



PIONEER RECORD

Newsletter for the Midland Genealogical Society

Volume 26 No. 4

www.rootsweb.com/~mimgs/

April 2006

In This Issue

Life Savers of the Great Lakes.....	1
Notes from the President.....	2
Editorial Comments.....	2
Books For Sale.....	3
From Russia With Love.....	4
20 Ways to Avoid Genealogical Grief	5
Web Sites of Interest.....	5
Upcoming Events.....	5
Looking back in Midland County.....	7
MGS Officers and Society Information.....	10

Life Savers of the Great Lakes

An Olympic athlete comes to mind whenever we hear of someone receiving a gold or silver medal. In Michigan in the late 1800s and early 1900s, such a recipient would probably have been someone who worked for one of four government maritime services. Many of them were hired from local communities; and quite possibly, an ancestor can be found in their ranks.

As pioneers began settling in the Great Lakes States, the federal government set up four small agencies to provide maritime federal law enforcement to help those sailing on the Great Lakes. The U.S. Lighthouse Service was the first to be organized in 1716 with the building of Little Brewster Island Lighthouse in Boston Harbor.

The first lighthouse built on the Great Lakes is unknown. A fire in 1920 destroyed many of the Lighthouse Service records. The 1819 construction of Presque Isle Light on Lake Erie is thought to be the first Great Lakes lighthouse. As shipping increased on the Great Lakes, so did lighthouse construction. There were seventy-two lighthouses built by 1866.

The keepers led a lonely and monotonous life. There were routine duties of cleaning and maintaining the equipment and station. The main duty was to watch the lamp and keep its wick trimmed to produce the strongest light. The keepers were called "wickies" for this diligent attention to their wicks.

Lighthouse keepers were not always male. Husband and wife teams were cheaper to hire than two males—possibly each with a family. Separate quarters didn't have to be provided this way. The wives served as assistant keepers and performed their husband's duties if he became ill. Some wives became the keeper upon the death of their husband. Other family members also helped with lighthouse duties.

On May 11, 1890, while her father and his boat were absent from the lighthouse, Maebelle Mason, the fourteen-year-old daughter of the Detroit River Mamujuda Light keeper, performed a rescue. She rowed a small boat a mile to save a man from a capsized rowboat in the Detroit River. She also rowed back to the lighthouse with him. For this, she received the Silver Life-saving Medal—the second highest award given for such heroism.

Light ships were also part of the U. S. Lighthouse Service. Serving on a light ship was considered the most dangerous and isolated duty. These ships were small and specially made to guard areas where it was impossible for a lighthouse to be built. The ship had to remain in their area through fierce gales and thick fog. The risk of being rammed in bad weather was always a dangerous possibility.

Other ships under the same service were the lighthouse tenders. Serv-



Midland Genealogical Society Programs for 2005 - 2006

Meetings are scheduled on the third Wednesday of the month. Programs for the meetings are as follows.

April 19
Ralph Hillman
"The use of Estate Records in Genealogy"

May 17
Annual meeting, family gathering, book show and tell, and potluck dinner.
Meet at 6:00 at the Carriage House behind the Bradley House at the Midland County Historical Museum at 3200 Cook Road Midland

(Continued on page 3)

April 2006

Notes from the President

As I write these lines, I'm nearly back in Michigan after the winter in the south. From all we've heard, the winter up north hasn't been a whole lot colder than what we experienced in the South, and the swings in weather were pretty much parallel... very cold in December, quite mild in January, unseasonably cold in February, and productive of an early Spring in March.

Those swings in the seasonal climate aren't much different than the swings in our genealogical research. We begin our work with the "easy stuff"... information that we all have in our heads or that is easy to learn by asking questions of other folks in the family. Of course, the further back we go, the harder the work becomes; and we soon learn about the proverbial "brick wall", behind which our elusive great-grandparent is hiding in his or her chilly grave.

Then we turn over this or that record, and the weather warms up again, and great-grandma comes out from behind the wall to lead us down a spring-like path of new discovery. In our winter in Florida this year, we experienced a very long "dry-spell". South Florida has had no measurable rain since late in January, reminiscent of the dry-spells of our research when there is nothing available.

I had a lot of fun with a wireless internet connection for much of the winter, and since our own family lines have been living under a cloudless dry sky with no growth at all, I was looking for a new challenge. A friend, knowing I was "into" genealogy, got to wondering one day about his own roots; regretting that he'd never done any research and knew very little about his family. That was all I needed to hear. I gleaned what I could from him, made some notes, scooted back to my RV, and the journey began. I now know a lot

more about the church founded by Emanuel Swedenborg than I thought possible. My friend's ancestors were amongst the earliest adherents to Swedenborg's teachings and they are quite well documented.

I was able to contact several people who are knowledgeable about this family, and I'm awaiting their proofreading of what I've found so I can move forward with sharing the lines with other researchers. Working exclusively on line, I was able to trace this family back prior to 1500 AD. He was pleased with what I found, and I had the satisfaction of doing a new project and having some success at it.

