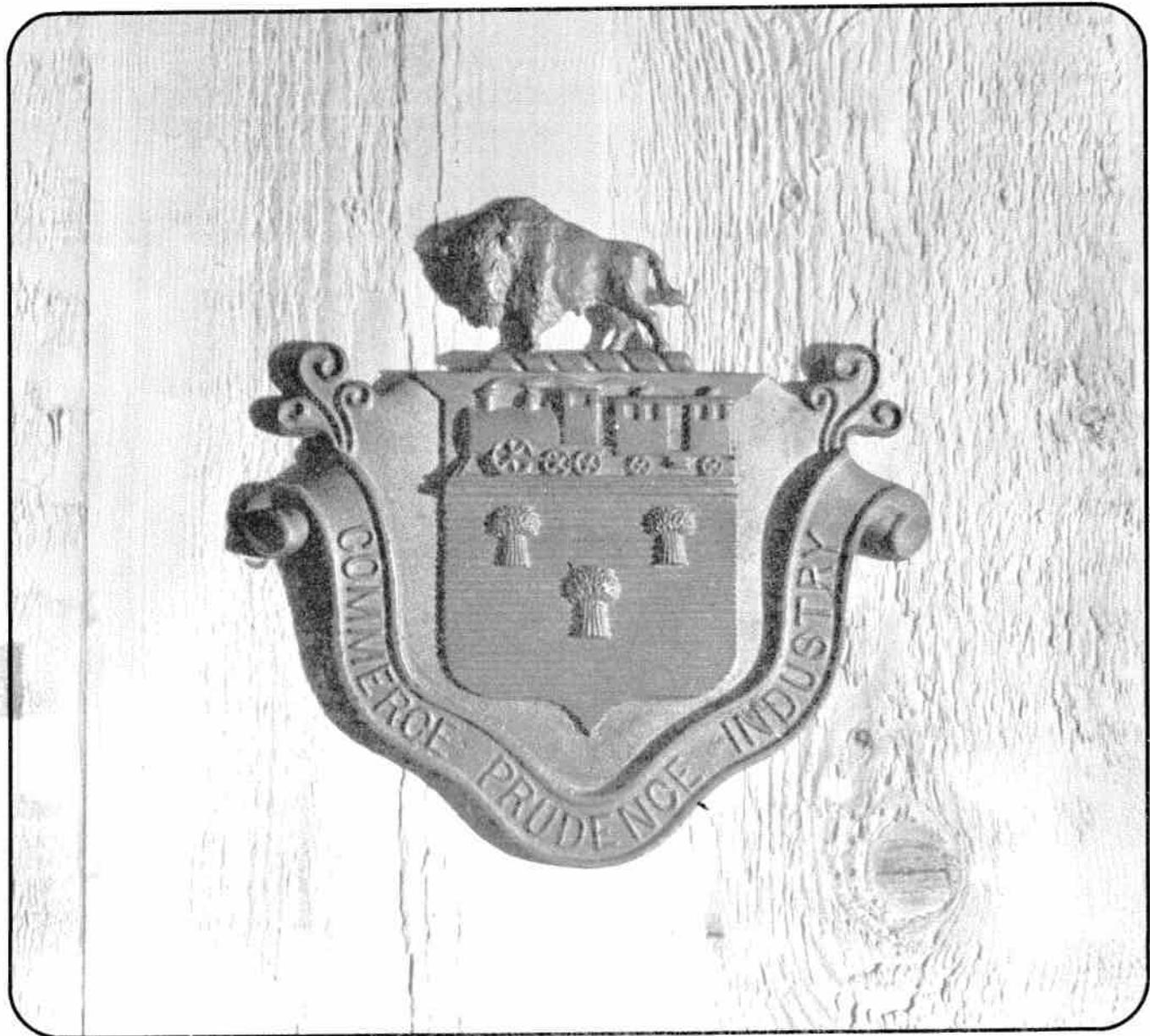
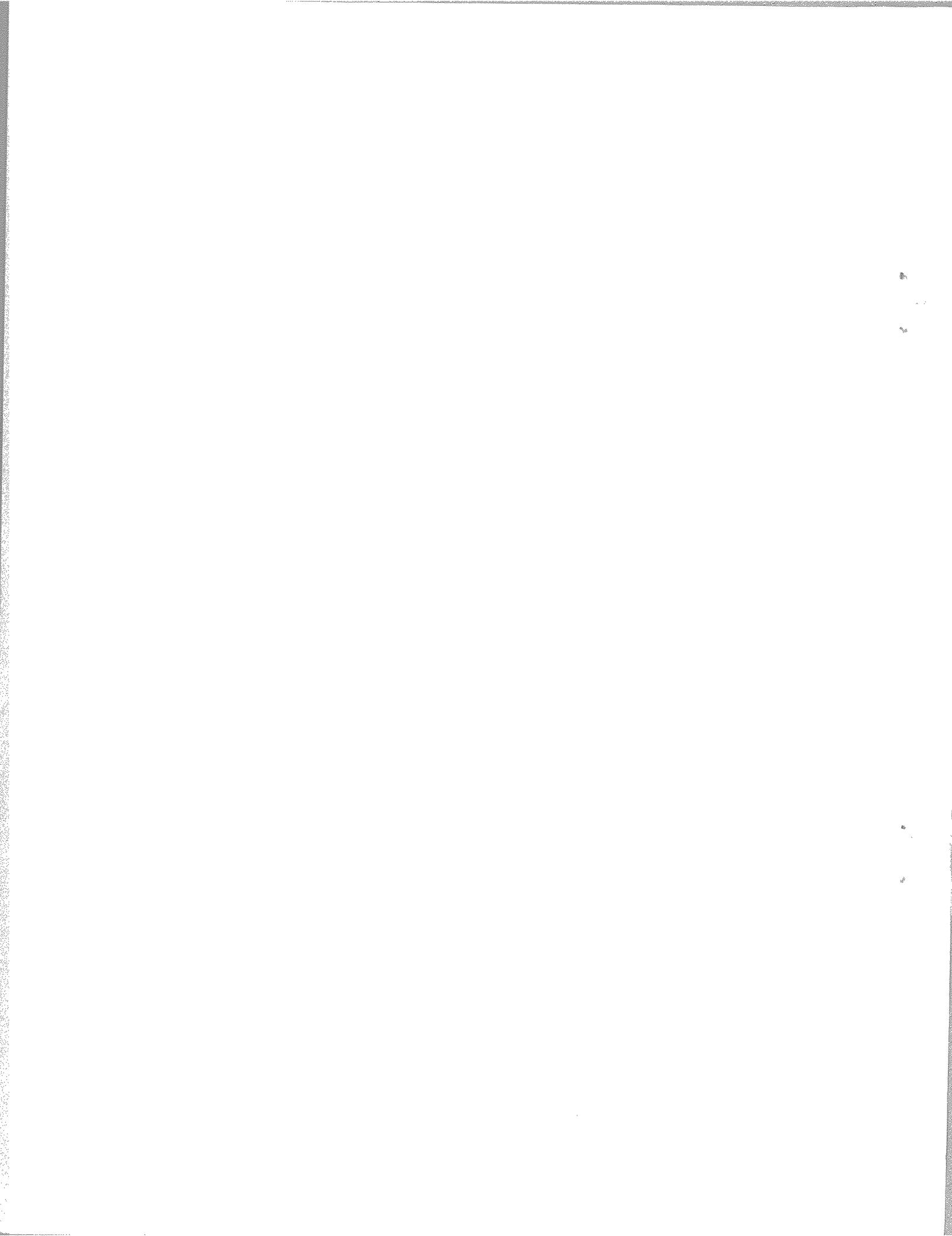


# generations

*The Journal of the Manitoba Genealogical Society*

VOLUME 3, NO. 4   WINTER, 1978





generations

the journal of the manitoba genealogical society.

