

# generations

*The Journal of the Manitoba Genealogical Society*

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MANITOBA  
GENEALOGICAL  
SOCIETY



generations

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Volume 2

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COVER: The Bishop's Palace in St. Boniface, Manitoba, displays a uniquely French-Canadian influence in its architecture. Built at the height of Roman Catholic influence in western Canada, it serves to remind us of St. Boniface's importance in the establishment of the church in the Hudson's Bay lands. Photograph courtesy of Eric Jonasson.

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

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The Manitoba Genealogical Society would like to thank the firm of CARTO GRAPHICS for providing the technical facilities necessary for producing the artwork and cover of this issue of generations.

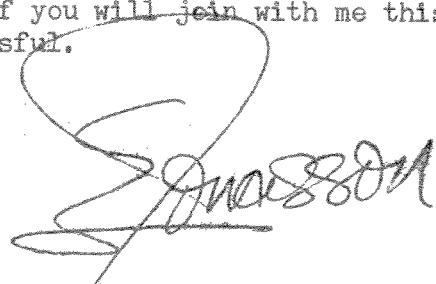
PRESIDENT'S REMARKS

With this issue of generations we can definately say that our 1977 year has begun. We can only hope that this new year will be as successful as the one just past.

The first year of a society's existance is always the most precarious in its history. There seems to be so much which needs to be done, and just not enough time or help available to do it all. However, we have managed to outgrow the majority of the intitial "starting pains" and have succeeded in providing our members with those services and publications which were first promised back in June 1976.

The future holds a lot in store for us all. By the end of this year, we should see our journal past its growing pains and watch our society embark on some programs to gather Manitoba genealogical records for the use of its members as well as other interested researchers.

I sincerely hope that many of you will join with me this year to ensure that our programs will be truly successful.

A handwritten signature in black ink, appearing to read "S. Jansson". The signature is fluid and cursive, with a large, stylized initial "S" at the beginning.

## SPECIAL ANNOUNCEMENTS

### SURNAME INDEX

Every genealogical society desires to publish, at some time or another, a list of all its members and the surnames they are researching. In order to make this as easy as possible to compile, everyone was asked to indicate the names of the families they are researching on the back of the application form. So far, we have received a large number of these names for inclusion in our first index. There were a number of application forms which did not have these surnames indicated however, and we would like to take this opportunity to let them know that time is running out if they wish to have their surnames included in our first index.

At the time that this notice is being written, we have just used number 187 on our membership list. We are hoping to publish the index as soon as we reach number 200. At present rates, this will not be too long now.

If you have not submitted your surnames, please do so today. If you would like to add some additional surnames to the ones you have already submitted, please do so. The more, the merrier.

The Surname index will contain the name and address of all society members, arranged by membership number. As well, an alphabetical index to the members and a locality index of the members will be included. Following these sections, all the surnames being researched by our members will be listed (to date we have almost 700 individual surnames) with the number of the members who are researching each one. Only members of MGS will be allowed to purchase copies.

### VOLUNTEER LIST

We would like to thank the many people who wrote or called or contacted the officers of the society and offered their help in one capacity or another.

Presently, we are just in the process of setting up some of programs and as a result have not contacted each of you personally. However, we have retained your names on our "volunteer list", and once the programs are ready to begin, we will be contacting you with full details.

Any other members who would like to help in any way should either write to the Society or phone Elizabeth Jonasson at 885 5792 in the evenings.

## THE ROMAN CATHOLIC CHURCH IN MANITOBA AND THE WEST

By Eric Jonasson

The early history of western Canada is primarily the history of the fur trade companies who operated there, in particular the Hudson's Bay Company and the North West Company. Between them, they effectively controlled the entire area from the Great Lakes to the Pacific Ocean. Realizing that permanent agricultural settlements in the west, along with the trappings of civilization which would accompany them, would eventually result in the destruction of the Furs trade, they openly and zealously opposed and discouraged any permanent settlements. Their control was so effective that throughout the 17th and 18th centuries and the opening years of the 19th century, they had no trouble achieving these aims.

In 1811, Thomas Douglas, Earl of Selkirk, acquired a controlling interest in the Hudson's Bay Company. He used this control in acquiring a tract of land in the Red River district of Manitoba on which he intended to settle displaced Scottish Highlanders and Irish crofters. In 1812, the first contingent of his settlers arrived at Red River, beginning the struggle between settlers and fur traders in western Canada which would last until well after the North West was incorporated into the Canadian Confederation. Once having convinced the fur traders that they had arrived to stay, the settlers openly demanded that churches be established in the colony.

Meanwhile, in eastern Canada, the Roman Catholic Church had become fired with a missionary spirit. With a permanent settlement now located at Red River from which they could work, they seized the opportunity and sent the first permanent missionaries to the west. The Roman Catholic Church had been established in western Canada.

The Catholic Church had been involved with the North West for about 100 years prior to the establishment of their permanent base there. However, their efforts were generally sporadic and of a non-permanent basis. Pierre Gaultier de la Verandrye in 1731 had been accompanied by Charles Michel Mésaiger, a Jesuit, on his first trip to the western prairies, but he had later been forced to return east due to ill health before establishing any permanent missions. Other missionaries followed him, in spite of the fact that Father Aulneau along with la Verandrye's eldest son had been killed by the Sioux on Massacre Island in the Lake of the Woods in 1736. In 1743, a Father Coquart had established a short-lived mission at the present site of Winnipeg, and 2 other Jesuits had worked out of the fur trade post at Portage la Prairie from 1743 to 1756. The Seven Years War between France and England ended the French ventures in the west in 1756 and the missionaries returned to Quebec. There were few missionary efforts after this by the Catholic Church until the establishment of Selkirk's Red River Colony.

Selkirk had promised the Scottish settlers a Gaelic-speaking clergyman who could administer to their religious needs. However, none could be found who would settle at Red River. It would take a few years before one was found and came out to the settlement. However, one of Selkirk's immediate concerns was to find a way to calm and discipline the Metis at Red River, who were somewhat hostile towards his new settlers. These Metis families were, for the most part, the result of the inter-marriage between the French Canadian employees of the North West Company and the native women, a process which had been taking place as early as 1763. These people were generally employed by the fur companies to provide pemmican and other food

staples to the fur trade posts in the North West, resulting in a hunting-based economy which, like the fur trade, did not look favourably upon agricultural settlement.

This concern of Selkirk's led him to consider the Roman Catholic Church as a pacifier and in 1815 he approached Bishop Plessis of Quebec and urged him to provide the settlement with some clergy. Plessis responded by dispatching Pierre Antoine Tabeau to Red River to report on the situation there. Tabeau, however, felt that the new settlement was only temporary with no future and recommended that only sporadic visitations to the area by Catholic clergy were really necessary. This decision did not satisfy all who were concerned with the religious enlightenment of the people of western Canada, and after further promptings, Plessis agreed to furnish some missionaries. In 1818, Joseph Norbert Provencher (1787 - 1853) and Severe Joseph Dumoulin arrived at Red River to administer to their new call.

The first mass at Red River was conducted on 18 July 1818. By the end of the year, the first chapel had been built and dedicated to St. Boniface, the patron saint of Germany, in order to encourage the attendance of the Roman Catholics among the Swiss de Meurons who had been brought out by Selkirk as mercenary soldiers to defend the colony. This first chapel was constructed of logs and measured 30' by 50' in size. In it were conducted the first baptisms and marriages in the settlement in 1818. Early the next year the mission school was opened, which would become firmly established by 1827, creating a literate group amongst the Metis. This mission school would later become St. Boniface College.

In 1820, a larger log chapel was built to replace the first. This is generally regarded as the first St. Boniface Cathedral. It contained a single steeple with a 100 pound bell, a gift of Lord Selkirk. This year also saw the establishment of the first outlying mission of the church at Pembina by Father Dumoulin and the appointment of Provencher as Vicar Apostolate in Indian Territories. Two years later, in 1822, Provencher was consecrated Bishop of Juliopolis at Trois Rivieres, Quebec. This enabled him to act more freely in establishing the Roman Catholic church in the west.

During the church's early years in the west, Provencher and Dumoulin did much to persuade the Metis to accept the Red River Settlement as part of the order of things and to adopt it as a base for their roving. However, the Metis and Indian's tendency to wander and the lack of priests in western Canada prevented the rapid establishment of missions or settlements. Many French Canadian Priests in Quebec were reluctant to come and work with these people, and those who did come very often left tired and discouraged after only a few years. Life was extremely hard for the priests who were forced to travel with the roving bands of Indians, depending on them for food and livelyhood, and the differences in their languages often made communication between priest and parish difficult, if not impossible, at many times.