I know some purists have great disdain for the process of "on-line" research; believing that the work isn't really authentic unless one has visited the courthouses and cemeteries in person to peruse and copy the original documents in their pristine environment. I have no argument with the need to make sure the sources we use are accurate and true, but on-line research can be an immense help in getting us going and pointing us in the right direction for doing the basic work in those original sources. Most folk who post family trees do not include their source material... and for good reason. Having all that data so easily accessible makes it very tempting to those who would plagiarize. They may choose to copy my work from my on-line postings, but if they want to really use it, they have to find the original sources and produce their own documentation. I never post on-line unless I can prove my source myself, and I'm happy to share with an inquirer who takes the time to ask me for information.

Doing this sort of research for

others, or helping to get them going on their own, is the primary reason I enjoy doing volunteer work in our own collection at the Dow Library in Midland. If you're stuck on your lines, consider finding someone else who has an interest in their family history and do some work with and for them. It sharpens your own research skills, and give your own head some space to work subconsciously on ways in which you might make progress in peeking around great-grandpa's brick wall to find out what he's hiding back there.

I'm looking forward to being back in Midland in a few days. See you all soon!

Bob Snyder

GENE TOONS by Wendell Washer



Awww.

From The Editor...

Greetings to all.

I wish to thank those that have contributed articles for the newsletter. I am always looking for interesting articles.

I have had many comments on my recent article on the DNA projects. I am also working on having some of my relatives get the testing done to help with some dead ends.

This issue contains an article by Gloria Kunding about those that served on the Great Lakes. Perhaps you had a family

member that served in one capacity or another.

My submission this month is about a religious sect from Russia that immigrated to Canada because they were persecuted for their beliefs. You may find this article interesting concerning some of their practices. Also note how they were excluded from Canada Statistics making record tracing difficult.

I am currently seeking articles for next years newsletters and compiling a list

of articles that I would like to write.

Please send those articles to Walter Bennett, PR Editor, c/o Midland Genealogical Society, Grace A. Dow Memorial Library, 1710 W. St. Andrews Drive, Midland, MI 48640.

I will be looking forward to hearing from you.

Walt Bennett

Editor

ing on one of these was a dangerous venture since lighthouses were often located in hazardous and isolated areas. Built to go through light ice, they were expected to travel through cold seas, storms, and darkness. This wasn't possible for other ships. Launched in 1874, the first ship was named the Dahlia.

The second agency stationed in the Great Lakes was the Revenue Cutter Service founded in 1790. It was established to control smuggling along the east coast of the U. S. In 1831, the service was assigned lifesaving duties on the high seas.

The U. S. Revenue Cutter Service was started in 1820s on the Great Lakes. They were to enforce U. S. maritime rules and regulations in the river borders between the U. S. and Canada. They assisted people in distress upon the lakes, did customs duty, and regulated traffic in the St. Mary's River from six lookout stations. The cutter Mackinac was one such ship in this service.

The U. S. Lifesaving Service was

the third federal organization to serve the Great Lakes States. It started on the east coast as a volunteer organization. In 1848 it came under the jurisdiction of the federal government and was run in a haphazard manner. In 1854 congress authorized more money for construction of lifesaving stations after a bad storm caused many shipwrecks on the east coast with the loss of many lives.

Michigan's share of this money was spent to add lifeboats to various points along the Great Lakes. These were placed at existing lighthouses. After more than 214 people died in maritime accidents on the Great Lakes during the bad winter storms of 1870-71, the Life Saving Service was chastised for its poor response.

The U. S. government appointed Sumner Kimball as General Superintendent to reorganize and improve the service. Life Saving District Superintendents were hired to handle the administrative matters of the stations and reported to Kimball. The Lifesaving Service was turned into a professional organization under his leadership. Kimball was also credited with the Service's reputation for

honest administration and performance of duty during his tenure.

The service began officially on the Great Lakes in 1876. There were eleven stations built on Lakes Erie, Huron, and Ontario. It increased in size to include Lakes Michigan and Superior.

The increase in shipping caused the expansion of the number of stations until there were sixty-two around the lakes by 1914.

The first stations usually had one building resembling a Swiss chalet. Later ones had two or three larger buildings housing offices, a boat-house, and crew's quarters. The style was more like a beach resort. These also had a lookout tower.

The station consisted of a keeper, often called "Captain," who had years of maritime experience and was an expert at handling the surf-boat and his men in a bad situation. He was also someone who had spent years in the area and knew the surf conditions and weather well. The keeper had to be of good character and able to read and

(Continued on page 6)



B O O K S F O R S A L E

The following books, published by the Midland Genealogical Society, are available for sale at any meeting, at the Midland Genealogy Room, Grace A. Dow Public Library or by mail. Price of each book is \$20.00 plus \$3.00 for postage and handling.

Midland County Obituary Index (#1) – 1872-1927. The book consists of 16,000 abstractions covering 55 years from the Midland Times (1872 -1875), The Midland Sun (1892 -1924) and the Midland Republican (1881-1927). The soft bound 238 page book is 8 ½ by 11 inches.

