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UKRAINIANS IN ALBERTA

VOLUME TWO

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UKRAINIAN PIONEERS' ASSOCIATION OF ALBERTA

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1981



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L — R (Seated) Joseph Lazarenko (auditor), William Kostash (treasurer), Isidore Goresky (president), Michael Bayrak (2nd vice-president), Walter Sharek (secretary). (Standing) Fred Sharun, Steve Wasylewsky, Nicholas Pookhay (auditor), Stephen Urchak, Onufrey Kondratiuk (auditor), Nick Tabasniuk, Dmytro Prokop (assistant secretary), Hryhory Yopyk. Missing from picture: Anton Chomiak (honorary past president), Nicholas Holubitsky (first vice-president).

Foreword

The Ukrainian Pioneers' Association of Alberta was organized in 1941 just in time to commemorate the fifty-year jubilee of the arrival of the first Ukrainians in Canada. The early minutes indicate that there was a real fear that the contribution of Ukrainians to the development of Canada would be belittled or totally forgotten. That the concern was justified can easily be verified from the past history. In the past their contribution had always been incorporated into the operations of the state to which they happened to be subjected at that time. An example of this isn't far to seek, for it took place on this continent. A Ukrainian by the name of Honcharenko published a newspaper in San Francisco, the *Alaska Herald*, in 1865, with the support of the United States government when negotiations had been completed for the transfer of Alaska to United States' rule. In his newspaper Honcharenko speculated on the services Ukrainians had rendered to the Russian cause in aiding the Russians to expand their Pacific empire and estimated that there were at least twenty thousand Ukrainians along the Pacific coast. The reader must remember that the Russians even had a fort in California which they named Fort Ross. What is strange is that no Ukrainian who immigrated into the United States or Canada after this date ever mentioned meeting any of these early Ukrainians. They seemed to have disappeared like fish in the sea, probably because they were considered Russians since they were officially citizens of that country.

This concern was common to all Ukrainians in Canada and, quite often, there were proposals for the publication of a memorial volume or the erection of a monument. The latter idea was not new because some of the first Ukrainians to arrive in this country erected a cross of liberty to mark their new found freedom in a new land.

The idea of a memorial volume came very early because it is mentioned in the minutes of the organization in 1941. It appears that W. A. Czumer and W. S. Plawiuk were entrusted with the task of collecting information as well as funds for the publication of this volume but the project failed as a public effort and Czumer published his *Spomyny* (memoirs) independently in 1942. In the preface to this book, he gave the following information:

"Though it was planned to publish on the fiftieth anniversary of the arrival of Ukrainians in Canada from Europe a joint or collective memorial volume which would include the whole history of our settlement in Canada, such joint effort did not materialize."

But his effort was in Ukrainian and his *Spomyny* has been translated into English only recently. It is being prepared for publication in the near future.

The successful erection of the monument in Elk Island Park in 1963 renewed interest in the possibility of publication by the Pioneer Association and by 1970 materials and finances were available to publish the book known by the name of *Ukrainian Pioneers of Alberta*. Its publication was somewhat hurried because many members, after waiting so long, were anxious to see it in print. But the Ukrainian community greeted its arrival with enthusiasm and the five hundred copies which were printed were soon sold out. The members of the association were encouraged to plan a new publication which would deal with many subjects in the history of

Ukrainian settlement which the first book did not cover. It would, as well, record a large number of new biographies which were not included previously. The new volume, *Ukrainians in Alberta*, was published in 1975. Though the number of printed copies exceeded 1600, there are no more books of *Ukrainians in Alberta* available for sale though the first book was republished and can still be bought.

However, there were still many people disappointed because their biographies had not been included in the earlier volumes. The second book had also reported on a number of organizations but the list had not been complete and it was felt that others could be added. Finally, very little attempt had been made in the other two books to print selections from actual memoirs and this too was a strong point in the decision to print another volume. The editorial committee cannot claim complete success in this latter attempt because there were too few translators. In the matter of biographies, it was hoped that there could be more examples of immigration after the first and second wars so that there could be some comparison as to the elements that emigrated from Ukraine during each period. However, in this too only a limited success was achieved.

Nevertheless, in the three books there is a reasonably good selection from the general population which should be of value to future research scholars in investigating the type of immigrant who came to Canada. Together with V. Kaye's Dictionary of Ukrainian Biographies in Alberta, which is projected for publication, these books should be an important addition to the study of immigration into Canada, especially Ukrainian immigration. The editorial committee extend their thanks to all who have contributed in any way to the success of these publications, to the members of the Association itself who have been patient with them and given them support, and to both governments for their timely financial help without which it would be much more difficult to publish. They hope the reader will find this volume both interesting and informative.



Ukrainian Pioneers' Association Monument at Elk Island Park unveiled in 1963.

Local Histories



L — R (Front Row) Fred Pahyk, unknown, Mr. Huzil. (Middle Row) John Showkoples, Frank Lemiski, Andrew Svarich (manager), John Semeniuk, Mr. Motyka. (Back Row) William Chumer, William Hryciuk, unknown, Rose Chekaluk, Elias Porayko, Steven Porayko, John Ruryk, Barbara Showkoples, Wasyli Lewko.

EARLY SETTLEMENT OF UKRAINIANS IN EDMONTON

Dmytro Prokop and Isidore Goresky

According to the article in the *Ukrainian Pioneer* published by the late T. Tomashewsky, the area now occupied by the McDonald hotel was vacant space in 1900. A large part of early Ukrainian settlement history is connected with this area for on this spot was situated the former "Galician Hotel". It had neither foundation nor walls and no roof: it was open space where early Ukrainian farmers camped under an open sky when they visited the city. It was here that they kindled their fires with wood brought from home, brewed their tea, and ate their simple food before they went to sleep after a long and tiring journey. In cold winter they slept between fires which were kept burning by the campers taking their turns. No one slept in a hotel; for these early pioneers had to save every penny for necessities and there were very few Ukrainians with homes in the city. If one of the farmers had the good fortune to be invited to a home, he felt greatly privileged.

Apparently, one of the first Ukrainians to live in the city for any length of time was John Slywka and his wife Mary who arrived in Edmonton in 1897. To avoid confusion in his village where there were many Slywkas, he changed his name to Slevinsky and the family was known by that name in Canada. During the first year after their arrival, the Slywkas were permitted to live in the immigration hall in return for janitor services. As this did not take up all their time, John cut wood for people in the city and Mary became a washerwoman. They earned fourteen dollars over winter, enough to pay filing fees on a homestead near Edmonton. However, they abandoned it later because of the heavy timber and because he wanted to settle among other Ukrainians. Later, he became a coal miner and worked in the Grierson mine, living in a shack which belonged to the mine proprietor on Grierson Hill not far from the mine. His son recalled that the hill remains very much what it was in those days except for one major change: a heavy slide brought much of the hill down below. He also related that his father and mother worked in a potato chip enterprise near where the north end of the high level bridge stands today. Apparently, the chip was the only form in which potatoes could be transported overland by prospective miners on their way to the Klondike. He also recalled that there were a few other Ukrainian individuals who worked in the mine and the railroad on the south side, probably on the railroad which was being constructed to connect Strathcona to Edmonton.

