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MANITOBA
GENEALOGICAL
SOCIETY



MANITOBA GENEALOGICAL SOCIETY

OFFICE & LIBRARY

[Grain Exchange Building]

420 - 167 Lombard Avenue

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The MANITOBA GENEALOGICAL SOCIETY is a non-profit organization, formed in 1976, and incorporated in 1982. The Society promotes and encourages interest in genealogy and family history in Manitoba.

Membership Fees: \$25.00 for Individuals; \$10.00 for an Associate at the same address; \$25.00 for Institutions; and \$250.00 for Life. Full members receive four issues of Generations plus general mailings and are also entitled to one free Query per year. Branch Fees : Dauphin Branch \$5.00 / East European Branch \$10.00 / Inawendiwin Branch \$5.00 / SouthWest Branch \$7.00 / Swan Valley Branch \$5.00 / Winnipeg Branch \$5.00

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| | |
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| Federation of Family History Soc. / Britain..... | Brenda McConnell, Portage La Prairie 857-5561 Eleanor Corbett, Winnipeg. 889-1626 |
| Manitoba Heritage Federation..... | Kathy Stokes, Winnipeg 269-2733 |

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| East European..... | Brian Lenius, Box 18, Group 4, R.R.#1, Anola, MB R0E 0A0 866-3428 |
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GENERATIONS

Volume 16 Number 3 September 1991

The Journal of the Manitoba Genealogical Society Inc.

Editor : Joyce Stevenson Elias



Table of Contents

| | Page |
|--|------|
| President's Report..... | 2 |
| Dauphin Branch..... | 3 |
| East European Branch..... | 4 |
| Southwest Branch..... | 5 |
| Education..... | 6 |
| Sources for Researching in Czechoslovakia..... | 7 |
| New Sources for Ukrainian Gen'l Research..... | 8 |
| Anton Lewandoski..... | 11 |
| German Catholics / Galizien [Galicia] Austria..... | 13 |
| Genealogical Helpers..... | 23 |
| The Story of Mennonites in Manitoba..... | 27 |
| Volhynia..... | 29 |
| Periodical Potpourri..... | 35 |
| Rystephanuk / Derhak / Levitski Families..... | 36 |
| Hitherto Hath the Lord Helped Us..... | 42 |
| The Tchortkiv District of the Ukraine..... | 46 |
| The Slavic Collection..... | 48 |
| Polish Church Records [Microfilm]..... | 52 |
| Ukrainian Departure - Canadian Arrival..... | 53 |
| Generation Gaps..... | 55 |
| Genealogy Gem..... | 58 |

Cover: Sketch by Felix G. Kuehn, [also a contributor to this issue, page 42]. Based on Lutheran themes, it includes Luther's Coat of Arms and his motto "Word Alone, Faith Alone, Grace Alone"; as well as a motto which may be translated as "God's Word and Luther's Doctrine pure will now and forevermore endure". It also includes the four seals of churches in Volhynia and sketches of two of these: the churches in Zhitomir and Kostopol. The verse around the margin is from Deuteronomy 32, verse 7.

Generations is published quarterly by the Manitoba Genealogical Society Inc., 420 - 167 Lombard Ave., Winnipeg, Manitoba R3B 0T6. Printed by Industrial Art and Printing, Winnipeg. Back issues available at \$7.00 each, while quantities last. Members and anyone else having an interest in genealogy are all welcome to submit articles or news items to the Society. Manuscripts should be typewritten, double-spaced, and with adequate margins or they could be submitted in "WordPerfect" format, on 5 1/4" discs. Those reprinting excerpts from this journal - please give appropriate credit. **Deadlines:** March 1, June 1, September 1, December 1.

EDITOR'S COLUMN

Joyce Stevenson Elias MGS #1519

I am pleased that this East European issue has materialized; I acknowledge immense help from many of you. Two in particular are Brian Lenius and Les Recksieder, President and Vice President respectively, of our East European Branch, both of whom wrote articles, cajoled others into doing so, and delivered data to me. [Brian even attempted to educate me in the mysteries of pronouncing Polish - z sounds like an h!]. Virginia Braun, Treasurer of EE Branch, saved me with her extra work. And, as usual, Mavis steered much information my way, including sketches done by her husband. ...Hope you enjoy the read!

United Church Archives transcribing has been "on hold" the latter half of the summer as U of W had roof repairs etc. underway and the workplace was hot and unsafe for volunteers. We will be back soon. Note that we need another volunteer[s]!

Donna Cox MGS #2145, wrote from B.C.: "...how much I appreciate the help you have given me over the past year and a half since I joined MGS. Thanks for the excellent service of prompt replies and answers to my many questions and requests."

The above speaks well for Mavis and our volunteers. Personally, I find MGS people the best I have ever worked with, mainly because of the sharing and caring.

Read on ... and let us know if you like this issue.

See you at Seminar '91.

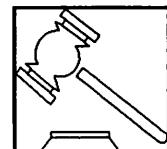
FURTHER TO LAST ISSUE

Family History Centre News, p.15: Social Security Death Index applies to USA only, not Canada.

England, Basic & Census, p. 38: N.J.Arnold MGS #1965, Leicester, England and Dorothy Marshall MGS #751, Winnipeg, wrote to point out that the Oxford Dictionary's definition of a journeyman is not a traveller but a fully qualified tradesman, mechanic, or artisan who is working for a master. Dorothy adds: "A 'Journeyman' is fully qualified but does not own his own business. The word relates more to the French 'jour = day' than it does to 'journey', having to do with travel".
Thanks to both for writing.

PRESIDENT'S REPORT

Don Hyde MGS #1757



The Manitoba Genealogical Society has just completed its 1990-91 fiscal year and preliminary results indicate that we will record a modest surplus. For this I must commend our volunteers who commit much time and many skills. As noted in June *Generations*, our funding was reduced and we must deal with increasing costs. This next year will be a challenge. If you are an MGS member, please consider very carefully how you can help; we need your time, ideas and donations of resource materials and money. As Family Historians you know your successes result from others sharing with you. Please share with MGS. Drop in at the Resource Centre or phone any of our dedicated volunteers [inside cover of this journal].

One challenge facing us this coming year is the need to rejuvenate the Inawendiwin Branch. Kim Milne, instrumental in its formation, has been carrying the load all alone. In her last report she requested that other Branch members get involved. To date, the response has been inadequate, to say the least. Kim cannot, and should not, be expected to do everything. Let's get together and make the Inawendiwin Branch come alive in 1991-92.

Geoff Burtonshaw MGS #1895, has begun publishing a Métis newsletter which will be of interest to many Inawendiwin Branch members. Titled "Mestachakun - Neya Powagans" [Coyote - My Spirit Helper], it is available from him at 2324 - 3rd Avenue N.W., Calgary, Alberta, T2N 0K8, or by writing to the MGS office. Please include a #10 (4 1/8" x 9.5") SASE. Geoff hopes to publish the newsletter on a regular basis. The more material he has access to, the more often he will be able to prepare another issue.

The single most visible event of MGS' year is our annual Seminar. This year it is "Kanada - A New Beginning", with the emphasis on East European research. In the past it has been very difficult to obtain information from many of these countries and I'm sure many researchers have given up in frustration. The fall of the Berlin Wall and the many other political changes in Eastern Europe in recent weeks and months will change the face of East / West relations in many ways, some of which will be of direct benefit to Family Historians with roots in these areas. Thelma Findlay, well known to many MGS members, is spearheading Seminar planning and promises some very exciting sessions. Although it focusses on East European research, there will be many other sessions too. The Seminar takes place at the University of Manitoba October 18, 19 & 20. With the change in our year end we are now able to coordinate our Annual General Meeting with Seminar '91 and hope this encourages greater participation in the regular administration of MGS by members at large. If you haven't already registered, don't delay; I'm sure you won't want to miss the action.

Gordon Douglas Breckman

1921 - 1991

The Manitoba Genealogical Society lost a long-time member and supporter on July 29th when Gordon Breckman died after a lengthy illness. Although not all of us knew Gordon personally, almost everyone was touched in some way by his work in the society. A tall, quiet man, a "gentle giant", Gordon's hand was evident in so many of our activities. The covers of some of our publications showed his artistic side. Videotaping seminar sessions was often his responsibility. Drawers in our eclectic variety of old filing cabinets often jammed, or needed adaptation for our use, and the call would go out to Gordon, who would bring his tools down to the office to set things right for us once again. When Icelandic documents or tombstone inscriptions had to be translated, Gordon was there. Spreading the genealogical word around the province through visits to small town libraries was one of his favourite activities.

Gordon served on the MGS council for three years. The knowledge this student of history brought to the council table, and his softly delivered yet well-considered opinions helped MGS develop into the dynamic organization that it is today.

For these and so many other reasons, Gordon was, in 1990, awarded our highest honour, the Certificate of Merit.

Beyond MGS, Gordon's interests and activities denoted a twentieth century renaissance man. After an army career during which he attained the rank of Major, Gordon became a teacher of automotive mechanics in Winnipeg. He was involved with Boy Scouts and 4H in his earlier years, and more recently with the Manitoba Archaeological Society. His experience in the Canadian Signal Regiment during his army career led him to his most recent hobby with the Winnipeg Seniors Ham Radio Club, where he was an instructor. Of course, Gordon also found time for travel, music, woodworking and reading.

Gordon leaves to celebrate his life, his wife Ruth [néé Forrester], son Douglas, daughter and son-in-law Susan and John Kushniruk, and his beloved grandchildren, Jaryth and Jennifer, as well as his extended family of brother and sister, nieces and nephews, and a special "daughter", Zana Lutfiyya.

We shall not look upon his like again.

- Kathy Stokes

DAUPHIN BRANCH REPORT

Shirle McGimpsey Recording Secretary, MGS #473

Well, summer is nearly over and soon everyone will be back to their fall activities. Hope all had a great summer.

We haven't been very active, branch-wise, over the summer months.

Evelyn Ayers has been busy rechecking the transcriptions of the old section and transcribing part of the new section of our Dauphin Riverside Cemetery. We will concentrate on Riverside for this year.

Jean Tucker has obtained Pioneer Stories published about 1960 in the Gilbert Plains Maple Leaf and the Grandview Exponent. Copies of these stories, along with pictures, will be put into scrapbooks and placed in our Branch Library. There are about 130 pioneers mentioned in this collection.

Thank you to Rae McFarlane, non-member, who donated a personalized alphabetical index for the "Dauphin Valley Spans the Years" and the "R.M. of Dauphin" books. This will be placed in our Branch Library.

For our September meeting we have asked for a speaker from the Fort Dauphin Museum to speak on the proposed Heritage Centre for Dauphin. We have some concerns about storing genealogical material at the proposed site. If this does not materialize, we will "Recap our Summer's Explorings".

In October Margaret Scrase will host a workshop for beginners.

November will feature "Beginners Choice".

December will be our annual Christmas Potluck Supper.

RESOURCE CENTRE CLOSINGS 1991-92

| | | |
|--------------|-----------|-------------------|
| Thanksgiving | Sunday | October 13, 1991 |
| | Monday | October 14, 1991 |
| Remembrance | Sunday | November 10, 1991 |
| | Monday | November 11, 1991 |
| Grey Cup | Sunday | November 14, 1991 |
| Christmas | Tuesday | December 24, 1991 |
| | Wednesday | December 25, 1991 |
| | Thursday | December 26, 1991 |
| New Year's | Wednesday | January 1, 1992 |

EAST EUROPEAN BRANCH REPORT

Brian J. Lenius MGS #1303



June Meeting - A meeting was held in Room 444, 167 Lombard Ave. on Wednesday, June 19, 1991 at 7:00 pm. The meeting focused on members' personal research, exchanging data, ideas for the branch, discussion of various projects, such as Seminar '91 in the fall and the map project.

July Meeting - Wandering Volhynians - The East European Branch of M.G.S. hosted a special joint meeting with Manitoba's members of Wandering Volhynians on Wednesday, July 3, 1991 at 7:00. Approximately 60 people were in attendance. Brian Lenius, E.E. Branch president, welcomed the crowd with some opening remarks. Ewald Wuschke then gave an informative talk on the Germans of Poland and Volhynia, including the development of their history. Ewald brought many books, articles, and transcripts of Lutheran church books for Poland. At the conclusion of the talk, Les Recksiedler, E.E. Branch Vice President, and a "Wandering Volhynian", presented Ewald with a small gift on behalf of the East European Branch. Thanks go out to the following Branch members: Virginia Braun, Thelma Findlay, Denise Kolesar, Hilda Matsuo, and Mavis Menzies, who arranged and donated the refreshments.

Branch Elections, Bylaws, and Appointments - A slate of officers for the East European Branch has been elected by acclamation for the year August 1, 1991 to July 31, 1992. All positions, with the exception of Secretary, were filled by incumbents. Two members were nominated for Secretary with only one agreeing to stand for office. Our new secretary was nominated by several members, including out-of-province. It was also heartwarming to see that several members took the time to nominate the existing executive members who had already agreed to stand for re-election. We thank the membership for this vote of confidence. The new slate of officers is as follows:

| | | |
|----------------|-------------------|-----------|
| President | - Brian Lenius | MGS #1303 |
| Vice-President | - Les Recksiedler | MGS #2139 |
| Treasurer | - Virginia Braun | MGS #948 |
| Secretary | - Mavis Menzies | MGS #718 |

We would like to sincerely thank our retiring secretary Bea Magura MGS #1698 for her efforts as Secretary since the branch's formation.

Members were also mailed a "Bylaw Ballot" for ratification. All bylaws were passed and the list of proposed bylaws which was mailed with the ballot can now be kept by the members as an official list of bylaws.

The Branch also has a new Library Chairman [Librarian]. Phil Klassen MGS #2217 has agreed to take this position. Our thanks to Hilda Matsuo MGS #1179 for her past efforts in this position.

Upcoming Meetings - The September meeting will be held on September 18th [3rd Wednesday], at Room 444, 167 Lombard Ave. Winnipeg at 7:00 pm. The meeting will be a "Reacquaintance Meeting" to catch up on members' activities during the summer. The topographical maps for the map project will be brought in so members can get a sneak preview. A timetable and volunteers will be established for the map project.

A regular meeting of the branch will not be held in October. Instead we have been kindly invited to attend a meeting hosted by the Jewish Historical Society in conjunction with the East European Branch. The guest speaker will be Dr. Rolf Lederer, past president of the Jewish Genealogical Society of Canada. His presentation is entitled "Genealogy, the Gateway to Connecting with the Past". He will also be adding information from his personal research including lesser used sources. The meeting will be held on Thursday, October 17th, 7:30 pm at 370 Hargrave Ave., Winnipeg. As this is the evening before the start of Seminar '91, anyone in town for Seminar is invited to attend.

Our November meeting will be held on Wednesday, November 20th at Room 444, 167 Lombard Ave. Winnipeg at 7:00 pm. The topic has still to be decided. As the date approaches, members may contact the MGS Resource Centre for information.

In December we would like have another informal social gathering similar to last year's. Members who intend being in Winnipeg at that time can get information from the MGS Resource Centre as the time approaches.

M.G.S. Seminar '91 - "Kanada - A New Beginning" - The MGS seminar this fall has an East European theme. The original idea was to commemorate the centennial of the first Ukrainian immigration to Canada but the program has since been widened to include most of the other ethnic and cultural groups of eastern Europe. In addition, all but three time slots have a non-European topic slotted opposite the east European topic for those who wish to support the society's seminar but have no research interests in east Europe. See this issue of Generations for more details and write to MGS for a brochure and application form. Due to the postal strike, the deadline for early registration has been extended to October 1, 1991. This extension is for the reduced registration fee only and not the early bird draw. Hopefully this extension will accommodate those who needed this issue of Generations as a reminder to register early!

Map Grant - The two sets of maps which together cover all of east Europe on a scale of 1:100,000 or 1:200,000 were received in August. Work will now begin on the map project to prepare the maps for everyday use and to interface the East European Gazetteer at MGS.

Addresses of Archives and Sources - If anyone has had success with sources in Europe, please send us details, including address, cost, method of payment, time delay, and photocopies of results as examples or descriptions of what was received. We will then publish information about the source.

Czechoslovakian Research - We have received a letter from an individual in Czechoslovakia who undertakes genealogical research in the archives of Czechoslovakia for a fee of \$6.00 per hour. If anyone is interested in pursuing this route for their research please contact us [include a S.A.S.E.] and we will forward the details to you.

State Archive of the Ukrainian S.S.R. In L'viv [Galicia] - Dr. Stella Hryniuk, Slavic Studies Dept., University of Manitoba, has passed on to the East European Branch the address of the Central State Historical Archive of the Ukrainian S.S.R. In L'viv. Dr. Hryniuk has been to L'viv on several research trips. She states that this archive holds much of the vital record and census collections for Galicia.

Two other distinguished researchers, John-Paul Himka, author of Galicia and Bukowina: A Research Handbook about Western Ukraine, Late 19th-20th Centuries, and Patricia Kennedy-Grimsted, author of Archives and Manuscript Repositories in the USSR: Ukraine and Moldavia, Book 1, have stated that this same archive houses much of the Greek Catholic parish register collections and some Roman Catholic parish registers for Galicia. It should be stated that almost all Ukrainians in Galicia were Greek Catholic while the Polish people were Roman Catholic.

Dave Olinyk MGS #2138 has recently sent a request to this archive. Anyone else who wishes to try sending a request to this potential source should first write to the East European Branch. We will send you a label with the address in Cyrillic [Russian], and further information. Please enclose a SASE.

Note: John-Paul Himka will be giving several presentations as one of the featured speakers at Seminar '91.

Mennonite Genealogy - After 11 years of service with Mennonite Genealogy Inc., Hanna Rempel will be leaving Winnipeg. She will be spending several years in Mexico with her husband in the Mennonite Colonies there. If time permits, she will continue doing genealogical research in her home in Mexico. As a volunteer worker at Mennonite Genealogy Inc., Mrs. Rempel was in charge of new ac-

quisitions for the library and also its maintenance. Most of her time, however, was spent in helping visitors at the office or answering the many letters of requests for information.

There is an urgent need for more volunteer workers including anyone who would enjoy researching family histories for the public. Contact Margaret Kroeker at 772-0747 in Winnipeg.

Public Archives of Canada - Oops! - A number of members have shown me the listing in the Public Archives' of Canada Checklist of Parish Registers for the Holy Ghost Roman Catholic Church in Winnipeg. This church was the main parish for Roman Catholic east European immigrants to western Canada at the turn of the century. The book lists film # H-1812 as births from 1850-1920 and marriages circa 1901.

The mistake is often made that this is a listing of Holy Ghost parish registers. In fact these records are a limited number of individual certificates from various countries in east Europe. They may have been left behind at the church by parishioners. A breakdown of the countries and languages represented in the documents is indicated below the main listing under the heading "comprises:". I first examined this roll of microfilm several years ago at which time I coincidentally discovered a baptism certificate for the missing link needed by Bea Magura MGS #1698 to make the connections to Poland for her husband's family.

Success in East Europe - Due to the extensive amount of East European material in this issue of Generations, this section of the branch news is being omitted for this occasion only. Other articles in this issue reflect many successes which have been attained for east Europe.

SOUTHWEST BRANCH REPORT

Elizabeth Wall MGS #1622A



The 1990/91 season for the SouthWest Branch of the Manitoba Genealogical Society came to a most enjoyable culmination on June 19th when some 38 members and friends journeyed to the northwest of Brandon to view the Chapman Museum.

The owner, Mr. Ab Chapman, has 14 buildings on his property which have been brought from around the southwest area of Manitoba and which are very well preserved. The buildings contain artifacts and memories of the past in a most delightful setting.

One of the buildings contains a marvellous collection of china and crystal; another is fitted out as an early barber shop, complete with the barber pole and many magazines and smoking items from the early 1900s. A third is fitted with many tools of the trade for farming. There is an early railway station with a penny weighing scale and a supply of pennies to check your weight. One of the early churches from the district is preserved along with the original organ, lectern, and several Bibles which served congregations of Presbyterians, Anglicans, and most recently, the United Church. There are several schools, one of which contains an early lending library where books could be borrowed for 5¢. Another school is fitted with the counters and insides of a local general store - Mutter's store of Brandon. There are many items of interest in this building.

Of course, one of the schools contains many of the original school accessories - desks, blackboards, etc. There is also a blacksmith shop and much, much more.

The grounds have picnic tables located in a grove of trees. Because the weather had been rather poor early in the day, Mr. Chapman had prepared one of the school-houses with long tables and chairs in order that we might enjoy our picnic supper without getting wet. And enjoy it we did.

We were happy to welcome members of the branch from as far away as Swan Lake and Birtle and many points in between.

We would invite anyone who has several hours to while away and who is interested in a pioneer museum, to visit this marvellous place. It is not too far off the beaten track, located off Highway No. 1 West of Brandon, 8 km north on Provincial Highway 270 and west 6.4 km. Watch for the Manitoba Historical site signs.

Over the summer many of our members have been away tracing their roots in other lands. We are all looking forward to the fall when we will be hearing of their travels.

We hope everyone has had a genealogically productive summer.

EDUCATION COMMITTEE REPORT

Daryl Dumanski MGS #1031



I would first like to express my condolences on the passing of Mr. Gordon Breckman. Both Gordon and Ruth started and worked towards educating the public in genealogy on behalf of the Manitoba Genealogical Society.

This outreach is essential if MGS plans on surviving by pulling in new members and making the public aware that it exists.

I'd like to thank those volunteers who attended Scottish Heritage Days at The Forks. It was chaired by Debra Yerex, our Publicity Committee Chair. It was quite windy out there but the public traffic was terrific.

A tour of MGS Resource Centre and two small public displays took place in June, thanks to Mavis Menzies, Kathy Stokes and Beryl Robbins.

Our largest public display was at Folklorama's Scottish pavilion. The Scottish Association of Winnipeg organizes this pavilion and we are fortunate to get the great exposure and space each year. MGS had 29 giving volunteers out there this year.

The fall often brings requests from schools and seniors groups for presentations on genealogy. If anyone is able to go out to any of these I'd like to hear from you. A slide show is usually given with a narrative that is written for each slide, so anyone can do it.

I'll be having an educational instruction meeting on Friday, September 27 at 7:00 p.m. at the MGS office and boardroom. All curious are invited to attend! We'll be going over the presentations, workshops, and displays that we currently use. I'll also show how to set up the projector and display panels.

Suggestions for the good of MGS Education Outreach are always welcome!

**The Association of
Scottish Genealogists
and Record Agents**



Scottish Genealogical research
undertaken by members who
are all experienced and well
qualified professional
searchers.

For lists of members and
specialist services write to:

The Secretary, ASGRA P.O. Box 174
EDINBURGH EH3 5QZ Scotland

SOURCES FOR RESEARCHING IN CZECHOSLOVAKIA

Mavis Menzies MGS #718

This article is intended to introduce the beginning Czech and Slovak family historian to some available general sources. From these beginning suggestions, the researcher will discover other more specific sources suited to his personal genealogy.

Sources available at the Manitoba Genealogical Society [MGS]

A Handbook of Czechoslovak Genealogical Research¹
by Daniel M. Schlyter

Tracing Your Czech and Slovak Roots by Maralyn A. Wellauer²

These books, geared to US-Czech roots, give information on the history, geography and languages of Czechoslovakia. Many beginner tips and US sources such as vital records, census, immigration and naturalization are discussed. Schlyter's book which includes 54 more pages than Wellauer's, is more detailed for actual research in Czechoslovakia. It also lists microfilms available at the LDS Family History Centre pertaining to Czechoslovakia research. After studying these books the family historian should have a basic understanding of researching in Czechoslovakia.

Naše Rodina [Our Family], Newsletter of the Czechoslovak Genealogical Society.³

This quarterly journal includes articles on researching in Czechoslovakia, lists queries, gives updates on Czechoslovak research, reviews books, and has other information.

Gazetteer of Eastern Europe Alphabetic sequence.⁴

Gazetteer of Eastern Europe, Daitch-Mokotoff soundex sequence.⁵

These fiche help the researcher identify the spelling of place names and obtain the latitude, longitude and present country of the ancestral village.

Maps

Maps on a scale of 1:100,000 or 1:200,000 for eastern Europe including Czechoslovakia will be housed at the MGS Resource Centre for the family historian in 1992. A manual will also be available for the researcher.⁶

Vertical File

The Vertical File has current information on researching in Czechoslovakia, correspondence from Professional Record Searchers, maps and other miscellaneous information.

Societies

East European Branch of the Manitoba Genealogical Society

The East European Branch of the MGS has several members searching in Czechoslovakia. Branch meetings are held on the 3rd Wednesday of the month (Sept. to June) in Winnipeg, where family historians can exchange ideas and receive help. Visitors are welcome to attend these meetings. Membership includes a copy of the branch library holdings and also a list of east European books found in the MGS library. Books from both libraries can be borrowed by members in person or by mail. The branch has an extensive membership interest list that is mailed yearly to the members. Branch members can receive a discount on purchases of east European related books and materials. Other benefits of the branch are listed in their brochure available on request from the branch or the MGS.

Czechoslovak Genealogical Society⁸

The Czechoslovak Genealogical Society located in St. Paul, Minnesota has a membership of 1400 members who reside in USA, Canada, England, Czechoslovakia, Germany, Belgium, Italy and India.⁹ A comprehensive new 'members' packet' includes sources in USA and Czechoslovakia, surname list of members, membership list, maps, forms, Czech/Slovak word translations and other useful articles. The Society publishes a quarterly journal, "Naše Rodina" and offers free research queries to members. The Society is sponsoring The 2nd Czech Cultural/Genealogical Conference held in St. Paul, Mn. on 18-20 Oct. 1991.

Other Czech/Slovak Societies

Several other societies that specialize in Czechoslovakia roots were contacted but no information has been received from them to date.

LDS Family History Centre¹⁰

The Winnipeg Stake of the Family History Centre retains in its holdings, a Gazetteer of Czechoslovakia. The locality section of Family History Library Catalogue (FHLC) should also be searched for microfilms pertaining to family information in Czechoslovakia. The area of Czechoslovakia has very few entries on the FHLC in relation to its respective population.

Professional Researchers

The government in Czechoslovakia has a superb archive system that houses sources of valuable genealogical material. Even though the archives in Czechoslovakia readily accept research requests,¹² the researcher may

wish to engage the services of a record searcher. Family Historians can obtain the names of researchers by contacting their local genealogical society, requesting a 'searchers' list' from the Family History Centre in Salt Lake City¹³ or checking newsletters and journals for searcher advertisements.

Vela Stastia! [Good Luck!]

References

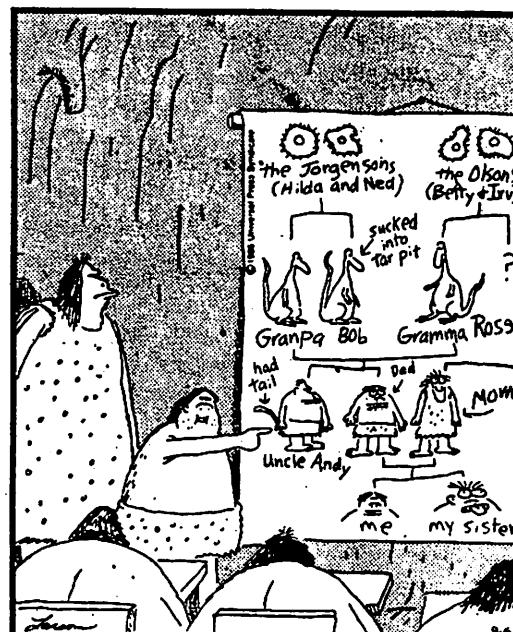
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SOME NEW RESOURCES FOR UKRAINIAN GENEALOGICAL RESEARCH

Jeff Picknicki

A former member of MGS, Jeff has been a past contributor to Generations. His latest project, a researcher's handbook entitled East Galicia: A Guide to Administrative Districts and Villages, is forthcoming.

Most Ukrainian-Canadian genealogists can only dream about the success that "Dirk" has had in tracing his family history. For many of us, completing even the most basic family tree is often an exercise in frustration and disappointment - especially when attempting to trace the pre-emigration family history. Gradually, however, the search is becoming somewhat easier with an increased interest in genealogy among Ukrainians, - both here in Canada and in Ukraine, - and with the appearance of some new sources and materials.



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What follows is a brief look at some of the new resources which may prove useful for Ukrainian genealogical research.