Despite these many problems, some inroad into the establishment of settlements and missions gradually came about over the first 25 years of Provencher's service in the west. The mission and school established at Pembina in 1820 was abandoned and moved to Whi te Horse Plains in 1824 when it was found that the Pembina mission was actually located in the United States. This mission was relocated at the site of the present-day St. Francois Xavier, first known as Grantown after the noted Metis leader Cuthbert Grant. In 1832, Georges Antoine Belcourt (1803 - 1874) established the first exclusively Indian mission at St. Paul on the Assiniboine River (now Baie St. Paul). During the next 10 years, other missionaries established a string of missions from Rainy River to Lake Winnipegosis, English River, and the Assiniboine River. However, in 1844, Provencher only had 4 priests to serve his congregation of 2800 in the Red River district.

The chronic shortage of priests in his diocese had always caused Provencher a great deal of trouble and there had been no easing in the reluctance of eastern priests to make the journey to the west. Then in 1845 the problem was solved when the Oblates of Mary Immaculate undertook to supply the necessary clergy to Provencher's expansive charge. The first of the many Oblates who were to come arrived at St. Boniface in the late summer of 1845. One of these was Alexandre Antonin Tache (1823 - 1894). The following year, Tache and Father Lafleche travelled northward and established a mission at Ile-a-la-Crosse in Present day Saskatchewan, from which they also served posts at Caribou Lake and Lake Athabasca.

With the arrival of the Oblates, the Roman Catholic Church began a process of rapid expansion throughout the west. The real stimulus behind this expansion was the spirit of self-sacrifice on the part of the Oblates, a 19th century foundation who were full of romantic zeal prevalent in that century. They quickly learned to adapt and endure without complaint the loneliness of the prairies in their earnestness to convert Indians and produced a significant number of prominent figures in the history of western Canada. Father Lacombe, one of the most romantic figures in the order, went west from St. Boniface to build a mission about 9 miles from the present site of Edmonton, Alberta, where he lived an adventurous life trying to bring peace between the Cree and Blackfoot Indians.

A year before the first Oblate had arrived at Red River, a small group of the Grey Sisters of Charity (Grey Nuns) had established themselves at St. Boniface and had at once taken on the tasks of educating the women of Red River in the household arts and administering to the sick. Their efforts later resulted in the establishment of the present-day St. Boniface Hospital.

In 1847, Provencher became the Bishop of the North West and, 5 years later, Bishop of St. Boniface. In 1851, he chose Tache as his coadjutor and successor, with episcopal headquarters at Ile-a-la-Crosse. After 35 years in the west establishing the Roman Catholic Church, Provencher died at St. Boniface in 1853.

Tache became the new Bishop of St. Boniface in 1854 and immediately started on a plan of expansion of the network of missions in his diocese. Posts at Lac la Biche, Lake Athabasca and Nipigon were immediately established. Throughout his service as Bishop, Tache would devote almost all his energies to extending missions throughout the whole of western Canada, a task which proved tremendously successful despite the fact that there were only 4 priests and 7 Oblates in his diocese upon his elevation. By 1855, he had conducted a personal tour of all the northern missions and had sent missionaries deep into the Peace River country.

His endeavours to establish missions quickly bore fruit and in 1859 he appointed Vital J. Grandin (1829 - 1902) his coadjutor. In 1859-60, Oblate Father Henri Grollier had travelled to the Mackenzie Delta where he had brought peace between the Eskimos and the Loucheux Indians. More missions were opening. A second one near Edmonton, one on Lake Manitoba and another on Lake Caribou were established in 1861. The following year saw the first major division of his diocese when the Athabasca-Mackenzie districts were separated with Henri Faraud (1828 - 1890), who had worked in the Athabasca area since 1846, as the first vicar apostolic.

Despite his success with the missions, Tache also experienced one of the greatest tragedies to befall the Roman Catholic Church in Manitoba. In 1830, Bishop Provencher had collected funds from Red River and Quebec to finance the building of a stone church. The resulting edifice was 100' by 60' in size with 40' high walls and twin spires reaching 100 feet into the prairie skies. The cornerstone was laid in 1833 and most of the work on the church had been completed by 1837. In December of 1860, a fire broke out which resulted in the destruction of both the cathedral and the adjacent Bishop's Palace. What was perhaps worse than the destruction of the buildings was the almost total destruction of the parish archives and documents.

Through Tache's encouragement and management, Roman Catholic missions had followed the waterways of the west to both the Arctic and Pacific Oceans by 1867. Two years later, the church was proud to report that the clergy in the Huson's Bay Company territories numbered 4 bishops, 5 priests, 32 Oblates and a score of lay Brothers, and included 7 institutions under the administration of the Grey Nuns. All this had been accomplished in the 15 years since Tache had become Bishop.

During this period of expansion on the prairies, similar developments had been taking place on the Pacific coast of British North America. In 1837, Norbert Blanchet and Modeste Demers (1809 - 1871) were sent to the west coast from St. Boniface to administer to the needs of the French Canadians who had settled there. Demers established a mission among the Salish Indians around Fort Vancouver, while Blanchet continued south into the present state of Washington. Demers made a trip through the lower Fraser Valley in 1841, joining a Belgium Jesuit, Pierre Jean de Smet, who had been working around Okanagan and Kamloops. Four years later, a second Jesuit, John Nobili, followed Demer's route through the Fraser while de Smet was making a 2000 mile circuit up the Kootenay, across to Edmonton and then back down the Columbia. However, most of these early missionary travels in British Columbia were primarily exploratory as there were too few priests to make more than just a temporary impact on the Indians they encountered.

By 1847, Blanchet had been named Bishop of Oregon while Demers was made his suffragan with episcopal headquarters at Victoria. Later Demers was created Bishop of Vancouver Island, although his diocese also included the British Columbia mainland as well as Russian Alaska. However, like Provencher, he had few priests to help in the administration of his large see.

Demers problems of the scarcity of priests was also solved by the arrival of the Oblates, in 1857, who immediately established the first permanent mission outside of Victoria at Esquimalt under the direction of Louis Joseph d'Herbomez (1822-1890). Two years later, 4 Sisters of Ste. Anne founded a school at Victoria and the mission at Lake Okanagan was reopened by two other priests.

The Gold Rush of 1858 made the Oblates work among the B.C. Indians very difficult, requiring them to work against tremendous odds. The influx of white settlers brought liquor and the "white man's evils" to the rather sheltered natives of the west coast. As well, the white population displayed a great deal of suspicion of the Roman Catholic Church and were generally unfriendly to any concept of a church dominated society, even toward the Protestant ministers and churches who had arrived with the Gold Rush. It did not take too long before British Columbia was regarded as the most secularly minded province in British North America.

Demers eventually found it impossible to cope with the problems and administration of his large diocese from Victoria alone. Finally, in 1863, he convinced d'Herbomez to become vicar apostolic for the B.C. mainland. From his episcopal headquarters at New Westminster, d'Herbomez guided the church's activities on the mainland for a quarter of a century through the most turbulent period in the province's history.

Despite the influx of Protestant ministers during the Gold Rush, they tended to concentrate their activities only on the white population while the Roman Catholic Church concerned itself primarily with the native peoples. Missions began to spring up all over the province, St. Charles at New Westminster in 1860, St. Marys 30 miles further up the Fraser in 1861, St. Michaels near Fort Rupert in 1863 and Williams Lake in 1867.

In the half century following the arrival of the first priests at Red River, the Catholic Church enjoyed almost unopposed domination of religious life in western Canada. However, the events of 1867 would have a profound effect on the church's predominance in the west.

For several years, there had been much talk of a union between the British colonies in North America. After many discussions, this became a reality when Confederation took place in 1867. Within two years, the new government of Canada had completed negotiations with the Hudson's Bay Company for the transfer of its vast western territory of Rupert's Land to the Dominion, and were already discussing the possibilities of an east-west railroad which would unite the British territories in North America from the Atlantic to the Pacific.

During the resulting transfer of Rupert's Land, there were a number of misunderstandings between the people of Red River and the government officials who had been sent to the area just prior to the transfer. Rebellion flared and a provisional government was set up by the people of Red River in 1869 to negotiate terms with the Dominion. At this time, Tache was in Rome attending a Vatican Council. The Canadian government requested his return in order to exert a pacifying influence on the insurgent factors at Red River. He returned and acted as intermediary between the Provisional Government of Louis Riel and the Canadian government in establishing the terms of the Manitoba Act and arranging the union of Rupert's Land into the Canadian Confederation. It is thought that his influence over Riel helped to make this transfer less turbulent than it might have been.

