeg; Labour, industrial relations, and the general strike" by H. C. PENTLAND.
- "A review by J.E. REA of Alan F.J. ARTIBISE's Winnipeg: A Social History of Urban Growth 1874-1914."

The Manitoba edition is sponsored and published by the University of Winnipeg. Subscription correspondence should be addressed to Donald MYROLD, Dept. of Economics, North Dakota State University, Fargo, North Dakota.

NOTES AND NEWS (cont.)

Among forthcoming books published by the Canadian Plains Research Center is Ethnic Canadians, Culture and Education edited by Martin R. KOVACS. During October of 1976, a conference held in Regina called "Culture, Education and Ethnic Canadians" brought together researchers from across Canada and from a wide range of disciplines but sharing a common interest in Ethnic Studies. All the papers presented at this conference will be available in the book. Norwegians, French, Ukrainians, Hungarians, Portuguese, Indians, WASPS— all are mentioned in these papers. Many aspects of life are dealt with such as education, immigration patterns, cultural identity, folk lore, Of interest to family historians are ethnic research sources. Available January 1978. No price given.

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A recent announcement appearing in many Canadian papers was of particular interest to people of a Quebec background. Under a contract negotiated by the Assembly of Quebec Bishops and the Genealogical Society of LDS, the Utah based group will put all Catholic Church records between 1790 and 1875 on microfilm. The original film will be stored in the granite vault in Salt Lake City, with a copy to go to the University of Montreal Archives, and with each diocese receiving a microfilm of its own records.

Records previous to 1790 in the oldest 50 parishes of Quebec have already been photographed by the demographic research department of the University of Montreal.

The records of some 1725 parishes created by the Roman Catholic priests through the years are considered among the most complete in the world but some of the older documents have been damaged by humidity and mould.

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The Scottish Genealogical Society's 25th Annual Conference will be held at the University of Edinburgh from 25 to 27 August 1978. The subject is "Family History in Scotland Today and Tomorrow". There will be speakers on 12th and 13th century problems in Scottish History (a genealogical approach). Register with A.A. BRACK, 17 Lockharton Gardens, Edinburgh, Scotland, EH14 1Au

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QUERY

HOBBS

Heather HOBBS of Box 1123 Churchill, Manitoba, ROB OEO. I am looking for other people researching Austrian immigrants to Saskatchewan. My relatives came in 1903.

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