1] The Main Archival Administration of the Council of Ministers of the USSR

Recent events in the Soviet Union would seem to support the claim that restrictions on access to Soviet Archives are gradually being lifted. Last year, the Russian

newspaper *Pravda* reported that an agreement entitled "Cooperation in the Area of Genealogical Searches" was signed between the USSR and the United States. Even more surprising is that Soviet President Mikhail Gorbachev himself has openly praised the value of Soviet Archives as a means of learning about the past.

According to my "spy", genealogical research in the Soviet Union - in Ukraine specifically - appears to be making some progress and, after some 70 years of prohibition, it is being pursued with tremendous interest. In 1990, the Main Archival Administration of the Council of Ministers of the USSR [*Glavnoe Arkhivnoe Upravlenie pri Sovete Ministrov SSSR*] in Moscow began accepting applications for genealogical research, and, in fact, there have been a few reported cases of successful searches. While it is not clear what results will ultimately be obtained, it is worth contacting the Archives in order to see what transpires. In pursuing this route, however, several cautions should be kept in mind.

First of all, because genealogical research has just recently become legalized, the Soviet Archives are not equipped to efficiently handle the numerous requests for genealogical information. The process is lengthy and much of the actual research is done by volunteers. Although it was announced late last year that holdings of all Ukrainian archives would be computerized and placed under a common index, this development appears to be still some time in the future. My "spy" tells me that Soviet inefficiency and the endless formalities of bureaucratic red-tape are still very much alive.

When contacting the Main Archival Administration, it is important to indicate what materials are required and to request information about costs involved and methods of payment. It is also necessary to provide the archivists with as much detailed information as possible, such as full name and surname of the ancestors in question [including all possible variations in spelling], the exact place of birth [this should include the precise names of the village, district, and province] and religion. According to the Archives, all requests must be written in Russian; however, letters in other languages [all of my correspondence with the Archives, for example, was written in Ukrainian] will also be answered. The main contact persons are as follows: Fedor Mikhailovich Vaganov, Director General; Evgenii Mikhailovich Kozhevnikov, Deputy Director [for foreign relations]; Andrei Valerianovich Elpatevskii, Deputy Director; and Vladimir Petovich Tarasov, Chief of Foreign Relations Department [tel 245-16-31].

The Main Archival administration in Moscow may be contacted at the following address:

*Glavnoe Arkhivnoe Upravlenie
pri Sovete Ministrov SSSR
11943 - Moskva
ul. Bolshaya Pirogovskaya, 17 USSR*

2] The Zabuzanski Collection

There is a second archival source which can also prove to be useful for Ukrainian-Galician genealogical research. The Zabuzanski Collection, - a small archival repository housed at the National Workers Council in Warsaw, Poland - contains numerous vital records of Roman Catholic parishes in former East Galicia. For Ukrainian-Canadians of Roman Catholic ancestry, these holdings can be extremely useful.

The Zabuzanski Collection, or *Archiwum Akt Zabuzanskich* [the word *zabuzanski* literally means "the territory beyond the Buh River"] consists of records of birth, death, and marriage for 522 Roman Catholic parishes in the former East Galician districts of Lviv, Ternopil and Stanislaviv [now Ivano-Frankivsk]. In addition to these records, there are also some entries from the former province of Volyn.

The holdings of the Zabuzanski Collection consist of parishes in the following towns and villages [listed here in their Polish forms]:

For Lviv district: Barszczowice, Belz, Belzec, Bialogora, Bilka, Bircza, Bobrka, Bruchnal, Bruckenthal, Brusno Stare, Brzozdowce, Chodorow, Cieszanow, Czyszki, Dawidow, Dzikow Stary, Grodek Jagielonski, Horyniec, Jaryczow Nowy, Kalinow, Kobylnica, Koscziejow, Krotoszyn, rystynopol, Lipsko, Lubaczow, Lwow [19 parishes], Machnowek, Magierow, Malechow, Mosty Wielkie, Muzylowice, Narol, Nawaria, Niemirow, Obroszyn, Oleszyce, Ostrow, Plazow, Prusy, Przemyslany, Pustomyty, Rakowiec, Rodatycze, Rzesna Polska, Sichow, Siemianowka, Sokal, Sokolowka, Stara Sol, Stare Sioło, Swirz, Switarzow, Synowodzko Wyzne, Szczerczec, Tarnoszyn, Tartakow, Tuliglowy, Uhnow, Uhrynow, Uliczko Seredkiewicz, Warez, Winniki, Wisenberg, Wojstawce, Wolczuchy, Wolkow, Zimnawoda, Zubrza, Zniatyn, Zolkiew, Zydatycze.

For Stanislaviv district: Antoniowka, Bednarow, Bednarowka, Bitkow, Bohorodczany, Bokow, Bolechow, Bolszowce, Bukaczowce, Bursztyn, Chmielowa, Chocimierz, Czernelica, Daszawa, Delatyn, Delejow, Derzow, Dolina, Dolha Wojnilowska, Felicjental, Gwozdziec, Halicz, Hnilcze, Horodenka, Horozanka, Jablonow, Kalusz, Kochanowina, Kolomyja, Konkolniki, Kosow, Kuty, Ludwikowka, Lukowiec Wiszniowski, Lyslec, Machliniec, Mariampol, Markowce, Martynow Nowy, Meducha, Michalcze, Mikolajow, Mlyniska, Nadworna, Nizniow, Obertyn, Okniany, Ottynia, Peczenizyn, Pistyn, Podmichale, Rohatyn, Rozdol, Rozniatow, Sarnki Dolne, Skole, Skomorochy Stare, Solotwine, Stanislawow, Stryj, Sniatyn, Tarnowica Polna, Tlumacz, Tomaszowce, Toustobaby, Tysmienica, Weldzirz, Wygoda, Zablotow, Zukow, Zulin, Zurawno, Zurow, Zydaczow.

For Ternopil district: Adamy, Barysz, Batiatycze, Baworow, Baworow Dolzanka, Berezowica Mala, Bialoboznica, Bialokrynicka, Bialy Kamien, Bleniewa, Bobulince, Borki Male, Borki Wielkie, Borszczow, Boryczowka, Baszewice, Brody, Brzezany, Bucinow, Bucniow, Buczacz, Budki Nieznanowskie, Budylow, Budzanow, Buszcze, Busk, Byczkowce, Chmieliska, Chodaczek Wielkie, Cholojow, Chomiakowka, Chorostkow, Cygany, Czarnokonce, Czernielow, Czortkow, Darachow, Delawa, Dolzanka, Draganowka, Dunajow, Dziwniaczka, Firlejow, Gliniany, Gleboczek, Gologory, Grzymalow, Haluszynce, Hanaczow, Hleszczowa, Hodowica, Horodnica, Horodyszcze Wielkie, Horpin, Husiatyn, Huta Nowa, Ihrowica, Iwanowka, Jablonow, Jacowce, Jagielnica, Janow, Jazlowiec, Jezierna, Jezierzany, Kaczanowka, Kamionka Strumilowa, Kluwince, Kobylowlaki, Kociublince, Kokutowce, Koledziany, Kolodrobka, Kolodziejowka, Koniuchy, Korolowka, Koropiec, Korosciatyn, Koszlaki, Kotow, Kowalowka, Kozlow, Kozowa, Krasne, Krowinka, Krzywcze, Kujdance, Kuropatniki, Kutkorz, Ladyczyn, Leszniow, Liczkowce, Lipica Dolna, Lilityn, Lopatyn, Loslacz, Loszniow, Magdalowka, Majdan, Maksymowka, Markowa, Medyn, Mieczyszczow, Mielnica, Mikulince, Miliatyn Nowy, Milno, Mielnica Podolska, Mogielnica, Monsterzyska, Myszkowice, Narajow, Nastasow, Nesterowce, Nizborg Nowy, Nowesiolo, Nowosiolkia, Bekerow, Nowostawce, Obarzance, Olejow, Olesko, Oprylowce, Osowice, Ostapie, Ostrowczyk, Petlikowce, Petlikowce Nowe, Pieniaki, Plaucza Mala, Plotycz, Pniaki, Podhajce, Podhorce, Podkamien, Podwoloczyska, Podwysokie, Pogorzelce, Polowce, Polupanowka, Pomorzany, Ponikowa, Porchowa, Potok Zloty, Puzniki, Radziechow, Rasztowce, Rosochowaciec, Ruda Brodzka, Rykow, Semenow, Sidorow, Sieniawa, Skala Podolska, Skalat, Slobudka Dzurynska, Sokolow, Sorocko, Stanislawczyk, Stojanow, Strusow, Stryjowka, Suchowola, Szczurowice, Szczytowce, Szwejkow, Szybalin, Tadanie, Tarnopol, Tarnoruda, Taurow, Tluste, Tlustenkie, Toki, Toporow, Touste, Trembowla, Trosclaniec Wielkie, Trybuchowce, Turowka, Turylecze, Ulaszkowce, Usznia, Uscie Zielone, Wasylkowce, Werbka, Wlicyn, Wierzbowiec, Winiatynce, Wisniowczyk, Witkow Nowy, Wolica, Wolica Derewlanska, Wyzniany, Zabince, Zabojki, Zadworze, Zaleszczyki, Zalozce, Zawalow, Zbaraz, Zborow, Zelechow Wielkie, Zloczow, Zlotniki, Zoflowka.

Requests for more information or for genealogical searches and extracts should be directed to the archivists at the following address:

Urzad Stanu Cywilnego
Dzielnicowa Rada Narodowa
Warszawa Srodmiescie
Archiwum Akt Zabuzanskich
ulica Jezuicka 1/3
Polska

3] Bureau of Historical Research

Another potential source for Ukrainian [and also Polish] genealogical and historical information can be found in the services of the Bureau of Historical Research [*Biuro Poszukiwan Historycznych*] in Warsaw, Poland. In a recent issue of the Polish periodical *Res Publica*, the Bureau offered the following:

- heraldic and genealogical research in all areas of Poland
- archive, library and museum research
- history of parishes, churches and villages

The advertisement also indicated that the research is conducted by professional historians, librarians, and archivists. This can perhaps be useful for researching former East Galician villages which are now located within the boundaries of Poland. Interested persons are asked to contact the Bureau with specific questions and details of actual research needs at the following address:

Res Publica
Biuro Poszukiwan Historycznych
skr. poczt. 856
00-950 Warszawa
Polska

4] The Hamburg Passenger Lists

For many Ukrainian-Canadians whose ancestors left Europe through the port of Hamburg, Germany, a very good source of genealogical information can be found in the Hamburg Passenger Lists. While by no means a "new" resource, these lists can often prove to be extremely useful for Ukrainian-Canadian genealogical research. And as one of the better archival sources available, - especially when attempting to discover more about an ancestor's emigration to the New World - the information bears repeating.

The Hamburg Passenger Lists are housed at the Historic Emigration Office in the city of Hamburg, West Germany, and include the names of nearly five million persons who sailed overseas directly from Hamburg [or indirectly from Hamburg via other European ports] from 1850 - 1914. The Lists are indexed in rough alphabetical order and to request a search for a record of emigration, it is necessary to provide the archivist with the following information:

- full name of the person in question
- place of birth [as specifically as possible]
- the year of emigration

Any additional information, such as a passport number or the name of the steamship on which the ancestor was travelling, will facilitate the search and should be included. Fees are US \$30.00 for each year and name searched and payment is required even if the search is not successful.

Should a record be found, the Office will issue a certificate with an excerpt of the original ship's list containing the ancestor's personal data.

For more information on the Hamburg Passenger Lists or to make application for records of emigration, contact:

Historic Emigration Office
Museum für Hamburgische Geschichte
Holstenwall 24
2000 Hamburg 36
West Germany

5] Other Sources

Sources for Ukrainian family history research can be found, not only in archives or library stacks, but also in other less likely places. Take, for example, a recent press release from a Ukrainian film studio in Kiev [published in the newspaper *News from Ukraine*], which announced that it is now providing Ukrainians living abroad with the opportunity to "visit" their ancestral villages without ever leaving home. And so it is that in the spirit of *glasnost* [and with enough hard currency], Westerners can now make arrangements with the studio to have a film crew travel to villages anywhere in Ukraine to produce a short, self-contained visual record of the family's ancestral village.

Unfortunately, however, the costs for producing such a video record are rather steep [prices start at US \$10.00 per minute of unedited video footage] and requests may take several months to process and complete. Further information about this or any of the other services offered by the studio may be obtained by writing to the editorial office of *News from Ukraine* at the following address:

News from Ukraine
Editorial Office
6 Zoloti Vorota St.
Kiev, 252601
USSR



ANTON LEWANDOSKI

Thelma Wasyluk Findlay MGS #820

When I began genealogy, relatives told me what they knew. One person they knew very little about was their Uncle Anton [Tony] Lewandoski. "He used to own a store and was a postmaster in Williams, Minnesota. He died there in the 1930s." - that was it! Through correspondence with the current post-mistress and members of her family, I have been successful in compiling this biography:

Anton Lewandoski - our American relative - was born September 19, 1883 in Vyniatyntsi, Zalischyky, W. Ukraine. His parents were Andrew Lewandoski and Anna Yakamewska. Anton went to Williams, Minnesota from Ontario, Canada in 1901, along with many others who drifted over to investigate land and timber. He served as a member of the first section crew for the Manitoba Southeastern. In 1902, in a small log building which served as a General Store and Post Office, Anton was the Deputy Postmaster. In 1906, his occupation changed to Assistant Postmaster until 1909, when the building burned.

Anton, with Carl Lundsten, built today's Lundsten Store in 1911. He sold his interest in 1913, and built another building on Main Street, opening Williams' second general store where Anton also served as Postmaster.

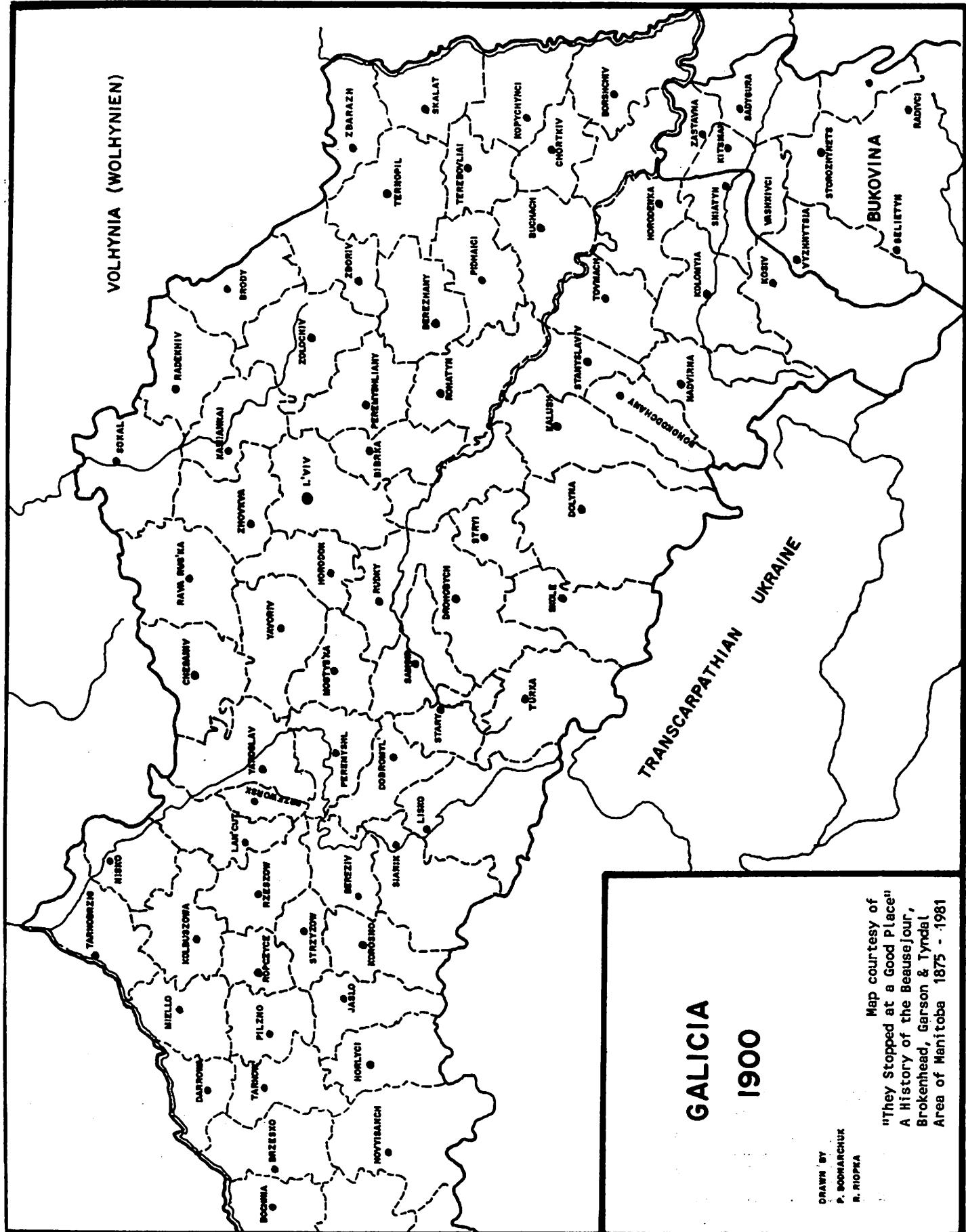
The People's Telephone Co. and the Lake of the Woods Telephone Co. were both organized in 1914. Although each company served different areas, both shared the same switchboard which was located in Anton's store. When the first telephone line went up in the winter of 1914, Gordon Clark made the first telephone connection to Anton at his store. This event marked the very first telephone conversation in Williams.

Anton and John Norris embarked on a brief electric business venture in 1917, at which time Anton sold his grocery business. However, he continued as Postmaster and did so until his demise on November 4, 1933.

Due to undiagnosed appendicitis, his health failed at Roseau Hospital. Anton had been an active member in community and church affairs and was affiliated with the Knights of Columbus. He was indeed a shrewd and industrious businessman. It is apparent that he was well respected in the area; due to this respect, all businesses in William were closed on the day of his funeral service.

The store still stands today in little Williams, - within is still the original safe with "Lewandoski" embellished in gold-if one ventured outdoors, he would find 'Lewandoski' stamped into the metal siding, a custom long ago.

References: Tombstone, recollections, newspaper.



GALICIA
1900

DRAWN BY
P. BOBARCHUK
R. RIOPKA

Map courtesy of
"They Stopped at a Good Place"
A History of the Beausejour,
Brokenhead, Garson & Tyndall
Area of Manitoba 1875 - 1981

GERMAN CATHOLICS FROM GALIZIEN [GALICIA], AUSTRIA

Brian J. Lenius MGS #1303

Introduction

Germans from Galizien [Galicia] formed a significant segment of the immigration to Canada from the 1890's to the 1950's.¹ Most Canadians, if they are aware of Galicia, know the Ukrainians came from this part of the present U.S.S.R. Many people are surprised to learn there were thousands of Germans living in this part of what is now the Ukraine.

Very little has been published in North America dealing with Germans from Galicia. Dr. Edward R. Brandt of Minneapolis has recently published an article outlining the Germans of Galizien as an overlooked source of immigration to the United States.² An excellent article by Henry Meyer listed several good general books on Germans from Galicia which are discussed in this paper. Other books in the list dealt solely with Lutheran colonies but did not indicate this to the reader. There were no specific references for the searching of Catholic Germans.³

A large percentage of the Germans from Galicia who immigrated to Canada were Catholics. This paper will focus on specific problems and research guidelines pertaining to German Catholics in Galicia while also including material of interest to researchers of Lutheran Germans, Polish Catholics, and Ukrainians.

From Germany to Galizien, Austria

In 1772 the first partition of Poland resulted in Galizien being acquired by the Hapsburgs of the Austrian Empire.⁴ By the third partition, Poland was completely divided between Austria, Prussia, and Russia, the three great powers of central Europe. Galizien was located in southern Poland occupied mostly by Ruthenians [Ukrainians] in the east and Poles in the west. These people were enserfed peasants under the Polish nobility [landlords]. These hard working people had a very poor standard of living.⁵

The emperor of Austria, Josef II, decided that he would colonize Galicia with Germans who came primarily from the southwestern portion of the German empire.⁶ Josef II hoped to introduce advanced farming techniques to the Ukrainian people of Galicia to increase their productivity and standard of living.⁷ He ended the Ukrainians' servitude to the Polish nobility in 1781. Eventually Polish land tracts were acquired by the emperor and divided between the Ukrainian or Polish nationals [natives] and the new German colonists.⁸ Josef II aspired to a new thinking of

the late 1700's known as "enlightened absolutism". This philosophy stated that the monarch had a responsibility to promote the welfare of his subjects.⁹ This was radical thought for this period.

The immigration of Germans to Galicia included Catholics, Lutherans, and Mennonites. Germany was overcrowded with no new land for agriculture. Standards of living were very poor and getting worse. The Reformation had left many communities and families divided and religious tensions high.¹⁰ These were some of the reasons for the German immigration to the far reaches of Europe. Austria and Russia both advertised for new settlers to immigrate to their empires at the time. Many Germans took up the Russian offer and settled near the Black Sea, Bessarabia, Volhynia, or other areas in Russia. Other Germans opted for the Austrian offer which included free land and house, farm equipment, military exemption for the first born son, religious freedom, free transportation from Vienna, and a 10 year exemption from taxes.¹¹ The Austrians first offered settlers a new home in the Banat region [part of Hungary] starting in 1749 and later in Galicia from 1782-1785 and 1802-1803.¹²

Over 15,000 Germans immigrated to Galicia during the period 1782 to 1803.¹³ They were settled into colonies according to their religion in order to minimize tensions. In all, 350 German settlements were established as either new colonies or part of existing Ukrainian and Polish villages.¹⁴

An extensive compilation of the emigration from Germany to the new Austrian province of Galizien exists in Franz Wilhelm and Joseph Kallbrunner's work Quellen Zur Deutschen Siedlungsgeschichte in Sudost Europa. This book lists the names heads of household, the originating villages, the number of persons in the emigrating family, and the date of immigration to Galizien. The book is fully indexed by surname.¹⁵

From Galizien, Austria to Canada

Beginning in the 1880's, Germans from eastern Europe, primarily from Austria-Hungary and Russia [now Poland, Ukraine, and Hungary] began to immigrate to western Canada.¹⁶ The Canadian government paid agents to recruit German farmers for the homestead program. The agents worked their way across Europe and found the Germans of eastern Europe much more receptive to the offer than those in Germany.¹⁷ The new immigrants were largely from the Austrian province of Galizien [Galicia].¹⁸ The standard of living of Ukrainians was even worse than the Germans. When they learned of the immigration program they began to immigrate in great numbers. Eventually the majority of Galician immigrants were Ukrainian. The obvious attraction to Canada was

the opportunity to escape from a poor life. If a family was fortunate enough to own a farm, they were usually only 20 to 40 acres in size. Therefore the prospect of 320 acres [including preemption] of free land was often too good to overlook.¹⁹

Many of these newcomers to Canada, including the Germans, found their way to Winnipeg. Here they would find jobs and work until enough funds were accumulated to purchase equipment, building materials for house and barn, horses, and other supplies for their homesteads. The German, Ukrainian, Polish, and Jewish immigrants settled in Winnipeg's north end.²⁰ Most were fluent in more than one language and had no language barrier. For example, my grandfather Johann [John] Lenius, could converse in Polish and Ukrainian, as well as German. Many immigrants met others in Winnipeg who were from their home villages. In this way friends and neighbors were reunited and the effects of being in a new land were minimized.

Religious life was very important to most immigrants. Initially, the German Catholics belonged to Immaculate Conception Parish and then Holy Ghost Parish in the north end. Holy Ghost parish, formed in 1899 included primarily Catholics from east Europe.²¹ By 1903, Holy Ghost Parish had grown so large that construction was started on St. Joseph's Church for German Catholics. St. Joseph's parish already had a population of 2000 by 1907.²² These German Catholic parishioners were primarily from Galicia, Hungary, and Russia.²³

Churches were a source of great help for new immigrants but a unique opportunity was created by St. Joseph's German Catholic parish. It purchased 12 city blocks of land in the north end of Winnipeg surrounding the church at Mountain Ave. and Andrews St. The Oblate Fathers [priests] sold building lots to parishioners for the low price of \$390.00.²⁴ The only stipulation was that if they left they would have to sell the property back to the parish.²⁵ This was indeed a godsend for people who could not afford to purchase lots and houses at the regular rates. For the church, it effectively created a German Catholic colony within Winnipeg and kept parishioners very close to the church both physically and spiritually.²⁶ For the German people, it created jobs and a place to live.

The homestead program on the prairies developed much like a wave moving across the open plains. Beginning at Winnipeg, the productive lands to the west and south were settled first. Later new homesteads were located farther and farther west. First the good land on the plains and then to the more marginal aspen parkland in the north and into the badlands of southern Saskatchewan and Alberta. Most German Catholics settled in Saskatchewan. The first settlers in a new area would often come from Winnipeg and establish a village. They would then be followed by more settlers from Winnipeg

and also by those who could afford to settle directly from the old country. During World War I, immigration to Canada by German settlers was suspended. The Germans in Canada, primarily in Winnipeg, were shunned and persecuted to varying degrees.²⁷ After the war, the immigration taps were turned on again and by 1930 the homestead program was virtually complete.

Genealogical Record Sources

Those who are conducting research on their German Galician ancestors will likely want a number of questions answered. This article will provide ideas and suggest sources in an attempt to answer the following questions.

1. What village in Galicia did my German ancestor come from?
2. Where is this village located?
3. Is there any historical information available on this village and Germans in Galicia in general?
4. To which Catholic Parish did the ancestor belong?
5. Do the parish registers exist? If so, where are they located and are they accessible?
6. What other record sources may lead to useful genealogical information?

Discovering the Ancestral Village Name

The first step in locating the ancestral village in Galicia is to determine its name. Even if the village name is known it is often spelled incorrectly. It is best to investigate as many sources as possible to corroborate your information. The following sources should be considered when attempting to determine and confirm the correct village name.

- a) Family member recollections and documents
- b) Local history books with family histories
- c) Hamburg passenger lists
- d) Local parish registers
- e) Das Kolonisationwerk Josefs II in Galizien
- f) Gedenktafel der Gefallenen, Vermissten und Gefangenen

The first source to investigate when attempting to discover the name of the ancestral village is communication with knowledgeable family members. Take notes on all matters of family history which are discussed. Be sure to date the notes and indicate the name of the source. Prioritize your investigations by starting with the most likely family members. These are usually the family elders who still have good memories. Follow up clues such as being told that a certain family member is interested in heritage, family history, or "that kind of thing". The family member

will likely start pulling out old documents to confirm facts. Encourage them to expose all possible sources. These sources may be items such as passports, birth or marriage certificates, a family bible, notations on pictures, naturalization papers, or other documents.

Local history books are another source of discovering the ancestral village name. Many of the family writeups in these books were written by persons who are now deceased but had the best knowledge of the family's roots. The names of the ancestral villages were often mentioned in these family histories. Ask the family member if they know of others in the community who were born in the same village. Look these up in the local history books to see what village names are given. You may even have to contact these other families. Also, make note of any dates and information about the arrival of any of these people in Canada. These dates are extremely valuable in finding the ship passenger lists discussed later. Remember that information in local history books can be inaccurate and should be used together with other sources wherever possible.

As an example, Johann [John] Lenius was born in the colony of "Muenchenthal" which was also known by its Polish name "Muzylowice". His wife only remembered the name of the big city, "Lemberg", near the village. This is understandable because a person who lived half way around the world might tell people the name of the nearest big city which could be found on a map or in an atlas. His oldest son used the name "Maenthal" in the local history book and the family bible gave the spelling as "Muenichthal". An obituary for another person who was known to be born in the same village listed the birth village as "Meunchenthal".³⁰ This was close enough to allow speculation that the real name might be Muenchenthal.

Local history books revealed others known to have been from the same ancestral village. These were listed as born in "Munchenthal",³¹ "Muzyfowice",³² "Muenchenthal",³³ and "Masholvitz".³⁴ The first two of these variations are the result of the English alphabet not allowing for extra "bits" on letters. In Polish, the "l" in "Muzylowice" has a stroke through it [ł], thus the "f" in "Muzyfowice". In German, the "u" in "Munchenthal" has two dots above it [ü], which in English is written "ue". The third variation "Muenchenthal" is spelled according to the German pronunciation of the "th" pronounced as a "t". Apparently "Masholvitz" is the "low" German version of "Muzylowice". So a German translation for the Polish village name was used even though there was a valid German village name. This is probably typical of what researchers can expect for accuracy. Table 1 lists these variations plus the variations encountered in St. Joseph's parish registers.