Following the transfer of the North West to the Dominion, the Catholic clergy were extremely helpful to the Canadian government when the Indian Treaties in the west were negotiated. Their long involvement with the native peoples made them invaluable as advisors and interpreters and enabled treaties to be concluded without the bloodshed that prevailed in the United States.

After the treaties with the Indians were signed, major immigration to the prairies began. Year after year waves of immigrants arrived at Winnipeg and from there fanned out across all of Manitoba and the new North West Territories. This influx of settlers came primarily from Ontario at first, but later from other eastern provinces and European countries as well. With the arrival of the railroad, this flow of settlers became a torrent. The majority of them were protestants, which greatly undermined the Catholic Church's predominance in western Canada. To make matters even worse, many of the Catholics among the new immigrants did not speak French, making it difficult for the largely French-speaking clergy to provide adequate services for them. Tache and the Oblates tried desperately to find priests for the Irish and English Catholics, but appeals to the east for English speaking priests ended largely in disappointment.

Tache had been appointed Archbishop of St. Boniface in 1871 with his diocese including the bishopric of St. Albert and the vicarates apostolic of British Columbia and Athabasca-Mackenzie. In 1889, he called a council of the church at St. Boniface in an effort to reorganize against the declining influence of the church. The council also established British Columbia as a separate ecclesiastical province in order to better administer the church's activities on the west coast. Later, in 1903, Victoria was elevated to an archbishopric with New Westminster and Athabasca-Mackenzie as suffragans. This was the first major division in the Archdiocese of St. Boniface and began a process of division which completely altered the structure of the church in the west in just 10 years.

However, the Catholic Church was in serious decline by the turn of the century and in 1911 had fallen to third place in size in western Canada, having been outdistanced by the Presbyterians and the Anglicans. Over the years, immigration had greatly swelled the numbers of protestants in the west, which was probably the most significant cause of the Catholic Church's loss of predominance. The problems of securing English speaking priests also had an effect on their decline. Agitation by the protestants against separate schools also hurt the church's prestige and led to the desecularization of the schools and to the loss of financial support for the

Roman Catholic separate schools. In addition to these, the uprising of 1885 dealt a serious blow to the church's prestige when the clergy, while sympathetic to the Metis, supported law and order, which served to alienate the Metis and Indian communities.

The Roman Catholic Church fought against overwhelming odds in their attempt to retain their religious position in western Canada and cannot be blamed for their gradual decline when all factors are taken into consideration. Their influence on the west has been monumental and their zeal cannot be questioned. Their influence lives today in the history of Canada and her western provinces.

#### RECOMMENDED READING:

Champagne, J.E.: Les missions catholiques dans l'Ouest Canadien (1818-1875)  
Ottawa 1949 (excellent for coverage of the Oblates in the west).

Cronin, Kay: The Cross in the Wilderness, Vancouver 1959 (for Oblates in B.C.)

Kazymyra, B.: Development of the Ukrainian Catholic Group in Canada, Toronto 1965.

Morice, A. G.: History of the Catholic Church in Western Canada, from Lake Superior to the Pacific (1659 - 1895), Toronto 1910, 2 volumes.

#### ROMAN CATHOLIC SOURCES IN WESTERN CANADA

Church records constitute one of the few accurate records of birth, marriage and death which took place before the advent of civil registration. Because of the Roman Catholic Church's early involvement in western Canada, their records are of particular value to the genealogist.

While most records of the individual churches or parishes, some have now been microfilmed and deposited in the various provincial archives or the diocesan offices. Larger collections, such as the records of the Oblates of Mary Immaculate covering Alberta and western Saskatchewan from the early 1800's to the present, can now be found in the provincial archives or diocesan offices as well (example given is held by the Provincial Archives of Alberta).

Further information regarding individual parishes and large collections can be obtained from the provincial archives or the following diocese and archdiocese (those marked with an asterisk cover some portion of Manitoba):

##### Archdiocese:

Edmonton, 10044 - 113 St., Edmonton, Alberta  
Grouard-McLennan, Box 388, McLennan, Alberta  
\*Keewatin-Le Pas, Box 270, The Pas, Manitoba  
Regina, 3225 - 13th Ave., Regina, Saskatchewan  
\*St. Boniface, 151 Cathedrale Ave., Winnipeg, Manitoba  
Vancouver, 150 Robson St., Vancouver, B.C.  
\*Winnipeg, 50 Stafford St., Winnipeg, Manitoba

##### Diocese:

Calgary, Box 4130, Station C, Calgary, Alberta  
\*Churchill, Box 10, Churchill, Manitoba  
Gravelbourg, Box 690, Gravelbourg, Saskatchewan  
Kamloops; 635 Tranquille Rd., North Kamloops, B.C.  
Mackenzie-Fort Smith, Bishop's Residence, Fort Smith, Northwest Territories

Nelson, 813 Ward St., Nelson, B.C.  
Prince Albert, 1415 - 4th Ave W., Prince Albert, Saskatchewan  
Prince George, Davis Rd., S.S. No. 1, Prince George, B.C.  
Saint Paul, P.O. Box 339, St. Paul, Alberta  
Saskatoon, 1036 College St., Saskatoon, Saskatchewan  
Victoria, 740 View St., Victoria, B.C.  
Whitehorse, P.O. Box 95, Whitehorse, Yukon Territory  
Abbatia Nullius of St. Peter, Muenster, Saskatchewan  
Ukrainian Eparchy of Edmonton, 6240 Ada Blvd., Edmonton Alberta  
Ukrainian Catholic Diocese of Saskatchewan, 866 Saskatchewan Ave East,  
Saskatoon, Saskatchewan  
\*Ukrainian Catholic Archdiocese of Winnipeg, 235 Scotia St., Winnipeg, Man.

#### ROMAN CATHOLIC CHURCHES IN MANITOBA, 1916

The following list is taken from Le Canada Ecclesiastique for 1916 and illustrates the Roman Catholic churches which were operating in the province at that time. No attempt has been made to verify this listing with other records to ensure that the listing is complete.

Each individual listing begins with the name of the community in which the churches were situated, followed by the name of the church and the date it was established in parenthesis, if this information was indicated or if the name of the church differs from the name of the community. A list of missions served from that particular church concludes the information in each listing.

In order to identify the diocese or archdiocese in which each of the parishes presently is situated, the following guidelines should be used: Diocese of Churchill comprises all of Manitoba north of the 56 Latitude North; the Archdiocese of Keewatin-Le Pas comprises all of Manitoba between the line between the 44 and 45 Townships (approx. 53 Latitude North) and the 56 Latitude North; Archdiocese of Winnipeg comprises all of Manitoba south of the line between Townships 44 and 45 and west of Lake Winnipeg and the Red River except the area south of the line between Townships 9 and 10 and east of the line between Ranges 13 and 14. The balance of Manitoba is the Archdiocese of St. Boniface. For Ukrainian Catholic churches, the Ukrainian Catholic Archdiocese of Winnipeg will have jurisdiction.

1. Arborg (SS Cyrille and Methode - 1905). Missions: St Anthony, Notre Dame of Mount Carmel, Winnipeg Beach, Foley, Rembrords, Cerborg-Violis, Broad Valley, St Pierre and St Paul, Komarno Auburg.
2. Aubigny (St Anthony - 1903)
3. Austin (St Austin) served from St Boniface college.
4. Beausejour (Our Lady Queen of Poland - 1909) Missions: Broken Head (St Peter and St Paul), Whitemouth (St Augustine), Elma (St Anthony)
5. Beren's River (1913), served from Selkirk.
6. Brandon (St Augustine of Canterbury - 1883) Missions: Souris, Rapid City (St Vulstan), Minnedosa, Carberry, Forrest, Oak River, Hamiota, Beresford, Monteith, Fairfax, Carroll, Kemnay, Alexander, Chater, Douglas, Sewell, Melbourne, Sidney. (M1881)
7. Bruxelles (St Gerard - 1892) Mission: Glenboro.