But the growing population of Ukrainians east of Edmonton demanded that business establishments in Edmonton hire someone who had some knowledge of both English and Ukrainian. This gave rise to a group which became known as "tlumaky" or interpreters. Peter Svarich relates in his memoirs that there were two such individuals when the Svariches arrived in 1900. One was Michael Gowda, the son of a priest, from the village of Vetlyn in western Halychyna. Michael was working for the McCormick implement agency on the corner of Jasper and 100th Street. The other one was Yasko Kielar from eastern Halychyna, employed in the same capacity by the Massey Harris agency across the road on the site now occupied by the Bank of Nova Scotia.

When Peter Svarich came to the city in 1901 to seek employment, he discovered that others had come to Edmonton in the previous year. Ivan Letawsky, a student from a teachers' college in Halychyna, was now working in a general store; Paul Rudyk was with the Frost and Wood implement agency; and D. Diakur was a clerk in a grocery store.

In his memoirs he also states that there were about a dozen other Ukrainian inhabitants in the city among whom Mrs. Sokhatsky (Sochacki), Fedechko, and Hewko were already in Edmonton in 1900. When he came to the city in 1901, he attended a mass celebrated by Father Zaklynsky in Mrs. Sokhatsky's home. This was the second such occasion for there had been a service previously. Yasko Kielar was the first to own a house in the city. Svarich relates that he entered into a contract to build a house for Kielar in 1901 but was unable to finish it as he was leaving the city and made arrangements with Michael Rudyk to complete it. Unfortunately, he does not state clearly in his account whether this was the first house he had mentioned earlier. Kielar already had some sort of livery barn for visiting farmers.

Svarich was unmarried and paid special attention to the young unmarried women he met on his return from the Yukon in 1903. On enquiring about Mary Letawsky, he was disappointed to hear that she had joined the Sisters in Mundare. He also lists Mrs. Sokhatsky's daughter, one whose name was Tychkowsky, (probably Mary Tychkowski who later married George Lazaruk) Anna Kleparchuk, and Cassie Letawsky. For a time, Peter worked for the Bulletin in 1901 but later left for employment with the Cushing Lumber Company. He was the only one of many settlers from east of Edmonton who came in large numbers to work on section gangs where they received seventy-five cents a day and board. In a good summer they could earn seventy-five or eighty dollars, money which could be put to good use on their farms.

Unfortunately, a strike was organized on the railway and left many without work in Edmonton. The plight of these people aroused the sympathy of the idealistic young man, Svarich. He left his attractive position at Cushing's to devote himself to the cause of the unemployed. After some discussion with these people he went to the Dominion Land Office to enquire about work and to outline his plans. The office donated ten dollars to the cause and Svarich contracted to clear four acres above Low Level bridge for the sum of eighty dollars. With tools which were obtained on credit, ten men were put to work each half day. But they were not paid since all earnings were necessary to obtain supplies. Most of the men slept around the town in empty shacks, a couple of which were moved to the "Galician Hotel" to serve as storehouses while stoves and ovens were constructed along the bank of the river below where the meals were prepared. Most food was purchased from Johnson Walker's. When the contract for the clearing work was completed, other jobs were found in the city. Often the pay was only half of what it was worth. But it kept men in food. Sometimes, when there was a surplus of flour, it was sent to some of the families on the homesteads. While pork was bought in quantity, usually half a carcass, the butchers sometimes donated heads and feet which were of no value to other settlers in the city. Svarich relates that "pyrohy" and related foods together with bacon composed an important part of the menu.

Cultural activities among Ukrainians in Edmonton began early. When Yasko Kielar built his house, it became the centre for the first Ukrainian Reading Room.

The activities here received a boost when the Edna library, which had been obtained from Halychyna by Svarich, and possibly with his cooperation was transferred to Edmonton.

Some names of young women have been mentioned but no account was given of their employment in the city. The late Mrs. Katherine (nee Veklych) Topolnitsky related that she was employed in the St. Elmo and Alberta hotels. Others worked in the homes of more prosperous citizens. After work many attended classes of religious institutions. Dominika (nee Andrichuk) Holeychuk reported that she, Mrs. Vera (nee Babiuk) Gowda, and some girls from the Calmar district attended classes with the Roman Catholic Sisters. Katherine (nee Woywilka) Magera, who was in Edmonton in 1902, recently related that she lived in the Ruthenian Home, later South Hall, supported by the Methodist Church. This could not have been an official effort and was probably the work of the local individuals; organized effort by the Women's Missionary Society apparently came much later. St. Josaphat's Cathedral was first built in 1904 and, through the good offices of two more prosperous individuals, Kielar and Kostyk, a building was purchased close by where the Sisters could carry on their schools. With the beginning of these religious organizations, young women came to classes of the Sisters, attended church, and became members of the choir. Their attendance was more regular than that of the young men who worked in far-away places and returned to Edmonton only for the winter. With this nucleus of organized life, the period of beginnings of Ukrainian life in Edmonton ended.

ENGLISH SCHOOL FOR FOREIGNERS AT VEGREVILLE

Dmytro Prokop and Walter P. Sharek

As early as 1909, largely through the efforts of Peter Svarich, Ukrainians in Alberta presented a number of resolutions to the Liberal convention held in Vegreville on March 2 of that year. In essence the resolutions requested: that teachers with Ukrainian background from Saskatchewan and Manitoba be permitted to teach in Alberta for at least one year; that the Alberta government establish a Ukrainian-English seminary to prepare young Ukrainians for teaching; that teaching of Ukrainian be permitted in the public schools for one hour each day (presumably after school hours); that at least one Ukrainian school inspector be appointed to help in the organization of school districts in Ukrainian communities and to train secretaries for these districts; that the government appoint Ukrainian interpreters for district courts, land titles and immigration offices, as well as for other essential services.

The reception of the resolutions by the convention was not entirely sympathetic; a few of the Anglo-Saxons protested the proposals vigorously. However, when Svarich pointed out that there were enough Ukrainian voters in the constituency to elect their own candidate, the meeting agreed to give the requests its full consideration. The contentious resolution about teaching Ukrainian was dropped.