Table 1

Example of Ancestral Village Spelling Variations

| | |
|---------------------|------------------------|
| <u>Muenchenthal</u> | <u>Muzylowice</u> |
| Muenchenthal | Muzyfowice |
| Munchenthal | Masholvitz |
| Meunchenthal | Mucelowice [St. Jos.] |
| Muenichthal | Mussolowice [St. Jos.] |
| Maenthal | Mussolowich [St. Jos.] |

Ship Passenger Lists

Most Germans from Galicia came to North America via the German ports of Bremen or Hamburg. Unfortunately the ship manifest [passenger] lists for Bremen were destroyed in World War II, but the lists for Hamburg have survived. The lists include the home village name as well as the passenger's name, age, and sex.

The Hamburg passenger lists can be divided into direct and indirect lists. The indirect lists are for ships which sailed to England where the passengers would travel across England and board another ship for North America.³⁵ This was the least expensive route of travel. The direct lists are for ships which sailed directly from Hamburg to their destinations in North America.³⁶

The passenger lists available through the Public Archives of Canada and provincial archives in western Canada are a third set of lists drawn up by Canadian officials. These microfilms include ships arriving at various ports in North America including direct Hamburg and Bremen lists as well as the indirect lists of ships from England. Unfortunately these lists do not include the name of the home villages in Europe. They do include other useful information such as the community in Canada which was to be the passenger's destination. These Canadian lists are not indexed.

St. Joseph's Roman Catholic Parish, Winnipeg

Parish registers of churches in Canada are another source which might give the ancestral village name. Many marriage records in the church registers list the name of the village where the wedding participants were born. If you know the parish in Canada where your ancestor was married, contact the church to see if you can get their complete marriage record.

Many of the German Catholic immigrants to western Canada married at St. Joseph's church in the north end of Winnipeg. The pastors at St. Joseph's parish, Fr. Otterbach and Fr. Stang, were very kind and generous by

allowing me access to the parish registers for researching the Lenius family. A total of 453 records were transcribed from the birth, marriage and death registers. Examination of the marriage registers included transcribing all records which had any reference to villages in Galicia.³⁷ If your surname does not appear in Table 2, it may still be in the records at St. Joseph's as only records which indicated an ancestral village name are used.

Table 2 is an alphabetical list of 57 surnames from St. Joseph's parish marriage registers which indicate the ancestral birth villages in Galicia.



Sketch by Walt Menzies

Table 2

**St. Joseph's Parish [Winnipeg]
Surnames Associated with Ancestral Villages**

| SURNAME | VILLAGES | SURNAME | VILLAGES | SURNAME | VILLAGES |
|--------------------|-------------------------------|----------------|--|----------------|--|
| Biss | - Muenchenthal | Kornel | - Muenchenthal | Reichert | - Michalowka |
| Bohn | - Weissenberg | Kunz | - Lemberg | | Uhnow |
| Boni | - Muenchenthal Weissenberg | Lang | - Beckersdorf Burgthal Felizienthal Powitno Skwarzawa Nova Smorze | Reiss | - Felizienthal |
| Delwo | - Kalusz | Lautsch | - Muenchenthal | Resch | - Muenchenthal |
| Eckes | - Weissenberg | Lenius | - Ebenau Grodek Muenchenthal | Roessler | - Felizienthal |
| Gabel | - Muenchenthal | Liebersbach | - Kalusz | Rosteck | - Muenchenthal |
| Gabriel | - Grodek | Loret? | - Dolina | Runge | - Muenchenthal Weissenberg |
| Gurske | - Muenchenthal | Lost | - Burgthal Ottenhausen Weissenberg | Ruppenthal | - Unterwalden |
| Haas | - Uhnow | Mann | - Neu-Kalusz | Schmidt | - Beckersdorf |
| Hartel | - Karlsdorf | Materna | - Dublany | (itt) | Ottenhausen |
| Hector | - Ottenhausen | Meder | - Fehlbach | Schnurch | - Muenchenthal Neu-Kalusz Obroszyn |
| Heffner | - Beckersdorf | Missler | - Muenchenthal Rodatcze Tuczapy | Schulz | - Beckersdorf |
| Heil | - Ottenhausen | Mueller | - Dolina | Seibel | - Weissenberg |
| Heindl | - Angelowka | Ottenbreit | - Weissenberg | Spanier | - Neudorf |
| Hellstein | - Neu-Kalusz | Presch | - Muenchenthal | Switajlo | |
| Hornung | - Ottenhausen | | | (llo) | - Weissenberg |
| Huber | - Beckersdorf | | | Thiermann | - Ober-Niniow |
| Jarschky (szke) | - Ottenhausen Zolkiew | | | Traeger | - Niniow-Gorny |
| Jestadt | - Muenchenthal | | | Walz | - Kalusz |
| Jost | - Muenchenthal Weissenberg | | | Wilhelmi | - Hoffnungssau |
| Kammer | - Weissenberg | | | Wittmann | - Brunndorf Muenchenthal |
| Knoll | - Beckersdorf | | | Wurtak | - Niniow Ober-Niniow Poechersdorf |
| Koch | - Burgthal Fehlbach | | | | |
| Kohaut | - Zloczow | | | | |

Table 3 [next page] is an alphabetical list of 33 ancestral birth villages in Galicia extracted from St. Joseph's parish marriage registers. Surnames from each village are indicated.

Table 3

**St. Joseph's Parish [Winnipeg] Ancestral Villages
Associated with Surnames**

| <u>VILLAGE</u> | <u>SURNAMES</u> | <u>VILLAGE</u> | <u>SURNAMES</u> |
|----------------|---|----------------|--|
| Angelowka | - Heindl | Neudorf | - Spanier |
| Beckersdorf | - Heffner, Huber, Knoll, Lang, Schmitt, Schulz | Niniow | - Wurtak |
| Brunndorf | - Wittmann | Niniow-Gorny | - Traeger |
| Burgthal | - Koch, Lang, Loster | Ober-Niniow | - Wurtak, Thiermann |
| Dolina | - Loret?, Mueller | Obroszyn | - Schnerch |
| Dublany | - Materna | Ottenhausen | - Hector, Heil, Hornung, Jarschky, Loster, Schmidt, Schmitt |
| Ebenau | - Lenius | Poechersdorf | - Wurtak |
| Fehlbach | - Koch, Meder | Rodatcze | - Missler |
| Felizienthal | - Lang, Reiss, Roessler | Skwarzawa Nova | - Lang |
| Grodek | - Gabriel, Lenius | Smorze | - Lang |
| Hoffnungsau | - Wilhelm | Tuczapy | - Missler |
| Kalusz | - Delwo, Liebersbach, Walz | Uhnow | - Haas, Reichert |
| Karlsdorf | - Hartel | Unterwalden | - Ruppenthal |
| Lemberg | - Kunz | Weissenberg | - Bohn, Boni, Eckes, Jost, Kammer, Loster, Missler, Ottenbreit, Runge, Seibel, Switajlo, Switallo |
| Michalowka | - Reichert | Zolkiew | - Jarszke |
| Muenchenthal | - Biss, Boni, Gabel, Gurske, Jestadt, Jost, Kornel, Lautsch, Lenius, Meder, Missler, Presch, Resch, Rosteck, Runge, Schnerch, Wittmann | Zloczow | - Kohaut |
| Neu-Kalusz | - Hellstein, Mann, Schnerch | | |

Other sources of Galizien Village Names

It is possible that after exhausting all sources discussed above you still do not know the name of the ancestral village. This would be a most unfortunate situation. However, all is not lost yet! Two important sources exist which indicate the villages which colonists and their descendants lived at various periods in time. These sources do not list your specific ancestor but will state which villages are associated with the surname.

The first source is Dr. Ludwig Schneider's book listing the householders for over 150 German colonies in Galicia. Also included are some of the Polish villages which had a significant German population.³⁸ The book has a complete surname index. Families often married or moved into nearby villages over the intervening century which passed from the time of these lists until their immigration to Canada. Your ancestor's birth village may be one of the villages indicated in these early lists or located nearby. This source is a must even if you have already determined your ancestor's village name. The householder lists are

from 1788 and 1820 and likely include your original ancestor who immigrated to Galicia from Germany in the 1780's.³⁹

The second source, Gedenktafel der Gefallenen, Vermissten und Gefangenen, lists those Galician Germans who were killed, missing, or captured during World War II. This book is indexed by surname and indicates the birth date, birth place, and for those killed, also the death date.⁴⁰

Once the German colony names have been determined, you will want to find it on a map. The book Heimat Galizien [Homeland Galicia] includes a map indicating the German Colonies.⁴¹ This map has been indexed.⁴² If your ancestral village name can not be found on the map or index it may not be a German colony. It may be a nearby Polish or Ukrainian village where the family moved or possibly the Polish name for the German colony.

East European Soundex and Gazetteer

One excellent way of confirming and locating a Polish or Ukrainian village is to use the East European Gazetteer and Daitch-Mokotoff Soundex System.⁴³ Using the soundex microfiche, the correct spelling of a village name can be determined according to the sound of your original spelling variations.

The gazetteer microfiche gives the current country, latitude, and longitude for over 350,000 place names in eastern Europe. The only limitations are that place names are listed using current spellings so most German colony names would not be found. The area currently in the Soviet Union [East Galicia] will have transliterated Russian spellings while the area in Poland [West Galicia] will have Polish spellings.

Table 4

Geographic Bounds of Galicia

| <u>AREA</u> | <u>SPELLINGS</u> | <u>LAT. - LONG. RANGE</u> |
|--------------|------------------|---------------------------------------|
| East Galicia | Transliterated | 47° - 51° lat. 22° - 26° 30' long. |
| | Russian | |
| West Galicia | Polish | 49° - 50° 30' lat. 19° - 24° long. |

A detailed topographical map should be consulted once the village location has been determined. The East European Branch of the Manitoba Genealogical Society [EEB of the MGS] has a set of maps covering Galicia on a scale of 1:200,000.⁴⁴

Finding Historical Information on Villages and Galicia

Sources for information on the ancestral village consist of recollections of persons who lived there and published sketches or histories of the villages. Unfortunately the published sources are in the German language.

Unlike the Ukrainian villages, the German colonies in East Galicia no longer exist. The vast majority of Germans left their villages at the beginning of World War II. The buildings in colonies were either completely changed or destroyed by Soviet authorities. For example, the steeple of the German Catholic Church in Muenchenthal was knocked off and the building used for grain storage.

The most important source of information on your village are the recollections of persons who were from the ancestral village. It is imperative to learn as much about these ancestral villages before no one is left who lived there. The ideal contact would be an elderly person born in the village preferably before World War I. If he/she immigrated to Canada after World War II they would have decades of experiences in the village. As an example, I was very fortunate to discover Josef Wittmann in Winnipeg who was born in the village of Muenchenthal in 1907. I was able to create a map of the village from Josef's detailed and accurate descriptions of how the houses were situated and who the residents were.

Several important book sources are available for information on ancestral villages. The Zeitweiser der Galiziedeutschen⁴⁵ publications contain detailed sketches on villages and also general articles on Galicia. Unfortunately, the Zeitweisers are hard to locate and are written in the German language.⁴⁶ Dr. Ludwig Schneider's book⁴⁷ includes considerable information on the initial settlement of Galizien after its annexation to Austria. It includes details on Josef II's journeys through the newly acquired land. It also includes information concerning the acquisition and division of land for the colonies.⁴⁸ The book Heimat Galizien⁴⁹ is an excellent history of Galicia which includes a list of village names with alternate names. Another book, Das Deutschtum in Polen,⁵⁰ is a pictorial essay with hundreds of pictures of German people and places in Galicia.

German Catholic Colonies and Roman Catholic Parishes

Once the possible village names have been determined and located on a map you will have to access the appropriate parish records to confirm your ancestor's birth or marriage.

At least 81 of over 264 settlements in Galicia with German colonists were Catholic.⁵¹ The religious organization of the Catholic colonies and Lutheran colonies differed in a fundamental way. Lutheran colonies represented a new religion to an area so new churches were established. On the other hand, the German Catholic colonies were usually added into existing Polish parishes. This was possible because both German Catholics and Polish Catholics are of the Latin Rite [Roman Catholic]. The Ukrainians in Galicia for the most part were of the Eastern Rite or Greek Catholic. Only a few German Catholic colonies established new Churches and parishes. One of these colonies was Muenchenthal where the parish of Muzylowice was established. A new German Church was built on the property of the former Polish landlord using stone from his castle.⁵²

This then poses a unique problem for researchers of German Catholics. One must know the name of the Roman Catholic parish to which the colony belonged. Often a number of German colonies were situated close to one Polish church and so were all grouped into the one parish. For example Brundorf, Burgthal, and Ebenau were within riding distance of the church in Grodek Jagiellonski [Table 5].⁵³ Table 5 includes a sample of German Catholic colony names and associated parishes for early immigrants to Winnipeg.

Table 5

Examples of Ancestral Villages / R.C. Parishes

| GERMAN COLONY | ROMAN CATHOLIC PARISH |
|----------------------|------------------------------|
| Muenchenthal | Muzylowice |
| Brundorf | Grodek Jagiellonski |
| Burgthal | " |
| Ebenau | " |
| Weissenberg | Bialagora |
| Ottenhausen | " |
| Kranzberg | Dublany |
| Brunkenthal | Brunkenthal |
| Uhnow | Uhnow |
| Michalowka | " |
| Antonowka | " |
| Fehlbach | Kobylnica |

Because Polish and German Catholics were the same religion, marriages between the two groups were common, resulting in Germans moving to nearby Polish villages. Therefore all villages in the surrounding area and their parishes should be studied. When tracing descendants, marriages into Polish families could change the surname to a Polish name.

Locating Galizien Catholic Parish Registers

Roman Catholic parish registers in Galicia existed long before the time of German colonization. There are at least 5 possible sources for the parish registers which include German colonies. In most cases it will take a combination of these sources to assemble a complete set of parish registers.

Josef II, the Austrian Emperor in 1788 decreed that all parish registers of birth, marriage, and death records for Galicia should be transcribed annually. They were to be sent to the chancery of the archdiocese or diocese.⁵⁴ To this day these chanceries include archives which contain the copies of parish registers. Contrary to the popular belief that most records are destroyed due to the wars, in

fact two copies of the parish registers may still exist for some parishes. The parish registers may be found in one of five known sources.

- a) LDS Family History Centre
- b) Catholic diocese archives
- c) Zabuzanski archive
- d) State Archive in Lviv
- e) Local parish archives

a) The Church of Jesus Christ of Latter Days Saints [LDS] Family History Centre has microfilmed the parish registers located in state archives in Poland up to approximately 1870. The Family History Centre is the fastest and least expensive way to retrieve records. In addition, you are looking at pictures of the original register pages. Therefore mistakes are less likely to be introduced than if working with records transcribed by an archivist.

The researcher should check the Family History Library Catalogue [FHLC] which lists the microfilmed parishes on microfiche. You must know the parish name to use the FHLC. Select the microfiche under "AUSTRIA, GALIZIEN, [name of parish]". These same parishes are also found under POLAND by district [ie. RZESZOW, TARNOPOL, LWOW, etc.]. Both countries should be checked because occasionally a parish is listed in one country but not the other. When the correct microfilm number is determined, the film can be ordered from Salt Lake City for a very modest fee to cover handling and postage.

b) The parishes of the Roman Catholic Church in Poland are grouped by archdiocese and diocese. The boundaries of Galicia included the Archdiocese of Lwow and the Dioceses of Przemysl, Tarnow, and Krakow.⁵⁵ Each diocese or archdiocese contains hundreds of parishes.

The archdiocese of Lwow was relocated to Lubaczow, Poland⁵⁶ because of the Soviet occupation of east Galicia after World War II. Currently only 22 parishes remain in Poland.⁵⁷ An incomplete collection of registers from the now defunct parishes are assembled in the Lubaczow archive.⁵⁸

The Tarnow and Przemysl diocese archives have virtually complete sets of registers from all 350 parishes in each diocese after 1826. The collections in Przemysl⁵⁹ include the parishes located in east Galicia. Przemysl also has substantial collections from 1786 to 1826. All parish registers for Przemysl prior to 1786 were burnt during World War II.⁶⁰ However, these early registers are irrelevant to the research of German colonists.

The Krakow archdiocese archive has copies of registers for most parishes from 1795 to 1890 but no registers before 1795.⁶¹ This means that records for the

earliest years of the German colonies [1782-1795] may be missing from this archive.

The following points should be considered before writing to a Catholic diocese archive. If your ancestors were Ukrainian and lived in east Galicia, they were almost certainly of the Eastern Rite [Greek Catholic] and not the Latin Rite [Roman Catholic]. This means that the Roman Catholic diocese archives would not have any relevant parish registers. Some Ukrainians in west Galicia attended both the Greek Catholic and Roman Catholic Churches. Therefore some of their records may be found in parish registers of both rites. Secondly, be sure to check the FHLC at the LDS Family History Centre for the appropriate parish registers before writing to the diocese archive.

The researcher should request specific birth or marriage records. The Catholic diocese archives in Poland do not charge a fixed fee for services so consider enclosing a small amount, perhaps 5 to 10 dollars, as an honorarium. You can promise to send more depending on the amount of information which you receive. The honorarium will be worth many times more if you enclose cash as opposed to a money order. Not more than 2 requests should be made on the first attempt. Send the letter and honorarium as an "AR" [acknowledge receipt] "double" registered letter. In this way you will receive a post office card signed by an archive official indicating they received your letter. Cash is usually safe with an "AR" registered letter. Also enclose two International Reply Coupons for return postage. The archive will usually answer with the appropriate records or will indicate the registers for the requested parish are not available.

c) The "Zabuzanski Collection"⁶² is an extensive collection of registers from 521 Roman Catholic parishes most of which are from east Galicia.⁶³ The parishes contained in the Zabuzanski Collection for east Galicia are listed by Jeff Picknicki in another article in this issue of *Generations*. The number of parishes and the extent of the registers present make this a very important source of genealogical records for German and Polish Roman Catholics. The reader is cautioned that most Ukrainians in east Galicia were Greek Catholic, therefore this collection will be of little benefit to them.

The registers in the collection are probably originals from the parishes rather than the diocese copies. At least one member of the EEB of the MGS has sent a request to this archive and received a reply through the Polish Consulate in Toronto.⁶⁴ A few of the parish registers are from other western parts of the Soviet Union including Volhynia.⁶⁵

d) The Central State Historical Archive of the Ukrainian SSR located in Lviv, Ukraine apparently holds some parish registers from the Roman Catholic Archdiocese of Lwow for the years 1786 to 1944.⁶⁶ Requests sent to this archive are only now being mailed so it is unknown whether replies will be forthcoming regarding the archive's holdings of Roman Catholic parish registers. This is potentially a significant source of records which will have to be pursued now that "glasnost" appears to have taken solid root in the Soviet Union.

e) The final source of Roman Catholic parish registers are the actual parishes in Poland. This is only possible for parishes in West Galicia [Poland] as the Roman Catholic Church in East Galicia [Ukraine] is not functional at present. The same guidelines outlined for sending requests to Diocese archives would also apply when sending requests to the parishes.

The Polish Genealogical Society of Connecticut has just published a book which lists the addresses of the Roman Catholic parishes in the current dioceses of Krakow, Tarnow, and Przemysl. It also includes a listing of localities in the pre 1939 archdiocese of Lwow. When known, the year of the earliest parish registers is listed.⁶⁷

Austrian Military Records

Much has been written about the Austrian military records.⁶⁸ These records can be the equivalent to family group sheets for families in Galizien. All males had to serve time in the Austrian Military. The amount of information which could be derived from these records would only be exceeded by the parish registers of birth, marriage, and death. An excellent paper by Jim Tye⁶⁹ outlines the distribution of the Austrian military in Galicia to 1865 and gives good references to extend this listing beyond 1865.⁷⁰

The problem is that nobody seems to know where the military records for Galicia are located. Jim Tye indicates that the listings of Muster Rolls and Foundation Books for the various regiments should be found in the FHLC microfiche in the LDS Family History Centre.⁷¹ In fact few of the regiments listed as active in Galicia up to 1865 are listed in the FHLC. It was reported that they were in the Vienna War Archives.⁷² However, two members of the EEB of the MGS inquired [one in person in Vienna] about locating these records. The standard answer is that records for areas outside of present day Austria were returned to the country in which the area is now located. It has even been stated that the records for Galicia never were in Vienna.⁷³ There is not yet any trace of their presence in the Lviv Archives or in Poland.

In Conclusion

It is hoped that this paper will provide the researcher of German Catholics from Galicia with some useful data and sources. The village and surname lists for St. Joseph's parish are published here for the first time. The study of German Galician genealogy is in its infancy in North America, although actively pursued in Germany since World War II.⁷⁴ There are many sources of information which are written in the German language. These sources must be translated into English. If anyone is interested in undertaking the important task of translating articles, please contact me.

I am accumulating a list of genealogists and family historians who are interested in Germans from Galizien. To date, this has been done through the East European Branch of the Manitoba Genealogical Society and by word of mouth in my personal research. Recently I spoke with Ewald Wuschke, publisher of Wandering Volhynians, who offered a generous section of his journal to the topic of Germans from Galicia. Also the "Bukovina Society of the Americas" based in Hayes, Kansas is also interested in Germans from Galicia.⁷⁵ Nothing is established yet but it is hoped that the day is near when we can form an organization or have a publishing outlet for research. I would like to hear from anyone with an interest in Germans from Galicia or with experiences with the archives discussed in this paper.⁷⁶ In this way everyone can be kept abreast of developments.

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17. Grenke, Arthur. The Formation and ... p.67. Of 67,500 German language pamphlets distributed in Europe, 20,000 were in Galicia and 10,000 each in Bukowina, southern Russia, Hungary, and Germany. This shows the heavy recruiting done in Galicia and eastern Europe as opposed to Germany especially when one considers the much greater German population in Germany than in the eastern colonized areas of Europe.
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44. The EEB of the MGS has a complete set of topographical maps for all eastern Europe [ME200 and KDR100] available at the MGS Resource Centre. Another map series, G.S.G.S. #4416. Topographical Map Army Map Service, U.S. Army. Washington, D.C. 1944. [1:100,000 scale], is available for all but the easternmost part of Galicia at Dafoe Library, University of Manitoba, Winnipeg.
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56. Send requests for birth, marriage, or death records for the Archidiocese of Lwow in Lubaczow to:
- Kuria Arcybiskupia w Lubaczowie
ul. Mickiewicza 85
37-600 Lubaczow
POLAND
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58. Grimsted, Patricia Kennedy. Archives and Manuscript Repositories in the USSR: Ukraine and Moldavia. Book 1. 1988. p.439. Princeton University Press. Princeton.
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Pl. Katedralny 4A
37-700 Przemysl
POLAND
60. Kumor, Boleslaw. Metryki Parafialne w ... p.10.
61. Ibid.
62. Send requests for Roman Catholic birth, marriage, or death records for the Archidioceses of Lwow and Przemysl in the Zabuzanski Collection to:
- Archiwum Akt Zabuzanskich
ul. Jezuicka 8
00-281 Warszawa
POLAND
63. A small number of parishes in the Zabuzanski collection are from the area which is now just inside Poland [West Galicia]. Some of the Ukrainians in this small area attended both the Roman and Greek Catholic Churches. For them this collection should have some value.
64. Correspondence from Mae Ostrowski, July 8, 1991.
65. Peckwas, Edward A. Register of Vital Records: Roman Catholic Parishes from the Region Beyond the Bug River. Polish Genealogical Society. 1984. Chicago, Illinois.
66. Grimsted, Patricia Kennedy. Archives and ... p.440.
67. Cheques in the amount of \$14.00 should be made out to "PGS-CT" and sent to the society at 8 Lyle Rd., New Britain, CT 06053.
68. Blodgett, Steven W. Great Grandfather was ... p.1.
69. Tye, Jim. "Austrian Military Records". The Eaglet. Polish Gen. Soc. of Michigan. Vol.3 No.2. p.61. May 1983. Detroit.
70. Kasperkovitz, Otto. Diskokations - Verzeichnis Des K. U. K. [Austrian Military Distribution Location Index]. Available on L.D.S. Microfilm No. 1186632.
71. Tye, Jim. "Austrian Military Records". pp.62-64.
72. Great Grandfather was in the Imperial Cavalry: ... p.1.
73. Hilda Matsuo inquired on behalf of the East European Branch during the summer of 1990 while conducting research in Vienna.
74. Hilfskomitees der Galiziendeutschen. Prf. I. R. Martin Zoeckler. Walter-Nernst-Weg 12, 3400 Goettingen, Germany.



75. **Wandering Volhynians**. Published quarterly by the Society for Ancestral Research of Germans from Poland and Volhynia, 3492 West 39th Avenue, Vancouver, British Columbia. V6N 3A2. Subscriptions \$12.00 per year.

76. Send correspondence directly to the author at:

Brian J. Lenius
Box 18 Group 4 R.R.#1
Anola, Manitoba
R0E 0E0

GENEALOGICAL HELPERS

Slavic Collection Dept., 3rd floor, Dafoe Library, University of Manitoba, Winnipeg Over 56,000 books, periodicals, newspapers, microfilms. 14 Slavic languages represented; most is in Russian, Ukrainian and Polish. Staff on duty M-F 9:00am - 5:00 pm.

Searching the DELBRIDGE Name?

"I purchased a Canadian Army Active Service Pay Book issued to Mr. John Delbridge in 1916, regimental #216.795, enlisted with the 100th Battalion, 11th Reserve at Risboro Barracks, Shorncliffe. John's parents were John & Annie Delbridge, 520½ Alexander Ave., Winnipeg, MB. John was born 6 August 1900, in England. Included is a 'Non Resident Alien's Border Crossing Identification Card United States of America' with a 1943 photo of Mr. Delbridge. I would be pleased to send both the book and card to anyone who will cover the purchase cost of \$5.00 Canadian." Contact: Donna Cox, P.O. Box 15, Black Creek, B.C. V0R 1C0

CONGRATULATIONS to

Lori [MGS #1145] and Gavin Walker, on the birth of twin girls, Jennifer and Jamie, June 15, 1991, in Winnipeg. Lori is our Periodical Potpourri editor.

Brad Mann, son of Gayle [MGS #892] and Russ Mann, and Corry McCormick, married July 20, 1991, in Winnipeg.

David Audette, son of Beth and Stan Audette, MGS #'s 1128 and 1129, and Jessica Koenig, married August 10, 1991, in Birds Hill, Manitoba.

Margaret Scrase [MGS #994], on the arrival of her first great grandchild, Wesley James Crammond, born July 15, 1991 at The Pas, Manitoba, to Stephen and Debbie Crammond.

Marilyn Strang [MGS #480], on the arrival of her first grandchild, Courtney Jade Austin, born August 1, 1991, at Dauphin, Manitoba, to Bob and Debbie Austin.

Margaret [MGS #1326] and Mel Kilfoyle, who celebrate their 50th wedding anniversary September 17, 1991.

George Glenn MGS #262, on returning to school and obtaining his Grade XII diploma this spring. Way to go!

FREE Help With Quebec Ancestors

Mr. A. E. Edwards, 187 Rivermere Rd., St. Lambert, Quebec J4R 2E8 has written again, offering "friendly non-commercial help with ancestry in Quebec. [I have] relatively easy access to good libraries and to the Montreal branch of the Quebec Archives." [Editor: I have had Mr. Edwards do some hunting for myself and although the information he was able to find was not definitely linked to my family, I can vouch for his speed -app. 2 weeks- and he scolded me for sending a SASE!]

Genealogical Gleanings IV, Nov. 16, 1991 [Halton-Peel, Simcoe & Toronto OGS], at Dr.G. W. Williams Secondary School, Dunning Ave., Aurora, Ontario. Eight speakers, advance registration \$20.00, lunch included. See MGS Bulletin Board Canadian Conference booklet.

Genealogy Seminar, Nov. 16, 1991, Kitchener Ontario Stake Family History Centre of the Genealogical Society of Utah at 10 Lorraine Avenue, Kitchener. Keynote speaker Paul F. Smart, Salt Lake City. See MGS Bulletin Board Other Conference booklet.

Genealogy Seminars in British Columbia

Nov. 2-3, 1991: B.C. Genealogical Society hosts "Genealogy & Family History Seminar" in Richmond, B.C.

Nov. 9-10, 1991: Ukrainian Village Registry offers "Centennial Festival of Ukrainian Genealogy"

Nov. 16, 1991: Family History Library of the LDS Church presents a 1 day seminar for Church members. Contact: BCGS, Box 94371, Richmond, B.C. V6Y 2A8

CAN YOU HELP!