8. Camperville (Our Lady of the Seven Dolors - 1892) Missions: Waterhen River, Elphinston. (M1886)
9. Cartier (1902)
10. Cooks Creek (St Michael - 1913) see also Winnipeg - St Nicholas
11. Dauphin (St Viator - 1907) Missions: Barrows (Marrows??), Garland, Ethelbert, Red Deer Lake. (M1897)
12. De Laval (by Fisher Branch) (1913) Mission: Ste Cecile.
13. Deloraine: (St Antonius - 1911) Missions: Fish Lake, White Water, Boissevain, Goodlands, Tharrada, Medora
14. Dunrea (St Felix of Valois - 1892) Missions: Belmont and Holmfield, Lena, Minette
15. Elie (Blessed Sacrement - 1904)
16. Emerson (Sacred Heart of Jesus - 1883) served from Letellier.
17. Ethelbert (1912) served from Sifton
18. Fannystelle (Sacred Heart of Jesus - 1890) (M1889)
19. Fort Alexander (St Alexander - 1890) Missions: Hole River, Bad Throat, Balsam Bay, Black River. (M1876)
20. Grande Clariere (St John - 1888) Missions: Deleu, Napinka, Melita, Pierson, Lauder, Bellevue, Hartney, Reston, Elgier
21. Gretna (St Francis of Assisi, Morden (St John the Evangelist), Winkler and Altona. All listed together like this, served from St Esprit in Winnipeg.
22. Haywood (St Dennis - 1913)
23. Hun's Valley (St Elizabeth of Hungary - 1903) (M1886)
24. Ile de Pierre (St Ambroise - 1912)
25. Ile des Chenes (Our Lady of Mercy - 1905)
26. La Broquerie (St Joachim - 1884) (M1880) Mission: Marchand
27. La Salle (St Hyacinthe - 1890)
28. Laurier (Our Lady of Victory - 1900) Missions: McCreary, Elliott, Glenolla, Tenby, Flumas, Ogilvie (M1894)
29. Letellier (St Pius - 1879) (1877M)
30. Lorette (Our Lady of Lorette - 1877) (M1873)
31. Makinac (St Benoit - 1896) served from Ste Rose du Lac
32. Mariapolis (Assumption - 1903) Missions: Rock Lake, Pilot Mound
33. Morris (St Alfred - 1906) served from St Jean Baptiste.
34. Notre Dame de Lourdes (1891) Missions: Rathwell, St Oyend, St Lupicin, Treherne
35. Oak Lake (St Athanasius - 1889) Missions: Virden, Lenore, Alexander (M1887)
36. Oakburn (St John of Kent - 1903) Missions: Rosburn, Strab, Clair, Shoal Lake, Elphinstone
37. Otterburne
38. Piguis (St Peter) served from St Marys in Winnipeg.
39. Portage la Prairie (St Cuthbert - 1882) Missions: Newton Siding, McGregor, High Bluff, Bagot, Neepawa, Gladstone, Rignold, Rosendale, Woodside, Ardus, Cahville, Celang Siding, Dunn Siding.

40. St Adolph (1396)
41. St Agathe (1876) (M1872)
42. St Alphonse (1883) Missions: Baldur, Swan Lake (M1882)
43. Ste Amelie (1903)
44. Ste Anne des Chenes (1876) (M1868)
45. Ste Claire (Duck mountain area) Missions: Grandview, Minitonas, Roblin, Oaknook, Keniville, Duban, Swan River, Winnipegososis.
46. St Claude (1895)
47. St Daniel (1900) served from Haywood
48. Ste Elizabeth (1901)
49. St Eustache (1883) Mission: Marquette (formerly Baie St Paul)
50. St Francois Xavier (1876) (M1824)
51. St Georges de Chateauguay (at St George - 1903) (M1871)
52. St Jean Baptiste (1877) Mission: Morris
53. St Joseph (1877)
54. St Laurent (1876) Missions: Pointe aux Lievres, Posen, Vannes (M1866)
55. St Lazare (1870) Mission: Ste Madeline
56. St Leon (1879) Missions: LaRiviere, Manitou
57. St Malo (1889)
58. St Norbert (1876) (M1857)
59. St Pierre Jolys (1877) (M1870)
60. St Rose du Lac (1895) (M1892)
61. Sandy Bay (at Marius) (Notre Dame du Suffrage - 1902) Missions: Ebb and Flow, Dog Creek, Fairford, Kinosota, Crane River, Gypsumville, Rolloing River, Lac Clair, Elphinstone, Woodside, Westbourne, Long Plain, Bass Wood, Post Manitoba (M1870)
62. Selkirk (St Michael - 1877) Missions: Lac du Bonnet, St Louis Guilbert, Pointe du Bois
63. Sifton (1901)
64. Somerset (Our Lady of the Nativity - 1907)
65. Starbuck (St Paul - 1906) Missions: Elm Creek, Barnsley, Sperling, Carman
66. Thibeaultville (at Richer) (Infant Jesus - 1903) (M1901)
67. Toutes Aides (Our Lady of Toutes Aides - 1900)
68. Transcona (Assumption - 1911)
69. Vannes (St Augustine - 1907) Missions: Ashern, Duck Creek
70. Winnipeg (Immaculate Conception - 1885) (M1882)
71. Winnipeg (Sacred Heart - 1904) French Canadian.
72. Winnipeg (St Alphonse - 1914)
73. Winnipeg (St Boniface - 1818) Missions: Stony Mountain,

74. Winnipeg (St Charles - 1876) (M1868)
75. Winnipeg (St Edward the Confessor - 1908)
76. Winnipeg (Holy Ghost - 1899) Missions: Gonor, Stuartburn, Overstone, East Selkirk, Victoria Park, St Norbert, Sandylands.
77. Winnipeg (St Ignatius Loyola - 1908)
78. Winnipeg (St Joseph - 1904)
79. Winnipeg (St Marys - 1876) (M1869)
80. Winnipeg (St Nicholas - 1902) Missions: East Sekirk, Broken Head, Cook's Creek, St Norbert
81. Winnipeg (St Vital - 1913) (M1860)
82. Woodridge (St Alexander - 1904) Missions: Bedford, Vassar, Badger, Pine Valley, St Labre, Hargrave, Spur, Sandilands, South Junction

Addendum:

83. Cross Lake (1901)
84. Brochet (1861 - St Pierre)
85. Grand Rapids (St Alexandre - 1903)
86. Norway House (Notre Dame du Perpetuel-Secours - 1905)
87. Pukatawagan (Sacre-Coeur - 1913)
88. The Pas (Our Lady of the Sacred Heart)

Further information regarding these parishes can be obtained from the respective diocese and archdiocese in which they are located. Up to date information on the present Roman Catholic churches in each of the Manitoba (and western Canadian) diocese and archdiocese can be found in a current edition of Catholic Year Book and Ecclesiastical Directory, published annually at Winnipeg.

NOTE: in the above list, some churches have a date in parenthesis preceeded by an "M", i.e. (M1880). This indicates that that particular church was served by missionaries from that time until the founding of the church.

## GENEALOGICAL SOURCES IN GERMANY

By Eric Jonasson

### HISTORICAL BACKGROUND

One of the first things a researcher in German genealogy will discover is that a good basis in German history is essential to his research. Germany as we know it today is a young nation, only having come into existence in 1871. Prior to this time, this area of Europe was comprised of numerous small semi-independent principalities whose boundaries were in a constant state of change. As a result, it is necessary to undertake a fairly comprehensive study of the religious and political affairs of the German states in order to best determine the present location of records which will assist in individual research.

The political history of Germany can be said to begin with the creation of the Holy Roman Empire, the successor to Charlemagne's empire of the early 800's. At its height, the Holy Roman Empire was comprised of modern-day Germany, Austria, Belgium, Luxembourg, the Netherlands and Switzerland, plus portions of modern Poland, France, Czechoslovakia, and northern Italy. At that time it contained over 2000 separate semi-independent states, although if the various political and family alliances which took place between them are considered, this number can be effectively reduced to about 300. About one third of these areas were administered by the Roman Catholic Church as the temporal authority. The Empire was ruled over by an elected Emperor who, from about 1440 to the fall of the Empire, was generally of the Austrian House of Hapsburg. Seven, and later nine, Electors had the right to choose the Emperor. These were the Elector of Saxony, Elector of Brandenburg, Elector of the Palatinate, King of Bohemia, Archbishop Elector of Mainz, Archbishop Elector of Trier or Treves, Archbishop Elector of Cologne, Elector of Bavaria and the Elector of Hanover. This system continued in various forms until the time of Napoleon (1801-15). However, although it would appear that the Empire was a unified organization, in fact each small division of it administered its own affairs locally in feudal subservience to the Emperor.