Midland County Obituary Index (#2) – 1928-1950. The book consists of about 8,000 abstractions covering 22 years from the Midland Republican (1928 - 1937) and the Midland Daily News (1937 - 1950). The soft bound 238 page book is 8 ½ by 11 inches. Note: Both Obituary Books (#1 & #2) are available as a package of \$35.00.

Midland County Obituary Index (#3)-1951-1982 This book consists of 30,900 entries including about 4000 maiden names covering 22 years extracted from Midland Daily News. The 387 page, 8½ by 11, soft bound book consists of two volumes A through L and M through Z. The set costs \$40 plus \$5 postage and handling.

Midland Pioneers, edited by Ora Flaningham. This book is a compilation of the most interesting genealogical, historical and humorous reprints from newspapers published in the Pioneer Record. The book is 6 by 9 inches, soft bound, 259 pages. (Out of print, but orders being compiled at Genealogy desk.)

To ORDER A BOOK write: Midland Genealogical Society BOOK: Grace A. Dow Memorial Library, 1710 W. St. Andrews Dr., Midland, MI 48640.

From Russia With Love

In 1785, Archbishop Ambrosias of the Russian Orthodox Church, identified as heretics a group of dissident Russian peasants. This group was called Dukhobortsi or Doukhobors. The term literally means spirit wrestlers---the church official intended it as a derogatory label meaning these people were struggling against the Holy Spirit but the Doukhobors gave their own meaning to it saying: "we are Spirit Wrestlers because we wrestle with and for the Spirit of God." They meant that in struggling for a better life they would use only the spiritual power of love, rather than any form of violence or coercion.

The Doukhobors had existed long before this but they had been called Ikono-bortsi (ikon wrestlers) because of their renunciation of the Russian Orthodox Church ritual of worshipping icons. "Why should we bow to a wooden ikon? Let us rather bow to each other, thus recognizing the Spirit of God which dwells in each of us."

The Doukhobors date to 16th and 17th century Russia, when a number of Christian religious sects began to form. Their central belief was pacifism and their motto was "toil and peaceful life" which reflected in their simple ways, communal living and hard work.

In 1894, Tsar Nicholas II demanded an oath of allegiance from all of his subjects. The Doukhobors, led by Peter Vasilievich Verigin, refused to serve in the military. On Easter Sunday, Matvey Lebedev and ten of his officers serving in the reserve battalion at Elizavetpol began rejection of war by refusing to go to church parade and dropping their guns and their military insignias. "War", they said, "was incompatible with Christianity, and Christ had commanded them "Resist not him that is evil." The men were arrested, beaten to submission, threatened with death, then sent to Siberian exile.

Starting in 1899, the Doukhobors began to leave Russia as they faced persecution for their beliefs. About 7500 sought refuge in Canada and

most settled in present day Saskatchewan. This brave example was followed on June 29, 1895 with some 7000 Doukhobors burning all their weapons, as a symbolic act marking the total renunciation of the taking of life. Alcohol and tobacco were rejected because they serve to harm the body; it was also an argument of support for the expected persecution that would follow.

The tsarist state and church authorities reacted strongly against the ban on killing; instead, they tortured and exiled these Russian dissidents, and took away their normal freedoms. Many people died, suffering of such proportions attracted world wide attention, and with the help of humanitarians such as Lev N. Tolstoy and the Society of Friends (Quakers) one third of the persecuted Doukhobors were able to emigrate to Canada as "as a home away from home, a haven, a refuge".

The Federal ministry of the Interior of Canada was initially sympathetic to the Doukhobors. The government provided each adult male with a quarter section of homestead (160 acres) as free land. The settlers had to satisfy homesteading requirements by registering the homestead, pay a \$10 entry fee, fulfill residence and cultivation duties (including living on the homestead for 6 months of the year, and crop a certain area of land. After these duties were completed, the settler would apply for inspection, and, if passed, apply for a patent on the land.

The government provided three reserves for the Doukhobors who came to Canada in 1899 and enacted a "Hamlet Clause" so they could live communally. The government also allowed Peter Verigin and two other men to make entry on behalf of the Doukhobors, so that they would not have to make individual land entry.

This agreement ended in 1906 when Frank Oliver, the new Minister of the Interior, introduced changes to the homesteading regulations that aimed to force the Doukhobors to take out separate homesteads. Individuals were required to claim title and take an oath of allegiance to the crown. The government cancelled the reserves and threatened eviction if the Doukhobors did not make individual land entries. Doukhobors were also required to become naturalized citizens, and to swear allegiance to the crown, which most Doukhobors thought, would lead to the

end of their exemption from military service. The regulations were enforced in 1907, and 2500 homesteads were cancelled.

This caused splits into three distinct groups. The largest group "the community of Orthodox Doukhobors" followed Peter Verigin to British Columbia. The "Independents" group wanted to live more materialistic lives and chose to comply with the Homestead requirements in order to maintain their homesteads in Saskatchewan. The "Sons of Freedom" group also went to British Columbia with Verigin, but unlike the Community Doukhobors, were willing to use both civil disobedience and violence to achieve a return to more traditional values.