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Volume 3

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TABLE OF CONTENTS

Editor's Remarks .....	101
President's Remarks .....	102
A BRIEF INTRODUCTION TO HERALDRY AND TO HERALDIC RESEARCH IN CANADA by Auguste Vachon .....	103
✓ MGS LIBRARY .....	118
✓ CANADIAN ETHNIC ARMORIAL by Hans Dietrich Birk .....	121
GENEALOGICAL SHORTS:	
"ONE FAMILY" by Peter Goertzen .....	124
BUDDHIST CHURCH RECORDS by Stefan Jonasson .....	125
generation gaps .....	1131

COVER: Though we seldom think about, heraldry surrounds us even in our day to day activities. As we walk down the street heraldry is present on the doors of police cruisers, on flags, sometimes even on the side of delivery trucks. One crest familiar to nearly everyone in Manitoba is the old City of Winnipeg crest illustrated here, with its motto "Commerce, Prudence, Industry." Photograph courtesy of Eric Jonasson.

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generations is published quarterly by the Manitoba Genealogical Society, Box 2066, Winnipeg, Manitoba R3C 3R4. The Editor invites articles and news items from all members of the society and from anyone else having a serious interest in genealogy. Manuscripts should be typewritten, double-spaced, with adequate margins and addressed to: The Editor, generations.

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EDITOR'S REMARKS

generations is here again.

This issue of the journal is a landmark one in that, for the first time, Eric Jonasson has not contributed a single article. That is not to say that the journal is of any lesser quality. We have articles by two prominent Canadian heraldists, Auguste Vachon and Hans Birk. Moreover, we have an article by Peter Goertzen, the MGS resident expert on Mennonite genealogy, as well as one by myself on the records of the Buddhist Church.

This issue completes another record-sized volume, totalling 131 pages.

The journal is still running into problems in recruiting volunteer help though. While some MGS members sit in their armchairs and complain constantly, and while others sit on their hands and wait, the journal comes late because only a few members can be bothered to help publish it. The fact of the matter is that, unless more volunteers come forward, MGS members will have to reconcile themselves to a smaller journal. The generations staff simply does not have the human resources necessary to continue publishing such an extensive journal. Accordingly, in the future we will require a greater response from MGS membership or the journal will have to be made shorter. The choice is YOURS!

Stefan Jonasson,  
Editor of the Society.

Telephone: 888 5473

PRESIDENT'S REMARKS

With this issue, we conclude another year of generations and of the Society. It has not been without its problems and frustrations, for both members and volunteers alike. In re-examining the past few years of MGS's existance and trying to project over the next few years of the Society's growth, I find that one page of President's Remarks is insufficient to adequately discuss all the concerns I feel should be aired at this time. Consequently, I will be writing a "Letter to the Members" which will be printed in the March-April issue of MGS NEWS.

Rather than continuing with any other remarks at this time, I would like to refer members to the Editor's Remarks on the previous page and to the short piece entitled "Volunteers!!!!!!" which appears in the February issue of MGS NEWS and which accompanies this issue of generations. I believe that they contain some very important comments which all members should make a note of.

Eric Jonasson  
President

IN SYMPATHY

Sincere sympathies are extended to Gerald R. Brown (MGS 034), MGS 2nd Vice-President, on the death of his father in January 1979.

3/4/78

A BRIEF INTRODUCTION TO HERALDRY  
AND TO HERALDIC RESEARCH IN CANADA\*

by Auguste Vachon  
Public Archives of Canada

This brief study is meant to acquaint the reader with some basic notions regarding the origins of heraldry and the survival of this science to modern times. It analyses the documentary value of heraldric devices with examples from the Canadian setting and outlines the sources for research in this field from the point of view of the researcher in Canada.

I. ORIGINS AND DEVELOPMENT OF HERALDRY

1. DEFINITIONS OF HERALDRY

... the science and art of symbols used in families, and by transference, to institutions; in other words as hereditary symbols used by individuals, families and corporate bodies, the latter being viewed as legal "personae". (1)

Au point de vue juridique, les armoiries peuvent se définir des marques, réglées dans leur composition et transmission, servant à distinguer des personnes physiques ou morales. (2)

Arms are coloured hereditary or permanent tokens of recognition of a family or of a community, symbolical in significance and basically represented by the defensive armour of a medieval warrior ... (3)

The systematic use of hereditary devices centered on a shield. (4)

However, because of its complexity, no dictionary definition can give us a clear idea of what heraldry really is. The only true way of arriving at a clear understanding of what this science involves is to study its origins, development and implications in modern times.

2. EARLY SYMBOLISM

It is probably true to say that symbolism has existed in all human communities. Animals have very often been adopted as symbols.

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\* Originally published as "Introduction à la recherche héraldique au Canada" in Archives, vol. 10, no. 1 (June 1978), the official bulletin of the Association des archivistes du Québec, C.P. 159, Haute-Ville, Québec, G1R 4P3. Reprinted with the kind permission of Auguste Vachon.

probably because they incarnate such qualities as courage, ferocity, slyness. Various kinds of animal figures were depicted on the shields of the Greek and Roman soldiers and closer to us we have examples of the use of totems by the North American Indians. Efforts made to trace the beginnings of heraldry back to remote times have led to ridiculous speculations on the arms of personnages such as Adam, Noah, Judah and the heroes of the Trojan Wars. There is doubtless a parallel between these antique animal signs and the symbolism of heraldry, and it is true that in certain cases ancient symbols have become part of a heraldic achievement of arms. However, modern writers generally consider heraldry, as an art and science, to be a medieval development coeval with the appearance of armour.

### 3. BEGINNINGS OF HERALDRY

In medieval warfare, knights whose faces were entirely covered by helmets needed some kind of distinguishing mark in order to be recognized as a friend or foe in the mêlée. For this purpose, they painted bright coloured designs on their shields and chose a banner around which to rally. The holding of tournaments, which was one of the functions of the heralds, probably did much for the development of the rules and language of heraldry and for its flourishing as an art.

A full achievement of arms has the following cemponents which correspond closely to a knight's armour:

Arms - Consist of the devices displayed on a shield and correspond to the symbols depicted on the defensive shield of the medieval knight.

Helm - Is placed above the shield and corresponds to the helmet worn by knights to protect their head from blows.