The great religious upheavals in Europe, culminating with Martin Luther posting his theses on the door of Wittenberg Church in 1517, had a profound effect on the future of the German states. Seizing the opportunity to ally themselves with Luther and gain substantially from the confiscation of Catholic properties and the decline of Papal authority, the German princes inaugurated a period of religious strife in Central Europe. This resulted in a series of religious wars which ended with the Thirty Years War (1618 - 48). This final major religious confrontation involved most of Europe and sapped the energies of the Holy Roman Empire. In the conflict, not only did Protestants struggle against Catholics, but the various Protestant sects fought between themselves as well. At the war's conclusion, the Holy Roman Empire was virtually stripped of any real temporal authority it had before the conflict began and the path was cleared for the ascention of other German states, notably Prussia.

From the time of the Thirty Years War until the age of Napoleon, Prussia conducted a policy of expansionism which made it the most powerful German state next to Austria. In 1805, with the defeat of the Austrians at Austerlitz by Napoleon, several of the German states broke with the Holy Roman Empire. In 1806, the Empire

was officially dissolved when Emperor Franz II relinquished the Crown.

During the Napoleonic era, Germany came under direct French influence and control. The area west of the Rhine River was occupied by French troops in 1795 and eventually incorporated into the French Empire. Later, all the German states with the exception of Prussia and Austria were placed under direct French control and organized into the Confederation of the Rhine. Prussia and Austria, while remaining independent, became Napoleon's allies. One important development of French rule was the consolidation in 1803 of the many German states into the thirty-odd that were to make up 19th century Germany.

In 1815, after Napoleon's defeat, the boundaries of Germany were redefined although they generally followed those established in 1803. However, French republican influences had been spread through the German states by the occupying armies. In the years to follow, there were uprisings in various states and at various times, most notable being those of 1837 and 1848. After these unsuccessful revolts, many people who had participated in them fled the continent to America.

The German Confederation, a loose organization to replace the Holy Roman Empire, with both Austria and Prussia as principle leaders was established in 1815. In order to gain supremacy of the German states, Prussia went to war with Austria in 1866 and won. Prussia then formed the North German Confederation which, when joined by Baden, Bavaria and Württemberg in 1871, became the German Empire.

Following Germany's defeat in 1918, the Empire was dissolved and the Weimar Republic proclaimed. However, a sizable amount of territory of the old Empire was ceded to Poland, Belgium and Denmark as a result of their defeat.

After the Second World War, further territories were carved from Germany to form parts of Poland and the U.S.S.R. In addition to that, Germany was divided into two separate countries, The Federal Republic of Germany (West) and the Democratic Republic of Germany (East).

#### ADMINISTRATIVE DIVISIONS OF GERMANY

Prior to World War I, Germany retained the administrative areas of the German states which had been united in 1871 to form the Empire. After the war, a number of these areas were consolidated into larger, more centralized states.

In the Federal Republic, there are 10 Länder or states whose boundaries today are very similar to those created after 1918. Before the Second World War, there were 5 Länder in the area which now comprises East Germany: Saxony, Saxony-Anhalt, Thuringia, Brandenburg and Mecklenburg. However, in 1952, these were dissolved and replaced by the present Bezirke or districts.

#### BEFORE BEGINNING RESEARCH IN GERMANY

Before beginning any research in Germany, all potential sources of information in Canada and the United States which will give an indication of the place of origin (exact town) of the immigrant ancestor should be checked carefully for references. These records include census schedules, citizenship papers, obituaries, old letters, stories told by relatives, to name but a few. Without an exact location of the family in Germany, most attempts to locate an ancestor there will end in frustration and failure. However, there are several sources in Germany which can be consulted





to determine the ancestor's place of origin if efforts to locate the information in North America prove fruitless. These include the many emigration records in the various state archives and the Hamburg passenger lists, possibly the two best sources of this type.

Once the place of origin is known, it then becomes necessary to pinpoint its exact location in Germany. There are two major directories which can assist in this regard. The most valuable is Meyers Orts und Verkehrs-Lexikon which provides a listing of towns and villages in the German Empire of 1871 (On film at the Genealogical Department of the Church of Jesus Christ of Latter Day Saints, hereafter indicated as GD). The other directory is Muellers Grosses Deutsches Ortbuch. Of more recent origins than the first, it lists every place name in East and West Germany down to the smallest village and provides the postal zone number for each, which is very important to use when corresponding. It is very necessary to establish an exact location for the place of origin, particularly if it is a small village because of the tendency for some place names to be repeated in other parts of the country (for example, there are 45 different places named Neukirchen and 63 named Neumuehle in Germany).

Once having found the place of origin, a letter can then be sent to the local parish of the religious denomination of the ancestor. If Roman Catholic, the letter should be addressed to "Das Katholische Pfarramt" in care of the town of origin, if Lutheran, to "Das Lutheranisches Pfarramt", and if Evangelical to "Das Evangelische Pfarramt". Although this seems like a very general way to address correspondence, the letter will find its way to the proper place and church.

There are a few points which should be considered when writing to Germany. The first, and most important, is having the ability to read German as most of the replies to letters will be in this language. For those who cannot read German, it will be necessary either to take a course in the language or to find someone who will be able to translate any letters received. However, the latter is the preferred course of action. When writing, instead of beginning letters with the English "Dear Sir", use the accepted German salutation "Sehr geehrter"; and the German closing "mit freundlichen grussen". Also enclose a self addressed envelope, along with 2 International Reply Coupons (available at your post office) to pay for the return postage.

When writing to West Germany, you can address your letters to "West Germany". However, when writing East Germany, always address it to "Democratic Republic of Germany". They do not like the term East Germany, and as a result may not bother to reply to letters addressed accordingly and may even return letters unopened.

#### A FALLACY DISPELLED

Many people seem to think that because Germany was overrun during the Second World War and was also subjected to extensive bombings, that most if not all of the records in that country were consequently destroyed and it is hopeless to even think that they will be able to find records on their ancestors there. Nothing could be further from the truth.

Although there were some losses during the war, most records survived. Most collections were located in towns and cities which were not bombed any more extensively than was London, England, and even in those which did feel the full extent of the air attacks, most of the archival collections had long been removed to the countryside to escape destruction. Therefore, no one should feel that there are no records left in Germany. They are there, waiting for you to uncover them.

## THE GENEALOGICAL RECORDS OF GERMANY

In this section of the article, the major genealogical records in Germany are discussed. However, there are many other sources which can also prove valuable and which are not indicated here because of the lack of space. Researchers are advised to consult the books contained in the bibliography at the end of the article and the various German archives for further information.

### ARCHIVES IN GERMANY

There is no centralized archives in Germany equivalent to the Public Archives of Canada in this country. Instead, the archives which had been established in each of the individual German states which were united in 1871 to form the Empire were retained to gather historical collections for their particular areas and are known as state archives (staatsarchiv). As well, with the political redistributions which have taken place since 1918, a number of newer state archives have been created to supplement the older archives. Collectively, these state archives have the same value as the Public Archives of Canada and the Canadian provincial archives combined and are extremely important in German research.

In addition to the state archives are the city or municipal archives (stadtarchiv). These also are very important as many of their holdings extend back to the Middle Ages and relate to the city in which they are located and to the area immediately surrounding.

A list of state and city archives in both East and West Germany is included at the end of this article.

### CIVIL REGISTRATION

Universal civil registration of births, marriages and deaths in Germany did not begin until 1876. Unlike other countries, civil records are not located in one or more centralized office but instead can be found in each town throughout the country in local registration offices. This makes it absolutely necessary to know of the exact place of origin of the immigrant ancestor in order to locate the correct town in which the records are held. When corresponding with these offices, address letters to the civil registrar (standesamt) at the town in question.

Birth records generally contain the date and place of birth, pertinent names, residence, and occupation of parents. Marriage records contain the date and place of marriage, the names, ages, residences and occupations of the bride and groom, in addition to the names, residences and occupations of the parents, the names of the witnesses and of the officiating clergyman. Name, age, sometimes birthdate and place, date and place of death, occupation, name of surviving spouse and sometimes names of parents and children can be found in the death records.

Although universal civil registration did not begin until 1876, a number of areas of Germany had begun keeping local civil records before this time. The area west of the River Rhine was occupied by French troops during the Napoleonic era and the French administrators introduced civil records in 1798. After the French troops vacated the area, these civil records were maintained and continued. Other areas introducing civil registration were Baden (1810), Frankfurt (1850), Lubeck (1865) and Prussia (1874).

NOTE: Part of the civil registers from the areas which came under Soviet or Polish administration in 1945 (East Germany excepted) are now kept in West Berlin or other West German archives and part of the civil registers of East Prussia are now in the West Berlin State Archives.