During the years 1908 to 1912, thousands of Doukhobors moved to the West Kootenays in British Columbia on privately purchased land held under Peter Verigin's name. During the next 30 years Doukhobors developed large communal enterprises such as jam, jelly, and honey factories under the umbrella of the Christian Community of Universal Brotherhood(CCUB), situated in Brilliant, British Columbia.

On October 29, 1924, Peter V. Verigin was killed in a rail car bombing. His son succeeded him and in 1927, he came to British Columbia from Russia to assume leadership.

The sudden violent death of their leader and the great economic depression made it more difficult for the Doukhobors to maintain the high standards of their faith. A combination of internal and external economic and cultural pressures (caused by a shift from rural life style to one based on industrialization, urbanization, together with change in state political attitudes), eventually contributed to the collapse of the communal life style. The Doukhobors were thrust into a period of transition which continues to this day.

Naming Practices

In the pre-Christian period before the end of the 10th century, ancient Russians were identified by a single personal name which they received at birth. These were pagan names of Slavic, Scandinavian and Turkic ori-

(Continued on page 8)

Twenty Ways to Avoid

Genealogical Grief

Here are some suggestions to help beginners prevent misfortune when learning how to do genealogical research. Many of these tips are "old hat" to experienced genealogists, but it is always worthwhile to remind ourselves of the basics of sound research.

1. Always note the source of information that you record or photocopy, and date it too. If the material is from a book, write the name, author, publisher, year of publication, ISBN or ISSN (if it has one), and also the library where you found it (or else photocopy the title page). Occasionally you'll find that you need to refer to a book again, or go back to great aunt Matilda to clarify something she told you.

2. Talk to all your older-generation relatives (before they're all gone and you're the older generation!) Even a distant relative can be a goldmine of information about your ancestors.

3. Make photocopies or keep backups of all letters and e-mail messages you send. This will save you from wondering which of your correspondents' questions you've already answered, and which of your questions they have or haven't answered.

4. Don't procrastinate in responding to letters or messages you receive. If you don't have time to write a detailed reply, send your correspondent a quick message or postcard to acknowledge receipt and tell her/him approximately when you'll send them a more complete reply. Then be sure to write back as you've promised.

5. Make frequent backups of your computer disks. Store your backups and photocopies of your irreplaceable documents where you work or at someone else's home.

6. When searching for relatives in records, don't pass over entries that are almost (but not quite) what you're looking for. For example, if you're searching for the marriage of John Brown and Mary Jones in 1850, make a note of the marriage of John Brown and Nancy Smith in 1847: this could be a previous marriage in which the wife died shortly after.

(Continued on page 9)

Books of Interest

QuickSheet: Citing Online Historical Resources by Elizabeth Shown Mills. Elizabeth Mills's *QuickSheet* provides a template for citing historical sources on the Internet. It also lays down rules to help you judge the reliability of these sources.

Published in the form of a laminated folder, the *QuickSheet* contains a series of sample citations showing the correct way to identify online sources such as databases, census images, and digital books and articles.

Based on the premise that online sources are publications that have the same characteristics as printed publications, it provides rules and models for common record types such as passenger lists, vital records, and newspapers. Since a website is the online equivalent of a book, the *QuickSheet* shows you how to cite author/creator/owner of a website, title of the website, place (URL), date posted, and so forth.

Convenient for desktop use at home or in the library, the *QuickSheet* answers all those niggling questions left unanswered by the standard citation guides; it is also a perfect companion to the classic citation manual [Evidence! Citation & Analysis for the Family Historian](#).

QuickSheet can be purchased from Amazon.com for \$5.95.

Upcoming Events

The Lansing Michigan Family History Center is sponsoring a Family History Genealogy Seminar Saturday, May 13, 2006. There is no charge for the seminar. Register early to get first class choices. There is a syllabus available for \$15. The Center is located at 431 E. Saginaw, East Lansing, Michigan 48823. For registration and questions, call (517) 332-2932. Space is limited. Doors open at 8:15.

MEMBERSHIP DUES 2006-2007

Dues are not being accepted for the 2006-2007 membership. Dues may be paid at any MGS meeting or by mail to: **Membership Chair, Midland Genealogical Society, Grace A. Dow Memorial Library, 1710 W. St. Andrews Dr., Midland, MI 48640. Dues for an individual are \$14.00; for a family they are \$17.50.**



Web Sites of Interest

There is a yahoo message board for those researching Gladwin County. Midland County was the parent for Gladwin County, so there is a connection of families for both counties. You may also find marriages for your Midland families there. You can get to this group by going to

<http://groups.yahoo.com/group/gladwinco/>.

The creator of this list has also transcribed Gladwin obituaries and made them available on line at <http://www.gladwinhistory.org/obits/obitslist.html>.

<http://www.genealogy.gc.ca/10/100604e.html>
Canadian Genealogy Centre.