The matter of organizing a school for foreigners was brought up again at a meeting of about 200 Ukrainians in Edmonton on December 27 and 28, 1909. The gathering was chaired by Anthony Kraykiwsky and the main speaker, Zigmund

Bychynsky, dealt with the need of education and enlightenment among the Ukrainians in Canada. The meeting also received, discussed and passed the following resolutions: that the government permit only Ukrainian teachers to teach in Ukrainian districts; that the government appoint a Ukrainian organizer of school districts among the Ukrainians; that a National Council be established which would appoint people for organizing Ukrainians in Canada; that the provincial government establish a seminary similar to those in Saskatchewan and Manitoba and that, if the government does not see fit to do it, then it ought to let the Ukrainians establish such a seminary on their own. A delegation of ten was named to present the petition to Premier Rutherford.



Principal — W. Stickle; Teacher — W. Gillespie.

The following day, after discussions with the premier, the delegation reported to the meeting that if there were enough applications from prospective students the government would consider establishing a seminary. The request for an organizer would be presented to the legislature for its consideration.

On February 12, 1912, a convention of Ukrainian school trustees was held in Vegreville. Ninety-five trustees represented 52 school districts. Andrew Shandro was named chairman and Peter Svarich secretary. Once more the discussion centred around a seminary or a school for Ukrainian students. T. D. Ferley, from Winnipeg, being acquainted with such educational institutions in Manitoba and Saskatchewan, pointed out the various benefits which would be derived from such schools. Peter Svarich, in support, indicated that a sense of urgency existed about setting up such a school in Edmonton. He also spelled out the need of having a school inspector of Ukrainian origin, and the necessity of translating the Alberta School Act into Ukrainian. That day was created an Ukrainian School Trustees Organization whose executive was made up of Andrew Shandro as president, Dennis Bereziuk as vice-president, Peter Svarich as secretary and Peter Kolmatytsky as treasurer. They drafted suitable resolutions for submission to Hon. S. Mitchell, Minister of Education. In his response to the Organization Mitchell



Students. L — R (Seated) S. Phillips, N. Hryciuk, E. Kiriak, J. Ruryk, M. Goshko, N. Chorney. (Kneeling) J. Lesick, G. Woycenko. (Standing) W. Hutsal, N. Bachynsky, F. Chorney, O. Klymok, A. Hryhorovich, J. Hrynchshyn, S. Porayko, M. Yakimchuk, P. Delawrak.

assured the trustees that their requests would be considered at the next cabinet meeting and that a seminary for teacher training would soon be established. As it turned out, Mitchell's somewhat favorable response to the trustees, and his generous assurance of action were not received very kindly by the premier who was afraid that the minister might compromise himself in the eyes of the Anglo-Saxon electorate. Consequently Mitchell resigned and was succeeded by J. R. Boyle who, representing the constituency of North Vermilion riding, was acquainted with his constituents who for a large part were of Ukrainian origin.

On October 25, 1912, a news item telling of a meeting held in Peter Svarich's office to discuss the establishing of a teachers' seminary for Ukrainian students appeared in local papers. Government representatives who were present at the meeting undertook to set up such a school. They lost no time. In early November a building to accommodate 40 students was leased in Vegreville and preparations were made to open the new school either before the end of December or very early after New Year. The centre was to be known as "The English School for Foreigners".

At the outset 24 students, ranging in age from 16 to 28, enrolled in the new school and its dormitory. For \$20 a month the students, in addition to instruction, were provided with room and board. With an adequate guarantee or surety students who were unable to pay cash were given credit as incentive for the young men to pursue their education in the newly acquired facility.

The two storey building housed a kitchen, a large dining hall, a classroom, the principal's office, and a recreation hall on the first floor. The kitchen and the dining hall were equipped with utensils, china and furniture of excellent quality. The tables were covered with white linen. To the students, who had come from the pioneer farming areas, such surroundings bordered on elegance. The sleeping quarters on the second floor consisted of a large "bedroom" with 16 single beds, and a few

smaller rooms with four beds in each. New mattresses, sheets, covers, chairs and tables contributed to the comfort and the well-being of the occupants.

At the sound of the bell the students proceeded to the dining hall in orderly fashion. They assumed their places behind the assigned chairs, repeated grace with the principal or the matron, seated themselves, placed the serviettes on their laps and proceeded with the meal. Breakfast consisted of rolled oats, bacon and eggs, fruit, coffee and toast. For lunch and supper a serving of meat, vegetables and fruit along with tea or coffee was quite enough but was not as readily accepted as Ukrainian food would have been.

During the day the "boys" spent most of the time in the classroom, but after supper they usually gathered in the recreation hall for singing and playing chess, checkers and other games. Newly arrived students were paired off with "experienced" sophomores who helped the novices with their language problems, acquainting them with accepted customs and behaviour at the school and in general adapting to the new environment. Among the "experienced" were a few who had attended gymnasia in the old country. Among them were Alexander Hryhorowich, Ivan Ruryk, Elia Porayko, William Hryciuk, Nicholas Kuziw, John Hrynchyslyn, Peter Dilawrak, Dennis Moysiuk, John Kuz and a few others. They were the prime movers of any or every cultural activity at the school.

Within the four walls of the building one could hear the sounds of violins and guitars blending with Ukrainian song. Either self-entertainment or rehearsals for church choir or concerts were in progress. Very often Elia Porayko held his choir practices at the school, even though performances were at the National Hall. In addition, Elia gladly offered violin and guitar lessons to those who were interested. Porayko, Kuz and Ruryk formed a trio consisting of two violins and a guitar. They specialized in Ukrainian music which appealed not only to the student body of the school but also to the general audiences at Vegreville performances and especially to the Anglo-Saxon ladies who liked to be entertained at their teas.

Mention should be made of an unnecessary episode created by the school's first principal W. A. Stickle. A strict disciplinarian, he was not very understanding of the youths in his care who, finding themselves in strange surroundings, were not always sure of what was expected of them either in their studies or in their behaviour. It so happened that the bigger majority of the students was of Greek Catholic faith. Their custom and conscience dictated that they attend Sunday services at their church and sing in its choir. The School principal saw it differently and, accordingly, ordered the students to attend services in the Presbyterian church. This did not sit very well with the Greek Catholic students; they protested and went on strike. Peter Svarich, whom students regarded as their guardian, lost no time in arranging for a meeting with the Minister of Education to present to him the facts of the dispute. As a result of this meeting the Minister advised the principal of the School that the students be granted the freedom to attend the church of their own choice. Although settled satisfactorily, the dispute diminished any good will that had been developed.