Mantling or Lambrequin - A piece of cloth which the knight placed on his helmet to prevent it being overheated by the sun's rays. It is depicted with a great many curly frills as if cut up and torn in a battle or tournament. The present practice is for the mantling to be the main colour of the shield and the lining to be of the principal metal.

Torse or Crest Wreath - Consists of two different coloured silks wound around each other into a rope and used to tie the mantling to the helmet. The silks are of the main metal and colour of the shield.

Crest - This term is frequently used mistakenly to signify the entire achievement. In fact, it is the device placed above the helm and torse. It takes its origin from the medieval practice of securing small animals or other objects to the top of the knight's helmet.

Motto - Some mottoes were at one time battle-cries, but most of

them seem to be derived from other sources, since they usually express some moral or pious sentiment.

Supporters - Are figures standing on each side of the shield seemingly supporting or guarding it. Their origin is not known for certain, but some heraldrists believe that they were first used to fill up the empty spaces that were left when a shield of arms was engraved on a seal.

#### 4. DEVELOPMENT OF HERALDRY

Previous to the 12th century, the representations of arms which have been identified all belonged to persons holding very high offices. During the first half of the 12th century, knights began to use symbols on their shields and members of the higher nobility began to introduce a certain regularity in the use and disposition of heraldric charges in their arms. In the second half of the 12th century, the use of armorial devices spread to almost all of the noble class and the main elements of heraldry as a science were developed. During the 13th century, heraldry acquired the rules and terminology which are the basis of its present laws and language. In England, the Heralds were incorporated into a College in 1484. A similar college of Heralds had been established in France as early as 1407.

During the 16th century, with changes in the character of armour, heraldry ceased to be a practical auxiliary to the warrior's equipment and tended to become a decorative art. From that moment on, it suffered a slow degeneration. Heralds deliberately shrouded their craft in a veil of mystery by complicating its language and by multiplying its rules. The classical example of debased heraldry in England is Lord Nelson's arms in which the artist attempted to depict the battle of the ~~...~~ . In Canada, we have a similar example in the Arms of the Province of Alberta which include a wheat field, a prairie, a range of hills, a range of snow mountains and a blue sky. A story has it that the person to whom the task of designing these arms was assigned became enlightened when eating his breakfast by the picture on a box of Quaker Oats. (5) There is a tendency on the part of the public to describe this form of debased heraldry as Victorian. Such a designation is unfair since it was in fact the romanticism of the Victorian Age which led to a serious study of heraldry and its rescue from its long period of degeneration.

#### II. THE STUDY OF HERALDRY TODAY

There can be no doubt that heraldry is undergoing a revival during this century. The reasons for this new vogue are not easily discerned. Many writers believe that the quickened pace of life and the anonymity of persons within large organizations and communities have awakened their desire for identification with something having the stability of tradition and at the same time intimately their own.

From the historical point of view, heraldry is studied for more obvious reasons.

## 1. HERALDRY AND GENEALOGY

A close relationship exists between heraldry and genealogy. It seems that heraldic devices became hereditary at the end of the 13th and during the 14th century when marks of difference began to appear on shields denoting the various branches of a family. The laws of heraldry, as they have existed for centuries, state that no two men may wear exactly the same arms. The eldest son in the family inherits the full arms when his father dies, but, while the latter lives, he must wear on the paternal arms a mark of difference called a label. This mark looks like a bench with three feet. In the same manner, marks exist for the 2nd, 3rd, 4th sons, etc. For complex lineages, such marks may be combined to indicate accurately the position of a person on the branches of his family tree. The presence of two crests with an achievement or the combination of two or more arms on one shield may also reveal family alliances to the genealogist. The document itself by which arms are granted often contains valuable genealogical data.

## 2. IDENTIFICATION OF ARTIFACTS THROUGH ARMORIAL ENSIGNS

Since arms are distinctive marks, they can be of great help in the identification of objects on which they are found: portraits, tombstones, personal articles such as plates, cuff links, etc. Their presence on such objects can also constitute a proof of authenticity. This dual function as distinctive marks and signs of authenticity is of particular importance to archivists and historians when heraldic devices appear on seals affixed or appended to historical documents.

## 3. HERALDRY AS AN HISTORICAL RECORD

Heraldry can furnish us with a record of historical events and in this sense it has been termed "the shorthand of history." An example of this is to be found in the Arms of the Northwest Territories. The wavy blue stripe on a white background in the upper portion of the shield is a tribute to the historic voyage of the R.C.M.P. schooner St. Roch which sailed twice through the arctic ice floes in its "Northwest Passages", 1940 - 42.

Such symbols as historical records have the drawback of often being obscure, sometimes indecipherable. But this is not always the case. The researcher can often read in an achievement of arms a general story which may form the basis of further research. If we consider the Arms of the Township of Esquimalt, for instance, we can immediately detect some connection with the sea because of the presence of alternating wavy blue and white stripes, of an anchor, a naval crown, and in the crest a trident which is the sceptre of Neptune, god of the seas. We can also tell that some military or defensive functions are associated with this area, since a flaming grenade is one of the charges on the shield. The vair pattern on a roundel in the upper centre part of the shield

signifies some connection with furs. Such a pattern is said to be derived from the shape of small animals' skins, squirrels for example, with which knights decorated their shields. Finally, the large totem of a raven in the centre of the shield leads us to suspect some connection with Indian tribes.

In the same way, a study of personal arms can sometimes tell us a great deal about someone's personality and life story. Let us consider the Arms of Sir Louis-Hippolyte La Fontaine. We see maple leaves and a beaver which tells us that we are very likely dealing with a Canadian, probably of French origin. A balance and a book open on a sword are unmistakable signs of a connection with law and justice. In the left upper corner an open right hand coloured red signifies that the bearer is a baronet of the United Kingdom. The choice of a fountain as a crest reveals that the man had a certain sense of humour since he was willing to pun on his name: La Fontaine. The motto "Fons et Origo", the fountain and the source, suggests a deeper more philosophical nature.

Heraldry also records the physical properties of items belonging to the past. The Arms of the North West Company depict a northwest canoe. One of the supporters of the Arms of Donald Smith, Fourth Baron Strathcona, is a trooper of the Regiment of Strathcona's Horse dressed in full coloured uniform.

By their nature, arms possess high illustrative qualities. Their bright colours are pleasing to the eye and their symbolism tends to arouse the curiosity of the viewer so that he will search for the meaning of what is depicted. What is recorded may be an important event in the history of a country, the high points in the history of a municipality or institution, the story of a man's life. Thus, illustrations of arms can give life and meaning to historical writings and to biographing.

A word should be added about symbolism. Certain devices or marks are used in various countries to indicate rank or cadency, and certain heraldic charges may become associated with a particular clan or sept because they appear on the arms of all the members of that particular body of Kindred. But the science of heraldry as a rule does not attach any particular symbolism to heraldic charges or colours. The dove symbolises purity, gentleness, peace and love quite apart from its frequent appearance in the achievements of arms. Red, black and green convey a certain symbolism and are associated with certain notions quite apart from the use of these colours in heraldry.