### CHURCH RECORDS

Church records (*Kirchenbücher*) in Germany date back to the end of the 15th century, although most of them do not begin until about 1550. As a general rule, the existing Protestant registers predate the existing Catholic registers. Those former German states with an advanced administration system, such as Saxony, Thuringia, and Württemburg, have fairly complete Protestant records beginning in the middle of the 16th century, while other parts of protestant Germany did not begin to keep complete records until about 100 years later. As a rule of thumb, the further east one goes in Germany, the later the records begin. It should also be noted that many church records were destroyed during the conflicts of the Thirty Years' War (1618-48), particularly in the western areas of Germany.

Baptismal registers (*Taufregister*) generally contain the date of baptism, sometimes the birthdate, parents' and child's names and the names of godparents, who were normally relatives or close friends. Generally, baptismal records before 1800 do not contain the actual birthdate, only that of the baptism. Illegitimate children's baptisms were often listed in a separate section of the register, if at all, and notices on stillborn or unbaptised children will only be found in the death register.

Marriage registers (*Trauregister*) contains the name and occupation of the groom, with or without his parent's names, the name of the bride and usually those of her parents, plus their ages, residences and date and place of marriage. Widows who were remarrying were generally recorded with the surnames of their deceased husbands. It is also wise to check the register for the proclamation of banns (*Proklamationbuch*) in the groom's church, if it was different from the bride's church, for any information.

Death registers (*Sterberegister*) contains the name of the deceased, profession, age (generally inaccurate), cause of death, date and place of death and burial, and sometimes the names of spouse, parents, and children. Some death registers may also contain long biographies of the deceased, although most just indicate the bare essentials. In many cases, death registers begin later than the birth or marriage registers as deaths were often kept by cemetery offices or the civil authorities. Funeral sermons (*Leichenpredigten*) from the 16th to the 18th centuries may also contain some additional information on next of kin and other personal remarks. These can be found in printed form in the protestant churches or state archives.

Baptisms and marriages were subject to municipal taxes. Therefore, it may be possible to locate some record of these events by consulting the municipal records in cases where the actual church records have been destroyed or lost.

There are a number of other church records which may prove of some assistance to the researcher. These include such items as confirmation, communion and confession lists, and family registers (*Familienregister*) although the latter were not kept with regularity over long periods of time. In addition to these, the records of church inspections (*visitationen*) go back 1000 years and are of value in determining circumstances of heresy.

Garrison towns in Germany maintained separate marriage and death registers for soldiers, known as military chaplaincy records (*Militärkirchenbücher*). Baptismal

records of the children of soldiers are most often found in the local parish registers, although some do appear in the military registers. These military registers are generally located in the state archives.

In Prussia (limits of 1817), Nassau and the Rhenanian part of the Grand Duchy of Hesse, the Lutheran and Calvinist churches were united in 1818, and after that time only "Evangelical" registers will be found in these areas. Other areas of Germany retained the separate divisions of the churches, however. As a general rule, records for groups other than the Lutheran, Reformed, Evangelical and Catholic churches in Germany are likely to be quite fragmentary.

Most church records are still found in the local parish, although some are now deposited in central church archives. In the area west of the Rhine, some are also located in the local town offices. There are also transcripts of parish registers held by various state archives, generally for Bavaria (since 1807), Mecklenburg (since 1740), Prussia (since 1899) and Württemberg (1808-75) and contain the same information as the original registers. The Genealogical Department has also filmed many of the registers in Germany, in particular for the area west of the Rhine and those of Mecklenburg. Some registers from the areas which came under Soviet or Polish administration in 1945 (East Germany excepted) and from East Prussia can now be found in the West Berlin or other West German archives.

#### CENSUS RECORDS

Census records, such as we know in North America, have never been taken on a regular basis throughout Germany primarily because of the fragmentation of the country throughout the 18th and 19th centuries. With the establishment of the town civil registry offices for births, marriages and deaths, the need to have census records was made unnecessary as a record of all the citizens in the town was always available.

However, there are a few censuses in Germany which were taken fairly regularly, such as those in Mecklenburg where they were recorded from 1496 to 1900 at varying intervals (On film GD). Schleswig-Holstein also has a census 1803 - 60, taken at varying intervals (On film GD). Other areas of the country have some sporadic censuses, but general coverage of the entire country is poor. Census records can be found in the city and state archives.

The family register (Familienregister) of Württemberg, recorded between the 16th and 19th centuries, can be used as a substitute for the census in that state. This register contains a house to house listing of the residents taken at varying intervals. Family registers also exist in other parts of the country as well. Other census substitutes will be discovered as your research in Germany progresses.

#### BURGHER ROLLS, POLICE REGISTERS AND CITY DIRECTORIES

Lists of citizens (Bürgerlisten) can also be regarded as a type of census record and have been prepared by many towns and cities throughout Germany. Many larger cities introduced burgher rolls in the late medieval period, although most of the smaller communities started keeping them later than this. As a rule, these lists extend well into the 19th century, when they were generally replaced by other records.

Burgher rolls generally contain the name of the citizen, sometimes age, and social and economic status. In cases of new citizens, their birthplace is often mentioned.

When applying for citizenship, a recent immigrant to a town was required to produce a baptismal certificate containing the names and occupations of his parents and, if possible, his grandparents. Some towns have saved all these old baptismal documents and, where they exist, they can be particularly useful when a church record of the birth no longer exists. Most burgher rolls are now located in city and state archives.

Another source kept between the 16th and 19th centuries was the house books (*Hausbücher*) which recorded the names, occupations and social and economic status of every owner that each house in town had since it was built. These can be found in the city and state archives.

The burgher rolls were generally replaced by the police registers (*Einwohnermeldelisten*). Beginning in 1830, these registers were established to control and record the movements of the German population and contain names and sometimes other identifying data. These registers, in conjunction with the local civil register of vital records, help to make the taking of censuses unnecessary in Germany. The police registers, like civil registration, are kept on a local town basis and the local registrar (*Einwohnermeldeamt*) must be contacted in order to obtain information on an ancestor's movements.

#### LAND RECORDS

Because the feudal system was prevalent throughout Germany until fairly recent times, early land records relate primarily to the feudal overlord, although some records relating to the general populous are sometimes included in these records. Some land documents go back as early as the 7th century, as with the case of Württemberg, although most begin only several hundred years before the time that parish registers were kept.

Modern land records are found in the land books (*Grundbücher*) where each parcel of land is assigned a special page on which the description, ownership, indebtedness and mortgages are recorded. The land deeds and documents, not unlike those of other countries, contain the names of buyer and seller, date, residences, consideration, description of property, witnesses and sometimes relationships. Birth, marriage and death information of owners may also be recorded on some documents. Some other types of local land records are the chattel records (*Güterbücher*), field or parcel records (*Flurbücher*), and Inheritance books (*Erbebücher*).

Earlier records such as the fief records (*Lehnbücher*) and fief certificates (*Lehnbriefe*) may provide some information from the feudal period in Germany. It was customary for all men who owed fealty to an overlord to list their estates from time to time to have them confirmed by their overlord. These are kept in registers and should be consulted if it is thought that they may be of value in the research on an ancestor.

The church property records (*Kirchenlagerbücher*) may also be of assistance with regard to the general population. While these lists contain a record of the real property of the church, they often contain notations on the property owned by the parishioners.

Land records in Germany are generally found in two places, the local courthouse or the state archives. Most are to be found in the lower court (*Amtsgericht*) of the district in which a parcel of land is located. The address of the courthouse for an area can generally be obtained by writing to the civic offices of the closest to where the property is or in which the ancestor lived. Letters should be addressed to the *Bürgermeister* at the town in question.

## MUNICIPAL RECORDS AND TAX LISTS

The municipal records of some towns date back to the 11th century and contain a great deal of information which, in modern times, normally are found only in the court records. The municipal accounting records (Ratsrechnungen) are perhaps the most useful in this category as they contain the tax lists, records of welfare payments made to emigrants and payments made for transporting indigents and convicts to America. However, for the most part, these records are not indexed and a researcher must be found who will search through them for references.

Most of the existing tax records come from the 14th and 15th centuries, although there are some as early as 1300 and some as late as 1508. They record the taxpayer's name, general locality in which he lived, the amount of tax paid and occasionally the name of his wife or other members of the family. Some later tax records have been used in place of census records in some parts of the country (ie. Mecklenburg).

Most of these records can be found either in the local civic offices or in the city and state archives.

## WILLS AND PROBATE RECORDS

Wills and probate records (Testamente) in Germany exist for the period from the 13th century to the present day and can be found in the local court houses (see Land Records) or the state archives.