<http://www.a2o.org.uk>
United Kingdom database containing catalogs describing archives dating from the 900's to the present day.

<http://library8.library.cornell.edu/moal>
The Making of America collection includes nearly a million pages of text and is free for all.

write.

The crewmen called “surfmen” were made up of local men hired from the area. This formed a strong bond between the station and the local community. Because of the respect for their skills, they became folk heroes to the locals. The press would tell of the keeper standing tall in the boat’s stern urging his men on through the pounding surf. This publicity earned them names like “soldiers of the surf” and “storm warriors.”

The Evanston, Illinois Station was manned by college men from Northwest University and was located on its campus. The keeper, a man named Lawson, was a former seaman and set high standards for his crew. In a gale-driven sleet-storm, they rescued an entire ship’s crew of eighteen men from the wreck of the Calumet. All the surfmen were awarded the Gold Lifesaving Medal—the highest award for heroism. It was one of the few times a whole crew earned it.

Surfmen could be no older than forty-five, had to be physically fit, and an expert oar handler in rough weather. Men were ranked according to their experience with Surfman Number One being the highest rank. He was also the second in command at the station. The size of the largest boat determined the number of men in the crew at the station. Usually the crew consisted of six to eight men. In the early 1900s, stations were staffed with a crew of ten men. The keeper selected his crew, and it was done according to regulations to discourage nepotism.

Surfmen worked during the Great Lakes shipping season, which lasted from April to mid December. The keeper worked all year. Uniforms similar to a naval one were issued to the men in 1899. This did not go over well at first. The men were

very upset at having to pay for them out of their small salaries.

The crew had to row a self-righting, self-bailing boat that weighed 700 to 1,00 pounds at times through pounding surf to perform a rescue. Either horses or the crew pulled a cart containing the surfboat to the area near a shipwreck where it was launched. If the lake was too rough or the wreck too close to shore, a cannon-like gun called a Lyle gun shot a projectile about 600 yards to the shipwreck. There was a small line attached to it and a heavier line attached to the small line. After the line was secured on the wreck, a life car could be pulled across the line to the wreck and back to perform the rescue. Usually about six people could fit into the car, which could be hauled over or under the water if needed. The car held enough air for eleven people for three minutes once it was sealed.

The life car was later replaced on the line with the breeches buoy. This was a life preserver with a pair of canvas pants attached that was pulled with pulleys to the shipwreck. A person sat in the pants and was transported back to shore easier than the life car.

The crew drilled or cleaned every day except Sundays. They had to rig equipment and practiced firing the Lyle gun by shooting it at a pole. They had to perform this task in five minutes or less when done for an inspector. Failure to do this could result in dismissal from the service. The men also practiced capsizing and righting the surfboat. This drew a crowd of local onlookers who were impressed by the demonstration. Signaling and first aid were also practiced during the week. A quick and automatic reaction in a crisis was the desired result of the drills.

Patrol duties were another job performed by the crew. Men were assigned to stand in the lookout tower during the day to scan the lake. In bad weather or at night, a beach patroller would walk sometimes up to five miles or more to look for shipwrecks.

The patrols went out in bitter cold,

windy, and snowy weather dressed in oilskins. They performed a much-needed duty of warning ships by sending up a flare called a coston signal to tell them they were too close to the beach. The flares also told wrecked ships that they’d been seen and help would soon arrive.

The fourth agency on the Great Lakes was the Steamboat Inspection Service. It was begun because of the growth in number of steam ships. There was great loss of life when a faulty boiler in one of these ships exploded. Laws regulating steam passenger ships were passed in 1838.

This agency hardly grew at all until there was a disaster. Then it would gain more responsibilities. Its duties were to inspect ship construction and equipment, examine and license marine officers, and examine the seamen. They also investigated marine casualties and violations of the inspection laws, formulated regulations for prevention of collisions and passenger and merchandise transport.

Because of technological changes in Great Lakes ships, the U.S. Lifesaving Service was becoming obsolete after forty-four years of service. On January 28, 1915, The U. S. Cutter Service and the U. S. Life Saving Service were combined to form the U.S. Coast Guard. They battled liquor smuggling during the Prohibition Era. On July 1, 1939, the U. S. Lighthouse Service also became part of the Coast Guard and many of the lighthouses were automated.

The Coast guard was placed under the U. S. Navy during World War II and kept shipping and our shoreline safe from sabotage. Since the Great Lakes were a vital part of the war effort, the

U. S. Coast Guard patrolled docks, vessels, bridges and harbors to protect shipping. In 1942 the Steam-

(Continued on page 7)

Looking Back in Midland County

Taken from *The Midland Sun*, May 14, 1897, p. 5

City and County

J. W. Snell has so far recovered as to be able to be out.

Mrs. Oretha Bonta visited her mother last week.

Miss Marguerite Hutchinson of Lansing is the guest of Miss A. Lois Secor.

The circular saw has been started at the Midland Salt and Lumber Co.'s mill.

B. R. Sheldon of Detroit was in the city this week looking after his property.

Mrs. H. B. Johnson Friday caught a catfish in the river that weighed 6 ½ pounds.