In most cases when composing an achievement of arms the colours are chosen for reasons of harmony, good taste, or personal ~~inclination~~ inclination, rather than for any symbolism attached to them. While it might be considered improper if the Grey Sisters of the Immaculate Conception had an achievement of arms where the main colour was red, this colour is used quite effectively in the arms of Memorial University of Newfoundland surely without being associated with blood or carnage, although there may or may not be some

association with great exploits or achievements. Then it is obvious that any attempt to analyse an achievement of arms along a rigid symbolism attributed to colours or heraldic charges is quite absurd, however learned it may sound. Moreover, such an interpretation is contrary to the spirit of heraldry which is lively, cheerful and in many ways daring.

#### 4. THE WORK OF THE PUBLIC ARCHIVES IN THE FIELD OF HERALDRY

The Heraldry Unit of the Public Archives of Canada preserves records relating to the armorial ensigns of individuals, institutions or communities of Canada or connected in some way with Canadian history. These records include heraldic flags and seals.

Guidance is given to persons conducting heraldic research. It should be noted in this respect that many persons cherish the notion that there is somewhere in their family what they invariably call a crest, but usually they have no documents to prove such a claim. In cases of this kind, research should begin with a study of one's ancestry. If one finds among his forbears a person who conceivably might have been interested in heraldry, perhaps because of his rank, social or financial position, he should then enquire of the proper heraldic authorities whether that person had arms recorded. Of course, the discovery of ancestral arms does not entitle a person to make use of them without a certificate from the authorities having heraldic jurisdiction in his country. If one is descended from a junior branch or is a younger son in a family his arms must include marks of difference to indicate this.

In 1974 the Public Archives initiated an Ethnic Heraldic Register to record the arms of families who immigrated to Canada from countries other than France or Great Britain. The armigers who belong to that category are requested to furnish us with any evidence ~~they may have of entitlement~~ to arms. A good quality colour drawing is made when the documentation is deemed adequate to prove entitlement.

#### 5. THE HERALDRY SOCIETY OF CANADA

The Heraldry Society of Canada was incorporated under Federal Charter on the second of June, 1966. Its declared aims are as follows:

To encourage and extend an interest in and an accurate knowledge of the art and science of heraldry, armory, chivalry, family history and kindred subjects as they relate to Canada; to study the origins and uses thereof with a view towards engendering a proper respect for a correct understanding of the significance and place of heraldry in its present day and future application in Canada.

To promote the establishment in Canada of a Canadian Heraldic Authority independent of, but co-operating with, the College of Arms in London, the Office of the Lord Lyon in Edinburgh,

the Chief Herald of Ireland in Dublin and other heraldic authorities or offices overseas or elsewhere.

Heraldry in Canada is the Heraldry Society of Canada's official organ and is published four times annually. It contains information regarding the Society's plans and progress, informative articles, as well as other items of current heraldic interest to Canadians.

The regular membership fee is \$25.00 a year. Applications for membership should be directed to: The Secretary, Heraldry Society of Canada, F. D'Alton Gooderham, 125 Lakeway Drive, Ottawa, Ontario K1L 5A9.

### III. HERALDRY IN CANADA

#### 1. HERALDIC SITUATION OF FRENCH CANADA

The first recorded instance of the display of heraldic devices in Canada was when Jacques Cartier, on July 24, 1534, erected at Gaspé a cross bearing the arms of the King of France.

The armigers of New France were government officials, military officers, merchants, and a certain number of Canadians ennobled by the king such as Pierre Boucher, Charles Le Moyne, Nicholas Juchereau, and others.

What was the heraldic position of new subjects of the King of Great Britain in Canada after 1763? Did they retain the right to make use of arms granted during the French Régime? Some maintain that they did on the grounds that armorial ensigns are a piece of property, the possession of which was guaranteed by the Treaty of Paris and by the Quebec Act. On the other hand, it may be argued that the right to bear arms is not a property right in the true sense of the term. This opinion was expressed in 1955 by Lord Goddard, Surrogate of the Earl Marshal, in a famous case brought before the Court of Chivalry by the Manchester Corporation against the Palace of Varieties of that city. The latter had been using the municipal arms on its seal and drop curtain. The following statement was contained in the judgement of the Surrogate: "The right to bear arms is, in my opinion, to be regarded as a dignity and not as a property within the true sense of that term ...". (6)

Whether we consider armorial bearings to be a dignity or property right, there is little doubt that following the Treaty of Paris, the granting and regulation of arms being a prerogative of the King, Old as well as New Subjects in Canada had to apply to Great Britain for the obtainment of arms and to have formerly granted arms confirmed. The first New Subject to have arms confirmed by the College of Heralds in England was Gaspard-Joseph Chaussegros de Léry, military engineer and chevalier de Saint-Louis. De Léry had gone to France in the spring of 1762 in the hope of obtaining some interesting position in France. Little note was taken of him and after waiting in the lobbies for months, he decided to collaborate with the New Régime. Being in England in the summer of 1763 following the

signing of the Treaty of Paris which recognized the property rights of New Subjects, he and his arms and his "Croix de Saint-Louis" registered at the College of Heralds on June 1st.

One of the early grants on record following the change of dominion in Canada was the one made in 1778 to the Honourable James Cuthbert, seigneur of Berthier en haut, by the Lyon King of Arms of Scotland.<sup>(7)</sup> We also have an interesting case in the Joly de Lotbinière family. In 1829, Pierre-Gaspard-Gustave Joly, a citizen of Geneva, married Julie-Christine, daughter and co-heiress of the Honourable Eustache-Gaspard-Michel marquis de Lotbinière. Their son, Henri-Gustave, having come to Canada, took on in 1888 the name of Joly Chartier de Lotbinière and shortly before his death adopted the Arms of the Lotbinière family <sup>(8)</sup> which were confirmed under his name by the College of Heralds in June 1908. A few Canadians of French origin have in recent years applied for armorial grants from British authorities, but most of them have preferred to assume them freely. French Canadians have not lost interest in heraldry, but in French Canada, perhaps more than in other parts of the country, this art has suffered from lack of an authority to control and record the adoption of arms and to maintain high artistic standards.

Recently, the College of Arms in England agreed to confirm grants of arms made to Canadians by the Kings of France before 1759. Their decision appears to be based on:

- 1. Capitulation of Montreal, 8 September 1760

Article 37

...the Canadians...the French settled or trading in the whole extent of the colony of Canada...shall preserve the entire peaceable property and possession of the goods, noble and ignoble...

Article 42

The French and Canadians shall continue to be governed according to the custom of Paris, and the Laws and usages established for this country...

- 2. The Quebec Act, 1774

...That all His Majesty's Canadian Subjects, within the Province of Quebec, the religious Orders and Communities only excepted, may also hold and enjoy their Property and Possessions, together with all Customs and Usages relative thereto, and all other Civil Rights...

Before the College of Heralds will take steps to confirm a grant of arms of the French Régime, the petitioner must furnish documentary evidence that he is entitled to that particular grant. The usual documents accepted as proof of entitlement to arms will be letters patent, certificates issued by the judges of arms to the

grantee, entries in the official records of the judges of arms, official records of courts established by the Kings of France for the regulation of nobility.