The students liked and admired their next principal, E. S. Farr, for his broad outlook and gentle manner. In his report to the Department of Education he wrote: "The English School for Foreigners has made possible the more ready adaptation of young foreigner in Alberta to our Canadian citizenship; it has had a great moral effect directly and indirectly on foreign communities and thereby has proved its usefulness."

For the year 1916-17 H. Howard assumed principalship of the School. Although efficient and quite effective, he was unable to measure up to Mr. Farr. By the summer of 1917 the majority of the students left to enroll in the Edmonton high schools, and the provincial government decided that low enrollment indicated that the School had fulfilled its purpose and time had come to close it. The educational centre of gravity for Ukrainian students shifted from Vegreville to Edmonton where from 1917 the vast majority of Ukrainian students obtained their high school, university and technical education, and at the same time contributed to making Edmonton the centre of Ukrainian cultural activity in Alberta. But that's another story.

HAMLET OF RADWAY AND ITS VICINITY

Nicholas D. Holubitsky, M.D.

At the turn of the present century, all the then vacant territory, north, west and east of Edmonton was rapidly being settled by settlers of various national extractions, prominent among whom were the so-called "Central Europeans", peoples like Ukrainians, Poles, Slovaks and possibly a few Czechs and Yugoslavs. Of that group the Ukrainians constituted (numerically) the most prominent element.

The district known today as Radway began to be settled about the year 1902 when communities such as Eldorena, Dalmuir, Weasel Creek and Radway itself began to form around such simple but useful services as a post office, telephone or a grocery store. In time, by virtue of its location, one of these communities developed into a hamlet or a village, leaving the others in its periphery. In some such way, Radway came into being in 1918 with the passage of the Canadian Northern Railway through it on its way to St. Paul.

By the time the author of this article appeared on the Radway scene, that hamlet was officially known as Radway Center and was quite a booming town. That was in the fall of 1929, just a few months prior to the beginning of the recent historical period known as the "Great Depression". The hamlet had five general stores dealing in a variety of merchandise, ranging from peanuts to men's or women's clothing. They were operated by John Rudyk, Hnat Pawliuk, John Dedeliuk, John Semeniuk, and Anton Krekotin. Operated by Paul Mersky, there was a hardware store which sold machinery, and one meat market owned by Steve Samyca. In addition to these businesses, the hamlet had a restaurant operated by Wing Wong, a partially Ukrainianized Chinese; one busy hotel owned and operated, first by John Kuzik and later by Mike Bazilewich; John Kobarenko's poolroom with a barber shop; one Henry Antoshko; a large creamery owned and operated by P. Burns and Company from Edmonton drawing farmers with their cream from a wide area; a flour mill owned and operated by W. A. Krause with his assistant Dan Boettcher; two livery stables; a many-roomed school that offered education from grades one to twelve; four or five grain elevators operated by Mike Snaychuk, Nick Chorney, Mr. Burkholder and others; two blacksmith shops, owned by Romaniwsky and Klybak; a gasoline filling station operated by Nick Cook; a twenty-bed St. Joseph's Hospital operated by a dedicated Roman Catholic group of Sisters of Charity of the Order of Immaculate Conception since 1926 with a local physician, Dr. Rudin.

There was also a shoemaker, Mr. Dolsky; a telegrapher and station agent, Mr. Olson; a cattle buyer, Mr. Wood; a drayman, Tom Tancowny; a postmaster, Paul Kunnas; a municipal secretary, Paul's father; a section foreman, Mr. Chlepowka, later succeeded by Steve Markoff; a Justice of the Peace, Mr. Burkholder.

During the Depression and years immediately following, that is, during the writer's time, the hospital was almost always filled to capacity, and sometimes beyond it. The extra patients had to be placed in the corridors. The hospital drew patients from as far as St. Paul, Lac La Biche, Newbrook, Waugh, Boyle and other distant points, some fifty miles away. It offered a variety of services: advice and prescriptions for simple colds and surgery like appendectomy, herniotomy, cholecystomy, and even gastroenterostomy. Occasionally, noted surgeons like Dr. Archer and Dr. Young of Lamont some twenty miles away came to the assistance of the hospital staff.

The names of the Sisters, still remaining fresh in the writer's mind, were: Sisters Aimee, Wilfreda, Stella Maria, Therese, Cleophas, Winnifred, and Eileen.

All in all, Radway, particularly before the Great Depression, was a booming hamlet and, in some respects, for many years after.

The history of the Ukrainian element of the hamlet's population and its contribution to the activities of the community is itself interesting.

Following the general trend shown by Ukrainians elsewhere in Canada, the first public ventures in which the Ukrainians of Radway were involved were the organization of various church communities and the construction of church buildings. One and a half miles south of Radway, a Greek Catholic church was built in 1914. It was preceded by the organization in 1910 of a local parish with the name of Assumption of the Virgin Mary. The chief builder was Paul Harapniuk. His assistants were T. Wenger, Ivan Faryna, Hryhory Sulyma, Hrynko Sumka, Ivan Kozoway, Andriy Koval. The first priest of the parish was Fr. Rue. The painting of the interior was completed in 1931 and consecrated by Bishop Ladyka in 1932. The parish was subsequently served by the following priests: Fathers Hura, Kryzhanowsky, Dydyk, Rue, Rozdolsky, Tymochko, Zydan, Dzhygolyk, and other Basilian Fathers from Mundare. The same parish had gained prominence when a priest from its order rose to become Bishop Jeronim Chimy, Bishop of the Ukrainian Greek Catholic Faith. He is presently stationed in New Westminster, B.C. In 1914 the parish had 84 members.

About eight miles southeast of Radway the community of Eldorena was formed. (How it obtained that strange name, to this day remains a mystery.) There, in 1913, a Greek Catholic parish was organized and a church built on a four-acre plot of ground. The founders of this parish were: D. Antoshko, J. Kuchmak, J. Harmata, J. Lazowsky, M. Hladun, M. Letwyn, S. Letwyn, C. Letwyn, M. Chorney, J. Poliansky. The building of the church was begun by Ivan Kulchitsky and completed by Mr. Mytrofan. Interior painting was done by Petro Lipinsky. The parish was served by Fathers Hura, Kryzhanowsky, Ladyka, Rue, Rozdolsky, Diakovich, Kaminsky, Olinsky, Tymochko, Zydan, Dzhygolyk, Kohut. Bishop Budka first visited in 1913.

In 1914, the first local secular Ukrainian association was formed in the house of Oleksa Harapniuk which also served as a post office. It was given the name of "Prosvita", meaning "enlightenment". Its executive consisted of the following individuals: Ivan Pryma, president; Ivan Tataryn, treasurer; Fred Yurkiw, recording secretary. Under the auspices of that association the first Ukrainian drama "Roz-blynyky" (Highwaymen) was played in the house of Andriy Koval.