Mrs. Thos. Erwin of Coleman is visiting her parents, Mr. And Mrs. D. N. Maxwell.

F. E. Barbour is improving the outside appearance of his house with a coat of paint.

Will E. Reardon has purchased the F. D. Clark residence at the corner of Jerome and Buttles Streets.

The bicyclist who is a novice is a greater menace to the safety of pedestrians than a runaway horse.

When you have a fit of the blues, work until you are so tired you have to go to sleep, and thus forget your troubles.

Mrs. Hugh Kelley of Hope fell from a wagon last Monday, the

wheels passing over her ankle, breaking and crushing both bones.

The high school sophomores seem to be getting rather spry. Another party held at the home of Miss Laura Foster was much enjoyed by all.

Dr. J. H. Johnson, a graduate of the Detroit College of Medicine, and who has been practicing the past year in Detroit, has located in Midland, with offices in the Abbey block.

The residence occupied by J. W. Stanford in the third ward was damaged by fire Monday morning, which is thought to have come from the kitchen chimney, the damage being mainly in the roof. Loss \$500, covered by insurance.

Obituary

Mary Emory Sias beloved wife of Herbert A. Sias, died at her home May 10, 1897: Mary Emory was born at Arbela, Tuscola County, August 20, 1865, from which place she came to Midland in 1880. The following year she was married to H. A. Sias. Five children—four boys and a baby girl—blessed this happy union. She was ever a devoted, loving wife and mother, going little into society, giving her dear ones the best of herself. Her kindness, hospitality, and cheerfulness won for her many warm friends.

Through three long years of suffering, borne with patience and fortitude, the deceased returned to good health; but the best of medical attention and faithful nursing could not restore her in this her final sickness.

A little one of two years and a babe whose life came in so short a time before its mother's went out, will never realize their great loss. The sad hearts of the husband and older boys must know, day after day, some new sense of loneliness and bereavement.

May the Great Sympathizer, in whom the mother trusted, put his protecting arm around the loved ones, shield them from harm and lead them from temptation into the better way, that someday there may come a happy reunion.

The funeral held Wednesday from the house was very largely attended.

(Continued from page 6)(Life Savers)

boat Inspection Service that had been renamed The U.S. Bureau of Marine Inspection and Navigation was temporarily transferred to the U. S. Coast Guard. It was made permanent in 1946. The U.S. Coast Guard that came out of World War II was much the same as it is today.

The bravery of the men employed by these former organizations and their heroic rescues still live on in today's U.S. Coast Guard. Many living in Michigan are descendants of those who served in one of these historic organizations or in the Coast Guard. Revenue Cutter personnel, station inspectors, and

Coast Guard were military personnel. Records for them can be requested by filling out form 180, Request Pertaining to Military Records. Send the request to:

Military Personnel Records
9700 Page Boulevard
St. Louis, Mo. 63132

The superintendents, lighthouse keepers, and life saving station crews were civilians. Civilian employment records can be requested by writing to:

Civilian Personnel Records
111 Winnebago St.
St. Louis, Mo. 63118

Sources

Noble, Dennis L., "The Coast Guard and the Great Lakes," Homeland Security U. S. Coast Guard, January 1999. www.uscg.mil/gq/g-cp/history/h_greatlakes.html.

"The United States Life Saving Service," Long Island Genealogy, c.1998-2005
www.longislandgenealogy.com/lifesaving.html.

By Gloria Kundinger

(Continued from page 4)(From Russia)

gin. Following the introduction of Christianity in A.D. 988, Biblical names of Greek, Latin and Hebrew origin predominated.

For many centuries in Russia, the name giving was solely performed by the church. Tsarist law required that the children be named by an Orthodox priest during an official baptism ceremony. The name was frequently selected by the priest and not the parents. The parents usually did not attend the baptism and the child was usually taken to the church by the godparents. If the priest did not like the parents, the child was given a dis-tasteful name. This continued until the late 18th century, when the Doukhobors rejected the Orthodox Church rites.

Not all Orthodox naming practices were abandoned by the Doukhobors. The custom of naming a child after the Orthodox saint on which feast day the child was born continued. Peter Verigin was named for the feast of St. Peter and St. Paul, June 29th on which he was born. It was also common to name Doukhobor children after revered spiritual leaders.

Most often Doukhobor children were named after a grandparent or parent. It is not unusual to find more than one sibling with the same name. Infant mortality rates were high in Russia and parents would pass the name of a deceased infant on to the next child born of the same sex.

It was Doukhobor custom to address family members by their given name instead of father, mother, etc. Titles were avoided because they implied authority instead of equality.

After the 10th century, Russians were identified by a patronymic in addition to their given name. Patronymics are derived from the father's name and function as a middle name. For males, they are formed by adding the suffix ending -ovich('son of') to the fathers name. For females, they are formed by adding the suffix ending -ovna ("daughter of") to the father's name. For example, the name "Feodor Trofimovich" refers to Feodor, son of Trofim and "Anna" Trofimovna" refers to Anna, daughter of Trofim.