## 2. PROBLEMS OF THE CANADIAN ARMIGER

The lack of an heraldic authority is a problem in Canada. Although arms can be obtained from the College of Heralds in London, the Lyon King of Arms in Scotland, the Norroy and Ulster King of Arms responsible for Northern Ireland, Canadian laws do not protect such arms from encroachment.<sup>(9)</sup> This lack of control has led many Canadians, in ignorance of heraldic laws, to make use of arms to which they have no right. Exploiting this situation, certain boutiques have developed a brisk business selling what they call family coats of arms. The position of Canada with respect to heraldry is an unusual one since the Canadian Nation has become autonomous in practically every other domain.<sup>(10)</sup>

## IV. SOURCES FOR HERALDIC RESEARCH AND STUDY

### 1. PRIMARY SOURCES

#### A. Documents Granting Arms

This is the most reliable source for heraldic research. A copy of the granting document is kept by the heraldic authority and another is sent to the grantee. Since such documents are beautifully illuminated parchments with calligraphic text, people usually want to frame them and retain them within their family. The Heraldry Unit has been recording them photographically; a few were donated to the Public Archives such as the grant of arms to Georges-P. Vanier, Governor General of Canada.

The main European source for heraldic documents relating to Canadians of French origin is the Bibliothèque Nationale in Paris, France. One of its important collections, in this respect, is the "Cabinet des Titres" which is made up of the papers and books of the King's genealogists and judges of arms such as d'Hozier Chérin, Clairambault, and others. The collection was assembled almost entirely during the XVIIth and XVIIIth centuries. In it, we find, among other things, papers relating to titles of nobility as well as descriptions and illustrations of personal arms. The Public Archives has a certain number of transcripts from this collection (M.G. 7, 1A, vols. 26485-33264).

Also in the Bibliothèque Nationale is the "Grand Armorial Général de France" composed of 34 registers of blasons, or heraldic descriptions, and 35 registers of coloured drawings. It was compiled between 1696 and 1709 following an edict by the King which ordered government officials, clergymen and bourgeois, to register the arms they used or to have some granted. A document called a brevet d'Hozier, after Charles d'Hozier, Guardian of the Armorial, was sent to those who had arms registered. There are some fifty brevets d'Hozier in the Archives du Québec, among them one sent in

1697 to Madeleine Laguide, widow of François-Marie Perrot, governor of Montréal.

#### B. Heraldic Bookplates

Arms on bookplates are often accompanied by the signature or printed name of the owner. This makes identification easy.

#### C. Armored Portraits

Some portraits bear the arms of the person depicted. This practice has been most useful in the identification of many portraits. Examples of armored portraits at the Public Archives are Bishop Laval, Montcalm, and Sir Robert Baldwin.

#### D. Armored Engravings

Artists sometimes dedicated their engraved works to an illustrious person whose arms accompanied the title below the picture. One of Richard Short's views of Quebec shows the arms of Sir Charles Saunders who was in command of Wolfe's fleet.

#### E. Seals and Flags

Seals and flags often display armorial ensigns. The study of seals is called sigillography from the Latin word sigillum or seal and the science of flags is called vexillology from the Latin word vexillum or flag. There is a North American Vexillological Association whose address is as follows: North American Vexillological Association, Membership Committee, 17 Farmcrest Avenue, Lexington, Mass. 02173 U.S.A.

#### F. Medals and Coins

Fine examples of armorial designs are sometimes found on medals and coins. A medal struck in 1658 shows the arms of François-Christophe de Lévis, duc de Damville, viceroy of America. The arms of Sir George-Etienne Cartier are found on a medal commemorating the centenary of his birth. We find the arms of Louis XIV on the coins struck for the New World in 1670 (5 sols and 15 sols). The Canadian 50 cent piece displays the arms of Canada since 1937, except for the year 1967.

#### G. Architecture and Monuments

Buildings, monuments, stained glass windows and tombstones are sometimes ornamented with shields of arms. The Parliament Buildings and the Château Laurier are good examples in Ottawa of this use of heraldry. Mr. Robert Watt, a member of the Heraldry Society of Canada, in 1974 received a grant from the Canada Council to study the heraldic decoration on public and private buildings in Greater Vancouver.

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#### FOOTNOTES

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5. The College of Arms did point out to the Government of Canada that the arms sent to be recorded for the Province of Alberta were of the very worst heraldry. PAC, Picture Division, Heraldry files.
6. Quoted in "Heraldry in Canada", June 1970, p. 14.
7. Dominion Illustrated, 1 August, 1891, p. 112. The power to grant arms is conferred by the Crown of Great Britain to the Lyon King of Arms.
8. Extract of Matriculation of the Arms of Brigadier Henri-Alain Joly de Lotbinière, PAC, Picture Division, Heraldry files.
9. The Trade Marks and Unfair Competition Act, May 14, 1953, Section 9(1) gives protection to the Royal Arms, the Arms of the Governor-General, the Emblem of the Red Cross, the Arms of Canada and those of Canadian provinces and territories as well as the arms of municipalities.
10. The Republic of South Africa established, in 1963, a Bureau of Heraldry authorized to grant arms.

3/4/78/118

The MGS Library has grown through the donations of books by our members. All books and items that have been received for the library has been listed in previous issues of generations, along with the names of the donors. The following list brings the holdings of the Library up to date.

Any members who wishes to donate books to the library should send them to MGS Library, Manitoba Genealogical Society, Box 2066, Winnipeg R3C 3R4. Their names, and the names of the books donated, will appear in future issues of generations.

At the present time, the Library is housed temporarily at 2031 Portage Ave., but will be moving to a more permanent home during 1979. Announcement of the move will be made in MGS NEWS. In the meantime, access to the Library can be obtained by phoning Eric or Liz Jonasson at 865-5792.

The following donations have been received since the last issue of generations:

William Cottrell (MGS 105), Winnipeg man

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✓ The Manchester and Lancashire Family History Society: Directory of Members' Interests (2nd ed., 1978)

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Sebock, Lon: Atlases Published in the Netherlands in the Rare Atlas Collection (Ottawa: Public Archives of Canada 1973) Holland

A. Gordon Pruden (MGS 120), Winnipeg man

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R. P. Spear (MGS 099), Winnipeg man

"Dr. Speers": The Name and Family of Speer (Agincourt, Ont.?, 1952-53?). A photocopy of a typewritten lineage.

Jim Wood (MGS 218), Winnipeg man

Public Records Division: General Inventory Series (Ottawa: PAC, v. dates) incl.

No. 2: Records of the R.C.M.P. (RG 18), 1975

No. 3: Records of the Wartime Prices and Trade Board (RG 64), 1977

No. 4: Records of the Privy Council Office (RG 2), 1977

No. 5: Records of the Canadian Commercial Corporation (RG 65), 1977

✓ No. 6: Records of Statistics Canada (RG 31), 1977

No. 7: Records of the Department of Trade and Commerce (RG 20), 1977

No. 8: Records of the Department of Public Works (RG 11), 1977

No. 9: Records of the Treasury Board (RG 55), 1977

Following is a list of our exchange periodical holdings as of 31 December 1978. We are currently considering other societies to exchange generations with, or have made the offer, but these are not included. Entries are arranged by societies.