The first "Narodny Dim" (People's Home) was built in 1919 on the grounds of the Greek Orthodox Church, one and a half miles south of Radway. It was built by some priest but, because of some disagreement, the building was torn down. In its place another similar one was built by an association independent of the church, further south and was known as Martin Center. It was becoming evident, even in those days, that the community loyalties were beginning to waver.

A local Ukrainian Orthodox Brotherhood was organized in the Hamlet of Radway itself in 1921. Its initiators and founders were: Ivan Semeniuk, Hnat Pawliuk, Ivan Rudyk, Fred Yurkiw, Ivan Pryma, Michael Meleshko, and many others. (Records of the initial meetings have been lost). With the arrival of Dr. Holubitsky in the fall of 1929, with intention of establishing his medical practice here, and his wife Lucy, work around the church and other organizations among Ukrainians revived somewhat.

On March 3, 1929, a meeting was held in Radway for the purpose and aim of forming an association and building a "Narodny Dim" in Radway itself. Such an organization was formed with the following members in its executive: Andriy Antoshko, Ivan Semeniuk, Hnat Pawliuk, Stefan Samyucia, and Ivan Kobarenko. In its beginning, however, the association did not show any signs of activity. So a local branch of the Self Reliance League, generally known as SUS, was organized consisting of thirteen members. An executive was elected as follows: Ivan Tataryn, president; Dr. Holubitsky, secretary; Ivan Semeniuk, treasurer. In the spring of 1932 a number of members from the countryside hauled in some logs and, with money, collected from membership fees, a "Narodny Dim" was erected in Radway. It was named after the famous Ukrainian patriot and liberator, Bohdan Khmelnytsky, Hetman of Ukraine and the Zaporozhian Cossacks, famous in the history of Ukraine. A scene depicting the final victory over the Poles was painted on the curtain by Leo Snaychuk.

With the completion of the Home, the Ukrainian community became very active. With the assistance and initiative of Lucy Holubitsky and others, a local branch of the Ukrainian Women's Association of Canada was organized. Under its guidance a committee of "Ridna Shkola" (Ukrainian School) was formed for the purpose of organizing Ukrainian classes to be held after school hours and on Saturdays. The classes were held in the Home where, in time, Ukrainian school concerts were staged for the enjoyment of the general public. In addition to the concerts, numerous drama performances were staged. Taking part in the plays were members of the local community: Lucy Holubitsky, Ivan Sulyma, Kate Samyucia, Mrs. Boyechko, Mike Kruhlak, Mr. Wozimirsky, Kyrilo Genik, the school teacher. The first drama to be staged in Radway in Billy Hill's hall was "Svatannia na Honcharivtsi", tutored by Dr. Holubitsky in the fall of 1930. Its success was partly responsible for the erection of Narodny Dim in Radway.

With the assistance of the local branch of SUMK (meaning in Ukrainian "Association of Ukrainian Youth in Canada") was organized. This group, too, became very active in staging various performances such as one-act plays and concerts. Among the individuals who contributed much of their time and work with the youth was Miss Kuchinsky, teacher at Shakespeare School. For her dedication she deserves special mention. Others were Ivan Yurkiw, local resident, Mr. Paley, and Mary Snaychuk, local school teacher, and Dr. Holubitsky.

At the same time, similar activities, only on a lesser scale, were occurring in the neighbouring communities: Eldorena and Martin Center. In these communities there were teachers who, though teaching in their respective schools, were active in community work. Among them were Iliia Kiriak future Ukrainian writer; William Boytsun, a highly-respected teacher; Mary Janishewsky (later Tkachuk), a prominent member of the Ukrainian Women's Association of Canada; Steve Sklepovich, teacher; and John Svarich. In Shakespeare School District the active teachers were Miss Kuchinsky, Kyrlyo Genik, and Volodymyr Kupchenko.

With a hospital, a dedicated staff, a medical doctor, several grain elevators, a creamery, a flour mill, good educational facilities and other services, Radway became a booming and bustling town. It was also a thriving trading center serving a wide territory, rightfully earning the title "Radway Centre".

But with improved roads and easy communication with Edmonton, and the discovery of oil in the Redwater area, bustling Radway Center began to decline. One by one it began to lose its services and facilities: first, the creamery, then the mill. Then some of its businessmen began to leave the town which had taken years to build. And with them went Dr. N. D. Holubitsky; his practice was taken over by Dr. Peter Koziak.

Today Radway is but a ghost of its former self. It has been replaced, many times over, by neighbouring oil-rich Redwater, on the periphery of which Radway slumbers and quietly reflects on its happier days.

In reviewing the history of Radway, one senses in its sad decline a parallel in one of Shevchenko's poems.

There was a time in our Ukraine
When cannons roared with glee;
A time when Zaporozhian men
Excelled in mastery.

They lived as masters — freedom's joys.
And glory was their gain.
All that has passed, and what is left
Are grave mounds on the plain.

Historical Note

With the initiative of Dr. Holubitsky, local medical doctor, Steve Sereda, druggist, Mike Snaychuk, grain buyer, and others, Radway, which up to 1932 had been an unorganized community within a rural municipality, was incorporated as the Hamlet of Radway. Dr. Holubitsky was its first mayor and the elder Mr. Kunnas its secretary.

HISTORY OF THE CHURCH AT WASEL

(Memoirs of Ivan Hawrelak as told to his daughter, Florence Romanchuk. Edited by Isidore Goresky and translated by Stephen Urchak)

When my father emigrated to Canada with my brothers, Wasel, and Andriy, and me in May of 1900, there were no settlers here, for the land had not yet been surveyed. We settled, blindly so to speak, in what came to be township 58, Range 15. A few

months later we were joined by Wasel Chornohuz, Gorgiy Pasichnik with his three sons, Porfiry Radomsky, Yakiw Repchuk, Mikita Solovan, Todor Tanasiychuk, and Kornilio Tkachik.

Next year Todor Tanasiychuk's baby died. He came to my father to get his advice. "Where shall we bury our child since we have no cemetery?" "That is true", answered my father. "There is no cemetery here at present and we must have one as the land will not remain vacant very long. More people will soon arrive from the Old Country to settle on all the quarter sections and form a village. Then we will have a church with its adjoining cemetery. There is already a consecrated cemetery, but it is located on the other side of this river, the North Saskatchewan."

"There is no ferry in operation," continued my father. "It is not always possible to cross the river by boat. Should some one die during a storm, in the fall or early spring, once again the crossing would be impossible. We simply must have our own cemetery." Then father walked to a piece of land which was not thickly wooded. "I have given this matter some thought and I have chosen the place for our cemetery. This is the place."