Needed: 1 [or more] volunteer[s] to help with transcribing of records at United Church Archives.

1/2 day per week or to suit

Call: Joyce Elias, home 269-1774 or MGS office Tuesday afternoons

Seminar '92, May 22-24, 1992, Ontario Genealogical Society
at Hamilton Convention Centre, Hamilton, Ontario. "Trails to Super Highways, Ontario's Routes". Contact: OGS Seminar '92, Box 8062, Dundas, Ontario L9H 5E7.

Archives of Ontario new interloan service: LARCH
Now available on microfilm, a small selection of the most popular and heavily-used material. MGS is requesting their catalogue which gives a "brief description of each film series with relevant dates, geographical names, provincial court names, newspaper titles, etc."

Military Abbreviations, compiled by Ian McGregor
10 p., alphabetical, filed in MGS Vertical File under Canada - Armed Forces.

Family History Brochure, "Climbing Your Family Tree", published by Provincial Archives of New Brunswick & the Development Section of the Dept. of Tourism, Recreation & Heritage. Large type. Copy at MGS or contact: Catherine Beck, Product Manager - Culture and Heritage, P.O. 12345, Fredericton, New Brunswick E3B 5H1.

News of the Family History Library, Salt Lake City, lists:

Genealogical File, Beacon Institute of Cape Breton College, Nova Scotia [9 films] - mostly pedigree & family group forms, alphabetical. Listed in FHLC under "Nova Scotia - Genealogy".

Ontario Biographical and Genealogical Card Index [13 films]

43,000 cards covers 1780-1869, consists of personal names extracted from baptismal records, biographical sketches, cemetery records, land records, family histories, funeral notices, marriages, wills, and other sources. Listed in FHLC under "Ontario - Genealogy - Indexes".

Master Name Index, Prince Edward Island Museum & Heritage Foundation [60 films]

About 500,000 names for the 1700s-1900s extracted from census returns, marriages, inquest returns, land records, church records, passenger lists, newspapers, atlases, funeral home records, personal records, business records, school registers, and lodge records. Listed in FHLC under "Prince Edward Island - Genealogy - Sources - Indexes".

Above info seen in Saskatchewan Genealogical Society Bulletin, June 1991.

Kintracers, Box 48271, Midlake RPO, Calgary, Alberta T2X 3C7
has 8 publications currently available on Quebec, ranging from various county indexes to 1871 + 1881 Censuses to Shefford County tombstone inscriptions.

"Jordan Family History", c/o Phyllis Carlson [MGS #1523], Box 99, Darlingford, Manitoba R0G 0L0. Story of William Jordan [1782-1870] and Lavinia Acton [1788-1883] and their children and descendants, 8 generations in all. \$25.00 down payment.

Bruxelles, Manitoba Centennial Committee History Book
The Committee is preparing a history book for the 100th anniversary homecoming in July 1992. Advance orders, with a deposit of \$25.00/book, may be placed with the Committee at General Delivery, Bruxelles, Manitoba R0G 0G0.

Clout History, newsletter for Clout historians.
Edited by Stanley Clute, Box 20131, Bow Valley Postal Outlet, Calgary, Alberta T2P 4H3. New.

2nd Cultural/Genealogical Conference, Oct. 18/19, 1991.

at Earle Brown Conference Center, U. of Minnesota, St. Paul Campus, St. Paul, Minnesota, hosted by The Czechoslovak Genealogical Society, 4 featured speakers.

Polish Genealogical Society of Michigan Oct. 26, 1991.

hosts an Annual Workshop in Livonia, Michigan featuring Maralyn Wellauer. Contact PGSM at Burton Historical Collection, Detroit Public Library, 5201 Woodward Avenue, Detroit, Michigan 48202.

Old Parochial Registers [OPR] of the Established Church of Scotland [Presbyterian].

Surname and Given Name Indexes, on nanofiche, available at GRO in Edinburgh and Family History Library at Salt Lake City, also at Family History Centers. Produced by LDS with cooperation of GRO and Her Britannic Majesty's Stationery Office. Contains over 6 million births and 2,200,000 marriages [no deaths], plus "MR"-Miscellaneous-records ["Blotter" or "scroll" records]; covers all Counties, for all years prior to 1855 for which registers have survived.

News of the Family History Library, Salt Lake City. Saskatchewan Genealogical Society Bulletin, June 1991, pp 82-3 lists several interesting U.S. items from News of the FHC: Papers for Iowa Pioneer Certificates, Iowa Genealogical Society Surname Collection, Michigan Genealogical Council: Centennial Family Certificate Applications, New Death Records and Indexes from Illinois. See Bulletin at MGS.

New Jersey's Bureau of Vital Statistics.
announces indefinite suspension of genealogy services due to budget restrictions. They refer correspondents to the New Jersey State Archives for vital records May 1848-May 1878 [mail fee \$4.00/record]. The Archives also has marriage and death records June 1878-1940 and birth

records June 1878-1923 on microfilm for personal research [no mail].

"La Corne St. Luc - His Flame"

by Koert DuBois Burnham and David Kendall Martin, published by Northern New York American-Canadian Genealogical Society, 210p, hard cover, indexed, scholarly account of a French Canadian noble family historically important during the 17/18thc with significant roles in ...western fur trade, first wheat grown in Manitoba, ...shift from French to British control of Canada, ...the French Revolution, ...first mayor of Montreal. US \$19 plus \$3 p&h, from the Society at Rt. 1, Box 259, Chazy, New York 12921.

Seeley Genealogical Society

Computerized Ancestor File, some Canadian. Meeting and reunion planned for August '92 in Connecticut. Contact: the Society at 160 E. 234th St., Carson, California 90745-5316.

The Scottish Genealogy Society has moved into its new Library & Family History Centre at 15 Victoria Terrace, Edinburgh EH1 2JL, Scotland.

IRC news

The English Researcher, May 1991, reports that "the British postal system has decided that a single franked IRC is now exchangeable for the basic airmail postage rate for countries abroad. ...basic airmail is 37p which covers an airmail envelope and a single light sheet of paper ...an extra IRC will help to pay for any extra pages." Toronto Tree, Vol. 22, No. 3 says "Canada Post advises that starting 1 January 1991 the Universal Postal Convention [applied to all countries] stipulates that IRCs are exchangeable for an unregistered letter sent abroad by air [or for a priority item, the equivalent of airmail in some countries]. This means that only one IRC will need to be purchased for air letters."

Leicestershire Genealogical Research Service
Research carried out at Leicestershire's Record Office and Local Studies Department. Initial requests to be accompanied by a £12 cheque [one hour's research]. Contact: Mrs. Pat Grundy, Leicestershire Record Office, 57 New Walk, Leicester LE1 7JB, England.

Censearch - 1841 England Census

Computer Database Search Service. Counties available are: Bedfordshire, Cambridgeshire, Huntingdonshire, Berkshire. [More info on MGS Bulletin Board, Researchers' Booklet.] Contact: Censearch, 8 Oak Tree Drive, Lane End, Buckinghamshire HP14 3Eh, England.

Plant Family History Group

William Keith Plant, 22 Chapel Croft, Chelford, Cheshire SK11 9SU, England. Some Canadian connections, Journal published.

Dr. Barnardos Homes - Early Records

Midland Ancestor, Birmingham & Midland Society for Genealogy & Heraldry, Vol. 9, #8, June 1991: "Liverpool University are custodians of the historical archives of Dr. Barnardos Homes. Contact: The University Archivist, Michael Cook M.A., Liverpool University, PO Box 147, Liverpool, L69 3BX, England."

"Enquiries of a personal, family or genealogical nature should be addressed to: Mrs. C.M. Bradford [Chief of Aftercare], Dr. Barnardos Aftercare Dept., Tanners Lane, Barkingside, Ilford, Essex IG6 1QG."

"Birmingham Area Office is: Barnardos, Brooklands, Great Cornbow, Halesowen B36 3XB."

Moscow News - Archive Service

[Seen in SGS Bulletin, June 1991], "Moscow News features an 'Archive Service' Genealogical Bureau to help those trying to make contact with lost relatives. Contact: Archive-Service, 103050 Moscow, USSR or Fax: 200-22-16.

Náše Rodina, Summer 1991

"**Dates:** The International Standards Organization [ISO] uses a dating system that avoids possible confusion on dates. The year is listed first, followed by the month, then the date. This eliminates the confusion between the European system of date, month, and years, and the American system of month, date, and year. This is a standard widely accepted by genealogists. However, abbreviated spelling of the month also helps to clarify this situation.

OUR SYMPATHY to



Ivan Baker MGS #1647, Brandon, on the passing of his mother, Ellen Isabel Baker, Dec. 23, 1990, in Brandon, Mb.

June Helm MGS #877, Moose Jaw, Saskatchewan, on the passing of her mother, Brita Christina Lovett, Nipawin.

The family of John Hunter MGS #1247, Rapid City, Manitoba. John had been a member of MGS and Southwest Branch since 1987. He passed away June 3, 1991.

Kim Milne MGS #1527, husband Sandy and family, on the passing of Sandy's father, Alexander [Sandy] Milne, July 25, 1991, in St. James, Manitoba.

Ruth Breckman MGS #243, and her family, on the passing of husband and father, Gordon, July 28, 1991 in Winnipeg.

The sisters and brother of Nan Florence MGS #136 [Life Member], on her passing August 24, 1991, Winnipeg.

MANITOBA GENEALOGICAL SOCIETY

Seminar '91

October 18, 19 & 20, 1991

Kanada

A NEW BEGINNING

St. John's College, University of Manitoba
400 Dysart Road, Winnipeg, Manitoba

DISPLAYS

Manitoba Genealogical Society

East European Branch, M.G.S.

Inawendiwin - Indian, Metis & Fur Trade
Branch, M.G.S.

John-Paul Himka

Maralyn Wellauer

Ukrainian Cultural & Education Centre,
Winnipeg

Genealogy Plus

Germans from Russia Heritage Society, Bismarck,
North Dakota

Wandering Volhynians
Vancouver, British Columbia

Ukrainian Genealogical & Historical Society of
Canada, Calgary, Alberta

Genealogy Unlimited

North West Mounted Police Trail
30' map/trail display

AND MUCH MORE!



FAMILY/HISTORY ROOM

Delegates are welcome to set up their
pedigree/family history charts and/or other
personal genealogical memorabilia!

PROGRAM

Friday, October 18, 1991

- 6:30 - 7:30 pm Registration
7:30 - 8:45 pm FEATURE: Ukrainian Family History in
North America / John-Paul Himka
8:45 - 9:30 pm 1. The Enchantment of Tombstones /
Adrienne Anderson
2. Jewish Historical Society / R. Lowenstein &
B. Tregobov
3. Volhynian Serendipity / Felix Kuehn
9:30 - 10:00 pm Get Acquainted / Browse

Saturday, October 19, 1991

- 8:00 - 8:45 am Registration
8:45 - 9:00 Welcome - Introductions
9:00 - 10:15 4. FEATURE: Bohemian (Czech) & Slovak
Roots / Maralyn Wellauer
5. Reading Old Handwriting / Elizabeth Briggs
Refreshments
6. Cameras & Equipment / Ron Baleja
7. Beginning Genealogy / Daryl Dumanski
8. Ukrainian Genealogical and Historical
Society of Canada / Walter Rusch
10:15 - 10:30
10:30 - 11:45
11:45 - 12:45 pm Lunch
12:45 - 2:15
2:15 - 3:30
3:30 - 3:45
3:45 - 5:00
5:00 - 6:00
6:00 - 7:00
7:00 - 7:30
7:30 - 9:00
10:15 - 11:30
11:30 - 12:30 pm Lunch
12:30 - 1:45
1:45 - 2:00
FEATURE: What's in a Name & Other
Ukrainian Genealogical Trivia / J.P. Himka
10. Irish Ancestry / Dermot Rooney
11. Mennonite Heritage / Lawrence Klippenstein
12. Taking Pictures of Old Photos / Ron Baleja
13. Ukrainian Cultural Centre / Zenon Hluszok
Refreshments
14. FEATURE: Writing Overseas for
Genealogical Information / M. Wellauer
15. Sources of the Manitoba Genealogical
Society / Kathy Stokes
Manitoba Genealogical Society - Annual General
Meeting
Supper
Entertainment
North West Mounted Police Trail Commission /
Felix Kuehn

Sunday, October 20, 1991

- 9:00 - 10:15 am FEATURE: Ukrainian Family History in Europe
/ John-Paul Himka
10:15 - 11:30 16. Germans from Russia / George Bowman
17. Taking a Family Medical Census / A.
Anderson
18. Basic Photo Refinishing / R. Baleja
FEATURE: Genealogy in Poland & The
German Democratic Republic / M. Wellauer
Closing

Details at:

MGS Seminar '91
c/o Dale Accounting
3100 Portage Avenue
Winnipeg MB R3K 0Y3

Early registration fee [\$45.00] extended
to Oct. 1 due to postal strike. \$55.00 after.



THE STORY OF THE MENNONITES OF MANITOBA

Phil Klassen MGS #2217

Introduction

The story of the Mennonites spans four and one half centuries and four to five countries. This article deals with most of the Mennonites in Manitoba and their common experience. The story begins in Northern Europe in the Lowlands of the Rhine river and migrates to the Vistula Delta of Poland. From there the story continues to the colonies of Southern Russia [Ukraine], and finally to Southern Manitoba, the East and West Reserves.

Reformation Northern Europe

As Mennonites our beginnings date to the early 16th century with the start of the Reformation. The Reformation which occurred in the early 1500s, saw the return of religion to the common person from the clergy. The principally known reformers are Martin Luther of Germany, Menno Simons of the Netherlands, John Calvin of France, Ulrich Zwingli of Switzerland, and Henry VIII, king of England.

The Mennonites differed from the other reform movements in that they never had the power of the state behind them and were persecuted by the main Catholic church as well as the other reform movements. The reason for this persecution was their view on baptism. Mennonites differed from the rest of the reformers in that they emphasized that baptism should be performed on adults who had made a conscious decision of faith. As a result, since all of them had been baptized as infants, it was decided that in order for their baptism to be legitimate they would have to be rebaptized. They became known as Anabaptists meaning to be re-baptized.

The Mennonites are said to be the followers of Menno Simons and acquired their name from him. They were more identified by religious affiliation to his teachings than to one specific geographical area. As a result today, many diverse groups claim to be Mennonites with very few genealogical connection between them except for intermarriage which has occurred between descendants of the various groups. These groups are the Hutterites which originated in Moravia a province of Czechoslovakia, Swiss Mennonites led by Conrad Grebel of Switzerland, and the Amish which have their roots in Southern Germany and Switzerland.

Menno Simons was a Friesian from the northern Netherlands. In the early days of the Reformation he did a lot of travelling in the northern part of Europe; Germany

and the Netherlands. At this time Spain had control of much of this area. During the Reformation it was hard to distinguish between political protest and religious protest since the protest of these northern groups was directed against the Catholic Spaniards. The control by the Spaniards ended with defeat of the Spanish Armada.

The persecution of the Anabaptist reformers was the most severe in Belgium in the province of Flanders. Many of the Anabaptist from this area fled north to Friesland where others of like mind helped them and gave protection for a limited time. There are a number of stories of the differences in personality between these two groups. The people from Belgium were known as the Flemish and the residents of the northern Netherlands were known as the Friesians. I am from the Flemish and therefore my roots are in Belgium as opposed to that of the Netherlands or Dutch. Interestingly, the Mennonites have been very shrewd in the identification of their ancestry depending on the current prejudices and gains that can be made.

Period in Poland

In the early 13th century there was a duke by the name of Conrad of Mazovia who invited the Teutonic Knights to come and help him in defeating the "Old Prussians". These knights had originally been formed to conquer the Holy Land during the crusades. Once the Prussians had been removed, the Knights settled into the area known as the Vistula Delta. These Knights, with their expanding influence, soon posed a problem to Polish rule and war resulted. Poland and her allies won. The Polish king compensated many of the city states of the Vistula Delta for their help by granting self-government and special privileges. Many of the Knights were made vassals of the Polish king, and were still able to exercise some control.

When Luther's reforms were making headway in Germany many of these German Knights also embraced the new reform, and Lutheranism became the religion of the German speaking people. Poland tried to stop this new heresy but soon realized that it could not, and developed a policy of toleration. It is interesting that many of the urban people embraced Lutheranism while many of the rural people remained Catholic.

This then set the stage for the immigration of the Anabaptist from the Netherlands to this area. In Netherlands, as was pointed out, many of the Anabaptist were being persecuted for their religious ideas; and being non-resistant were seeking a place that they could practice their new faith without violence.

After the Teutonic Knights had been subdued many of the city-states had realized control of land around their cities. However, much of this land was marsh and swamp and had to be reclaimed, much like the Flemish and

Friesians had reclaimed their land along the coast of the Lowlands. The leaders of these city states decided to go to the Netherlands and invite the Flemish and Friesians to come and reclaim the land in exchange for limited time leases. The Anabaptists, wishing to flee the hardships of the Netherlands, took these Polish emissaries up on their offer and migrated to these city-states. The residents of these cities eventually started to resent these new immigrants since they were not only proficient land reclaimers, but were also craftsmen and merchants. These resentments led to attempted censorship in both religious and vocational practice. However, the Polish monarchy consistently upheld their right to practice both.

These migrations began in 1535 and continued. It was here in the Vistula Delta that Mennonites developed an ethnic identity and retained their dialect of Low German. Here Mennonites were exempted from military service but had to pay an annual fee and perform other types of alternative service for the government.

In 1772 Austria, Russia, and Prussia decided to partition Poland, with several other partitions taking place in 1793 and 1795. The effect of these partitions is that the Vistula Delta came under Prussian control and hence German. It was that event, with its many implications, that led the Mennonites into a transition from the use of Low German to German. However, the Prussian control of this region soon led to the conscription and the restriction of Mennonites from acquiring land. Being principally agrarian and non-military, the Mennonites were soon seeking land elsewhere. The opportunity presented itself in the invitation of Tsarina Catherine II.

Period in Russia

Many of the European Monarchies were inter-related for reasons of nuptial alliances. The Tsars of Russia were no different, with many connections to Prussian lineages. This was the state of Russia in the mid 1700s. As a result, when the Tsarina Catherine II came to power, she invited German speaking settlers to settle the new land that she had taken away from the Turks in Ukraine.

In 1787 two Mennonite delegates went to Southern Russia [Ukraine], to see if the land was suitable for their needs. They were again promised self-government with no obligation of military service, and so in 1789 the first colony was established that being the Chortitzer Colony. In 1804 the Molotschna Colony was established with many others being located throughout the southern part of Russia. Many of the Mennonites in Canada identify themselves based on the colony from which they originated from in the Ukraine.

The Mennonites began their migration from this area to

North America around the 1870s, with groups migrating to Manitoba, Southern Ontario, and the Mid-West U.S.

Period in North America

When Canada became a nation in 1867 much of the land to the west of Ontario had not yet been surveyed. It was one of the goals of the new government, under John A. Macdonald, to ensure that Canada would become a great British nation spanning from sea to sea. Therefore, as soon as Canada became a nation it began to survey the vast prairie expanse and encourage new European settlers. However, during the surveying many of the Métis living on the prairie became nervous and expected that their land would be taken away by the new settlers. In 1869 they decided to put a stop to this and under the leadership of Louis Riel declared an independent government for the Red River. In 1870 the Macdonald government passed the Manitoba Act which guaranteed the Métis their land and formed the new Province of Manitoba. In 1873, 12 Russian Mennonite delegates came to Manitoba to have a look at the land to see if it was suitable for settlement. One of these was an ancestor of mine David Klassen. When the delegates left, the government in 1874 relegated most of the Ojibway Indians to Reserves with the Stone Fort Treaty #1. The land was now ready for the new European Settlers and in 1874 the first Mennonites came settling in both the East and West Reserves. As had been the case in every other migration the Mennonites ensured that they would be able to practice their religious beliefs in relative isolation and free from participation in military service. Further migration of Mennonites from Russia occurred during the 1920s and the 1940s.

Genealogical Sources

This brief history sets the background for the family historian or genealogist. For the very early Belgium and Netherlands experience very little information is available. Much of the information is in the form of name studies, where certain families originate from. Johann Sjouke Postma did work in this area for his doctoral dissertation in 1959.

For the Polish period, many of the records for the Mennonite Churches have survived and are available on microfilm from the organizations listed at the end of this article. Another source of information is the Censuses from the 18th century that have been compiled and printed by various authors.

For the period in Russia most of the names of the people who migrated from Poland to Russia are recorded by B.H. Unruh. His record gives a list of the various villages to which the Mennonites migrated also. There are several Mennonite congregations that brought church records for

their Russian information from diaries and letters that have come to Canada and from the recollections of people who lived in Russia. Other sources for the period in Russia are the newspapers that were published there during the period that the Mennonites were there. Another source that will be available to non academics in two years is the microfilming of the State archives at Odessa - a project that is being done by the University of Toronto.

For the present the genealogy of a lot of families has been published and gives a very easy starting point for anyone wishing to pursue his genealogy. These books very seldom document the sources of their information so that any information that is obtained from these sources should be verified and checked to ensure its accuracy.

The following is a list of organizations that can be contacted for further information specifically relating to Mennonite genealogy.

Mennonite Genealogy Inc.
Box 393
Winnipeg, Manitoba
R3C 2H6 Phone [204]-772-0747

Centre for Mennonite Brethren Studies
1-169 Riverton Avenue
Winnipeg, Manitoba
R2L 2E5 Phone [204]-669-6575

Evangelical Mennonite Conference Archives
Box 1268
Steinbach, Manitoba
R0A 2A0 Phone [204]-326-6401

Mennonite Heritage Centre
600 Shaftesbury Blvd.
Winnipeg, Manitoba
R3P 0M4 Phone [204]-888-6781

VOLHYNIA

Leslie D. Recksiedler MGS #2139

When I first learned that my grandparents came from Volhynia, I wondered where it was as I really could not place it on a map. It tends to get spelled many different ways such as Wolhynia, Wolhynien, Woh., Wolligran etc. I was also surprised to find that people thought it was in Poland, Russia, Germany, or the Ukraine. Where exactly was this place?

History¹

The province of Volhynia first belonged to Poland. Russia acquired the province in the second partition of Poland in 1793. The western part of Volhynia [approximately half of the province] was ceded to Poland after the Russo-Polish war in 1921. The Polish Volhynian part returned to Russia via the Hitler-Stalin pact of 1939. Germany overran Volhynia in 1941 and occupied it until 1944 when it reverted to Russian hands and became part of the Ukraine where it remains today. The cities of Rovno and Zhitomir can be easily found on a modern day map of the Ukraine in order to locate where Volhynia used to be.

German Settlements²

1793 - German Lutherans settled in Koretz [abandoned in 1823] and German Mennonites settled in Karlswalde and Antoniendorf before 1893. Located just south east of Rovno.

1816 - German Lutherans from the Danzig area of Poland settled in Annette and Josephine at Novograd Wohlynsk [also called Swahl]. Located between Rovno and Zhitomir.

1831 - During the Polish revolution German Lutherans fearing for their lives settled in Rosyszcze, Rovno, Zhitomir, Tuczyn and Pulin. Rosyszcze is located west and north of Rovno, Tuczyn is located just north of Rovno and Pulin is located just west of Zhitomir.

1831 - 1850 Phalzer Germans from Galacia settled in the Czarna Losa colony near Dubno. Later Schwabish Germans settled in Nowiny, Horodnice, and Nowa Ziemia also in the colony. Dubno is located south west of Rovno.

1835 - 1860 Polonized German Lutherans from the Neudorf on the Bug area of Poland settled around Rosyszcze in the villages of Aleksandrowka, Josefina, Oleschkowice, Jana, Karolinka, etc.

1848 - 1855 Low German Lutherans from the Schonlonke [Trzianke] are of Posen [a province in present day Poland.] settled north of Rovno in the villages of Wolka, Solomka, Puchawa and Masczca.

1860 - 1864 Lutheran farmers from the Petrikau, Tomaschew, Lodz, Radom, and Rawa areas of Poland

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settled in villages between Luck and Wladimir Wolhynski. Located west of Rovno.

1863 - The second Polish Revolution when my grandparents moved from Marjanow, Lodz, Poland to Nieszpodzianka III, Tuczyn.

1864 - 1868 Phalzer Schwaben from the Kielce area of Poland settled in Gnadal. Located north west of Zhitomir.

1867 - 1880 The area just north of Rovno was settled with people from Dombie, Turek, Babiak, Przedecz and Kutno areas of Poland.

German Population in Volhynia

| | |
|------|---------|
| 1859 | 4,825 |
| 1871 | 28,560 |
| 1897 | 171,331 |
| 1914 | 200,000 |

Church and Schools³

It should be noted that the Lutheran Germans moved from country to country in groups and tended to also settle in groups of Germans. Thus they were able to retain their religion, language and customs to a large degree. This did however, cause tension between the locals and the Germans, as the German villages were more industrious and better off. There was also tensions with Germany and the settlers took the brunt of this. The German schools in Volhynia were run by the church and were in German. However some of the records indicate that those immigrants from Volhynia could not read or write. They could not read or write English but most could do so in German.

The church was broken up into 9 parishes. At the start there was only one parish for the whole area and the others came along as the populations grew. The parishes and their founding dates are as follows:

| | |
|-----------------------|-----------------------|
| Zhitomir-1801 | Wladimir Volynsk-1891 |
| Rosyszcze-1862 | Emilcin-1896 |
| Heimtal-1864 | Luzk-1899 |
| Tuczyn-1888 | Radomyschl-1901 |
| Novograd-Wolynsk-1889 | Rovno-1902 |

Zhitomir [Schitomir]⁴

The parish of Zhitomir was established in 1801, however the first lutheran church was in Koretz in 1783. This church burned down in 1823 and the church moved to Zhitomir. Services were held in private homes for the first 50 years. The parish was large and the pastor would travel around making the circuit once or twice a year. The Polish Revolutions of 1831 and 1863 plus high birth rates increased the population to the point where two new parishes were established, Rosyszcze in 1862 to look

after the western part, and Heimtal in 1864 to look after the part north of Zhitomir. Rapid growth brought about a parish in Tuczyn in 1888 and a parish in Novograd Wolhynsk in 1889. A church and pastor's residence was built in 1854, and later a stone church in 1896. Chapels were founded in some neighbouring villages. The rest of the villages had school and Prayer rooms. Radomyschl was established in 1904 to look after the part east of Zhitomir.

Tuczyn [Tutschin]

Tuczyn was broken off from Zhitomir in 1888. A influx of settlers came about because the east-west railway had been completed and travel from Poland became much easier. Pastor Althausen served from 1888 to 1902. In 1897 a manse was completed. There were 56 chapels in the area and so in 1902 the parish of Rovno was created with 12 chapels moving to this area.

Rosyszcze [Roshischtche]

The first german settler arrived in 1816. In 1837 a chapel was built in the village of Gross-Weinianka. The parish was constituted in 1862 with the first pastor a P. Hirsch in 1872. A stone church was completed in 1878. In 1891 the affiliate of Wladimir-Wolynsk was created to look after people to the west of Rosyszcze and in 1899 the affiliate of Luzk [Lutzk] was established to look after people to the south-east.

Heimtal [Staraja Buda]

The Heimtal parish was established in 1864. A manse was built in 1866. The first pastor was a C. Truefeld. A wooden church was completed in 1878 and sometime later a stone manse was built. In 1898 the affiliate of Emiltschin was established to look after people to the north-east of Heimtal.

Approximately 80% of the settlers were Lutheran, with the remainder being Baptist. There were also small numbers of Reformed and Moravian Brethren.

Emigration

The first Volhyanian emigrants left in 1882 and went to Brazil and Argentina. They settled in the area around the provinces of Parana, Misiones and Rio Grande Do Sul. A few went to Australia; the majority went to North America, namely the U. S. and Canada, in the early 1890's / 1900's.

EUROPE in 1920's

DRAWN BY:
P. BOHNARCHUK
R. RIOPKA

Map courtesy of "They Stopped at a Good Place"
A History of the Beautejor, Brokenhead, Garson & Tyndal Area of Manitoba
1875 - 1981



-United States

The largest concentration of Volhynian Germans settled in Michigan in Verrien county abd the Bay-Saginaw area. Others settled in the Minnesota area, Puyallup Washington, and Portland Oregon areas.