Alberta Genealogical Society

Relatively Speaking (quarterly), from Vol 4, No 4 (Winter 1976). Also have "AGS Ancestor Index" Vol 1, Oct 1977.

✓ American-Canadian Society of New Hampshire:

The Genealogist (2x yr.); from Vol 4, No 2 (August 1978)

U.S. Bismarck-Mandan Historical and Genealogical Society

"Journal" (quarterly); from Vol 7 No 2 (June 1978)

British Columbia Genealogical Society

The British Columbia Genealogist (quarterly); from Vol 6 No 1 (Spring 1977)  
Also have "Index of Surnames Being Researched by Members of the BCGS"  
March, 1977

15 Minnesota Genealogical Society

Minnesota Genealogist, (quarterly); from Vol 8, No 1 (March 1977)

Manitoba Historical Society (Historical and Scientific Society of Manitoba)

Manitoba Pageant (quarterly); from Vol 22 No 3 (Spring 1977). Also have  
"Index Vol 1-10, 1956-1965" and "Index Vol 11-22, 1965-1977"  
Newsletter (10x yr.); from Vol 9 No 10 (June 1977)  
Transactions (annual); from Series III, No 30 (1973-74). Also have the  
following from donations: Nos. 23-27, 29.

✓ Nova Scotia Historical Society

Genealogical Newsletter (quarterly); from No 16 (July 1976)

✓ Ontario Genealogical Society

Families (quarterly); from Vol 16, No 3 (Summer 1976)  
Newsleaf (quarterly); from Vol 6 No 3 (Sept 1976)

Also the following Ontario Genealogical Society Branches:

Bruce-Grey Branch OGS

Branches of Bruce (5x yr); from Vol 6 No 5 (Nov 1976)

Hamilton Branch OGS

The Hamilton Branch (10x yr); from Vol 5 No 9 (Nov 1974)

Kawartha Branch OGS

Kawartha Branch Bulletin (quarterly); from Vol 1 No 4 (Oct 1976)

Kingston Branch OGS

Kingston Branch Newsletter, from Vol 4 No 3 (March 1977)

✓ Ottawa Branch OGS

Branch News (10x yr); from Vol 8 No 7 (Sept 1976)

✓ Toronto Branch OGS

Toronto Tree (10x yr); from Vol 8 No 1 (Jan 1977)

Waterloo-Wellington Branch OGS

Branch Notes (5x yr); from Vol 5 No 1 (Jan-Feb 1977)

*113*  
Oregon Genealogical Society

Oregon Genealogical Society Bulletin (10x yr), from Vol 15 No 1 (Sept 1976)

✓ Quebec Family History Society/Societe de l'Histoire des Familles du Quebec

Connections (quarterly); from Vol 1, No 1 (Sept 1978)

Red River Valley Genealogy Society

have "Surname Index 1978-79" (Fargo, Jan 1979). Also have The First One Hundred Years (a centennial project of the Fargo Genealogy Society, 1975, 2 vols.) which contains biographies and notes on families in the Red River Valley. NOTE: This society does not publish a journal as such.

Saskatchewan Genealogical Society

Saskatchewan Genealogical Society Bulletin (quarterly); from Vol 5 No 1 (Winter 1974), as well as Vol 3 Nos 1 and 2 (1972). Also have "Index to Vols 3 and 4, 1972-73", "Surnames Supplement #2" (1974), "Library List of Holdings" (March 1975, No 2) and "Surnames Supplement 1977"

✓ Societe Genealogique Canadienne Francaise

Memoires (quarterly); from Vol 27 No 1 (Jan 1976)

✓ Society of Genealogists (London, England)

Genealogist's Magazine (quarterly); from Vol 19 No 5 (March 1978)



# canadian ethnic Armorial éthnique du canada

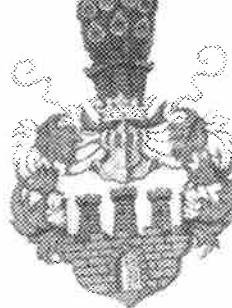
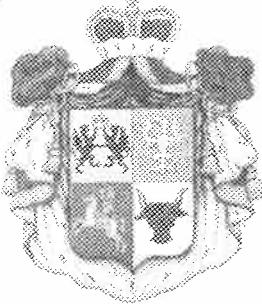
collected, researched & painted in colour for the  
**Ethnic Heraldic Archives**  
by hans dietrich birk  
deposited in the National Archives, Ottawa

3/4/78 / D)

Of what value is a coat of arms to the genealogist? Although this question is frequently asked by genealogists, the answer to it unfortunately is very infrequent in coming and many family researchers are often left with the feeling that heraldry has no place in genealogical research. Nothing could be farther from the truth! In fact, the discovery of an authentic coat of arms could be one of the greatest triumphs a genealogist will experience in his quest for his ancestors.

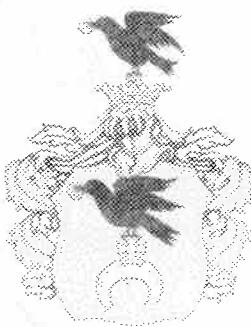
"There are some 64 chances to find the coats of arms of our ancestors if we go back 8 generations," says Sir Anthony Wagner of the College of Arms in London, England, and the actual discovery of an authentic coat of arms will open a variety of new avenues of research which would otherwise be closed to the family historian. Applications for coats of arms in the past were often accompanied by compiled genealogies and pedigrees, with supportive documents and records, which can enable the genealogist of the present to extend his family history back in time, even perhaps to periods before written church records were kept. Once the coat of arms of a noble family appears - and virtually everyone will find at least one noble ancestor somewhere along the family tree - the researcher will find that he has access to even more records. One might even end up in Royal blood-lines, which are extremely well recorded, some since the dawn of history.

#38 Kuli Kovsay #104 Kursell #111 Welvhorstky



EXAMPLES OF  
COATS-OF-ARMS  
ILLUSTRATED BY  
HANS D. BIRK

#101 Swiderski



#105 Frater de FPP



#105 Hauff



#14 Ahelfeld



Family Name — Nom

Given Names — Prénoms

Date

Present Address — Adresse actuelle

Place and Country of birth or ancestry — Lieu de naissance ou ascendance

Date of Arrival — Date d'arrivée

Photocopy of arms or grant of arms

Photocopie des armoiries ou du document héraldique

Photo No.  
N° de photo ►

Heraldic description — Description héraldique

Bibliographic references — Références bibliographiques



Public Archives Archives publiques  
Canada Canada

ETHNIC HERALDIC ARCHIVES OF THE P.A.C.  
ARMORIAL ETHNIQUE DES A.P.C.

ARC-353 (9/73)

An authentic coat of arms can be the door to an ancestral heritage which might otherwise be overlooked if genealogists do not recognize the importance heraldry can play in family history. Considering these tremendous genealogical possibilities, it is extremely important that all coats of arms should be recorded and preserved, particularly the arms of those countries which lack a central heraldic authority such as those of England and Scotland.