Included in these records can be found such information as the name and sometimes age of testator, residence, names of heirs, relationships, description of land and property, and the date of the will and probate. They are not unsimilar to those records kept in other countries.

## MILITARY RECORDS

Like most other records in Germany, military records can be found scattered throughout the country in the various state archives, requiring researchers to spend a considerable amount of time tracking down those which will be most beneficial to their personal research.

Muster rolls and pension lists form the bulk of the existing records, although other miscellaneous documents and lists may also be found in the military collections. As there were many German troops hired out as mercenaries to other countries by their rulers, researchers are advised to check the records of the countries purchasing their services for more information on them (ie. records of Hessen troops fighting in the American Revolution will be found in British and American archives).

## PASSENGER LISTS AND EMIGRATION RECORDS

One of the most valuable aids for determining an ancestor's place of origin in Germany are the lists of passengers embarking from the port of Hamburg. Kept since 1837, these lists contain date of embarkation, husband's full name, place of origin, occupation and age as well as the given names and ages of wife and children and

sometimes the port of destination. They are now deposited at the Hamburg State Archives (also on film GD). Similar lists were also kept for the port of Bremen, but these were destroyed during World War II.

Emigration lists (Auswanderlisten) in a number of German states have been kept since the early 19th century and contain the name of the emigrant, date and place of birth, place of residence, occupation, sometimes country of destination and the given names and ages of wife and children. The state archives at Bremen, Darmstadt, Altona, Stuttgart, Weisbaden, and Marburg have large collections. Except for the area west of the Rhine and for Baden, Württemberg, Hesse and Frankfurt, pre-1875 emigration records in Germany can only be found in the church registers of the local parish.

There are a few items to consider when using passenger and emigration lists. Although an ancestor may have come from the southern part of Germany, or any other part of the country for that matter, most of the emigration out of German ports took place through Bremen and Hamburg. Therefore, it is quite important that the Hamburg lists are not overlooked when searching because you consider that your ancestor lived too far away from them. Another point to bear in mind is that although emigration lists were kept in some areas of the country, they are by no means fully complete. These lists were kept because emigrants were required to pay a fee to their feudal overlord before leaving the country. As a result, those who couldn't meet the fee simply left on their own with no record of their departure. Many German emigrants also left Europe through Dutch ports, especially for the period before 1850. However, few passenger lists exist for these ports.

#### MAPS

Maps are important to the genealogist regardless of which country he may conduct research in. This is even more important in German research where so many records are deposited in local offices. However, like the archives, there are a number of government map agencies throughout the country, each responsible for their own local area.

Researchers wishing more information on map sources in Germany should contact Institut für Angewandte Geodäsie, Richard-Strauss-Allee 11, 600 Frankfurt am Main, West Germany. Their catalogue lists maps at a scale of 1:100,000 and 1:200,000 covering all of pre-World War II Germany, as well as providing the addresses of the other local map agencies in the country.

#### OTHER RECORDS

There are a large number of other records in Germany which will also provide genealogical information. Following are just a few that you will encounter in the course of your research.

Academic records have been kept since the 16th century and can now be found in university, city and state archives. As a rule, these records contain little more than name, age and place of residence although some university enrollment registrations may also contain information on parentage and date and place of birth.

Apprenticeship records, where applicable, are also found in city and state archives and have been kept since the 16th century. They contain the name, residence and occupation of the apprentice plus the names of parents and employer.

There are also a large number of local newspapers in Germany, copies of which can be found in the various archives and libraries. It has been customary to publish death notices of relatives which often contain birth and death information as well as naming members of the immediate family. However, few papers have been indexed and therefore exact death information must be known in order to locate an obituary.

#### RESEARCH ASSISTANCE

A large number of records which have been discussed in this article have been microfilmed by the Genealogical Department of the Church of Jesus Christ of Latter Day Saints (Mormons) and are now deposited in Salt Lake City. Additions to their collection are constantly being acquired. A brief outline of their holdings on Germany will be found in their publication Major Genealogical Record Sources in Germany. More information on their organization and its services can be obtained by writing the Genealogical Department, 50 East North Temple, Salt Lake City, Utah 84150, U.S.A.

There are a large number of regional and local genealogical societies in West Germany who publish periodicals and who can provide some limited assistance to researchers. Deutsche Arbeitsgemeinschaft genealogischer Verbände e.V., D-33 Braunschweig, Steintorwall 15 (Stadtarchiv), West Germany is an umbrella organization for important regional societies with the task of maintaining contact with the public. Queries addressed to them will be passed on to the appropriate regional society. In East Germany, the organization to contact is Zentralstelle für Genealogie in der Deutschen Demokratischen Republik, DDR-701 Leipzig, Georgi-Dimitroff-Platz 1, German Democratic Republic.

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## LIST OF GERMAN STATE ARCHIVES

### FEDERAL REPUBLIC OF GERMANY

#### Baden

Generallandesarchiv, D7500 Karlsruhe, Nördliche Hilda-Promenade 2  
Staatsarchiv, D7800 Freiburg, Colomistr. 4

#### Bavaria (Bayern)

Hauptstaatarchiv I, D8000 München, Arcisstr. 12  
Staatsarchiv für Coburg, D8630 Coburg, Schloss Ehrenburg  
Staatsarchiv für Mittelfranken, D85 Nürnberg, Archivstr. 17  
Staatsarchiv für Niederbayern, D8300 Landshut, Burg Trausnitz  
Staatsarchiv für Oberbayern, D8000 München, Schönfeldstr. 3  
Staatsarchiv für Oberfranken, D8600 Bamberg, Hainstr. 39  
Staatsarchiv für Oberpfalz, D8450 Amberg, Archivstr. 3  
Staatsarciv für Schwaben, D8858 Neuburg a. d. D., Schloss.  
Staatsarchiv für Unterfranken, D8700 Würzburg, Residenz

#### Berlin

Staatsarchiv, D 1000 Berlin 33, Archivstr. 12-14  
Landesarchiv, D 1000 Berlin 12, Strasse d. 17 Juni 112

#### Bremen

Staatsarchiv, D 2800 Bremen, Präsident-Kennedy-Platz 2

#### Hamburg

Staatsarchiv, D 2000 Hamburg, Rathaus

#### Hessen

Hauptstaatsarchiv (für Nassau), D 6200 Wiesbaden, Mainzer Str. 80  
Staatsarchiv für Hessen-Darmstadt, D 6100 Darmstadt, Schloss  
Staatsarchiv für Hessen-Kassel, D 3550 Marburg, Friedrichsplatz 15

#### Lower Saxony (Niedersachsen)

Staatsarchiv für Hannover, D 3000 Hannover, Am Archive 1  
Staatsarchiv für Braunschweig, D 3340 Wolfenbüttel, Forstweg 2  
Staatsarchiv für Bückeburg, D 4967 Bückeburg, Schloss  
Staatsarchiv für Niedersachsen, D 2160 Stade, Sand  
Staatsarchiv für Oldenburg, D 2900 Oldenburg, Damm 43  
Staatsarchiv für Osnabrück, D 4500 Osnabrück, Schloss str. 29  
Staatsarchiv für Ostfriesland, D 2960 Aurich, Georgstr. 50

#### Palatinate (Pfalz)

Staatsarchiv, D 6720 Speyer, Domplatz 6

#### Rheinland (Rhenania)

Personenstandsarchiv für Kirchenbücher und Zivilstandregister, D 5040 Brühl, Schloss  
Hauptstaatsarchiv (für das nördliche Rheinland), D 4000 Düsseldorf, Prinz-Georg-  
Str. 78

Staatsarchiv (für das südliche Rheinland), D 5400 Koblenz, Karmeliterstr. 1-3

#### Saarland

Landesarchiv, D 6600 Saarbrücken, Am Ludwigsplatz 7

#### Schleswig-Holstein

Landesarchiv, D 2380 Schleswig, Schloss Gottorf

Westphalia (Westfalen)

Personenstandsarchiv für Kirchenbücher und Zivilstandsregister, D 4930 Detmold,  
Willi-Hofmann-Str. 2  
Staatsarchiv, D 4400 Münster, Bohlweg 2  
Staatsarchiv, D 4930 Detmold, Willi-Hofmann-Str. 2

Württemberg

Hauptstaatsarchiv, D 7000 Stuttgart, Gutenbergstr. 109  
Staatsarchiv, D 7140 Ludwigsburg, Schloss  
Staatsarchiv, D 7480 Sigmaringen, Karlstr. 3

GERMAN DEMOCRATIC REPUBLIC

Brandenburg

Deutsches Zentralarchiv, DDR 15 Potsdam, Berliner Str. 98-101  
Staatsarchiv, DDR 15 Potsdam, Sanssouci-Orangerie