That baby's grave was the first one in our cemetery. Little did Father know that he too would be buried there before the year was over.

A few days later Father became very ill. My older brother did not dare take him to a hospital as the nearest one was in Edmonton. We had no money to take him that far and, to drive that distance over the rough Indian trails, might result in his death. We did what we could for him as he lay there for four months; but his condition did not improve.

At that time Dr. Lawford, a missionary doctor who had been sent out from Edmonton, came to our district. He had just arrived from Ontario and, after exploring the neighborhood, he decided to establish his mission near the river at a place called Pakan. He began to visit the settlers and, when he arrived at our place, my brother told him about our sick Father. Dr. Lawford lanced the boil (blood poison) and squeezed out the pus. "Had I arrived earlier a cure might have been effective; but I am afraid that I am too late."

Three days later Father died. Then a storm came up and lasted three days; it was impossible to take the coffin across the river by boat. My father's neighbors dug a grave in the place Father had indicated and buried him there. The funeral was conducted without a priest; and only a few settlers came because most of them had settled on the other side of the river.

I was not there either as I was working on the railway in British Columbia. I knew that he had been ill; but about his death I learned a month later. As I did not work long in any one place it took the letters some time to reach me.

A priest arrived from the United States in the spring of 1902 and my brother, Wasel, asked him to conduct a funeral service for Father and to seal his grave. Unfortunately no one had informed the provincial government in Edmonton about the existence of this cemetery and this led to a misunderstanding.

Government regulations set aside 40 acres in every township, which consists of 36 sections of land, for a church and the cemetery. Early in 1903 the government sent out a crew of surveying engineers to this township to lay it out into sections and quarter-sections. When this surveying crew came to the land where our cemetery was, they did not notice the graves and, of course, did not notify Edmonton of the existence of the cemetery.

When these engineers were completing laying out the township No. 58, Dr. Lawford met the crew and was able to obtain permission to have them set aside forty acres for the Orthodox and Protestant churches and their cemeteries. When the settlers came to the surveying crew to pay their fees, my brother, who was with them, wished to have our cemetery registered.

"But you already have land set aside for a cemetery," was their answer.

"Where is this land?" my brother asked.

"It is located on section No. 33 in this township."

"But our cemetery is already located on section No. 7."

"We have set aside 40 acres and no more land can be obtained gratis for any purpose," was the final answer of that surveying crew.

Then my brother assured the engineers that there were no graves on the land which they had just set aside for a cemetery, while here we already had a few graves. The surveyers insisted that they could not cancel what had been done.

"All that we can do now is to send out an inspector to determine what should be done," they advised.

When that inspector saw our cemetery he asked us to pay ten dollars for the ten acres he would set aside for it. "You must build a church, and when the priest has celebrated High Mass, he must notify our department before we can grant you authorization to have it registered."

We sent in the ten dollars towards the end of the year 1904. Stefan Rosichuk, who was anxious to have a church built there, called a meeting of the settlers. As every homestead had already been taken, many people came. Some of these had originally arrived from Halychyna and others from Bukovyna. Even Dr. Lawford, the missionary, was present.

Dr. Lawford proposed that three men, who had the confidence of those present, be elected as trustees. They would then be authorized to sign all documents. On their signatures Dr. Lawford would then lend the money to build the church.

I told Dr. Lawford that we would call another meeting to consider his proposition and let him know what we had decided. This displeased the Doctor. He got up and walked out in bad humor. We continued to discuss what kind of church to build and how much we could afford to pay for it. Then Andriy Hawrilak stood up and said, "Before we decide how large our church should be, let us come to some understanding whether it should be an Orthodox or a Catholic church. Some of us, who are gathered here belong to the Orthodox church and others to the Uniate or Greek Catholic Church."

He was interrupted by Ivan Chimko, who said, "We do not need to argue about that. We are all Ruthenians; we speak the same language; and our church rites are the same. When our church is completed we can invite the Orthodox priest one Sunday, and then the Catholic priest the following Sunday."

But Andriy Hawrilak contradicted him. "You, Ivan Chimko, are not familiar with religious practices. Priests of two different faiths will not officiate in the same church. Because more of us have come from Bukovina, let us build our church and have it served by an Orthodox priest. It will cost us less if both the priest and the church are Orthodox."

Ivan Chimko would not agree to this. "In that case there is no need for us to stay here." Then he walked out. All of those, who had come from Halychyna got up and left with him to return to their homes.

The Orthodox Bukovinians decided to build their church on the ten acres allotted for the cemetery. A committee was elected to sign up the members and those who would go carolling for funds. Each member was required to haul in eight logs for the building of the church. But, as it usually happens, only a few brought in their full quota; others only a few, and some none at all. This was because those who lived near the northern boundary of Township No. 58 felt that it would be too far for them to travel to Mass every Sunday.

At the following meeting it was unanimously decided to build a church in the middle of our township. Ivan Taschuk donated ten acres from his farm for the church and a cemetery. Some of the farmers living in the northern part of the township offered to provide the logs as well as the work. They elected a committee, including even me, although I had not been present at their meeting.

But what was to be done with our cemetery with its six graves? It had already been registered. It was decided that the first thing to be done was to put a fence around it. Then we would have to bring in enough logs, as well as boards, shingles, and nails to build a small chapel. We also had to engage a carpenter. All this would require money, which would be harder to get now that most of the settlers had joined in Taschuk's commitment. Those who had relatives buried here would not even consider moving the bodies to have them re-interred elsewhere in another cemetery. We simply had to build a small church or a chapel to preserve our cemetery.

I was supposed to join the group of carollers, along with Stefan Rosiychuk, to go carolling at Christmas in 1906 for the church in the northern part of our township. But before we had started Mikita Solovan, Wasył Chornohuz, and my brother came to me. They persuaded me that we should keep the donations for our own church. I agreed with them. So the four of us crossed the river to Shandro since most of the farmers in our township No. 58 were prepared to build their church on Taschuk's farm.

When we left, Rosiychuk came to my place to pick me up. When my wife told him that our group had left for Shandro, he decided to follow us hoping to catch up with us. However he did not find us. The people gave us very little for they were quite poor; and they had already given to their own group of carollers. Rosiychuk's group did not get anything except a sound scolding. Then our group moved to Shepyntsi. We did not get very far there either. When we arrived at Isidore Shandro's place and after receiving his donation, we were asked to come in and have supper with them. "I am advising you not to go any further. These people do not have enough money for their own church. You might even be ill-treated," were his parting words.

With the ten dollars we had collected we returned home. The next day we did not go carolling at all.