-Canada⁵

The majority of the Volhynian Germans settled in the prairie provinces. The largest number went to the Edmonton district. Starting in 1891 they founded Heimthal, in 1892 they came to Wetaskiwin, Ellerslie and Leduc. From 1895 to 1905, they spread through the entire triangle: Wetaskiwin - Camrose - Edmonton as well as west to Stony Plain and north-east to Josephsburg. They also settled in Saskatchewan at Yellow Grass, Mossbank, Verwood, Woody, Frobisher, Yorkton and Rosthern. In Manitoba they settled in Brokenhead, Green Bay, Golden Bay, Greenvale, Beausejour, Whitemouth and River Hills. West of Lake Manitoba at Tupper and Waldersee. In the south at Emerson, Gretna, Sewell, Rosenfeld, Morris, Brown, Niverville and Morden.

This is by no means an exhaustive list of the areas in which they settled.

Sources of Information

There are of course, many sources of information, some of which I will discuss following.

- LDS Microfilms

The Latter Day Saints genealogical library is at 45 Dalhousie Drive in Winnipeg and anyone can order the microfilms. They are however, in the original language in which they were written. The records that I looked at in Volhynia were in German script. One does not have to be fluent in German but can get by with the German alphabet in script, a German-English dictionary, and patience. The following films are known to be available:

1. Protestant

a]Lutheran-Reformed: Parish register for Rosyszcze, Luzk, Volhynia, Russia.

Births and Marriages 1862-1870-----#0905256
Confirmations 1860-1870

b]Protestant register for the German congregation of Zhitomir, Volhynia, Russia.

Births 1936-1943-----#0492794
Membership 1876-1930 item 1

The above films are in German and are on permanent loan at the LDS Library in Winnipeg.

2. Roman Catholic

a]Parish register for Yalovichi [later Jatowicze, Dubno], Volhynia, Russia, in Polish.

Births 1827-1834-----#0902638
Deaths 1827-1834 Item 2
Births, Marriages, Deaths 1836

b]Parish register for Selets [Sielec], Vladimir Wolynsk, Volhynia, Russia, in Polish.

Births, Marriages, Deaths 1839-1840-----#0904853
1842-1859
Births, Marriages, Deaths 1860-1863-----#0904854
1865

3. Mennonite

a]Church records of Emmanuel Mennonite Church, McPherson County, Kansas, USA. The church members came from the government of Schuetmer [Zhitomir], Volhynia, Russia, out of the village of Antonovka, Karlswalde, Jadwalin, Kronswalde, and Karlsberg.

Births, Marriages, Deaths after 1875-----#0928328

4. Russian Orthodox

a]Register of Ozdoz [Ozdow or Ozduv], Volhynia, Russia in Polish.

Marriages 1826-1853-----#0905278
Item 3

5. Nobility

Genealogical material on the Nobility of Yaroslav
Published in 1913-----#0127962

There is a persistent rumor that the church records form the Lutheran Parish of Tuczyn will soon be available. It is also rumored that the records go back to 1874 even though the church was founded in 1888.

Other Sources

One of the best and most prominent sources of information on Volhynia is the "Wandering Volhynians" newsletter:

Wandering Volhynians Group
3492 West 39th Avenue
Vancouver, B.C. V6N 3A2

Rate: \$ 12.00 per year

There is also:

American Historical Society of Germans from
Russia [AHSGR],
631 D Street,
Lincoln, Nebraska, 68502-1199, USA.

There are two other sources but the results are less proven. They are:

1. The church registration books of the Lutheran parishes from the area of Volhynia, which was under Polish rule, are located in the Warsaw Registry, Warszawa Srodmiescie. Write in Polish or German to:

Konsularabteilung der Botschaft der Volksrepublik Polen, Leyboldstrasse 74, 5000 Köln 51
West Germany

The cost is approximately 36.50 DM per document and as much exact information as possible must be given including the Parish name.

2. The second group is Historischer Verein Wolhynien E.V. Nicholas Arndt, of that group, has visited the archives and museums in Zhitomir, Rovno and Luzk. The museum in Rovno intends to have a display re Germans in Volhynia. They intend to put up markers locating the cemeteries in the various communities in Volhynia. Contact:

Historischer Verein Wolhynien E.V.
Nicholas Arndt
Weg am Fuchsstueck 2
8714 Wiesenheld, West Germany

| | | | |
|-------------------|------------------------------------|------------------------------------|------------------------------------|
| Nieswicz | 1887,1906,08 1914,15 1919-42 | 1887,1906,08 1914,15 1919-42 | 1887,1906,08 1914,15 1919-42 |
| Niewirkow | 1900-29 1931-42 | 1900-29 1931-42 | 1900-29 1931-42 |
| Olyka | 1867-1943 various | 1867-1943 various | 1867-1943 various |
| Opalin | 1939-41 | 1939-41 | 1939-41 |
| Ostrowki | 1939-41 | 1939-41 | 1939-41 |
| Poczajow | 1933-36,38-43 | 1933-36,38-43 | 1933-36,38-43 |
| Poddebce | 1937-43 | 1937-43 | 1937-43 |
| Przewaly i Stawki | 1939,40 | 1939,40 | 1939,40 |
| Rowne | 1937-44 | 1926-44 | 1937-44 |
| Rymacze | 1936-44 | 1926-44 | 1926-44 |
| Sarny | - | 1938,42-45 | - |
| Sienkiewiczowka | 1938,39 | 1938,39 | 1938,39 |
| Stara Huta | 1937-40,44,45 | - | 1937-40 |
| Szumber | 1919-32 | 1919-32 | 1919-32 |
| Tomaszowka | 1933-39 | 1933-39 | 1933-39 |
| Torczyn | 1866-1944 | 1866-1941 | 1866-1941 |
| Tuczyn | 1867-1909 | 1867-1909 | 1867-1909 |
| Turzysk | 1911-17,19-40 1867,68,70-99 | 1911-17,19-40 1867,68,70-99 | 1911-17,19-40 1867,68,70-99 |
| Warkowicze | 1925-38,40 | 1925-38 | 1925-38,40 |
| Wlodzimierz | 1925-43 | 1925-43 | 1925-43 |
| Wlodzimierz Fara | 1866 1884-1944 | 1866 1884-1944 | 1866 1884-1944 |
| Zaturce | 1922-40 | 1922-40 | 1922-40 |
| Zoliowka | 1921-43 | 1922,25-43 | 1922,25-43 |
| Zytyn | 1936-44 | 1936-44 | 1936-44 |

Send requests for Roman Catholic birth, marriage, or death records from the Zabuzanski Collection to:

Archiwum Akt Zabuzanskich
ul. Jezuicka 8
00-281 Warszawa
POLAND

Endnotes

- Adam Giesinger, The Story of Russian Germans From Catherine to Khrushchev, Winnipeg, Man. Marian Press, Battleford, Saskatchewan.
- Ewald Wuschke, Genealogy History Sketch No. 2. Vancouver, B.C.
- Wandering Volhynians newsmagazine. 3492 West 39th Ave., Vancouver, B.C.
- Friedrick Rink, Volhynia Thirty Two Pictures of the Old Homeland. [1922].
- And They Built an Altar - the History and Heritage of the Brokenhead Lutheran Community. The Brokenhead Lutheran Historical Society. c1983. MGS Cat #971.27 Bro

| | Births | Marriages | Deaths |
|-------------|---------------|---------------|---------------|
| Binduga | 1921-36,38-44 | 1921-36,38-44 | 1921-36,38-44 |
| Cuman | 1939-40 | 1939-43 | 1940-44 |
| Czertorysk | 1936-40 | 1936-40 | 1936-40 |
| Dederkaly | 1922-32 | 1922-32 | 1922-32 |
| Horochow | 1866-1942 | 1866-1942 | 1866-1942 |
| Horyngrod | 1922-24 | 1922-24 | 1922-24 |
| | 1926-28,33 | 1926-28,33 | 1926-28,33 |
| | 1935-43 | 1935-43 | 1935-43 |
| Jalowicze | 1867-82 | 1867-82 | 1862-82 |
| | 1884-1905 | 1884-1905 | 1884-1905 |
| | 1907-38 | 1907-38 | 1907-38 |
| Kalinowka | 1934-37 | 1934-37 | 1934-37 |
| Kazimierka | 1938-43 | 1938-43 | 1938-43 |
| Kolki | 1917-43 | 1917-43 | 1917-43 |
| Kowel | 1890-1944 | 1890-1944 | 1890-1944 |
| Krzemieniec | 1932 | 1932,36 | 1932 |
| Luboml | 1873,66 | 1837,66 | 1837,66 |
| | 1866-1924 | 1866-1924 | 1866-1924 |
| | 1926-43 | 1926-43 | 1926-43 |
| Luck | - | - | 1920 |
| Mizocz | 1933-43 | 1933-43 | 1933-43 |

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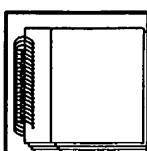
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French periodicals: Roger André MGS #1304.
- Ferland, Rameau, Garneau, Lortie, and Chauvin dit Sainte-Suzanne families; European immigration to Canada 1765; Les Montmorillonais; Question-Answer column [Many family names ; helpful source of info.]
Mémoires de la Société Canadienne-Française
- The Czech archives.
Naše Rodina, Czechoslovak GS, Vol. 3, #2
- Scots in Germany.
Relatively Speaking, Vol. 19, #2
- Voters list 1889 - Avon Ward #1.
Perth Co. OGS, Vol. 9, #2
- A new periodical covering Polish ancestry; three passenger ship arrivals; the emigrants journey; Austrian census returns 1869-1910.
Pathways and Passages, Polish GS, Vol. 7, #1
- Divorces, part 2, 1871-96; leases and mortgages.
Mahoning Meanderings, Ohio GS, Vol. 15, #5
- Life in early NSW, part 1.
Ancestral Searcher, Vol. 14, #1
- Sources in Perth & Kinross Archives; RC records.
Tay Valley Family Historian, #29
- Catholic ancestors.
Family History News & Digest, Vol. 8, #1
- Tarrant family, part 2; William Calcroft - hangman; Somerset mariners.
Greenwood Tree, Vol. 16, #2
- Gulley family; Tasherne family.
Glamorgan FHS, April 1991
- Keevil village; lace-maker trade; Spackman family.
Wiltshire FHS, April 1991
- Oldham parish; Bolton obits 1880; Ian Armstrong.
Manchester Genealogist, Vol. 27, #2
- Hibbert family; native mounted police.
Queensland Family Historian, Vol. 12, #2
- Sweep occupation; merchant seaman records; Vol. 7, #7.Silk weaver occupation; coroners' bills; family

history for beginners; Scottish research, part 1; land tax register; Dutch reformed Church Archives, Vol. 7, #8.
Family Tree Magazine

17th century King's Lynn sources; Batterby surname.
Norfolk Ancestor, Vol. 6, #2

Connecting families; research in Indiana; documenting victims of the Holocaust.
National Genealogical Society Quarterly, Vol. 79, #2

Cale, Stilwell and Haywood families; Loyalist sources; Brown family history of 1875; emigrants from NB to Australia 1852.

New Brunswick GS, **Generations**, issue 48

Marriages 1902-09 cont.; Lummi cemetery records O-Z; voters list 1892.
Whatcom GS, Vol. 21, #4

Loyalist Americans.
International Society for Brit. Gen. & Fam. Hist., Vol. 13, #2

Polish immigrants, 1912; Brescill ancestry; researching naturalization records; Ruth Lutheran cemetery MI's.
Polish Genealogical Society of Michigan, Vol. 11, #2

Early Catholic immigrants and list of same; Baker family; Staub cemetery. Vol. 16, #1.
Ruckenbrod family; beg'g German research.Vol.16, #2
Palatine Immigrant

Wives and families of British soldiers.
B.C. Genealogist, Vol. 20, #2

Soldiers' uniforms; Sarah McGinness story.
Loyalist Gazette, Vol. 29, #1

Executions in Bristol 1745-1828; Daniel Osborn story; Flowers family.
Bristol & Avon FHS, June 1991

Beynon family newsletter including a complete 5-generation family tree.
Beynon Family Association, June 1991

Harry family.
Searchlight, Vol. 11, #2

Jewish research in Spain; creating a family archive; communities destroyed in the Holocaust.
Search, Vol. 11, #2

Kirk session Registers and their use; Elphinstone genealogy; Polson family.
Scottish Genealogist, Vol. 38, #2

Genetics in genealogy.
The Genealogist, Vol. 17, #2

BOYD family newsletter.
The Dean Road

Horth family; Banfield family.
Norfolk Ancestor, Vol. 6, #3

Police forces; Quaker records.
Oxfordshire FHS, Vol. 5, #8

Mexican records; Township records.
Genealogical Helper, May/June 1991



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THE RYSTEPHANUK - DERHAK - LEVITSKI FAMILIES

of the VILLAGES of PANIVTSI and KUDRYNYTZ
DISTRICT of BORSCHIW
TERRITORY of TERNOPOLE

UKRAINE

Linda McIntyre MGS 1592

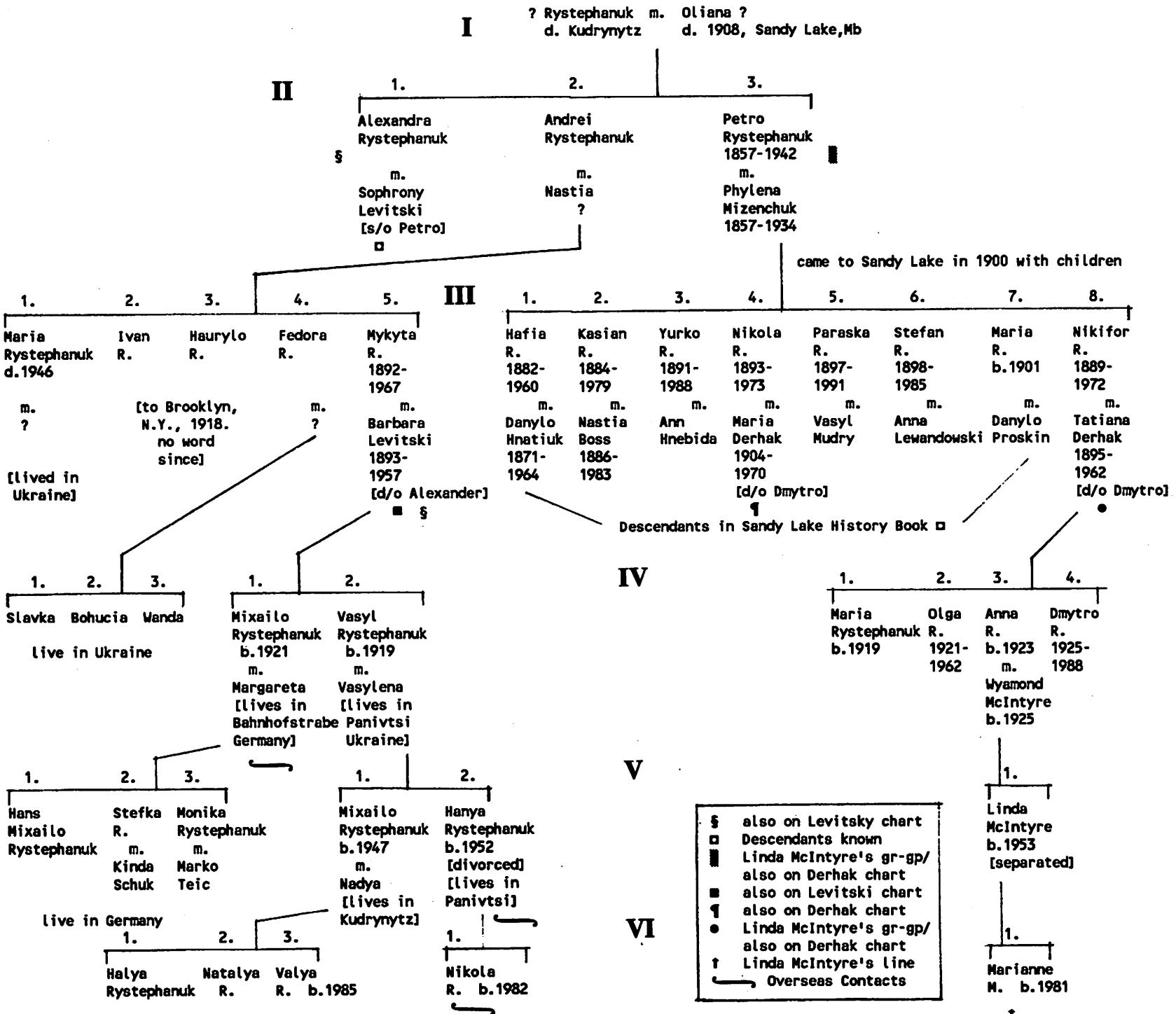
My reason for researching the ancestors and descendants of my great-grandparents, PETRO RYSTEPHANUK [b.1857, KUDRYNYTZ] and DMYTRO DERHAK [b.1866, PANIVTSI], was stimulated by the sudden repose of yet another family member, DMYTRO RYSTEPHANUK, of Sandy Lake, Manitoba, whose knowledge of relatives in Ukraine was never documented.

As a child, I was very interested in listening to my grandfather, NIKIFOR RYSTEPHANUK, reminisce about his childhood in the "Old Country". Although he was illiterate, his memory of family relatives was extraordinary. My mother, ANNA, and I regret never documenting these memories. In those days, people were not concerned with tracing family roots because they were so busy with farm work and caring for their large families.

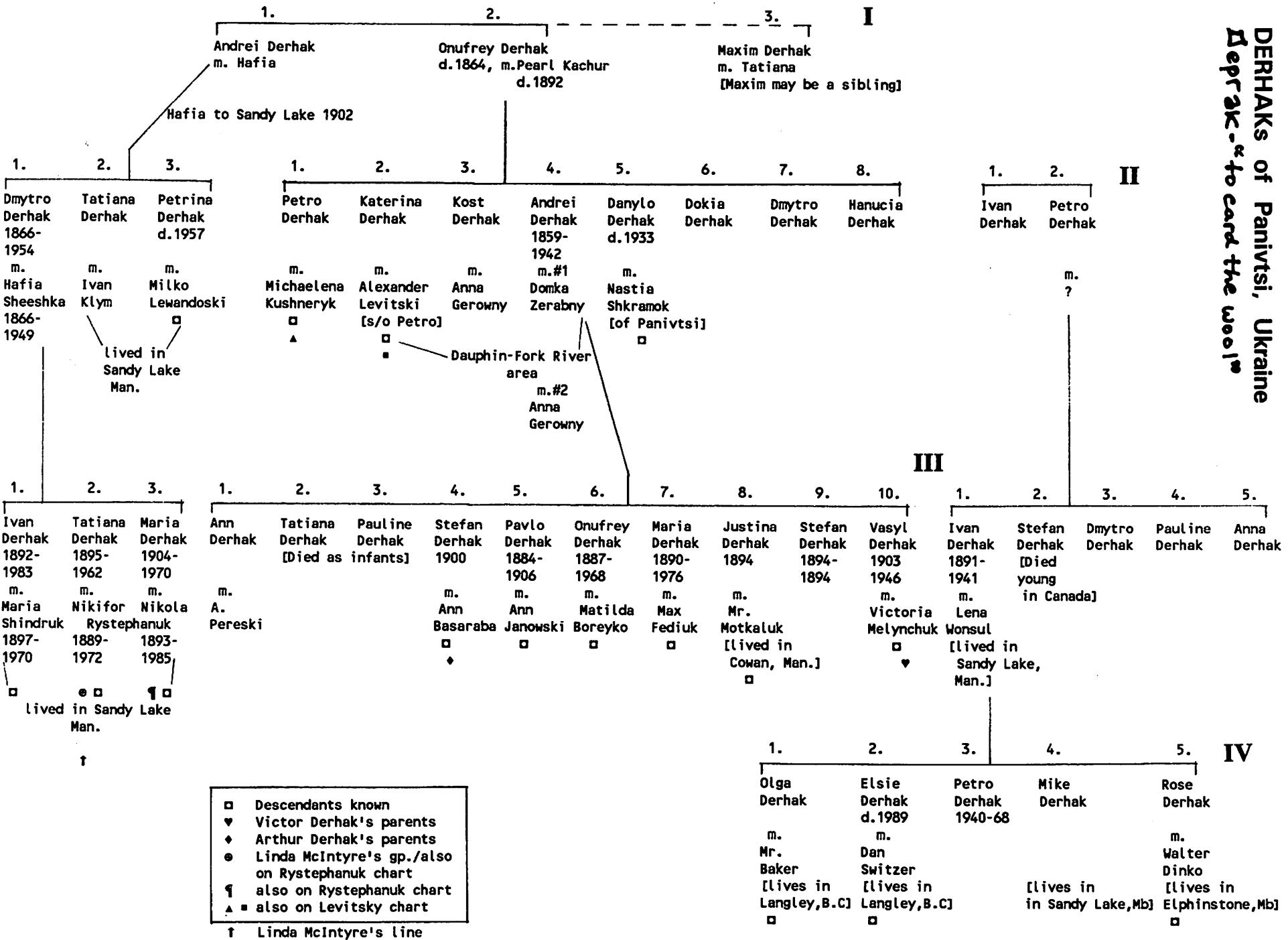
By renewing correspondence with VASYL RYSTEPHANUK of KUDRYNYTZ [begun by Sandy Lake relatives years ago], I have now for the first time pieced together the RYSTEPHANUK, DERHAK, and LEVITSKI families with the help of VASYL, VOLODYMR ANTIEFYCHUK and MARIA MARTYNYZ of Ukraine, and MICHAEL RYSTEPHANUK of Germany. My greatest joy in this accomplishment has been the heartwarming and sincere correspondence with these relatives, and the enthusiasm and help of three "new" relatives: VICTOR DERHAK of Salt Lake City, Utah, MICHAEL LEWYCKY of Dauphin, Manitoba, and ARTHUR DERHAK of Gimli, Manitoba. I am eternally grateful to all these relatives for their willingness to share their family history with me.

DMYTRO DERHAK, wife HAFIA SHEESHKA, his mother HAFIA, and children IVAN [b.1892] and TATIANA [b.1895] came to Sandy Lake in 1902. DMYTRO did not want to marry because of his desire to become an Orthodox monk. His widowed mother HAFIA did not want to grow old alone, so a marriage was arranged for her son in PANIVTSI with a local motherless girl, HAFIA SHEESHKA. Their last child, MARIA, was born in 1904. DMYTRO helped to build St. Nicholas Orthodox Church in Sandy Lake and was their cantor ["DYAK"] because of his knowledge of the services and Scriptures. He never spoke of returning to Ukraine, but made a pilgrimage to Jerusalem, Egypt, and Greece, in 1928 - an unusual voyage in those days. He was likely the author of some unique, although damaged, fragments of two personal letters dated 1892 in PANIVTSI, which I found in 1988, hidden behind an old icon in my grandfather's house in

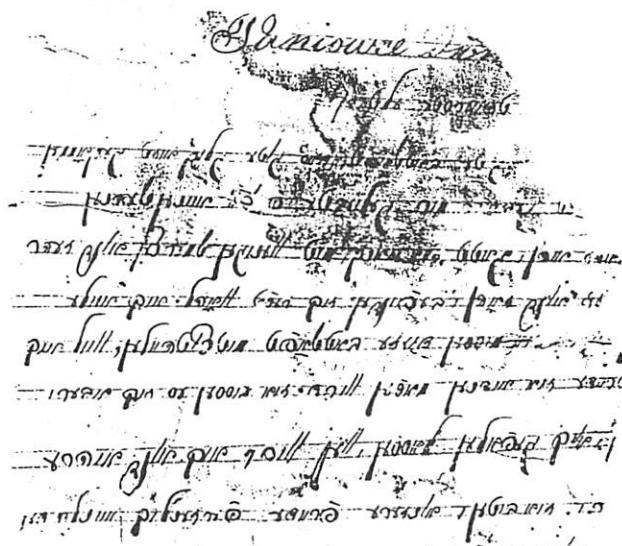
RYSTEPHANUKS of Kudrynytz, Ukraine
PreUnterEraHanuk



DERHAKS of Panivtsi, Ukraine
Derhak - to card the woods



Sandy Lake. These letters were written in German with a Yiddish script. In them DMYTRO pleads for his parents not to admonish him for his tardiness in writing, that he respects them, and that he wants to share with them a personal joy, and invite them to a happy occasion I am eager to solve this mysterious Jewish connection in the DERHAK family.



My mother, ANNA McINTYRE, fondly remembers her grandparents DMYTRO DERHAK and his wife HAFIA SHEESHKA. ANNA recalls her grandfather DMYTRO as being a true patriarch of his family. According to ANNA, "Grandfather was a deeply religious man who loved God first and foremost, showing by example, how to live a life pleasing to God. Sundays were spent in Church attending the Divine Liturgy. After lunch at Grandfather's, all the grandchildren sat at his feet while he read from the Psalms and afterwards, explained them. We only had ten minutes to play before it was time to go home to do our chores. I remember him telling us to keep our Faith and our ancestral language."



Dmytro Derhak and Hafia Sheeshka

"In retrospect I see what DMYTRO was trying to do for our spiritual wellbeing. It has locked in my heart the love for the Orthodox Church and the joy it has brought me."

"Grandmother HAFIA was fond of us, and for a treat would reach into her blouse to give us a little money she had tied there in a hanky. She told us many Ukrainian folktales and was a cheerful person. At the Derhaks, they loved to sing."

DERHAKS living in Canada are likely descended from ANDREI [DMYTRO's father], ONUFREY, or MAXIM DERHAK of PANIVTSI.

The origin of the unique family name, RYSTEPHANUK **РІСТЕФАНУК** is a mystery to the local Slavic clergy, professors, or other experts I have asked. It may have had its origin in Greece. No one else in the world has this family name except those whose ancestors came from KUDRYNYTZ, as passed on through verbal family history.

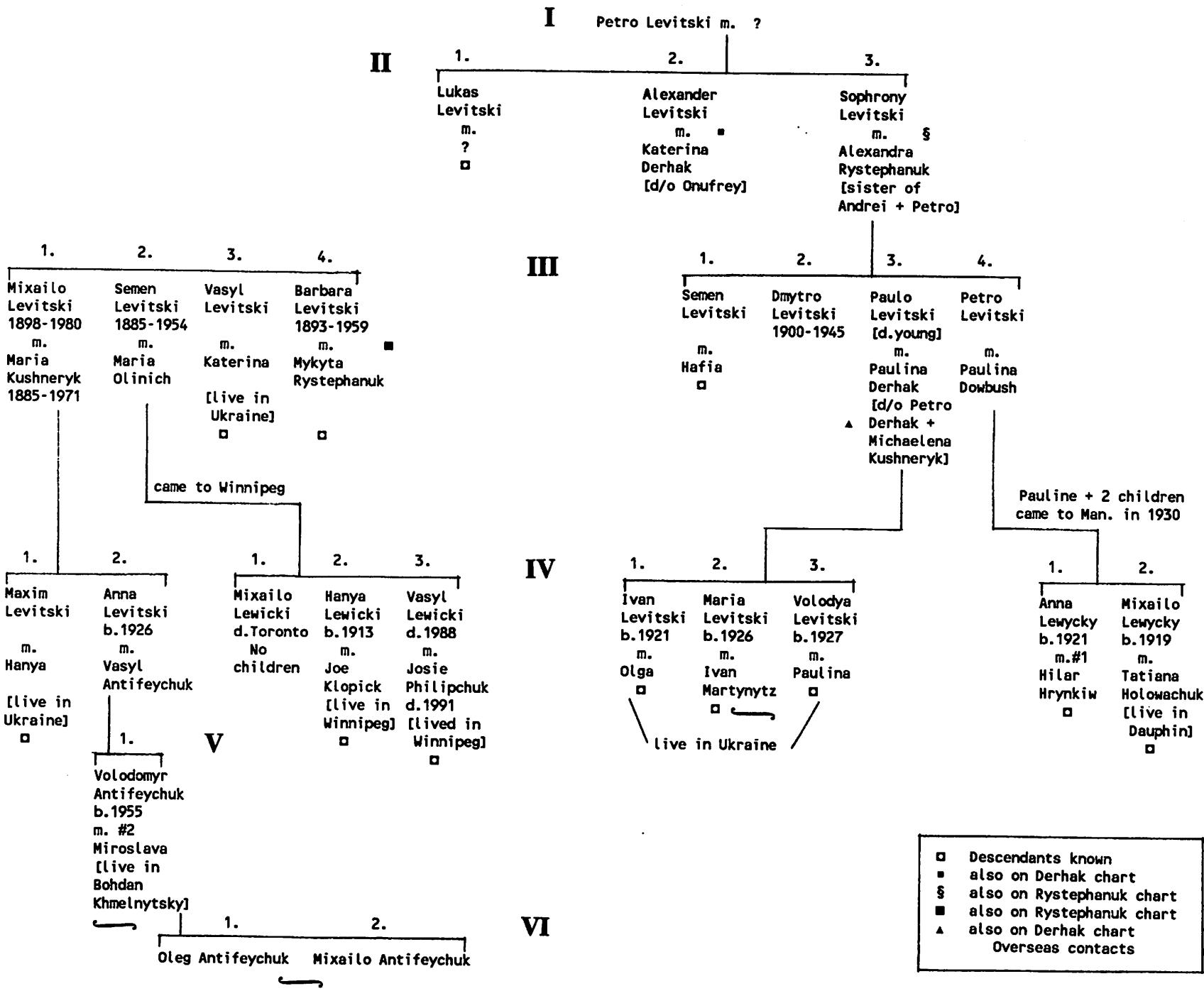
PETRO RYSTEPHANUK was a General in the Austrian army and it appears his decision to leave his landholdings and to emigrate was sudden. PETRO's nephew MYKYTA RYSTEPHANUK joined him in Sandy Lake for a short time, but returned to Ukraine before 1920. Two of MYKYTA's brothers, IVAN and HAVRYLO, were the only other RYSTEPHANUKs to leave their homeland. They left for Brooklyn, New York, in 1918. They wrote to their father only once and have never been heard from since. Victor DERHAK is helping me find their descendants.