Mecklenburg

Staatsarchiv, DDR 27 Schwerin, Gaf-Schack-Allee 2

Pomerania (Pommern)

Staatsarchiv, DDR 22 Greifswald, Kreishaus

Saxony (Sachsen)

Staatsarchiv, DDR 806 Dresden, Archivstr. 14  
Staatsarchiv, DDR 701 Leipzig, Georgi-Dimitroff-Platz 1  
Staatsarchiv, DDR 86 Bautzen, Ortenburg  
Staatsarchiv, DDR 74 Altenburg, Schloss

Saxony-Anhalt (Sachsen-Anhalt)

Staatsarchiv, DDR 30 Magdeburg, Hegelstr. 25  
Staatsarchiv, DDR 37 Wernigerode (Harz)  
Staatsarchiv, DDR 4407 Oranienbaum, Schloss  
Deutsches Zentralarchiv, DDR 42 Merseburg, Weisse Mauer 48

Thuringia (Thüringen)

Staatsarchiv, DDR 58 Gotha, Schloss Friedenstein  
Staatsarchiv, DDR 66 Greiz, Oberes Schloss  
Staatsarchiv, DDR 61 Meiningen, Schloss Bibrabau  
Staatsarchiv, DDR 682 Rudolstadt, Schloss Heidecksburg  
Staatsarchiv, DDR 53 Weimar, Beethovenplatz 3

LIST OF GERMAN CITY ARCHIVES

Address all correspondence to the Stadtarchiv at the towns listed below.

FEDERAL REPUBLIC OF GERMANY

Baden: Freiburg, Heilbronn, Karlsruhe, Konstanz, Mannheim, Wertheim

Bavaria: Ansbach, Aschaffenburg, Augsburg, Bamberg, Bayreuth, Burghausen, Donauwörth, Erlangen, Fürth, Hof, Ingolstadt, Kempten, Kulmbach, Landshut, Memmingen, München, Nürnberg, Passau, Regensburg.

Hessen: Darmstadt, Frankfurt a. M., Friedberg, Hanau, Kassel, Wiesbaden

Lower Saxony: Braunschweig, Buxtehude, Emden, Göttingen, Goslar, Hannover, Helmstedt, Hildesheim, Stade

Lübeck: Lübeck

Palatinate: Annweiler, Bergzabern, Kaiserslautern, Landau, Ludwigshafen, Neustadt, Speyer

Rheinland: Aachen, Bonn, Düsseldorf, Duisburg, Essen, Kalkar, Köln, Krefeld, Mainz Remscheid, Solingen, Worms, Wuppertal

Saarland: Saarbrücken, Völklingen

Schleswig-Holstein: Flensburg, Kiel

Westphalia: Altena, Bielefeld, Bocholt, Bochum, Bottrop, Dortmund, Herne, Minden, Münster, Paderborn, Siegen, Soest

Württemberg: Göppingen, Lindau, Ravensburg, Reutlingen, Schwäb. Hall, Stuttgart, Tübingen, Ulm

GERMAN DEMOCRATIC REPUBLIC

Brandenburg: Berlin, Frankfurt a. d. Oder

Mecklenburg: Rostock, Wismar/Mecklenburg

Pomerania: Greifswald, Stralsund

Saxony: Dresden, Leipzig, Görlitz

Saxony-Anhalt: Dessau, Halle/Salle, Magdeburg, Nordhausen

Thuringia: Erfurt, Mühlhausen, Weimar

generation gaps

generation gaps is the query section of generations where researchers can seek the help of others searching the same names or families. Members may place up to two (2) free queries every year. Additional queries, or those placed by non-members, may be inserted for \$ 2.50 for each entry. Please use the following guidelines when submitting a query:

1. Use 8 $\frac{1}{2}$  x 11 paper as smaller bits of paper are too easily lost.
2. Type or print your query clearly trying to limit it to 50 words. It will be edited if needed so make sure to indicate what is the most important information you want. Give as much background as 50 words will allow so that readers will know specifically which family you are interested in.
3. Tell the story of your family then ask what it is you want to know. E.g. John Smith, b 1852 m Mary Jones b 1855. Came from ONT to MAN 1885. Children: John, Mary. Where did they settle? What happened to children? Who were their parents?
4. Try to give the exact location where they lived. If they lived in a rural area, give the name of the closest town. This will make it easier for readers to help you.
5. Please put your query on a separate piece of paper if you are including other correspondence in your letter. Address queries to generation gaps, c/o MGS.

The following queries have been received to date. Abbreviations used: b=born  
m=married, d=died.

BELLEGARDE-DUFORT: Need marriage of Alexis Bellegarde (Dit Gerbeau) and Marguerite Dufort about 1820 in Red River Area. Mrs. Alice Jackson, 1600 South Holly, Casper, Wyoming, U. S. A. 82601.

DIPPEL-GEMMER: Am researching all Dippel, Dipple, Dippell, Dippl and Gemmer/Kemmer families in Canada and the United States. Have conducted extensive research into Ontario, Manitoba, North Dakota, Montana, Minnesota, Saskatchewan and Alberta branches. Would like to obtain more information, particularly on female members who married. Will be glad to exchange any information with those having an interest in these families. Eric Jonasson, Box 205, St. James P.O., Winnipeg, Manitoba R3J 3R4.

RED RIVER FAMILIES: Am working on the following Metis families in Winnipeg area (Red River). Would like to correspond and swap data: BELLEGARDE, DUFORT, ADAM, PARISIEN, LANDRY, LAFRAMBOISE, GANDRY, CHALIFOUX, COLLON, DECOSTE (Descoteaux). Mrs. Allice Jackson, 1600 South Holly, Casper, Wyoming, U. S. A. 82601.

SHANTZ - KNORR: Desire information of Simon R. Shantz family of Winnipeg; Simon born 28 April 1871 in Ontario; his wife Lydia Ann Knorr born Ontario, died age 81. Children: Alberta May married Findlay; Harold; Gilbert; Russell C.; Bessie married Rea. Wish birth dates and death date of Lydia Ann and of each of children. Mrs. E. D. Hahn, 12 Dundana Ave., Dundas, Ontario L9H 4E6.

## MANITOBA GENEALOGICAL SOCIETY NOTES

### EXECUTIVE MEETING

The first meeting of the 1977 Executive Council was held at the Winnipeg School Division No. 1 Teachers Library and Resource Centre on 5 April 1977. A large number of issues were discussed which will affect the society over the forthcoming year. Some of the highlights of the meeting:

- \* Several changes to the MGS By-laws were recommended and approved by Council. These include restricting members from holding more than one elective office of the Society at any one time, although it was felt that no restrictions should be placed on any member who wished to run for more than one office at any election. Also approved was a motion to create a new category of membership. This would be known as an ASSOCIATE membership and would allow the husband, wife or other family member of an Individual Member in good standing to become a member of MGS at a reduced fee. This category only applies to family members who live at the same address as the Individual Member. Both of these motions must be put before the general membership for a vote before they will come into effect. The vote will probably be called in June-July.
- \* A preliminary financial report of MGS for 1976 and a budget projection for 1977 was presented for discussion.
- \* Gerald Brown chosen to chair the SEMINAR COMMITTEE and to arrange for speakers, accommodations, etc. It was agreed that the Seminar should take place on a Saturday during this coming October. Further details will be made available when the preliminary planning is completed.
- \* A number of future research and source gathering programs were discussed. It was decided that the indexing of the biographies which are contained in the many local histories published in Manitoba would be the most beneficial one to begin our programs. Elizabeth Jonasson will prepare a working paper on this program for approval at the next Executive meeting, to be held in June.

### DONATIONS TO THE LIBRARY

The following people donated books to the library since 1 January 1977:

G. Lorne Harris, Edmonton (MGS 005)

Harris, G. Lorne: The William Harrod Family in Canada (Edmonton? 1976?)

Donations to the library are always welcome. Members donating publications will be listed in future issues of generations.

### SEMINAR \* SEMINAR \* SEMINAR \* SEMINAR \* SEMINAR \* SEMINAR \* SEMINAR

Gerald Brown has been appointed chairman of the Seminar Committee and will see to the arrangements and programs of the one day Seminar, to be held this October.

Gerald will need the assistance of members in the planning and preparation stage and will need volunteers to assist at the seminar itself. A knowledge of genealogy is NOT essential, as there are many various jobs to do of a non-genealogical nature.

Members who are interested in helping in any way should contact Gerald at the Society address.

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