After Christmas I called another meeting asking those who wished to preserve our cemetery to bring six logs for our church. Then we would assemble in the spring and erect the four walls. To raise the roof and the dome we would have to engage a carpenter; that we could not afford at present. Very few hauled in their share of the logs and the matter was put off until the next year.

Just before Christmas the following year, I called a meeting again and asked others to bring their share of the logs. I also asked for donations if they wished to keep the cemetery. Some did help. Then I sent a group of carollers, even though some of them had joined the Wahstao group. I asked my brother, Andriy, to join me but he said that he could not come as his wife's family had invited him for Christmas.

"I'm sorry that I cannot go with you," he said. "But I am prepared to donate as much as you collect."

We did well this time, collecting \$35. My brother was surprised to learn that we had done so well, but he promised to keep his word. At the following meeting I gave our neighbors the financial report and asked each one to give five dollars to pay for the required lumber and the carpenter. We were fortunate to obtain some help and now we had \$120. After we had completed our spring work, Wasył Chornohuz came to me and the two of us began to work. We were disappointed to discover that we did not have enough logs for the four walls. Worst of all there were no logs suitable for the foundation.

Chornohuz reminded me that he had seen some very fine cedar logs at Tanasiychuk's. He was right. Our good neighbor was willing to let us have those logs and I hauled them in. We had just begun building when Mikita Solovan came by. He began to ridicule our efforts — i.e., our attempt to raise the four walls.

"What else can we do when we are short of logs and money as well?" I asked.

"I will get you the logs provided that you also build an altar. If you don't do it, I'll come at night and chop down what you have begun," was his angry retort.

We did get not only more logs but more help as well, enabling us to complete the four walls with the altar.

The following spring we hired Ivan Romaniuk, who was a carpenter. With the help of another man he was able to finish our church before Pentecost. We invited the priest from Shandro to come and consecrate our church on the Sunday of the Pentecost. It was at that time that the rainy season set in. The river rose so high that the ferry could not be launched. Fortunately, the Shandro priest had informed his colleague at Smoky Lake of our problem. And despite the rain and the bad roads, he came to celebrate High Mass. Only four men and eight women were in attendance. Because of the heavy rain the priest could not consecrate our cemetery. After Mass, we all went to brother Wasel's place for the feast day of the patron saint of our new church.

In addition, the priest informed the government that our church had been built. An inspector was sent down and the registration for our cemetery was granted.

The following year we set Ascension Day as the date for our feast. We continued to celebrate it for many years. When the altar was completed all of the neighbours, except two, no longer went to the Wahstao church but joined our parish. We now had forty members. High Mass was celebrated by the priest from Shandro, and later by the one from Wahstao.

A few years later our church was sheathed with siding and painted. We bought a chasuble, church banners, crosses, a Holy Bible, and other books required for High Mass. Still later we had a bellry erected with its bell. We even built a monument dedicated to the earliest pioneers.

The first High Mass, of which I have spoken above, was celebrated in our church by Father Mitrofon Papevsky from Smoky Lake at the end of May in 1912.

MIKE RAYCHYBA AND THE RUSSIAN NAVY

(Gleaned from The Peace River Record and Gazette)

September 10, 1976

Landlubbers took to the water, September 10, 1976, for a nostalgic trip down the Mighty Peace aboard "The Russian Navy". Seventy-two members and friends of the Sir Alexander MacKenzie Historical Society gathered at the Peace River Centennial Museum to hear John Raychyba, Mike's son, tell the story of the enterprising Raychyba family and bring to life that unique but charming craft, "The Russian Navy".

June 12, 1930 "The Russian Navy" Arrived Yesterday.

Mike Raychyba arrived Wednesday morning from Fort Vermilion with his tractor-powered scow, locally dubbed as "The Russian Navy" after a successful trip of 52 hours running time. He will spend a couple of days loading supplies and settlers' effects before returning.

Mr. Raychyba and his friends, before coming from Saskatchewan, studied out a plan for a cheap power boat. On arrival here with several carloads of settlers' effects, they proceeded to build a scow forty feet in length with a twelve-foot beam. In this they installed a Cletrac tractor engine with the wheels removed, and the drive attached to two independent shafts to drive side (paddle) wheels.

Despite the amusement afforded by the somewhat grotesque appearance of the craft during building, the idea has proved more than successful as has been amply demonstrated. On the trip up from Fort Vermilion, the craft makes even better time than the large power boats and at a remarkable saving in fuel — "The Russian Navy" two barrels of gasoline for a trip as compared with ten barrels used by other boats of practically the same capacity.

"The Russian Navy" operated on the Peace for ten seasons. When the first boat was caught in the river ice, smashed and lost during the spring breakup, Mike built a new and better one. Eventually, a scow was built to push with the boat, enabling Mike to carry more freight. The barrels of gasoline, part of the freight, were lashed to the sides to float to their destination instead of being carried aboard.

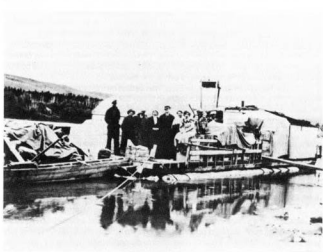
By 1938, the boat had acquired such refinements as a cook. Eighteen-year-old daughter, Mary, took on the job. She fed as many as thirty-five to forty passengers, three meals a day, and even baked the bread . . .

Once the highway was built to Fort Vermilion, there was no longer any need for Mike's service. The Russian Navy retired as did all other river boats.

RUSSIAN NAVY



First Boat.



Second Boat.

MYRNAM
J. M. LAZARENKO

Revised by Dr. N. D. Holubitsky

The name "Myrnam" is derived from two Ukrainian words "Peace" and "US" which, actually interpreted, means "May Peace Reign amongst Us". The settlement which it designates, had its origin way back in the year 1905, the year when the supply of homesteads ran short farther west. Two of the new-comers, Paul Melnyk and William (Wasył) Romaniuk, were the originators of that name.

No survey of that farmland in that area was made until 1903, and following its completion the settlers rushed to acquire their 160-acre homesteads. The first Ukrainians to arrive there found, settled in the neighborhood, some Swedes, Norwegians, and two Belgians, one of which had a farm where the present village of Myrnam stands. The other Belgian lived on the land described as section two, township fifty-four, range nine, west of the fourth meridian, which is now occupied by the Ukrainian Catholic Church, about one mile east and two miles south of its present location. That church was moved to another location immediately south of the village. After selling all their assets, the Norwegians and the Swedes arrived in this area from North Dakota and Montana. After purchasing some cattle and sheep they came to settle in the present area of Myrnam. Before the survey of the land went through, they chose the best places for pasturing their stock. Some of them settled along the Vermilion River which originated in Beaver Lake and flowed into the North Saskatchewan river. They drove their cattle as far as Wetaskiwin and some even to Calgary, as that time there were no buyers for their cattle in Edmonton.