Petro Rystephanuk and Phylena Mizenchuk

PETRO RYSTEPHANUK, wife PHYLENA MIZENCHUK, and their children, HAFIA [RYSTEPHANUK] HNATIUK [b. 1882], KASIAN [b.1884], NIKIFOR [b.1889], YURKO [b.1891], PARASAKA [b.1895], and STEFAN [b.1898], of KUDRYNYTZ, came to Sandy Lake via Hamburg, Germany, on the SS ASSYRIA, arriving in Strathclair, Manitoba in July, 1900, with one suitcase, and nothing but wilderness, trees, and cows to greet them. In the true spirit of the pioneer, PETRO milked a cow [into his hat since there was no other container], so that he could feed his hungry children. MARIA, their last child, was born in 1901.

LEVITSKIS / LEWYCKYS / LEWICKIS of Panivtsi, Ukraine
Левицки



PETRO was the stern patriarch of his family and raised his children with great discipline because of his army career background. He was a devout and pensive man. My mother recalls "he was very protective of us and happiest when surrounded by his grandchildren. It was a real joy to hear him play on his hand-made cymbaly with my father NIKIFOR accompanying him on violin. Neither of my grandfathers had time for 'small talk' and preferred to discuss religious topics, each respecting the other's opinions. PETRO was a pious Byzantine Catholic. After his wife PHYLENA's death, PETRO was content living with his son NICHOLAS and his wife MARIA [DERHAK] and their children. Grandmother PHYLENA, who remained Orthodox after her marriage and brought their seven children up in this faith, was a kind, happy lady who liked giving us candy treats."

Because two of PETRO's sons had married two of DMYTRO's daughters, there was much visiting between these families.

One aspect of life which did not change for these families was that their lives were centred around the Church with its Feast Days and Lenten Seasons. For the major Feast Days, especially Easter and the Nativity, the families travelled to church in a horse-drawn van. Midnight services lasted four hours. If the local priest was serving another village parish, these Feast Days were observed, with reverence, at home.

These pioneers endured many hardships in 'The New Country' - clearing land, working countless hours, the never-ending chores, and caring for many children in a tiny house. One thing they were never short of was food, which they shared with the many new immigrants arriving from their former ancestral villages. PETRO, DMYTRO, and my grandfather NIKIFOR, gave money to many a family in order to help them start a new life. DMYTRO and PETRO learned some English and were good neighbours with the few English-speaking farmers in Sandy Lake.

The Sandy Lake community has about 66 original families who came from PANIVTSI and KUDRYNYTZ whose many descendants now live across North America. I have estimated that in our three families, if all the lines were known, our relatives would number more than 600. The LEVITSKIs are included in the genealogical chart because they married RYSTEPHANUKs and DERHAKs.

Besides my sending picture of their Canadian relatives to them, our four overseas relatives have sent me their only photographs of their parents and grandparents. It is one thing to look at a genealogical chart with hundreds of names but what a difference in perspective these photographs bring to one's research! They are deeply appreciative of the Canadian souvenirs, Byzantine icons, Ukrainian Bibles, and prayer books we have sent, and are happy my mother, daughter and I uphold and respect the

religious and cultural traditions of our ancestors, as they do.

Many details of my mother's childhood memories of her family and grandparents have been told in bedtime stories to my daughter. What a precious legacy this is for Marianne! I am the only grandchild of NIKIFOR and she is the only grandchild of my parents.

May our North American relatives descended from DMYTRO DERHAK and PETRO RYSTEPHANUK come to realize how we have been truly blessed to live here with so much opportunity and freedom because of their decision to emigrate.

Let us all remember their sacrifices and hardships, and how their lives were strengthened and enriched by their profound faith.

Editor: Linda adds: "Family members [and others] interested in travelling to our ancestral villages of PANIVTSI and KUDRYNYTZ may contact me, since a summer 1992 trip is being planned. My address is 560 Lipton Street, Winnipeg, Manitoba R3G 2H3, telephone [204] 783-3266."

Photos: Linda McIntyre



GREY CUP LOTTERY

MGS received only part of the \$15,000.00 GRANT this year, so in order to raise the \$3,000.00 which we require to operate the Society, we are holding a **GREY CUP LOTTERY**.

Tickets will be distributed shortly. Those not wishing to sell them, please return them as quickly as possible. Your name will be removed from the list.

If you do not believe in gambling, any donation to help reach our operating costs would be appreciated.

The MGS Finance Committee

EUROPEAN ARTICLES

in past Generations

European Research

...Further European Helpers: Vol. 14/#1/1989/p.13
East European Group News / B. Lenius: 14/ 4/1989/9
European Connection / D. Yerex: 14/ 2/1989/23
European Connection / D. Yerex: 14/ 1/1989/13
European Connection/ D. Yerex: 13/ 3/1988/ 33
European Connection/ D. Yerex: 13/ 4/1988/ 7
European Connection/ D. Yerex: 14/ 4/1989/ 26
Polish Microfilm / E. Wuschke: 14/ 3/1989/ 14

German Research

Canadian Mennonite Genealogical Sources / L. Klippenstein: 7/ 1/1982/ 3
Genealogical Sources in Germany / E. Jonasson: 2/ 1/1977/ 13
Germans from Russia and their Wanderings / K. Engel: 11/ 3/1986/ 26
Tiny Problems: Genealogical Sources in Liechenstein / S. Jonasson: 5/ 1/1980/ 1

Ukrainian Research

Family Origins in Ukraine / J. Picknicki: 12/ 1/1987/ 7
Nominal Index to the Biographies in the Dictionary of Ukrainian Canadian Biography / V. Kaye: 4/ 3/1979/ 56
Origin and Meaning of Ukrainian Surnames, The / J. Picknicki: 12/ 2/1987/ 18
Some Microfilm Sources for the Ukrainian Genealogist / M. St. Angelo: 5/ 1/1980/ 11
They Were the Trailblazers / M. Sago: / 1/1982/ 24
Tracing Trails : The Ukrainian Experience / S. Hryniuk: 9/ 2/1984/ 10
Ukrainian Canadian Research Foundation, The : 4/ 3/1979/ 63
Ukrainian Cultural and Educational Centre, The / Z. Hluszok: 9/ 2/1984/ 10
Ukrainians in Brazil / J. Picknicki: 14/ 3 1989/ 27

Current East European Periodicals In The MGS Library

- "The Augustan Society Omnibus", Augustan Society Inc. [Germanic Genealogist]. 1987 to date.
- "The Eaglet", Polish Genealogical Society of Michigan. 1991 to date.
- "Nase Rodina" [Our Family], - - - Czechoslovak Gen. Soc., Minnesota Gen. Soc. 1990 to date.
- "Pathways & Passages", Official Publication of the Polish Genealogical Society of Connecticut/Polish Genealogical Society of the Northeast. 1990 to date.
- "Search", International Journal for Researchers of Jewish Genealogy. 1990 to date.
- "Wandering Volhynians", A Magazine for Descendants of Germans from Volhynia & Poland. 1987 to date.
- Other journals also print articles on tracing EE roots.

HITHERTO HATH THE LORD HELPED US

The Alumni of the Eben-Ezer Missionary Seminary in Western Canada 1889-1901
Felix G. Kuehn

On the first day of May 1882, in a small town on the eastern edge of the north German province of Schleswig-Holstein, Rev. Johannes Paulsen commenced the instruction of seven young men destined for the ministry of the Lutheran Church. By fall the number of students in the "Evang.-luth. Predigerseminar 'Eben-Ezer' zur Ausbildung von Geistlichen fuer das General-Konzil der evang.-luth Kirche Nord-Amerikas", situated in Kropp some forty miles south of the Danish border, had risen to fourteen. Such were the beginnings of this seminary which took its name from the stone raised by the prophet Samuel in memory of the defeat of the Philistines as recorded in I Samuel 7:12.

The Evangelical Lutheran Pastoral Seminary for the Education of Clergy for the General Council Evangelical Lutheran Church in North America was to have a profound and far reaching effect upon the German Lutheran Church in western Canada. Of some 75 pastors of the General Council who served in what is now Manitoba, Saskatchewan, Alberta and B.C., more than a third of them had taken at least a portion of their studies at Kropp. The contribution of several was outstanding. In this article we shall examine the lives of the first eight graduates of Kropp to arrive in western Canada, Pastors Schmieder, Streich, Beer, Mordhorst, Aksim, Burgdorf and Becker, and Mr. Riklef Magnussen.

Among the first to enrol in Kropp was Ludwig Streich, in his mid-thirties and a school teacher from Crimea. Born in 1846 at Korostyshew in the Russian province of Volhynia just west of Kiev, he began his career as a "Kuester-Lehrer", a school teacher and lay minister. Then, in the 1870s, he had moved some 300 miles south to Crimea. Here his magnetic personality, as well as his teaching abilities and musical gifts, made him an exceptionally well-liked individual. After a year's studies in Kropp in the early 1880s, he returned to Crimea where he became the assistant to Rev. Carl Wilhelm Segnitz, pastor of the Zuerichthal parish, the site of the largest Lutheran Church in Crimea.

In the fall of 1885 Rev. Streich, accompanied by his wife and six children ages 17 to one year, emigrated to America where he immediately applied for admission into the General Council. On Sunday, 16 November 1885, he was ordained by the General Council in the St. Johns Lutheran Church in Buffalo, New York and the following Sunday installed as pastor of the Lutheran Church of the Holy Cross in the neighbouring town of Farnham. Here, late in 1887, he was visited by Pastor Paulsen during his tour of the eastern USA and several congregations in Ontario.

Another of the first students in Kropp was Hermann Coelestine Schmieder, the son of the director of a post-graduate seminary located in the former home of Martin Luther in the Augustinian monastery in Wittenberg. After studies in the "Franckesche Stiftung", in Halle, he entered Kropp at Easter 1883 and graduated at Easter 1886 at the age of 22. Arriving in Philadelphia, he was ordained here on 21 April and began his ministry as assistant pastor to Dr. Friedrich Wischan of St. Paul's Lutheran Church, the chief advocate in eastern American Lutheranism of the German language and the principal promoter of the Kropp Seminary in the General Council.

In the fall of 1888, between 40 and 60 German families arrived in Winnipeg from the north Austrian province of Galicia and from southern Russia with the intention of taking up land further west the following spring. Quickly discovering that the only German-speaking clergyman in Winnipeg was a Baptist, they determined to contact the Lutheran church in Ontario to "send them a preacher right away if possible, one who can take up the task of establishing a congregation...." A written appeal was composed with the assistance of Mr. D. M. Riedle, an immigration agent, signed by the heads of forty families and mailed on 15 November 1888 to the president of the General Council's Canadian branch, Pastor Friedrich Veit of Tavistock, Ontario.

By the third Sunday in Advent, 16 December 1888, President Veit was in Winnipeg where he conducted services and officiated at the organizational meeting of the first German Lutheran congregation, Trinity. Although settlers from colonies further west pleaded with him to also visit them, his promise to his own congregation to be back for Christmas prevented him from doing so. However, upon his return he penned a letter which appeared in the January 12, 1889 edition of the General Council's official publication, the "Kirchenblatt."

"An energetic and vigorous missionary should be dispatched to Winnipeg immediately, and our synod will do its best to find a suitable candidate." Unfortunately, the Ontario Synod had neither the surplus funds nor the extra pastors to undertake an extension of its mission work into western Canada. Therefore it was exceedingly fortunate that Pastor Veit's article struck a responsive cord in the heart of Pastor Schmieder in Philadelphia. At a meeting of the mission committee of General Council held on 16 January 1889 it was resolved to send Pastor Schmieder to western Canada.

He did not lose any time in making the necessary arrangement to take up this work in the "Great Canadian North West." On 18 February 1889 he preached his farewell sermon to the St. Paul's congregation and on the 23rd, the 26 year old missionary, accompanied by his wife and their ten week old son Paul, set out for Manitoba. Five days later they were in Winnipeg and on 24 January Pastor

Schmieder conducted his first service in the St. Andrews Presbyterian Church, at the corner of Princess and Logan, with an attendance of about one hundred. Anxious to visit the hundreds of settlers scattered throughout Manitoba and the Northwest Territories in May 1889 he set out on the first of his many "Missions-und Predigtreisen", missionary and preaching tours. By his own account, during the first seven and a half months in western Canada he covered 4650 miles.

In November he made his first visits to the German colonies of Neu-Elsass, [later Strasbourg], and Neu-Touicha, [later Edenwald, now Edenwold], in Assinibola, [now Saskatchewan], located south of the Qu'Appelle Valley and some 20 miles northwest of Regina. Here a settler soon pointed out that this area was central to his entire mission territory. His reports back east during the winter of 1888/1889 made it obvious that he had extended his efforts to the absolute limit and the need for additional missionaries was imperative.

On 26 October 1890, Pastor Schmieder had the joy of installing his "dear old friend and brother pastor", Rev. Ludwig Streich, as minister of the Trinity congregation in Winnipeg who was additionally in charge of all the German Lutheran settlements within Manitoba. The previous June Pastor Streich had accepted the call to assist his fellow "Kropper" in this newly opened mission field. On 17 August he conducted his first service in Winnipeg. In September he organized the first German Lutheran choir in western Canada which was sufficiently polished by the time of his installation to impress Pastor Schmieder with "the complete Lutheran liturgy and choir singing". A priority for the newly arrived missionary was the building of a church. Pastor Streich undertook this task with his usual boundless energy so that on 9 August 1891 the cornerstone of the first Lutheran church in western Canada was laid in the heart of the Winnipeg German settlement, the corner of Henry and Fountain, five blocks west of the city's Main Street and just south of the CPR yards where many of the congregation were employed. It was completed within four months and on 6 December Pastor Schmieder assisted in the dedication of the new edifice.

Pastor Streich was not only alumnus of Kropp residing in Winnipeg. Another graduate of Kropp making his home in this city was Mr. Riklef Adolf Wilhelm Magnussen who had been born in February 1865, in Hamburg, Germany. His father was Christian Magnussen, a painter of international repute especially known for his portraits of members of the English and German royal families. Riklef Magnussen attended Kropp from Easter 1886 until Easter 1889 and soon after his graduation came to Manitoba. He remained here for until 1891 when he went back to Germany for a year. Upon his return in 1892, he became professor of German at the St. Johns Church of England College in Winnipeg where he remained for ten years. He

and Pastor Streich's eldest daughter, Wilhelmine, were married 3 December 1892, the day prior to Pastor Streich's farewell sermon to the Trinity congregation.

Pastor Streich was one of the few "Ausland-Deutschen", [people of German background living outside of Germany], to have studied in Kropf. He was, therefore, uniquely qualified to minister to the Trinity congregation composed of Germans who, like himself, had previously lived in Russia, as well as others who were former residents of Roumania, the Austrian province of Bukovina and Galicia. Like many of the Lutheran congregations of south Russia, a considerable percentage of the members of Trinity were of German Reformed background. In contrast to the Lutherans, who used wafers in their communion services, the Reformed employed small pieces of bread and to accommodate all members of their congregations; Lutheran pastors in south Russia made it a practise to use both wafer and bread in their communion services.

Finding the same situation as he had known in the old country, Pastor Streich introduced the practice with which he was familiar in the Trinity congregation. Although deeply appreciated by the members of the congregation of Reformed background, it eventually met with strong opposition from his fellow missionaries. At their organizational meeting of the Northwest Pastoral Conference of the Canada Synod held at Trinity in December 1892, Pastor Streich gave a full explanation of his understanding of this matter. His opinions were rejected by his brother pastors and he felt himself obliged to resign from the General Council.

Nine months previous to his resignation, in March 1892, Pastor Streich visited the German settlements in the vicinity of Grenfell, Assiniboia, on the north side of the Qu'Appelle River and 70 miles northwest of Regina. The majority of the German pioneers of this district were of German Reformed background and they strongly urged Pastor Streich to settle among them. He agreed and on his way back to Manitoba, stopped at Regina to file for a homestead located in this settlement. Before the month was out, his future congregation had secured the logs for their pastor's house on his future homestead. In August Pastor Martin Ruccius arrived in Winnipeg where he soon became an assistant to Pastor Streich and, a few months later, his successor in the Trinity congregation. While on another visit to the Grenfell district that September, Pastor Streich officially organized the settlers into two congregations, Zion at Neudorf and Grace at Josephsberg.

Having resigned from the General Council Synod, Pastor Streich's first task upon his arrival in the Grenfell settlements was to find a suitable synodical affiliation for himself and his congregations he was now serving. These arrangements were soon made with the Wartburg Synod affiliated with the General Synod, the parent body of the

General Council. It was not a permanent arrangement for although a German speaking synod of a more liberal point of view than the General Council, there were still difficulties. During these same years, the German Reformed people, particularly in Manitoba, had initiated contacts which eventually resulted in the establishment of the first Reformed church in western Canada, the Zions congregation, "Evangelisch Reformiert Zions Gemeinde", established in Winnipeg in 1896 by Pastor L.W. Zenk, a member of the mission board of the German Reformed Church.

This congregation's first resident pastor, Rev. Wilhelm Hansen or "Papa Hansen" as he was affectionately known to his many friends, arrived in Winnipeg in November 1896. The fact that he was already 72 years old did not prevent him from very quickly acquiring a reputation as a capable organizer and a gifted preacher. Among those who, up until then, had been members at Trinity, but now began attending Pastor Hansen's church was Pastor Streich's son-in-law, Mr. Riklef Magnussen. The Magnusses and the Hansens quickly became the closest of friends so that until October 1899, when Rev. and Mrs. Hansen moved out to Altona, Manitoba, they made their home with Mr. and Mrs. Magnussen.

In March 1897 Pastor Hansen visited the Neudorf district for the first time. Here he was welcomed with much joy by the many Reformed people in the district who had not seen a minister of their ancestral church since their departure from the old country. During his visit to the district, Pastor Hansen was invited to the home of Pastor Streich. This meeting quickly developed into a deep friendship and four months later Pastor Streich decided to apply for membership as a clergyman of the German Reformed Church. Immediately accepted, Pastor Streich was soon serving as pastor of Reformed congregations at Neudorf and in the neighbouring communities of Josephsberg, Wolseley and Pheasant Forks. At the first conference of the German Reformed Church in western Canada held in Winnipeg, 14 and 15 July 1898, Pastor Hansen was elected the first president and Pastor Streich the first secretary.

By 1903 Pastor Streich had fulfilled his homestead obligations and, now in his fifties, was anxious to take up work in a parish which would require less travelling. The Reformed Church sent Pastor Georg Hoffmann to take over the work Pastor Streich had so capably initiated and in the fall of 1903 Pastor Streich accepted a call from the St. Pauls congregation of Marshfield, Wisconsin, a member of the German Evangelical Synod of North America. Here, after a short but distinguished ministry, he passed away in November 1907 at the age of 61 years.

During the time that Pastor Streich's son-in-law, Mr. Riklef Magnussen, was professor of German in St. Johns College he took several degrees and in 1907 graduated

from the University of Manitoba with a law degree. He quickly became one of the best known lawyers in Winnipeg and an outstanding leader of the German community. He died in August 1922 and was buried in the Brookside Cemetery beside Pastor and Mrs. Wilhelm Hansen. His widow, the former Wilhelmine Streich, continued to make her home in Winnipeg until her death in June 1964 a few weeks short of her 96th birthday.

Pastor Schmieder served the St. Johns congregation at Edenwald and the surrounding districts until November 1896 when he resigned in order to return to the United States where he wished his sons to be educated. The winter of 1896/1897 was spent travelling with his brother-in-law, H. Bruegmann, through Oregon, Washington and California. Then they and their families settled in San Diego, California, where the two brothers-in-law became partners in the establishment of the "Sued California Zeitung." In 1899 Pastor Schmieder sold his interests in this publication and, returning to Pennsylvania, again took up the ministry of the General Council Lutheran Church. He passed away in October 1933, at the age of 69, after having served the Bethany congregation of Roxborough, Pennsylvania for many years.

The fourth person who came to western Canada to have previously been associated with the Kropp Missionary Seminary was its former director, Pastor David Friedrich Johannes Beer. Born in March 1846 in the kingdom of Hanover, Rev. Beer was the son of a Lutheran pastor who was also a teacher in the local school. His university studies took him to the University of Erlangen in Bavaria, the University of Berlin and then to the University of Hanover. By this time he had proven himself an outstanding student and he completed his studies in the renowned seminary for future superintendents of the Lutheran state church of Hanover in Loccum. His first pastorate was as chaplain of the city prison in Hanover. After serving several other congregations, in 1879 he became pastor of Victorburg near his birthplace in East Friesland.

Here his orthodox Lutheran doctrinal position soon brought him into conflict with the governing body of the church in that district, the Consistorium of Aurich. This disagreement eventually resulted in his resignation from the Aurich Consistorium, who retaliated by releasing him as a pastor of the church of Saxony in April 1885. Shortly afterward Pastor Beer joined the faculty of the Kropp seminary and served as director from 1892 until 1897. On 23 March 1898, Pastor Beer preached his first sermon in the Trinity Lutheran Church which had called him as a successor to Pastor Martin Rucci. Until his departure from Trinity in October 1902, much of the activity of the General Council Church in Manitoba centred around the work of Pastor Beer who worked unceasingly to build up not only his city congregation but also to strengthen the

work already undertaken, or to initiate new efforts, in rural Manitoba.

Pastor Beer accepted a call to become the director of the seminary of the Evangelical Lutheran Church of Michigan located in Saginaw. He served here until 1907 when he returned to Canada to become the pastor of the St. Johns Lutheran Church in Ottawa. While there he became acquainted with Pastor Georg Gehrke, founder of the Ohio Synod Lutheran Church in western Canada and in 1912 Pastor Beer and the St. Johns congregation became associated with that body. The following year he accepted a call to become the pastor of the First Lutheran Church in Brandon, Manitoba where he served until his death in October 1919 at the age of 76.

Pastor Otto Mordhorst, a former student of Pastor Beer, began his ministry in western Canada in 1899. After completing the course at Kropp, he took additional studies at Mount Airy Seminary in Philadelphia according to the terms of an agreement arrived at with Pastor Paulsen in 1887 whereby Kropp graduates should continue their studies for a year at Philadelphia in order to become acquainted with the situation in America. His ministry in western Canada was a short one. In July 1899 he became the successor to Pastor Berthold at Langenburg, Assiniboia, and served here until Nov 1903. During his ministry here he established the Bethany congregation at Inglis, Manitoba. After two years in the Laysmith parish in the province of Quebec, he returned to western Canada in 1905. For two years he was pastor of the St. Pauls Lutheran Church in Ellerslie, Alberta. The following two years were spent at St. James Baden, Ontario and in 1910 he accepted a call to become a missionary in Brazil.

The next graduate of Kropp to arrive in western Canada was Eduard Friedrich Aksim. Of Baltic German background, he had studied in the German university of Dorpat in his native Estonia prior to enrolling in Kropp. He came to Canada in the summer of 1900 and travelled to Edenwald where, at the second synodical conference of the Manitoba Synod, [actually the Evang. Lutheran Synod of Manitoba and the North West Territories established in 1897 as the western Canadian branch of the General Council], he became the first Lutheran pastor to be ordained in western Canada. His ministry began in the St. Pauls congregation at Gretna, Manitoba, where he served for a year before resigning from the Manitoba Synod in order to continue his ministry in Ontario. He later returned to his native Russia but in November 1925 came back to western Canada with a B.D. degree and accepted a professorship in the Manitoba Synod's seminary in Saskatoon. In 1927 he became professor of Hebrew and Old Testament studies in the Lutheran seminary in Waterloo, Ontario, where he passed away at 54 in October 1930.

Two other graduates of Kropp, Johannes Burgdorf and Heinrich Becker, arrived in western Canada in August

1901 and were ordained together at the synodical conference that month in Trinity, Winnipeg. Although graduates of Kropp, neither had reached his 21st birthday. The former had been born in October 1880 in Hanover, Germany and in addition to studies at Kropp had also attended the same school in Halle as Pastor Schmieder. By the time Johannes Burgdorf arrived in Manitoba, his father was a pastor near Berlin, Germany, where he had become well known for several charitable institutions he had organized and was directing. After his ordination, Pastor Burgdorf became the first resident pastor of St. Johns, Dresden, North Dakota, the second resident pastor of St. Pauls, Gretna, Manitoba and the first resident pastor of Zion, Beausejour.

He resigned from the Manitoba Synod in July 1905 in order to return to Germany where he took a position in one of his father's charitable institutes. In 1910 he returned from Germany and served several parishes in western Pennsylvania. While visiting his parents in 1914, he was caught in the travel ban imposed at the outbreak of World War I and was unable to return to the USA until 1916. Upon his return he served congregations in Pennsylvania until his death in May 1923 at the age of 42. [Pastor Johannes Burgdorf was a brother of the Nazi general, Wilhelm Burgdorf, who committed suicide in the Hitler bunker during the last hours of World War II. A few hours previously he had been a witness at the wedding of Adolf Hitler and Eva Braun.]

Pastor Becker's ministry was entirely in western Canada where he is still well remembered for his faithfulness in several positions he held, notably president of the Manitoba Synod from 1917 until 1925. He had been born in February 1881 in Cuxhaven, Schleswig-Holstein. His first parish was at Friedenthal, Manitoba, a large German settlement south of Dominion City and northeast of Emerson. He became the Mission Superintendent of the Manitoba Synod in 1914 and served until 1924 when he was forced to resign because of poor health. He was in retirement until 1926 when he was able to resume his work as Mission Superintendent. Two years later he accepted a call to serve as a special missionary to newly arrived Lutherans living in Winnipeg and he continued this work until his declining health forced him into permanent retirement in 1932. He died in Winnipeg in September 1944 at the age of 63. In addition to serving the synod as its president, he was also chairman of the Board of Directors of the Saskatoon Seminary from 1915 until 1927 and secretary of the synod from 1907 until 1915.

THE TCHORTKIV DISTRICT OF THE UKRAINE

Dave Olinyk MGS #2138

During the first wave of Ukrainian immigration to Manitoba, a large number of Ukrainian immigrants came from the Tchortkiv District from the Austrian province of Galizien [Galicia]. This wave of immigration started in the 1890s and was ended because of the start of World War I. Serious genealogical research will inevitably require the finding of the "home" village of your Ukrainian ancestors. This can be a difficult task.

Finding the correct spelling of your ancestor's village name is extremely important. If you are lucky enough to have a baptism or marriage certificate you should have little difficulty in obtaining the correct spelling of the village. If your work is based on oral histories, your work will be somewhat more difficult. You will most likely find yourself looking through Soundex based gazetteers in order to obtain the correct spelling of your village name.

Fortunately, a valuable research tool is available in the MGS Resource Centre. It is the book The Tchortkiv District A Collection of Memoirs and Historical Data, edited by Olha Sonevynska, Bohdan Stefanovych and Roman Drazhnyvsky, 1974. The MGS Library reference number for this book is 947.71 SHE.

This book, written in Ukrainian, provides thumbnail sketches of villages in the four povits [districts or counties] of Tchortkiv, Kopychntsi, Borshchiv, and Zalishchyky. [In Polish, these districts would be written as Czortkow, Kopyczynce, Borszczow, and Zalesczyki. The povit of Kopyczynce is also referred to as the povit of Hustiatyn in other historical references. This book has a nearly complete listing of villages from these four districts. Also included in the book are district maps showing the location of each village.