Patronymics can greatly assist family

researchers by supplying a more precise identification of a person. In some cases they may be the only clue to an ancestors parentage. They also allow one to differentiate between people with the same name. This is very useful in Doukhobor research, given the small pool of names and surnames.

Many Doukhobors changed their names to the Canadianized form of their fathers name or to an initial. For example son of Semeon might be known as "Nicholas Samuel" or "Nick S." rather than "Nikolai Semeonovich". Since the 1940's, it has become increasingly less common for Doukhobor children to receive patronymics as middle names. The use of surnames occurred relatively late in Russia, arising among the nobility only in the late 15th and early 16th century.

Finally, and most important, in a world constantly threatened with the outbreak of violence, Doukhobor youth support firmly their central heritage of the Law of Love--the guiding principle of all human affairs, thereby affirming their pacifism, and their notion of being citizens of the world. Such slogans as "Toil and peaceful life" and "The welfare of the world is not worth the life of one child" has resonated in every Doukhobor's heart. Like other concerned and responsible peoples of the world, Doukhobors everywhere are striving to build a world without war where love instead of violence is the guiding principle of human relations.

Wedding Traditions

Doukhobor wedding traditions can be traced back to their origins in Russia. Usually, the suitor would approach the bride's family and an informal agreement of marriage would be made. Women were usually married when they were 16-17 years old. Men were married as soon as they were able to provide for a family. Usually, the oldest daughter in the family was married first. This was not a custom, but a general trend. The young man would arrive with his family to his bride's village and family. Both families gave blessings and acceptance to the young couple.

Acceptance between the individual families was the most important element in

joining the couple. Blessings are given by the entire village, or congregation, at the wedding. The site of the wedding is unimportant, but usually takes place either at home or at the meeting hall due to its large capacity and kitchen facilities. The significant element of both ceremonies is that the couple receives their blessings from the entire community rather than one chosen officiate. The individuals who are closest to the couple are deemed the most appropriate to give blessings to the union. Their voices serve as the voice of God.

The practice of bowing down to the ground during the ceremony signifies humble thankfulness to friends, family, the Earth, and the presence of God in all of us. Psalms, poems, and any chosen words are offered to the couple to bless them, as well as to give them advice for their future life together. The ceremony is often scattered with many acapella performances by a choir.



Doukhobor women plowing in Saskatchewan

Marriages were not legally recognized or binding. Divorces occurred, and although they were rare a marriage could be dissolved as easily as it was initiated. The couple would agree to separate, the woman would return to her family's home, and the community recognized the mutual agreement to part. There was no need for any legal contract to be broken, as marriages were never registered with the government. In some cases, the family or even the community members got together to try and resolve any differences between the couple or to arrange the conditions of the divorce, i.e.: whom the children would go with. Individuals were allowed to remarry without any restrictions.

Funeral Traditions

(Continued on page 9)

(Continued from page 8) (From Russia)

Preparations for death were begun before the event. The funeral costume and coffin were made ready by members of the community before the individual passed away. Readyng funeral clothing was considered a very important ritual for each individual. The clothing was as elaborate as clothing worn to a wedding ceremony. Funerals were recognized as total community events.

Funerals would begin the day after the death. They usually lasted for three days and involved much singing and prayer. On some occasions, a choir is invited to perform. Members of the community were invited to the village where the deceased lived. The coffin was propped up and the individual was shown in an open coffin. Members of the community gathered around and paid their respects. A feast was eaten to celebrate the life of the individual.

Six weeks after the funeral, a memorial is held to commemorate the passing of the soul from this world. The soul was thought to remain bound to the earth until this point. A memorial is held on the one-year anniversary of the death.

The government wanted to recognize all deaths for matters of statistical records; however, the Doukhobors refused to register deaths in accordance with the agreement made with the Canadian government at the time of immigration.

by *Walter Bennett*

(Continued from page 5)(twenty ways)

7. When writing to libraries or to genealogical or historical societies in your areas of interest, ask them for the names and addresses of out-of-print booksellers in the area. Write to the booksellers and ask if they have any old local or family histories pertaining to the area.

8. Remember that just because information is on computer or in print, it ain't necessarily fact!

Information in recent family histories is often based on that from older published works. If the older books are incorrect, the wrong information simply gets repeated and further disseminated.

9. The earlier the time period you're researching, the less consistent our ancestors were about the spelling of their surnames. Also, some of them were illiter-

ate and couldn't tell a record keeper how their names should be spelled.

10. Family traditions of close connections to famous people are usually false, but there may be a more obscure relationship involved. For example, perhaps the famous person spent a night at your ancestor's inn instead of (as the legend goes) marrying into the family.

11. Try not to let your research get behind. Establish a filing system for your papers (using file folders or 3-ring binders) and file each page of notes, document, photocopy, etc. as you acquire it. There are few things more disheartening than contemplating a foot-high stack of un-filed papers, wondering if the birth certificate you desperately need to refer to is buried somewhere in it.