In 1972, as part of the Federal government's multicultural programmes, the Public Archives of Canada established the National Ethnic Archives to preserve and make available for research all forms of documents relating to the many cultural communities in Canada. A significant and colourful part of this documentation are the coats of arms brought to Canada by immigrating families. In an effort to preserve this aspect of Canada's cultural heritage, the services of the heraldic scholar and artist, Hans Dietrich Birk, were sought to collect and organize the existing information and to paint in colour the coats of arms documented as authentic. So far over 400 families have deposited their armorial bearings along with the accompanying bibliographical and genealogical information in a Canadian Ethnic Armorial. As a result, the numerous descendants of these families will find in one central repository information concerning their ancestors and the armorial bearing to which they were entitled.

Some samples of the coats of arms collected and painted by Mr. Birk are shown on the preceding page and represent only a few of the countries included in the Ethnic Armorial. Reading from left to right beginning with the top line of coats of arms, these illustrations document the coats of arms of the following families: #38 Kulikovsky (Russia), #104 v. Kursell (Estonia), #211 Welyhorsky (Ukraine), (second line), #101 Swiderski (Poland), #05 Frater de Ipp (Hungary), #205 v. Hauff (Germany), and #94 v. Ahlefeld (Denmark).

Armigerous families from all cultural communities in Canada are invited to participate in this project, if they have not already done so. The service is free of charge. Information should be sent to:

Mr. Hans D. Birk  
48 Merkley Square  
Scarborough, ONTARIO  
M1G 2Y6

The information contained in the Armorial is considered confidential for the time being and would not be made available without the authorization of the participant and his family, except to duly authorized researchers.

Since the Ethnic Armorial is still in an early stage of development, the Archives does not want to receive an avalanche of inquiries at this time as it would be unable to effectively deal with them. It is planned eventually to place this information in an electronic retrieval system, at which time inquiries would be dealt with efficiently.

A great start has been made on the Armorial, but it is only through the continued support of the ethnic communities across Canada that its ultimate success will be realized.

3/4/78/124

I  
"ONE FAMILY"

by Peter Goertzen

After several years of genealogical research among my Mennonite ancestors I have become quite accustomed to large families, very early remarriages of widows and widowers and the repetition of given names. However, when a friend recently asked me to check on a family for him I came across a most exceptional example of these characteristics.

It started with one Jacob Niebuhr, born in 1818, who married one Margaretha Braun about 1838. The couple had eight children after which Jacob passed away and his widow married one Daniel Teichroeb. Four children later Margaretha died and her widower married a younger woman, Elisabeth Nickel, who bore him an additional nine children. Shortly after, Daniel himself passed away and Elisabeth decided to marry a widower, Jacob Fehr.

In order to completely understand this Jacob Fehr's marital status I had to go back to one Anna Thiessen, born 1831, who married Peter Peters. This couple had nine children when Peter passed on and Anna married the said Jacob Fehr. Jacob, incidently, brought along ten children from his first marriage. Now Anna and Jacob did not have children of their own union but when Anna died Jacob married one Aganetha Giesbrecht and she bore him three children. It was after Aganetha died that Jacob married the widow Elisabeth, mentioned above, in 1838.

This last union made the couple parents, in a sense, to all of the following: eight NIEBUHR-BRAUN children; four TEICHROEB-BRAUN children; nine TEICHROEB-NICKEL children; nine PETERS-THEISEN children; ten FEHR-(??) children and three FEHR-GIESBRECHT children. A grand total of 43 offspring!! I also noted that the oldest 'parent' was born in 1817 while the youngest didn't arrive until 1851. Of the eight marriages that took place among the various fathers and mothers, the first occurred about 1838 and the last in 1895 - almost 60 years later. The difference in age between the oldest and the youngest child was 55 years. Three 'sisters and brothers' were born in both the years 1859 and 1878.

The names of the children proved no less interesting. There was one Gerhard, David, Julius, Cornelius, Herman and Daniel. There were two each of the following: Tina, Agatha, Elisabeth, Sara, Helena, Maria, Isaac, Anna and Aron. The family had three Peters and Aganethas, as well as four Jacobs and Annas. The most popular name, however, was Margaretha, of these there were five!

As I filed the last of the information for my friend I found myself wondering how this family would have reacted to such modern terms as 'planned parenthood', 'birth control', 'generation gap' or 'single parent family' ??

II  
BUDDHIST CHURCH RECORDS

by Stefan Jonasson

3/4/78/25

The Buddhist Church is probably one of the least understood of religious denominations in Canada today. Many Canadians harbour illusions of secret cult groups prowling the streets of San Francisco. This cannot be farther from the truth. In reality, the Buddhist Church has been long established with its members including many upstanding members of the community.

Buddhist Church records are of prime importance to those Canadians of Japanese origin who are attempting to trace their family trees. The simple fact of the matter is that most Japanese immigrants to Canada have adhered to the Buddhist faith, though many have since converted to Christianity.

#### RECORDS IN CANADA

Due to the almost exclusive limitation of the Japanese-Canadian population to British Columbia prior to the Second World War, most records of genealogical importance are harboured in that province.

The Buddhist Churches of Canada were founded in Vancouver in 1905 by Reverend Senju Sasaki in an effort to meet the religious needs of the Japanese-Canadian community. Thus, the Buddhist Churches of Canada is, and traditionally has been, a fairly exclusive domain of the Japanese. Indeed, the Buddhist Churches of Canada affiliated themselves with the Japanese Jodo Shinshu Sect of Mahayana Buddhism, thus reinforcing the Japanese connection. This sect was founded by the prophet Shinran (1173 - 1263) and preaches salvation by faith.

The Manitoba Buddhist Church, founded thirty-three years ago, maintains records of funerals, marriages, and the rites of affirmation since its foundation. Many Buddhist churches, particularly those with more extensive roots in the past, also maintain birth records and records of the Japanese language schools.

The marriage and death records generally contain information which echoe the legal requirements of such records in a given province at a given time. Many of the death records reflect the pattern established in the Kakochō to Ihai, which will be discussed in the section on records in Japan. Both types of records, though,

usually contain such information as date and place of birth, names of parents, occupations, and so on.

The records of affirmation services, Japanese language schools, Sunday schools and birth records tend to vary between each individual church. Some churches house no birth records at all, since Buddhists have no real equivalent to infant baptism. Most of the Japanese language school records, if not all, date from before the Second World War.

Many of the records from prior to the war have suffered substantial shifting from place to place. Some records were lost in transit during the evacuation of the Japanese-Canadians in 1942. Still others were confiscated by the Dominion government, and their whereabouts must be traced through the Secretary of State and the Department of Labour. Among this group are some birth records, since most Japanese-Canadian births registered with the church were co-registered in Tokyo with the Japanese authorities. These records were cited after the war as evidence of 'Japanese nationality' in deportation proceedings against Canadian citizens of Japanese origin.