Unfortunately the use of the Ukrainian language has been lost by many third and fourth generation Ukrainian researchers [such as myself]. As a result, the book can be difficult to use, especially the index of village names which is written in Ukrainian. After the urging [or was it nagging?] of several MGS members, I prepared an index of village names by their Polish spellings. Included in the index are the book page numbers where the village histories are presented. If your Ukrainian ancestors emigrated from Galicia to Manitoba during the years 1891 to 1914, there is an excellent possibility that your ancestors' "home" village will appear in the following list. Alas, as with any genealogical research, there will always be exceptions.



| VILLAGE NAME | Page |
|----------------------------|------|
| Aielowka..... | 808 |
| Antonow..... | 254 |
| Babince..... | 640 |
| Babince..... | 689 |
| Bazar..... | 260 |
| Bedrykowce..... | 758 |
| Berestek..... | 813 |
| Berezanka..... | 595 |
| Biala..... | 226 |
| Bialoboznica..... | 200 |
| Bialy Potok..... | 193 |
| Bielowce..... | 692 |
| Bilcze..... | 612 |
| Blyszczanka..... | 760 |
| Borszczow..... | 481 |
| Borszkowce..... | 690 |
| Bosyry..... | 444 |
| Burakowka..... | 822 |
| Burdiaikowce..... | 582 |
| Byczkowce..... | 189 |
| Capirowe..... | 824 |
| Celejow..... | 367 |
| Chartanowce..... | 813 |
| Chłopowka..... | 370 |
| Chmielowa..... | 834 |
| Chomiakowka..... | 253 |
| Chorostkow..... | 370 |
| Chudyjowce..... | 629 |
| Chudykowce..... | 664 |
| Cygany..... | 578 |
| Czabarowka..... | 425 |
| Czarnokonce Male..... | 456 |
| Czarnokonce Wielkie..... | 448 |
| Czarnokoniecka Wola..... | 457 |
| Czerkawszczyzna..... | 246 |
| Czerwonograd..... | 832 |
| Czortkow..... | 61 |
| Dawidkowce..... | 236 |
| Debowka..... | 573 |
| Dobrowlany..... | 749 |
| Dolina..... | 250 |
| Drohicowka..... | 850 |
| Duninow..... | 788 |
| Dupliska..... | 758 |
| Dzuryn..... | 194 |
| Dzwiniacz..... | 756 |
| Dzwiniaczka..... | 689 |
| Dzwinograd..... | 669 |
| Filipkowce..... | 641 |
| Germakowka..... | 671 |
| Glebocek..... | 608 |
| Grodek..... | 776 |
| Gusztyn..... | 582 |
| Gusztynek..... | 595 |
| Hadynkowce..... | 325 |
| Hinkowce..... | 812 |
| Holihrady..... | 782 |
| Holowczynce..... | 809 |
| Horodnica..... | 431 |
| Horoszowa..... | 663 |
| Howilow Maly..... | 395 |
| Howilow Wielki..... | 380 |
| Hrynkowce..... | 472 |
| Kusiatyn..... | 403 |
| Iwanie..... | 755 |
| Iwanie Puste..... | 664 |
| Iwankow..... | 587 |
| Jablonow..... | 348 |
| Jagielnica..... | 251 |
| Jagielnica Stara..... | 247 |
| Jezierzany..... | 602 |
| Jurjampol..... | 619 |
| Kalinowszczyzna..... | 225 |
| Kapuscince..... | 610 |
| Karaszynce..... | 398 |
| Karolowka..... | 809 |
| Kasperowce..... | 783 |
| Kluwince..... | 398 |
| Kociubinczyki..... | 321 |
| Kolendziany..... | 445 |
| Kolodrobka..... | 235 |
| Konstanjca..... | 762 |
| Kopyczynce..... | 602 |
| Korolowka..... | 277 |
| Koscielniki..... | 621 |
| Kosow..... | 775 |
| Koszylowce..... | 193 |
| Kotowka..... | 823 |
| Kozaczowka..... | 321 |
| Kozaczynza..... | 693 |
| Krogulec..... | 603 |
| Krzywcze Dolne..... | 359 |
| Krzywcze Gorne..... | 637 |
| Krzywenkie..... | 637 |
| Krzywoluka..... | 458 |
| Kudrynce..... | 258 |
| Kulakowce..... | 684 |
| Lanowce..... | 789 |
| Latac..... | 605 |
| Latkowce..... | 838 |
| Lesieczniki..... | 670 |
| Loczkowce..... | 782 |
| Lisowce..... | 430 |
| Lisiacz..... | 821 |
| Majdan..... | 573 |
| Michalkow..... | 342 |
| Michalowka..... | 642 |
| Michalowka..... | 688 |
| Mielnica..... | 635 |
| Milowce..... | 635 |
| Milowce..... | 820 |
| Monastyrek..... | 620 |
| Mszaniec..... | 832 |
| Muchawka..... | 612 |
| Muszkarow..... | 395 |
| Muszkatowka..... | 611 |
| Myszkow..... | 596 |
| Myszkowce..... | 782 |
| Nagorzanka..... | 368 |
| Nagorzany..... | 252 |
| Niwra..... | 688 |
| Nizborg Nowy..... | 832 |
| Nizborg Stary..... | 362 |
| Nowosiolka..... | 622 |
| Nowosiolka Kostiukowa..... | 682 |
| Nyrkow..... | 777 |
| Okopy..... | 831 |
| Olkowczyk..... | 693 |
| Olkowiec..... | 416 |
| Oleksince..... | 665 |
| Oryszkowce..... | 610 |
| Paniowce..... | 340 |
| Pauszowka..... | 690 |
| Peremilow..... | 258 |
| Pieczarna..... | 397 |
| Pilatkowce..... | 754 |
| Pilatkowce..... | 599 |
| Piszczatynce..... | 599 |
| Podfilipie..... | 620 |
| Polowce..... | 598 |
| Popowce..... | 254 |
| Postolowka..... | 823 |
| Probuzna..... | 699 |
| Rakov Kat..... | 433 |
| Romaszowka..... | 433 |
| Rosochacz..... | 193 |
| Rozanowka..... | 239 |
| Rydoduby..... | 809 |
| Sadki..... | 194 |
| Salowka..... | 827 |
| Zalucze..... | 252 |
| Zawale..... | 598 |
| Zazulince..... | 686 |
| Zbrzyz..... | 775 |
| Zezawa..... | 582 |
| Zielona..... | 755 |
| Zielince..... | 600 |
| Zwiahel..... | 443 |
| Zwiniacz..... | 599 |
| Zwiniacz..... | 173 |

THE SLAVIC COLLECTION

at the Mennonite Heritage Centre Archives
Lawrence Klippenstein, Historian / Archivist

Editor: This paper was written in May 1990 and updated for this printing. MHCA is located at 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

The gathering of records in this depository began in western Canada around 1929 just as a major emigration of Mennonites from the Soviet Union was coming to a close.¹ One stated reason for collecting materials at that juncture was a perceived need [by some people] to preserve the memory of life in the homeland these people had left behind. A teacher from one of the Ukrainian Mennonite settlements, Bernhard J. Schellenberg, encouraged people to write about the history of their home villages and their families. He saw it as a way to make pertinent historical information available to future generations.²

When the church conference which he joined officially designated him as archivist, Schellenberg undertook to manage the resulting accumulation of material.³ Relatively little material has, in fact, survived the sorting and culling which later custodians of the materials conducted as they saw fit. When a more formal archival program came into being around 1975, it included a much broader collection mandate. The search for materials related to the "Russian chapter" of the Mennonite story has however continued to this day.⁴

Indeed, in the context of Slavic studies, one needs to add that there is a "Polish chapter" in this story as well. Mennonites came to Poland from Holland in the sixteenth century and would remain there as a sizable community until the end of World War II - roughly a period of four hundred years.⁵ In the two decades from 1786 to 1806, several thousand Polish/Prussian Mennonites emigrated to New Russia as part of the colonization program carried out by Catherine the Great and Alexander I during these years.⁶

Other thousands would come from West and East Prussian territories until this emigration finally came to a close in the 1860s. Descendants of these families [by far outnumbering those who stayed in Poland] have lived in Russia and later in the Soviet Union right to the present day.⁷ An even larger emigration which commenced in the 1960s has taken about half of these Mennonites to West Germany, with the great majority of the remaining 50,000 or more hoping to leave as soon as they can.⁸

Thousands of persons in the constituency of MHCA have in their personal histories a small part of the "chapters" noted above. Many of them came to Canada with little more than the clothes they were wearing on their

backs. As time goes on, it has become clearer though, that a good deal of what can now be called archival material came with their limited baggage as well.⁹ As the original immigrants themselves pass away, much of this material is finding its way into the historical libraries and archives existing today.¹⁰

In the sector of related published works [i.e. periodicals and books on Slavic countries once or still lived in by Mennonites], the Centre can claim to hold 90 - 95% of anything that has ever come off the press anywhere in the world.¹¹ One could not begin to list those titles here. The bulk of what was available until about 1960 has been listed in the two-volume *Mennonite Bibliography* published in 1977.¹² A more recent, albeit selected, bibliography can be obtained from the Centre.¹³ We hope that an update of the Bibliography, which would cover the last three decades for publications [both books and articles] on Russia/Soviet Union and Poland/Prussia, will become available in the next year or two.

Archival materials properly so-called [manuscripts, unpublished documents, personal papers, photos, etc.] vary considerably, both with respect to the size of their collections, and their content.¹⁴ One example would be personal diaries, a dozen or more of them extant in the Centre at the present time.¹⁵ They range from a few pages to multi-volume collections of ten to twenty booklets in a set.¹⁶ Without exception, they were written in German longhand script, with occasional Russian words added in their texts. Some have been meticulously kept, making them easily accessible to researchers, and increasingly it seems, inviting publication as well.¹⁷

A number of memoir manuscripts have come to light as well. More may be on the way as recent immigrants to West Germany decide to record their experiences while they still can.¹⁸ Letters could be classed in this general category as well.¹⁹ Hundreds of them written in the Soviet Union [most of those extant date from the 1920s and 30s] are available to researchers now.²⁰ As many or more remain in private hands; in some cases their owners promise that they are coming to the archives "some day". Many of these letters were written by persons under stress in the difficult days of Lenin and Stalin, addressed to family members or friends in Canada who now ask the archives to preserve them for future generations to see.²⁰

A smaller corpus of documents could be termed "official papers". Not infrequently these were prepared in the Russian language and stamped to show their formal purposes. This collection includes passports, school records, certificates of various kinds, other documents related to emigration, inheritance settlements, land title documents, etc.²¹ The massive deposits held by local administrative offices in Russian Mennonite communities during the tsarist period were not allowed out of the country. Many such records were destroyed during the

Civil War but large quantities of material are believed to exist in Soviet archives today.²²

From within the community have come church registers, seen in Russia as official documents, but in some cases, taken along as emigration occurred.²³ The best known and most widely used of these are in the form of microfilm copies of a dozen or more registers from Prussian Mennonite communities which once existed in the Vistula Delta area not far from Danzig [now Gdansk].²⁴ A number of these registers were rescued during the World War as Mennonites fled Prussia before the advancing Red Army.²⁵ Several centres in the USA and Western Germany hold the originals, but duplicates are now available in other places such as MHCA. Emigrants from Ukrainian settlements such as Fuerstenland, Borozenko, and Bergthal, managed to bring along some originals when they joined the earliest emigration to North America in the 1870s.²⁶

Family histories and genealogical data is another type of documentation brought by emigrants, or produced by their descendants in succeeding years. Several well kept genealogical ledgers and notebooks are available in MHCA.²⁷ Occasionally such data is found in family Bibles or other books brought from Russia.²⁸

Photos are in a class of records by themselves. Several thousands of them, taken in Russia mostly before the Revolution, now are to be found in MHCA.²⁹ A large number of them were published about fifteen years ago in a pictorial album dealing with Mennonites from Prussia, Russia, and the Soviet Union.³⁰ Most of them deal with everyday life in local communities, including many portraits of families and individuals. Finding aids are available to locate desired items without undue delay.³¹

A great deal of information is incorporated too, in maps. Several larger ones have come as originals from Russia, but the majority have been sketched by interested individuals for publication, or simply to pass on data to family members.³² A collection of items produced for military use provides a good deal of detailed information about local sites, while published atlases [one from the Soviet Union] offer additional information on the country as a whole.³³ There are some railway maps for 19th century Russia. Most, however, deal with the exact location of homesteads in a village or settlement, or with regions of settlements by Mennonites and other Germans in south and Central Russia. The so-called Stumpf maps form a special collection for those of German background who wish to trace their geographical history in these areas.³⁴

Two manuscript collections may merit particular mention in this context. One is a microfiche copy of what is called the Pashkov papers, i.e. the personal papers of Colonel A.V. Pashkov of St. Petersburg, who played an important role in the emergence of the evangelical

renewal movement of 19th century Ukraine.³⁵ A great many of these documents are in fact, written by other persons who were a part of the movement as well. The letters come in at least four languages: Russian, German, French, and English.³⁶

Then there is a microfilm copy of the so-called "Captured German Documents" which is found at MHCA also.³⁷ These contain detailed statistical data from German communities in the Soviet Union, collected by the German administration which controlled Ukraine for a time during WWII. The ship lists of Mennonite immigrants who came to Manitoba in the 1870s, and an extensive series of family registration entries for emigrant arrivals of the 1920s could be noted at this point too.³⁸

Almost all the items mentioned here are catalogued, and quite easily accessed by researchers and others who come to the Centre to use them. Translation services can be provided for a fee, and photocopying facilities are available also. Services are provided otherwise at no cost, and regular hours are kept [8a.m. - 5p.m.] from Monday to Friday. Special appointments are available on Saturdays or holidays for out-of-province persons if needed.

Emigrants to West Germany are bringing additional documents, photos, and other materials. Some of these items are finding their way to Canada, and the Centre itself.³⁹ It may be that, as visitors' privileges increase in the Soviet Union, [as they have significantly in Poland], and as copying facilities become more accessible to the general public, other materials will become available from the Soviet Union, and the Centre may be able to benefit from such developments also.⁴⁰

A larger project in the making now is the preparation of an exhaustive inventory of materials related to Mennonites from the Slavic lands, and available in various archives in Canada and the USA. In due time, it may be possible to include non-North American archives, and to extend the inventory to other non-archival [perhaps private] collections at the same time.⁴¹

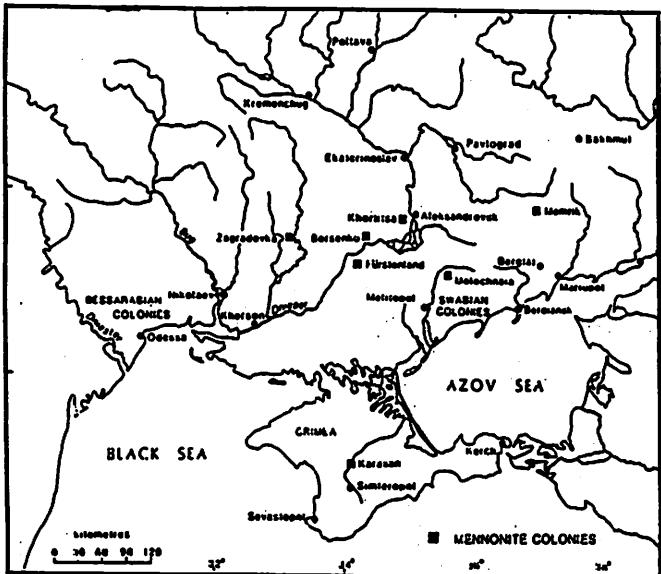
There are indications at a number of points that this area of research is growing and that demands for access to such materials will increase in the days ahead.⁴² One can only hope that archival facilities will be found adequate to meet these needs, while taking their own initiatives to extend their Slavic collections at the same time.⁴³

Endnotes

1. For a history of the Mennonite Heritage Centre Archives in its early phases: cf. the unpublished paper by Robert Poettcker, "History of the CMC Archives", Canadian Mennonite Bible College, Winnipeg, 1988. On the emigration itself: cf. H.J. Willms, ed. At the Gate of Moscow. God's Gracious Aid Through a Difficult and

- Trying Period, Trans. by George Thielman. [Abbotsford, B.C.: Committee of Mennonite Refugees from the Soviet Union, 1964, and Frank H. Epp: Mennonite Exodus. The Rescue and Resettlement of the Russian Mennonites Since the Communist Revolution [Altona, Man.: D.W.Friesen and Sons Ltd. for Canadian Mennonite Immigration and Relief Council, 1962.]
2. Bernhard Sch[ellenberg], "Neue Aufgaben?" Der Bote IV [29 June 1927], 1; and a series of weekly articles he published on archival concerns in Der Bote, 8 May-15 June, 1938.
 3. Lawrence Klippenstein, "B.J. Schellenberg. Recherchen und Schriften", Der Bote LXI [8 February, 1984], 12.
 4. Unpublished paper, Russell Sawatsky, "A History of the Program of the History Archive Committee, 1974-1988", Canadian Mennonite Bible College, Winnipeg, 1989.
 5. Peter J. Klassen, "Faith and Culture in Conflict: Mennonites in the Vistula Delta", Mennonite Quarterly Review LVII [July 1983], 194-205; also Bruno Ewert, "Four Centuries of Prussian Mennonites", Mennonite Life III [April, 1948], 10-18, and the recent work by Horst Penner. Die ost-und westprussische Mennoniten in ihrem religiösen und sozialen Leben in ihren kulturellen wirtschaftlichen Leistungen [Weierhof:Mennonitischer Geschichtsverein, 1978], Vol. I.
 6. Lawrence Klippenstein, "The Mennonite Migration to Russia 1786-1806", in Mennonites in Russia edited by John Friesen [Winnipeg, Man.: CMBC Publications, 1989], 13-42.
 7. C.J. Dyck, ed. An Introduction to Mennonite History [Scottsdale, Pa., and Kitchener, Ontario: Herald Press, 1981], 164-187. For an excellent summary of recent developments in the Soviet Union cf. Walter Sawatsky, "From Russian to Soviet Mennonites 1941-1988", in Mennonites in Russia, 299-338.
 8. ODieter Goetz Lichti, ed. Mennonitisches Jahrbuch 1990 [Karlsruhe: Arbeitsgemeinschaft deutscher Mennonitengemeinden in der Bundesrepublik Deutschland und Berlin [West], 1990. Many articles in this issue deal with the recent emigration from the Soviet Union to West Germany.
 9. Harvey Dyck, "Despair and Hope in Moscow, 1929: A Pillow, A Willow Trunk and a Stiff-backed Photograph", Mennonite Life XXXIV [September, 1979]. 16-23.
 - 10 David Haury, "The Mennonite Library and Archives: A Brief History", Mennonite Life XLII [September, 1987], 26-29. Listing of most Mennonite archival collections in the world is found in Lawrence Klippenstein, ed. Directory of Mennonite Archives and Historical Libraries, [Winnipeg, Man.: Mennonite Heritage Centre, 1984], Second edition.
 11. Unpublished paper, John Friesen, "Anabaptist-Mennonite Bibliography at the Mennonite Historical Library, CMBC", Canadian Mennonite Bible College, Winnipeg, 1988. Updated version, 152 pp.
 12. Nelson Springer and Abram J. Klassen, eds. and comps., Mennonite Bibliography 1631-1961. [Scottsdale, Pa., and Kitchener, Ontario: Herald Press, 1977] Vol. I, 445-482.
 13. [Lawrence Klippenstein], "A Select Bibliography with a Note on Archival Sources", in Mennonites in Russia, 365-378.
 14. For accessing one of the largest collections available at MHCA cf. unpublished finding aid, "Canadian Mennonite Board of Colonization Records of 1923-1964. An index to file tabs in the Catalogued Collection", 37pp. A large number of smaller and larger collections are listed in Lawrence Klippenstein, Marg Franz, and Adolf Ens, eds. Resources for Canadian Mennonite Studies. An Inventory and Guide to Holdings of the Mennonite Heritage Centre. [Winnipeg, Man.: Mennonite Heritage Centre, 1988.] Some Slavic collections are included in the series covered by this Guide.
 15. An example of a recent deposit is the collection of Abram Dyck diaries, a total of 21 small booklets covering the years 1889-1919. Volumes are missing for 1895, 1896, 1907, and 1918. Cf. [Jim Suderman], "Abram Dyck Diaries", Mennonite Reporter [13 November, 1989], CMC Supplement, p.B4.
 16. Cf. Microfilm Nos. 271 and 350 in MHCA, "Diaries of Peter J. Dyck [1878-1947]," covering the years 1911-1926. A part of this collection was published in John P. Dyck, ed. Troubles and Triumphs 1914-1924. Excerpts from the Diaries of Peter J. Dyck. Ladekopp, Molotschna Colony, Ukraine [Springstein, Man.: By the editor, 1981].
 17. Note the David and Jacob Epp diaries found in MHCA, Vols. 1017 and 2169. These volumes cover the period 1837-1880. Several other volumes believed to have been in the series are presumed lost. Cf. also Harvey Dyck, "Mennonite Community in An Age of Troubled Change: The Diaries of Jacob D. Epp, 1851-1880", Mennonite Historian XIV [December, 1988]. 1-3.
 18. Examples are a manuscript of memoirs by Peter Sawatsky sent in by his brother Jacob from B.C., and part of the Aron Thiessen papers submitted in duplicate by Franz Thiessen of Espelkamp in West Germany.
 19. A large number of these letters form part of the Gerhard Lohrenz papers deposited in MHCA in 1987. Others have been brought in with the John Enns papers deposited recently by Louise and Kathy Martens of Winnipeg, Man.
 20. A collection of them is presently being translated by Jake Wiens, staff volunteer at MHCA, and another set is being translated for a friend by Anna Ens of Winnipeg, MAN. MHCA hopes to get copies of both sets.
 21. An example of such papers is a collection found in the Kaethe Hooge papers. Cf. Jim Suderman, "Reflections on Collections.: Olga Rempel. Katharine Hooge" Mennonite Historian XV [September, 1989], 6.
 - Cf. also fifteen documents of one Heinrich Thiessen, preserved by descendants of the family. Copies have been deposited at MHCA.
 22. Peter Braun, "Archive von Bolschewisten zerstoert", Mennonitische Geschichtsblaetter I [November, 1936], 32-36.

23. One of these is a ledger from the community of Schoenhorst in the Chortitza [Old] Colony of Mennonites who had settled on the Dnieper River. It is located in MHCA, Vol. 2238.
24. Titles of those held at MHCA are found in a wider listing of Prussian Mennonite materials, prepared by Jim Suderman, "Materials on Prussian Mennonites held on Microfilm, at the MHCA", 1989. 19pp.
25. Originals of these ledgers are found at the Mennonitische Forschungsstelle in Weilhof, West Germany, and at the Mennonite Library and Archives, Bethel College, North Newton Kansas. Recently improved access to the Polish archives may bring to light other similar items in those collections.
26. MHCA has a ledger from Fuerstenland [Vol. 2275], two ledgers from the Bergthal Colony in Ukraine [Vol. 2222], and the extensive collection of a Kleine Gemeinde minister from Borzenko, Rev. Peter Toews [Vols. 2208, 2775-2781].
27. The Christoph Lehn family register is probably the most extensive document of this kind held at MHCA [Microf. 272].
28. A book in this author's file is an example of this. It is entitled Geschichte der Christlichen Kirche [1858].
29. Most of the items are black and white prints but some black and whites are held in slide form also.
30. Gerhard Lohenz. Heritage Remembered. A Pictorial Survey of Mennonites in Prussia and Russia [Winnipeg, Man.: CMBC Publications, 1977]. Enlarged and revised second edition. Walter Quiring and Helen Bartel, eds. In the Fullness of Time. 150 Years of Mennonite Sojourn in Russia [Waterloo, Ontario: Aaron Klassen, 1974]. Third translated edition.
31. Note Peter Rempel, "An Index to the Photograph Collection of the Mennonite Heritage Centre", MHCA, 1988.
32. Students and others have helped to prepare a simple map index which helps to access a collection of about 800 items.
33. A.N. Baranov, et al. Atlas Mira Glavnoe Upravlenie Geodezii i Kartographii MVD SSSR [Moskva, 1954].
34. Karl Stumpf. The Emigration from Germany to Russia In the Years 1763 to 1862 [Lincoln, Nebraska: AHSGR, 1982], and a set of eight maps designed for use by readers of this volume. carried by Journal AHSGR.
35. Lawrence Klippenstein, "Johann Wieler [1839-1889] Among Russian Evangelicals: A New Source of Mennonites and Evangelicalism in Imperial Russia", Journal of Mennonite Studies Vol. 5, 1987, 44-60.
36. Lawrence Klippenstein, "Odyssey of a Microfilming Project: The Pashkov Papers", Mennonite History XV [March, 1989], 4.
37. "Finding Aid for German Captured Documents Microfilmed at the Library of Congress", 108 pp., and "German Villages in the Ukraine" A Key to Microfilm of the Captured German Documents", prepared by Adam Glesinger for the American Historical Society of Germans From Russia, 1977.
38. Ship lists [Vol. 989], and Adolf Ens and Rita Penner, eds. "Quebec Passenger Lists of the Russian Mennonite Immigrants, 1874-1880", Mennonite Quarterly Review XLVIII [October, 1974], 527-531.
29. The memoirs of Peter Derksen, formerly of Alma Ata in Central Asia [Soviet Union], and now of Paderborn, West Germany, were obtained and published as Es Wurde wieder ruhig. Die Lebensgeschichte eines mennonitischen Predigers aus der Sovyet Union [Winnipeg, Man.: Mennonite Heritage Centre, 1989]. An earlier collection from the pen of one Isaak Reimer, of Saskatoon, remains unpublished - several thousand pages lodged at the MHCA in Vols. 1160 and 1649-1655.
40. A large collection of microfilmed material coming out of Polish archives is expected to arrive at MHCA shortly, courtesy of Dr. Peter J. Klassen, and the Center for MB Studies in Fresno, California.
41. A model and predecessor in some sense for this project is James Long, ed. the German Russians. A Bibliography [Santa Barbara, California, and Oxford, England, 1978].
42. This was already the case when a group of scholars came together for a Russian Mennonite studies symposium in Winnipeg, Manitoba, during November 9-11, 1989. A similar symposium was held also at Becherdissen in West Germany, during September of the same year. Both sets of papers read are being prepared for publication in 1990/1991.
43. Several Mennonite scholars in the field have made definite plans to visit Soviet archives during the next twelve months, and a number of publications in the area of Slavic studies are being worked on presently in Mennonite academic circles and elsewhere in the community [a history of Orenburg Mennonites, a book on Mennonite maps including many from Russia, publication of the Jacob Epp diaries, etc.].



POLISH CHURCH RECORDS

Warsaw, Now [Sochaczew]

Evangelical, 1779 - 1931 in German and Polish
Recorded by Hilda Matsuo MGS #1179.

These microfilms are available through LDS' Family History Centres.

| | | | |
|--------|-------------|--------------------|----------------|
| Births | 1779 - 1785 | [Left side of pg] | 1196211 item 1 |
| Marr. | 1779 - 1785 | [L.s., R.s. of pg] | " |
| Births | 1779 - 1785 | [R.s.] | " |
| Births | 1785 - 1794 | [L.s.] | 1196211 item 2 |
| Marr. | 1785 - 1791 | [L.s.] | " |
| Conf. | 1785 - 1794 | [L.s.] | " |
| Marr. | 1792 - 1794 | [L.s.] | " |
| Deaths | 1785 - 1794 | [L.s.] | " |
| Deaths | 1785 - 1794 | [R.s.] | " |
| Marr. | 1792 - 1794 | [R.s.] | " |
| Conf. | 1785 - 1794 | [R.s.] | " |
| Marr. | 1785 - 1791 | [R.s.] | " |
| Births | 1785 - 1794 | [R.s.] | " |
| B.M.D. | 1794 - 1800 | | 1196211 item 3 |
| B.M.D. | 1806 - 1809 | | 1196212 |
| B.M.D. | 1810 - 1820 | | " |
| B. | 1823 - 1825 | [L.s.] | 1418038 |
| M. | 1823 - 1826 | [L.s.] | " |
| Conf. | 1830 - 1838 | [L.s.] | " |
| D. | 1823 - 1825 | [L.s.] | " |
| D. | 1823 - 1825 | [R.s.] | " |
| Conf. | 1830 - 1838 | [R.s.] | " |
| M. | 1823 - 1826 | [R.s.] | " |
| B. | 1823 - 1825 | [R.s.] | " |
| B. | 1843 - 1849 | [L./R.s. reversed] | 1197682 |
| B. | 1863 - 1871 | [R.s.] | 1197853 |
| B. | 1863 - 1871 | [L.s.] | 1197854 |
| B. | 1834 - 1852 | | 0723431 |
| B. | 1887 - 1891 | [R.+ L.s.] | 1197855 |
| B. | 1891 - 1896 | [L./R.s. reversed] | 1197681 |
| B. | 1896 - 1901 | [R.+ L.s.] | 1197856 |
| B. | 1901 - 1908 | [R.+ L.s.] | 1197680 |
| B. | 1908 - 1915 | [R.+ L.s.] | 1197679 |
| B. | 1925 - 1930 | [L./R.s. reversed] | 1197678 |
| B. | 1918 - 1921 | [L./R.s. reversed] | |
| M. | 1826 - 1836 | [L./R.s. reversed] | 1196413 |
| M. | 1836 - 1847 | [R.+ L.s.] | 1196414 |
| M. | 1869 - 1881 | [R.+ L.s.] | 1197677 item 2 |
| M. | 1882 - 1891 | [L./R.s. reversed] | 1197773 |
| D. | 1840 - 1848 | [L./R.s. reversed] | 1196415 |
| D. | 1922 - 1931 | [L./R.s. reversed] | |

POLAND, Warsaw, Wyszogrod [Płock] Church

Evangelical, 1826 - 1879 After 1868 in Cyrillic.
Includes Boguszyn, Bulkowc, Drwary, Golanki, Mochty,
Rybaki, Worowice, Wilczkowice, etc. After 1868, text
in Russian.