12. Double-check all dates to make sure they are reasonable, for example, a woman born in 1790 could not have become a mother in 1800.

13. Be on the lookout for nicknames. A request for a birth certificate for Sadie White may be rejected by a record office if the name in their files is Sarah White.

14. Beware of mail-order promotions offering what might purport to be a personalized genealogy of your surname with a title like *The Amazing Story of the BLANK Family*, *BLANKs Since the Civil War* or *Burke's Peerage World Book of BLANKs*. These books are not properly researched and documented genealogies; instead they are often little more than lists of names from phone directories or other readily-available sources. Notify the Better Business Bureau, postal authorities and consumer advocate agencies if you receive one of these. If you're looking for occurrences of a particular surname, national and international phone listings are widely available on CD-ROM and can be viewed in many public libraries or purchased.

15. Don't assume modern meanings for terms used to describe relationships. For example, in the 17th century a step-child was often called a "son-in-law" or "daughter-in-law," and a "cousin" could refer to almost any relative except a sibling or child.

16. Remember that indexes to books rarely include the names of all persons mentioned in the book and, in addition, occasionally contain errors. If it appears that a book is likely to have valuable

information, spend some time skimming its contents rather than returning it to the library shelf after a quick glance at the index.

17. Be precise when making notes and especially when sharing information with others. Write dates using an unambiguous format: Americans interpret 5/6/1881 as 6 May 1881, but in many other countries it would be read as 5 June 1881. Always capitalize or underline surnames, some of which can be mistaken for given names, e.g., HENRY, HOWARD. Note place names in full, including parish or township, county, state or province, and country.

18. You'll often encounter conflicting information, for example, you might discover that your paternal grandmother's birth date on her gravestone is different than her birth date as told to you by your father. Note the source for each piece of information, but don't feel you have to decide immediately which date is the correct one. In fact, both of them may be wrong! Further research may reveal a more credible birth date, for example, the one on her birth certificate.

19. Take time occasionally to review and verify the conclusions you've reached concerning each of your ancestors' lives: this will prevent you from wasting time following blind alleys. Boundaries and place names change constantly over the years. Always verify them in historical atlases or genealogical texts pertaining to the area. For example, the boundaries of Lancaster County, Pennsylvania have changed four times since it was first colonized.

20. Whenever you can, advertise the surnames you're researching by posting them electronically (for example, on the ROOTS-L Surname List) and submitting them to genealogical directories and surname lists published by genealogical societies that you belong to. This will put you in touch with others who are researching the same surnames--possibly for a much longer time--and save you from reinventing the wheel. After all, the most rewarding genealogical research is the kind that no-one else has already done!

Source: British Columbia **Page 9**
Genealogical Society .

Pioneer Record

Midland Genealogical Society
Grace A. Dow Memorial Library
1710 W. St. Andrews Drive
Midland, MI 48640



MGS Officers

President :	Robert Snyder	839-9644
	trcsnyder2@earthlink.net	
Co-Secretaries:	Janet Crozier	631-9653
	jwcrozier@juno.com	
	Jayne Shrier	835-6900
	shrier72@qix.net	
Program Chair:	Bob Mass	835-8519
	massro@aol.com	
Membership Chair:	Bev Keicher	631-9455
	BevJoanK@netscape.net	
Treasurer:	Ron Snyder	631-0765
	resnyder1@chartermi.net	
MGS Reps :	Jean Zager	793-9397
	zagerjm@yahoo.com	
	Faye Ebach	835-7518
	faeae@chartermi.net	
Historian :	Gayle Hock	687-5567
	hucksters@aol.com	
Hospitality Chair:	Jo Brines	832-8312
Web Master:	Max Schneider	832-9506
	maxschneider@chartermi.net	
PR Editor:	Walt Bennett	631-5247
	wgbennett@chartermi.net	

Pioneer Record is published quarterly (Sep., Nov., Feb., & Apr.) by the Midland Genealogical Society. Queries are free to members and should be sent to: PIONEER RECORD, Midland Genealogical Society, Grace A. Dow Memorial Library, 1710 W. St. Andrews Dr., Midland, MI 48640. We welcome genealogical material which would be of interest to the general membership. Articles to be included in PR should be submitted to the above address by the 15th of August, October, January and March.

Information about Midland Genealogical Society

The MGS meets on the 3rd Wednesday of Sept., Oct., Nov., Jan., Feb., Mar., Apr. & May at 7:00 PM in the lounge of the Grace A. Dow Memorial Library, 1710 W. St. Andrews Dr., Midland, MI 48640. Visitors are always welcome. Watch the Midland Daily News or local Midland MCTV channel 5 for upcoming speakers, dates and times.

Membership dues are \$14.00 for single and \$17.50 for a couple and can be paid after July 1, but must be paid by Nov. 25, to continue receiving the Pioneer Record. Dues may be paid at any MGS meeting or may be sent to the Membership Chair, Midland Grace A. Dow Memorial Library, 1710 W. St. Andrews Dr., Midland, MI 48640.