Records of now defunct Buddhist temples in British Columbia should be traced through the national office of the Church. The locations of various Buddhist Churches in Canada are as follows:

#### NATIONAL OFFICE:

Buddhist Churches of Canada  
918 Bathurst Street  
Toronto, Ontario, M5R 3G5.  
Bishop: Rev. Seimoku Kosaka

#### EASTERN DISTRICT:

Toronto Buddhist Church 918 Bathurst Street Toronto, Ontario, M5R 3G5 Ministers: Bishop Newton Ishiura Rev. Tak Moriki	Hamilton Buddhist Church 671 Tate Avenue Hamilton, Ontario, L8H 0L5. Minister: Rev. Seimokie Kosaka
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Montréal Buddhist Church  
5250 Rue St. Urbain.  
Montréal, Québec, H2T 2W9.  
Minister:  
Rev. Takamiti Takahatake

#### MANITOBA DISTRICT

Manitoba Buddhist Church  
825 Winnipeg Avenue  
Winnipeg, Manitoba, R3E 0R5.  
Minister:  
Rev. Yoshinaru Hayashi

## ALBERTA DISTRICT

District Ministers: Rev. Yasuo Izumi, Rev. Kyojo Ikuta,  
Rev. Fumio Miyaji.

Lethbridge Buddhist Church  
1303 - 13th Street North  
Lethbridge, Alta., T1H 2T9.  
Minister:  
Rev. Fumio Miyaji

Taber Buddhist Church  
Johnson Addition, Box 2454  
Taber, Alta., TOK 2G0.

Calgary Buddhist Church  
708 Aldewood Place S.E.  
Calgary, Alta., T2H 2B4.  
Minister:  
Rev. Kyojo Ikuta

Coaldale Buddhist Church  
2018 - 18th Street  
Coaldale, Alta., TOK OLO.

Picture Butte Buddhist Church  
210 Jamieson Avenue North  
Picture Butte, Alta.,

## BRITISH COLUMBIA DISTRICT

Vancouver Buddhist Church  
220 Jackson Street  
Vancouver, B.C., V6A 3B3.  
Ministers:  
Bishop Seimoku Kosaka  
Rev. Daijun Yakumo  
Rev. Yasuo Izumi

Kelowna Buddhist Church  
1089 Borden Avenue  
Kelowna, B.C., V1Y 6A7.  
Minister:  
Rev. Ohrai Fujikawa

Kamloops Buddhist Church  
c/o Mr. Tabata  
1625 Stater Avenue  
Kamloops, B.C.

Steveston Buddhist Church  
436 Garry Street  
Richmond, B.C., V7E 2V2.  
Minister:  
Rev. Shinji Okada

Fraser Valley Buddhist Church  
Aldergrove, B.C.

New Denver Buddhist Church  
New Denver, B.C.

Vernon Buddhist Church  
c/o Mr. Y. Yakura  
Box 339  
Vernon, B.C., Y1T 6M3.

## BUDDHIST CHURCHES OF AMERICA

Although fully autonomous, the Buddhist Churches of Canada are affiliated with the Buddhist Churches of America. The BCA was incorporated under American law in 1942, although it had been founded in 1899, and fully organized in 1914 as the Buddhist Mission of North America. It was as a part of BMNA that the Buddhist Churches of Canada was originally organized in 1905.

Buddhist Churches of America  
1710 Octavia Street  
San Francisco, California  
U.S.A., 94109.

Bishop:  
Rt. Rev. Kenryu Tsuji

## AFFILIATED ORGANIZATIONS

The Buddhist Church also sponsors a number of spin-off organizations. The Western Adult Buddhist League, the National Young Buddhist Association & the National Women's Buddhist Association can be contacted through the San Francisco office. The periodical publication of the BMC, Canadian Buddhist, can be contacted through the Toronto offices. All groups can be of great benefit to the family historian and genealogist.

## RECORDS IN JAPAN

Many Buddhist records exist in Japan, some running back over one thousand years, though records this old must be viewed with the proverbial grain of salt. Among the most noteable repositories is the Toji temple in Kyoto (also called the Kyoo Gokokuji temple) which has some records dating as far back as 796. Most records this old, however, were destroyed by a fire that swept through the temple in 1467 during the Onin War. The Todaiji temple in Nara has records as far back as its founding in 738, though five fires have taken their toll over the years. Other noteable repositories of this magnitude include Daigoji temple in Kyoto, Koyasan temple in Wakayama, Ninnaji temple in Kyoto and Kofukuji temple in Nara. Most such repositories house mainly subscription and death records.

Kakochō to Ihai. These records are the Buddhist death records in Japan. The bulk of the material available dates from the fourteenth century to the present. The typical entry will include the deceased's name (as well as his posthumous name which is granted by the local priest), sex, date of death, usually his or her age at death, as well as, in some cases, a brief genealogy including parents, children and fictive relatives. These records are mainly kept in local Buddhist temples, thus it becomes necessary to know where the individual died. Some of the Kakochō records have been transferred to larger repositories and prefectural archives.

Shumon aratemochō. These records might be termed "Census of Religion" in Western eyes. These registers include the names, ages, sex, and relative positions of family members and servants (or slaves). Moreover, the location and name of the family place of worship along with the church levies (subscriptions) paid are included. Some registers include number and value of livestock. These records are held by prefectural archives, universities, and local government administrations. Extensive collections exist in Osaka, Kyoto, and on the island of Kyushu. The Genealogical Society of Utah has a collection of some of these records as well.

Nimbetsu mura okurijo. This is a certificate permitting transfer from one Buddhist temple to another, and was extensively used between about 1600 and 1872, usually in the event of marriage or adoption. These documents are housed mainly in prefectural archives, universities, and local Buddhist temples. The Genealogical Society

of Utah also has a collection of some of these transfer certificates on microfilm.

The Kakochō to Ihai are the most important, reliable and extensive records of the preceding three types. While these records are still being added to, the Kakochō is slowly becoming a rural phenomenon, where the Buddhist church is most strong.

Shinto Records. It should be mentioned that the Japanese are not noted for their strict adherence to one church. Often as not, particularly in the Middle Ages, an individual might belong to a number of distinct religions at the same time. The most notable combination consists of those Japanese who belonged to both the Buddhist and Shinto religions. Thus, though one may believe that a given individual was Buddhist, one should not hesitate to consult other religions in one's quest for genealogical knowledge.

This tradition also carried over to Canada, and many Japanese became Methodists (United Church of Canada) or held dual adherence.

Language Barriers. It is quite obvious to even the most simple that the Japanese language has traditionally been printed in a script quite different from that used in Western nations. This can provide a great deal of difficulty once one begins tracing Buddhist records in Japan. However, systems have been developed to translate Japanese into Roman characters, thus this problem can be overcome.

Buddhist Church records are perhaps some of the most extensive genealogical records available in this century. Their very existence affords a great opportunity for those of Japanese origin to trace their lineage to the deep depths of antiquity.

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3/4/78/13

"generation gaps"

"generation gaps" is the query section of generations, where researchers can seek the help of others who may be researching the same families. Members may place up to two free queries each year. Additional queries, or those placed by non-members, may be inserted for a fee of \$2.50 for each time the query is printed. Guidelines for the submission of queries are included in the first issue of each calendar year and should be referred to by those wishing to place a query.

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John Spear is believed to be a descendent of Campbell Clan and Duke of Argyle.

Kindly contact R.P. Spear (895 7215 or 489 7978).