Note: [Pastor W.J.P. Krystyan Milke of Wyszogrod
Church has his daughter Julie's birth registered #35,
1818/19 in R.C. Church of Wyszogrod from 1815-21,
film # 1496765.]

| | | |
|-------------|---------|-----------|
| B.M.D. | | |
| 1826 - 1837 | | 0729458 |
| 1838 - 1845 | | 0729459 |
| 1846 - 1852 | | 0729460 |
| 1853 - 1860 | | 0729461 |
| 1861 - 1865 | | 0729462 |
| 1866 - 1871 | 1201494 | items 4-9 |
| 1872 - 1879 | 1201495 | items 1-8 |

| | | |
|-------------|---------|-----------------|
| B. | | |
| 1855 - 1862 | 1197722 | [R.s.] |
| " " | | [L.s.] |
| 1868 - 1875 | 1197723 | [L.s.] |
| " " | | [R.s. reversed] |
| 1885 - 1894 | 1197724 | [R.s.] |
| " " | | [L.s.] |
| 1894 - 1905 | 1197725 | [R.s.] |
| " " | | [L.s.] |
| 1905 - 1914 | 1197858 | [L.s.] |
| " " | | [R.s.] |

| | | |
|-------------|---------|-----------------|
| M. | | |
| 1880 - 1900 | 1197859 | [L.s.] |
| " " | | [R.s. reversed] |
| 1900 - 1913 | 1197726 | [L.s.] |
| " " | | [R.s. reversed] |

Also available:

POLAND, Warsaw, Wyszogrod [Płock] R.C. Church

B.M.D.
1808 - 1879 [eg. Pastor Milke's daughter shown on one
of the microfilms]

POLAND, Warsaw, Wyszogrod [Płock] R.C. Church

| | | |
|-------------|-------------|------------|
| B.M.D. | 1756 - 1833 | |
| 1756 - 1795 | 1496762 | item 15 |
| 1808 | 1496763 | item 1 & 2 |
| 1808 - 1811 | 1496763 | item 6 & 7 |
| 1811 - 1821 | 1496764 | |
| 1815 - 1821 | 1496765 | |
| 1821 - 1825 | 1496766 | |
| 1825 - 1833 | 1496767 | |

POLAND, Bydgosczc, Michatki, [Rypin]

Evangelical, 1810 - 65

Civil transcripts of Protestant Church parish. Register of
B.M.D. in Michatki, Powiat, Rypin, Bydgosz, Pol.,
partially indexed.

| | | |
|-------------|---------|--|
| B.M.D. | | |
| 1810 - 1821 | 0715096 | |
| 1821 - 1836 | 0715097 | |
| 1837 - 1843 | 0715098 | |
| 1844 - 1848 | 0715099 | |
| 1849 - 1854 | 0715100 | |
| 1855 - 1863 | 0715101 | |
| 1864 - 1865 | 0715102 | |

UKRAINIAN DEPARTURE, CANADIAN ARRIVAL

An excerpt from the book **As For Me and My House We Will Serve the Lord**, written in 1975 by John C. Penner.

Editor: The author, a first cousin once removed, of my husband, John David Elias, is a delightful and interesting 95 year-old whom we had the pleasure of meeting in August 1989. He lives in Shafter, California.

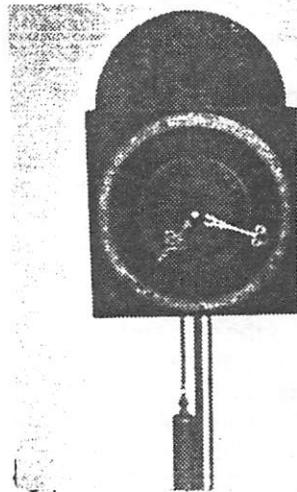
At this time [c1895] among the Mennonites of Russia the rich were getting richer and the poor were getting poorer. It was a time of industrial expansion among the Mennonites. Large flour mills were built....and villages became industrial centers. But as there were no laws relating to and protecting the laborer, he was constantly being exploited. The lot of the farm worker was even worse. Young Russian men and women would come to the Mennonite villages seeking work in the fields and homes. They were paid pitiful wages but had to work from before daylight until long after dark in the evening. The farmer's family would eat at one table, but the hired help had to eat at another table and very inferior unnourishing food.

Certainly the Russian had his faults. He was often lazy and would steal anything he could lay his hands on. My father told me about a young Russian working for his father in the fields. The family had watched him so close he could not steal anything. Then one day working in the field and staying in the field to eat their lunch, they saw this young fellow put his jacket on a hay pile and then in a round about way, sneak around and grab his jacket and sneak away. When they asked him why he did this he had said that since he had not been able to steal anything from anybody else, he stole his own jacket to have the satisfaction he had stolen something.

In 1874 many Mennonites had emigrated to the United States and Canada. Since then smaller groups had from time to time left for the new world. Many of the poorer Mennonites realized that there was no future for them in Russia, and therefore also in Ebenfeld [town] was much talk about emigrating to America. My grandparents and parents had a number of relatives already living in Manitoba, Canada, who already were farming there. They had corresponded with these relatives who also invited them to come to Canada, where there were many opportunities for people willing to work. In the meantime my father's brothers had married and the Jacob, Johann and Diedrich Penners had moved to Orenburg, near the Ural Mountains in the far north of Russia. Also my uncle John M. Elias had married and had taken a job as a farm manager in another Mennonite village, and was not then interested in emigrating.

After much discussion and preparation and correspondence concerning passports, transportation, a small group consisting of my grandparents Johann and Maria Elias, my grandmother's sister - a single elderly lady - Anna Dück [Dyck], my uncles Jacob and Peter Elias, Henry Penner, my parents Cornelius and Anna [Elias] Penner, and myself, then about three and one half years of age, were to emigrate to Canada. All through the winter of 1897-98 they were busy preparing for the long journey. This included getting permission to leave Russia, winding up their affairs, included selling what they would not be able to take along. Then whole bags full of "Zwieback" were roasted for the long journey.

Also a surprisingly large number of bags, boxes and baskets of baggage were packed. Among the things brought along to Canada was a Singer sewing machine [portable] and a large Kroeger clock. The sewing machine is still in my sister Anna's possession but I do not know what has happened to the clock. [Editor: The clock, a pendulum type, now hangs in our front hall.]



The old Kroeger clock.
Photo by Lindsay Lanpear.

Finally about the first of March, 1898, the day of departure had arrived. They boarded a Russian passenger train for the long trip to Libau, Latvia, on the Baltic Sea. As the trains were travelling slow those days it took several days to complete this part of the journey. During the train journey they had such experiences as this: At one of the stops a passenger came into the car. At that time it was customary for the conductor to be followed by an inspector. The passenger slipped the conductor some money and then the passenger crawled under a seat. When the inspector entered the car, the passenger was safely hidden under the seat and travelled probably for a few kopeks he had given the conductor.

Arriving at Libau, the seaport where they were to board a boat, they were met by a German Jew, the agent of the steamer they were to travel on. The group was taken to

an immigration depot and had to wait there several days before the steamship was ready, loaded to leave. It was not a very large boat and passenger accommodations were fair. The trip through the Baltic Sea was quite smooth, but when they entered the North Atlantic Ocean, the sea was rough and most of the group became seasick. Their next destination was Halifax, England. Here again were several days of waiting until they boarded a train to cross England to Liverpool.

In Liverpool the group boarded a large steamer for Halifax, Nova Scotia, Canada. Here their troubles began. As they were travelling steerage, they discovered they would have to be in a large room in the hold of the ship, with almost no accommodations for passenger travel. In fact it was a room which was ordinarily used to ship livestock. After the ship left Liverpool, conditions below deck became intolerable for this little group of Mennonites. Eating on long tables, the people would eat and then turn aside, and being seasick, would vomit all the food. The food itself was not fit for human consumption and if it had not been that our little group had bags of roasted zwieback, I do not know how we could have made it. Among other things they were fed horsemeat.

After they had been at sea for several days, Grandpa Elias had a talk with the captain and as a result, the women of our group and I were given a cabin and we all were allowed to eat with the regular passengers. The men had to sleep downstairs. It appears everybody except myself became very seasick as the sea continued to be real rough most of the trip. And here I want to relate an experience I remember of this trip. One day my father took me to the rear end of the ship and let me look over the rail and I saw how the propeller was disturbing the water and the wake of the water as the ship proceeded. When I grew up I wondered if this was just an imagination but when, many years later, we made a trip from Los Angeles to Catalina Island, I saw that this was the way the rear end of a ship's propellers push the ship.

So one day after another passed until almost two weeks were gone. As the ship approached the new world, excitement grew among the passengers. Our little group also was anxiously waiting for the time when they would see land. It was the latter part of March, 1898 when the ship entered the harbor of Halifax, Nova Scotia, Canada. As the ship entered the beautiful harbor the deck was crowded with people. So this land was to be their future home. My father told me it was a solemn moment when the little group first stepped upon Canadian soil. As another company agent was again present, the passage through customs was a simple matter, and they were taken to an immigration building for a brief rest and orientation. Then they boarded a Canadian Pacific train for the long overland journey to Manitoba. As the train wound through the valleys and forests of Nova Scotia and New Brunswick, they were rather expecting to see Indians

look from behind trees. However they saw some neat farm scenes, especially as they approached Montreal, Quebec.

They had been informed that Canada was a large country but when the train travelled one day after another, they began to wonder whenever they would reach their destination. Trains did not travel as fast then as now. They passed through the lake country of Ontario and around the Great Lakes. Nothing but forests and lakes. But when they entered the province of Manitoba, the forests came to an end and endless flat prairie, or steppes, as they called them, spread out before them, or their eyes. They decided this was a good looking country and resembled their homeland, now in far away Russia. And then the conductor announced that they were entering Winnipeg, and here they would have to change trains for the last leg of their trip.

Full of anticipation that their long journey should at last come to an end, they boarded the train. Slowly the train wound out of Winnipeg and headed south. It being the latter part of March, there still was snow on the ground, although it was fast disappearing. The endless flat land was already dotted with farmsteads. They saw a few villages and a few small towns where the train stopped. After about a three hour ride, the conductor told the little group that their destination, the village of Winkler, was near. Within a half mile they passed the village of Reinfeld and then the train slowed down and, with a final hiss of steam from the engine, came to a stop. This was Winkler!

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TIP

From **Genealogical Computing**, Vol. 10, #3, 1991
In the PAF program, to delete a blank line in documentation [notes], use CTRL Y.

GENERATION GAPS



ARTAMAN / STUSIAK

John Stuslak m. Emma Artaman [b. c1889, Rzeszow dist., Galicia, Austria (now Poland), d. c1972, Winnipeg]. Emma immigrated to Winnipeg prior to W.W.I. Seeking further information on Emma.

Contact: Debra Yerex

54 Aldgate Road
Winnipeg, Manitoba R2N 2X6

AUSTRIAN MILITARY RECORDS

Wanted: Information regarding the whereabouts of Austrian military records for the province of Galicia, specifically those of the following regiments: K.u.K. Ulanenregiment Graf Paar Nr. 13, K.u.K. Erganzungs Bezirks Komnd. Infantry Regiment No. 95 in Czorkow, and K.u.K. Feldkanonenregiment Nr. 1.

Contact: Gloria Hersak

4 Fairway Place
Winnipeg, Manitoba R3R 2P3

DAY

Sidney, b.c1880s, Luton, Bedfordshire, England. Emigrated probably between World Wars - destination Winnipeg. Married here? Children? Death? Seek all info.

Contact: Martin Field

23 - 155 Grovers Road
Oshawa, Ontario L1G 7A4

GRUDECKI / PRAWDZIK

Thomas Grudecki [Grudeski] [b. c1876 Plock, Warsaw, Poland, d. 1963] m. c1898 Youngstown, Ohio to Apolonia Prawdzik, [b. c1880 Augustow, Bialystok, Poland, d. 1947]. Settled in Polonia, Man. c1900 then moved to Kelwood, Man. Apolonia's bro/sis: Peter res. Hamilton, Ont.; Jacob res. Polonia; Anthony res. Polonia; Thomas; Vernon res. Calif.; Stephanie res. Youngstown m. Maksim; Verna res. Polonia m. Kasprick. Thomas's bro/sis: Frank res. Detroit, Mich.; Florien? res. Plock; Helen res. Plock. Seek any info on any of these families.

Contact: Denise Kolesar

776 Municipal Road
Winnipeg, Manitoba R3R 1J4

HARRISON [HARRISON]

Thomas Harris[s]on, s/o Thomas & Josephte [Cree], b.1813, Cumberland House, Saskatchewan, m. Pauline Lagemodiere [Jean Baptiste & Marie Anne Gaboury] 1835, St. Boniface, d. 24 September, 1891, Ste. Anne. Harris[s]on came from Scotland, where? when? Did son Thomas have siblings? Any infor. appreciated. Descendants please correspond.

Contact: Marguerite Rashley

116 Lindsay Drive
Saskatoon, Saskatchewan S7H 4B4

KERELIUK / BOGUTSKI

Ella Kereluk [b. c1862, Nowosiolka (Novosilka), Zaleszczyki, Galicia, Austria] m. Maria Bogutski [b. c1873, Holihrad, Zaleszczyki, Galicia, Austria]. Chn: Sophia [b. 1889] m. Stasiuk; Pawlo [b. 1891] m. Borsch; Max [b. 1895] m. Trembach 1929; Wasyl; Katharina "Cassie" [b. 1905] m#1 Dragish 1923, m#2 Lyell 1948; Hanka "Annie" [b. 1907] m. Tomenchuk 1924; Ustina "Jean" [b. 1911] m. Dunn. Seeking any information regarding these families.

Contact: Dave Olinyk

437 Melrose Avenue West
Winnipeg, Manitoba R2C 1P2

KIRSTE / FREITAG

Pauline Wanda Kirste b. 26 Nov. 1846 Punitz, South Prussia [now Poniec, Poland]] m. Karl Freitag. Pauline immigrated to the United States with her children Klothilde, Adolf, and others. Seeking any information on the above family.

Contact: Hilda Matsuo

185 Waterloo Street
Winnipeg, Manitoba R3N 0S4

KNIERIAN / KNIERIAM

Have a marriage & birth certificate with this name, London, England, if anyone is interested.

Contact: Dorothy Greenwood

409 Rutland St.
Winnipeg, Manitoba R3J 1Y2

KOLESZAR / BANACHY / BAJUSZ

Michael Koleszar [Kolesar] [b. 1855 Nagy Mihaly (now Michalovce), Slovakia, d. 1942 Neepawa, Man., s/o John Koleszar and Anna Bajusz] m#1 c1884 Hazelton, Penn. to Julia Dalejczyk; m#2 May 1913 Winnipeg to Barbara Bajus [neé Banachy] [b. Aug 1879 Trebisov, Slovakia, d.1958 Neepawa, d/o John Banyaczki (Banachy) and Anna Giba]. Barbara's m#1 to Mihaly Bajus [d. Pittsburg, Penn., one child Annie]. Michael settled on a farm near Neepawa, Man. c1885. Michael's bro/sis George; Steve; Bennet? res. Czech.? Seeking any information on any of these families.

Contact: Denise Kolesar

776 Municipal Road
Winnipeg, Manitoba R3R 1J4

KRUTKAVICH / BUGDANOWSKA

Michael Kortkewch [Krutkevich, Krutcavich, Krotkiewicz] [b. Aug 1885 Olchowiec, (Vil'khovets), Borszczow, Galicia, Austria, d. 1975 Mountain Rd., Man.] m. c1908 Mountain Rd. to Mary Bugdanowska [b. c1892 Mielnica (Melnytsia), Borszczow, Galicia, Austria, d. 1938 Mountain Rd., d/o Michael Bugdanowski & Annie Goreyiska]. Mary, her mother, bro, & sis came to Mountain Rd. in 1903. Michael came to Mountain Rd. c1903. Michael's half bro: Peter res. Mountain Rd. Mary's bro/sis: Bill d. young Mountain Rd.; Martha d. young Mountain

Rd.; Justine res. Wishart, Sask. m#1 **Baraniuk**, m#2 **Stephaniuk**; Helen res. Clanwilliam, Man. m#1 **Motuz**, m#2 **Kozak**. Seeking any information on any of these families.

Contact: Denise Kolesar
776 Municipal Road
Winnipeg, Manitoba R3R 1J4

KÜHN/HARTWICH / HARTWIG

Seeking b.m.d. information for Daniel **Kühn** and **Jutta Hartwich** family in Poland. Chn: Gottlieb [b. 1846] m. **Maier**; Wilhelmina [b. 1851] m. **Fitz**; Johann [b. 1858] m#1 **Blech**, m#2 **Hennig**; Anna Louise [b. 1861] m. **Welk**; Michael m#1 ?, m#2 **Erdmann**, m#3 **Wiesner**. Chn: b. at Figietow, Radom, Poland. Grandchildren born at Polesie, Radom, Poland. Some records located in Lutheran church Radom, Radom, Poland.

Contact: Virginia A. Braun
3100 Portage Ave.
Winnipeg, Manitoba R0G 2P0

LENIUS / HUETTER / MISSLER / RUNGE

Descendants of **Lenius** family from Galizien [Galicia], Austria m. at St. Joseph's German Catholic Church, Winnipeg including: Jakob **Missler** m. 1903 Eva Jost; Heinrich **Presch** m. 1906 Hedwig Weber; Clara **Lenius** m. 1909 Anton Ziolkowski; Thomas **Runge** m. 1909 Catharina Gabel; Maria **Schnorch** [Schnerk] m. 1911 Modestus Jung [Young]; Julia **Missler** m. 1913 Wilhelm Baehr; Konrad **Schnorch** [Schnerk] m. 1916 Margaret Mary **Stadtherr**; Katharina **Resch** m. 1917 Gregor Kraemer; Frank **Huetter** m. 1919 Blondina Kunz; George **Huetter** m. 1930 Anna Kotschorek; Elizabeth **Runge** m. 1939 Frank Stenger; and Paulina Margaretha Kraemer m. 1944 Lawrence Michalski. Seeking any descendants or information on these families.

Contact: Brian J. Lenius
Box 18, Grp. 4, R.R.#1
Anola, Manitoba R0E 0A0

LUCKO / MAGURA

Peter **Lucko**, [b. c1843 in Stare Siolo, Galicia, Austria] m. Barbara ?, [b. c1843 in Austria]. Peter and Barbara arrived with their family in Canada on 21 May 1899 on the S.S. **Phoenicia**. They settled at Cooks Creek, Manitoba c1900. Chn: Katharina m#1 **Loza**, m#2 **Pawzuk**; Maryna m. **Magura**; Rosalia m. **Pawluck**; and Mikolaj [Nickolas]. Seeking any information regarding these families and the related **Czaj**, **Magura**, **Wenzinowich**, and **Duda** families from Oleszczye [Parish], Galicia.

Contact: Bea Magura
99 Thunder Bay
Winnipeg, Manitoba R2M 4S1

MAZACHEK/HAVEL / FOSALOVIA / ZADINA

Cyril **Mazacheck** [b. 1887 Babice, Moravia, Czech. d. 1975 Albany, Oregon, s/o of Cyril **Mazacheck** and Antonie **Fosalovia**] m. 1907 Omaha, Neb. to Agnes Marie **Havel**

[b. 1887 Omaha, Neb. d. 1978 Albany, Oregon, d/o of Vaclav **Havel**, b. Caslow, Bohemia, Czech. and Magdalena **Zadina**, b. Nemenskibrach, Czech.]. Cyril and Agnes resided many years in Thunderhawk, South Dakota. Wish to correspond with others searching the above surnames.

Contact: Mavis Menzies
1030 Simpson Avenue
Winnipeg, Manitoba R2K 1S7

OCHOCKI / STARCZEWSKI / KUCZAPSKA / MYCHKOWSI

Three Ochocki families: Family #1, Antonius Ochocki [b. 11 Nov. 1875, Korolowka [Korolivka], Borszczow, Galicia, Austria, s/o Johannes Ochocki and Maria Kuczapska] m. Michalina Starzewski [d/o Basillii Starzewski and Catharina Myczkowski]. Family #2, Michael Ochocki m. Anna ? with son Albert Ochocki lived at 435 Manitoba Ave., Winnipeg between 1923 and 1944. Albert then moved west? Family #3, Frank Ochocki [b. 1926 Winnipeg?, d. 1958 Vancouver?] m. Marion? "Dolly" ?. Seeking any information on any of these families.

Contact: Don Ochocki
781 Adamell Cresc.
Winnipeg, Manitoba R2K 2B2

OLINYK / OLIJNYK / IWASIUK

Petrus Olijnyk [Olinsky] [b. 28 Feb. 1893, s/o Procopius Olijnyk and Eudoxia Bojko] m. 8 Nov. 1918, Lake St. Martin, Manitoba to Melania Iwasiuk, [b. 14 Jan. 1901, d/o of Gregorius Iwasiuk and Anastasia Kolynczuk]. Both born in Strzalkowce [Strilkivtsi], Borszczow, Galicia, Austria. Seeking any information regarding these families and the related **Kiaczko**, **Galas**, **Muzyka** and **Kyryluk** families from Strzalkowce.

Contact: Dave Olinyk
437 Melrose Avenue West
Winnipeg, Manitoba R2C 1P2

PHOTO IDENTIFICATION NEEDED

Grandmother Sarah neé Archer's photo album dates to early 1900s; photos taken when Sarah was a governess to a family. One photo identified as Nellie, Jack and Nannie **Jacob**. Places identified: Salisbury on way to Wimborne, Rosemount, Ledbury [England?], on board [T or L]unisian, the farm Gladstone, Manitoba. Are these your relatives? Interested in contacting any descendants.

Contact: Thelma Findlay
10 Swan Lake Bay
Winnipeg, Manitoba R3T 4W1

RAINKA / FALINSKI/FALINSKY

Mark **Rainka** and his brother, Joseph, left Kolno, Poland and settled in St. Louis, Missouri in the early 1890's. Mark m. Katherina **Falinski**, 3 Oct. 1893 in St. Louis. They moved to Huns Valley [Polonia] Manitoba in April 1897. Seeking further information on Joseph Rainka and Katherina Falinski.

Contact: Debra Yerex
54 Aldgate Road
Winnipeg, Manitoba R2N 2X6

RITCHIE / OUELLET

Searching for ancestors of Olivine Regina Ouellet, d/o Michel Ouellet, who m. Andrew Jacob Ritchie, s/o John Ritchie, 1873. Believe he was born Winnipeg, some Indian in background. They came to USA 1877. Can you help?

Contact: C. Becker

14459 Lawndale Ave.
Midlothian, Illinois 60445 USA

STADTHERR / FUERERFALL

Wenzel Stadtherr [b. 1832, Nemlowitz (Nemnenice), Bohemia, Austria] m. Ursula Feuerfall [b. 1832, Zetschowitz (Cecovic0e, Bohemia, Austria). Immigrated to Fond du Lac, Wis., USA, c1855-1862. Later to Stearns Co., Minn. c1868. Chn: Peter [b. c1855, Bohemia]; Annie [b. c1862, Wis.]; Mary [b. c1864, Wis.] m. Wetley; Joseph [b. 1867, Wis.] m#1 Kramer, m#2 Kuebler; Theresa [b. c1869, Minn.] Sister Barbara; John [b. c1872, Minn.] m#1 Sens m#2 Kraemer; Michael [b. 1874, Minn.] m. Kuebler; Paul [b. c1877, Minn.]; Barbara m. Kraemer; Margaret m. Pfau; Otilda?; and Ragine?. Believed to be only Stadtherr family in North America. Seeking any descendants or information on these families.

Contact: Brian J. Lenius

Box 18, Grp. 4, R.R.#1
Anola, Manitoba R0E 0A0

SZAFRONIUK / SZAUCHUK

Michael Szafroniuk [Safroniuk] [b. July 1884 Olchowiec (Vil'khovets), Borszczow, Galicia, Austria, d. 1976 Mountain Rd., Man., s/o Onufrey Szafroniuk & Anna Baryla] m. 27 Jan 1908 Hun's Valley [now Polonia], Man. to Anna Szawchuk [Sawchuk] [b. Nov 1886 Olchowiec, d. 1974 Mountain Rd., d/o Szafron Szawchuk & Pokje Bobik]. Michael came to Canada c1903. Anna & family in 1898. They settled on a farm near Mountain Rd. Michael's bro/sis: John res. Mountain Rd.; Bill res. Olchowiec; Jessie res. Olchowiec. Anna's bro/sis: Nicolas res. Windsor, Ont.; Metro res. Mountain Rd.; Fred res. Neepawa, Man.; Bill res. Neepawa; Frank res. Neepawa; Martha m. Trywezka res. Toronto, Ont.; Mary m. Scott res. Neepawa. Seeking any information on any of these families.

Contact: Denise Kolesar

776 Municipal Road
Winnipeg, Manitoba R3R 1J4

TOMENCHUK / TOMENCZUK / BUGERA

Theodorus Tomenczuk [Tomenchuk] [b. 20 Mar. 1864, s/o Maximus Tomenczuk and Irena Ostofliw] m. c1888 to Anna Bugera, [b. 22 June 1864, d/o of Jacobus Bugera and Eudoxia ?]. Both were born and married in Sapohow [Sapohiv], Borszczow, Galicia, Austria. Seek-

ing any information regarding these families and the related Tisnohuz and Mychasiuk families from Sapohow.

Contact: Dave Oliny
437 Melrose Avenue West
Winnipeg, Manitoba R2C 1P2

UKRAINIAN FAMILY HISTORY

Anyone having a connection to the Rystephanuk [Reshtefanuk], Derhak, Levitski [Lewicki], Klym, Sheeska or Mizenchuk families for the villages of Kudrynce [Kudryntsi] or Paniowce [Panivtsi], Borszczow, Galicia [now Ukraine], please contact me in regards to a family tree which already includes approximately 600 family members.

Contact: Linda McIntyre
560 Lipton St.
Winnipeg, Manitoba R3G 2H3

GENERATION GAPS guest editors: Brian Lenius MGS #1304 and Joyce Elias MGS #1519.

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| Horak | Prochazka Vesely |

- News 'N' Notes, St. Louis Gen'l. Soc., May 1990.

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GENEALOGY GEM

The following prayer appeared in *Naše Rodina*, "Our Families", Vol. 3, No. 1, Winter 1991, the newsletter published quarterly by the Czechoslovak Genealogical Society, P.O. Box 16225, St. Paul, MN 55116. Copying by permission of CGS.

Old Czechoslovakian Prayer

We extend to you this wish for the New Year

May the next year be more fruitful, more peaceful, more full of good health and better than any you have known in the past.

May you have all the earthly good which is possible to come from the hand of God.

And in the life hereafter, we wish you the glory of heaven.

And while on this earth, may we be tolerant of each other.

And on the lighter side,

We wish also that all your cows would be fat,

That the milk they give be heavy with cream,

And that your cheeses be as large as a table,

May your yard be full of chickens and geese,

In the springtime, may you carry seed in small bags to your fields,

And in the autumn harvest may you require wagons upon wagons to bring in your harvest.