Some of those ranchers suffered severe losses in their sheep. Normally, they stacked a great deal of hay for feed. One fall, from the direction of Saskatchewan, came a great fire which spread many miles in length and breadth, destroying all the holdings of the ranchers. In places even the top soil had burned down to the brown layer. Sheep died of starvation as there was no hay to be bought and there was no way of delivering them to the market.

The first Ukrainians who, in 1905, had settled on the farms around Myrnam, were the sons of those who could not afford to buy the land then selling elsewhere at two dollars an acre, and the better land at four dollars an acre. They were forced to seek homesteads which were available at \$10.00.

To take advantage of that cheap land, there settled, in 1905, at Myrnam two brothers, Peter and Paul Melnyk, William and John Romaniuk, Alex and Dmytro Dudar, Michael Misanchuk with his three sons, William, Michael and Paul; Michael Elnicki with his son William, Michael Yuzweshyn with his son, Tom, George Trenchuk with his son Alex, Peter Fedorky and Michael Romaniuk from Chipman. Michael came to Canada in 1892, nine months after the arrival of William Eleniak and John Pylypiw, our first two Ukrainian immigrants to Canada.

In this group were two men, Paul Melnyk and William Romaniuk, who came to Canada from a village where there was a cooperative and a library. They started organizing the community to encourage social life among the settlers. Romaniuk, with some knowledge of English, was able to do some letter writing for his fellow-settlers.

Many people gathered at the residence of Paul Melnyk to join in singing and

discussion of various current affairs, one of which was the lack of postal service. Paul Melnyk travelled all the way to Star to pick up his mail, and William Romaniuk to Chipman to pick up his. This took up a great deal of time, for in both instances, the distance was some 80 miles.

In 1906, Paul Melnyk established a small store on his farm and, as his merchandise was selling very rapidly due to the rapid settlement of the area, an idea originated that a post office should be established right in their locality. The people who came to the store were most willing to sign a petition requesting a Post Office amongst them. This was prepared in English by William Romaniuk and personally delivered by Paul Melnyk to Ottawa; upon receipt of which, the Government proceeded forthwith to approve it. However, the local people were requested first to choose its name.

On his return from Ottawa, Melnyk announced to those gathered at the home of Michael Misanchuk that they must choose a name for their post office.

On a brilliant spring day all those interested gathered near Paul's house, sat down on a long bench brought from the house and got down to the business at hand; i.e., deciding on a name for their post office. Among the many suggestions, most were related to the localities in Ukraine where those people came from and which already existed around Mundare or Chipman in Alberta, or similarly, in Saskatchewan or Manitoba. Because some of the names were difficult to pronounce, it was proposed that a name chosen should be easy for the English-speaking to pronounce.

In the area a very popular Ukrainian song was often sung which began with the Ukrainian words "Myr vam bratya vsim prynosym" meaning: To All You Brothers We Bring Peace.

Motivated by the spiritual message of the song, Paul Melnyk came forward with the name Myrvam, meaning "Peace to You" as proclaimed by that song. William Romaniuk, however, amended it by saying it probably would be more appropriate if it were "Peace to Us" (Myrnam), instead of Peace to You.

Following the approval of the final choice of "Myrnam", the resolution was sent to Ottawa who, by the end of 1908, sent a seal of approval together with the necessary government appointments to Paul Melnyk. Shortly thereafter the mail was brought to MYRNAM from Manville, the nearest town on the Canadian Northern Railway.

After the success of having established a post office in their locality, the farmers pushed for the building of a railroad through the area. This was the land of opportunity with some of the best soil for the production of every kind of cereal — soil found in abundance on most farms. There were scattered rocks but the soil was deep black loam, in which wheat grew abundantly and so did barley. However, the nearest grain elevators were at Manville, some 25 miles away, and for those living close to the Saskatchewan River, some 30 miles. To haul a load of 50 to 60 bushels of wheat to market, by horse and wagon, required several days of hard travelling over poor roads, through mud, up and down the hills and valleys. It was an ordeal for man and beast. The farmers would often band together in a group so as to help each other in case of emergency on the way. Sometimes they slept and rested under the sky. Once arrived at their destination, many had long waits for their turn at the elevators. Once the load of grain was sold, the farmer bought his groceries and once again went through the ordeal of the trip home.

The government was aware of these hardships but everything had to await its turn. Thus, in 1927, the Canadian Pacific pushed its railway through the valley, firmly established a village and adopted the name "Myrnam" which was there to stay. With that, the trials and tribulations of the farmers were over just as soon as the elevators and stores were built to serve them.

The Village of Myrnam lies in Township 54, Range 8, West of the 4th Meridian, some one hundred miles almost due east of Edmonton. It came into being in 1927, when the CPR, on its way from Lloydminster to Edmonton, built its railway through that area. Although its location on a steep hill might appear to have been unwise, actually the choice was wise. There has never been any flooding of basement in stores or residences. The drainage is perfect; the water empties into a stream flowing easterly only one quarter of a mile to the south. The school occupies the crest of the hill beyond which to the north, the hill drops steeply down into the wide valley. South of the stream, the land is level for about half a mile and then rises east and west for about two miles, then levels off. It is generously imbedded with rocks of all sizes; rocks left at random by the glaciers as they receded thousands of years ago. The gravel pits south of the stream are further proof that at one time many rocks were carried and crushed by the ice. North Saskatchewan River flows past, six miles to the north.

The countryside is broken up and quite hilly with gullies and valleys over wide areas. Water in the village is easily obtained from the wells which are not too deep. Lately, waterworks have been installed throughout, making life easier and comparable to the life of convenience in the city.

The main street runs down the hill from the school to the railroad with the hotel and stores on the west and the post office and additional stores on the east side. Recently it was graded and hard topped. The Railway avenue is the main thoroughfare running past the elevators, garages and machine shops.

The village takes pride in its good hotel, Elks Recreation Centre, Ukrainian National Hall, curling rink, post office, municipal hospital, International Harvesters Machine Shop and Sales, Elementary and High Schools and other minor business establishments.

The main part of the residential section of the village lies across the railroad tracks on the land formerly owned by Nick Bodnar. In the forties he sold lots to the buyers at \$200, then considered to be a very high price. But he sold all the land up to the road and to the east of it.

In the early years, W. R. Wiebe had so much confidence in the future of Myrnam that he built his second flour mill run by steam power. (His first one was in Vermilion some distance to the south.) Through the thirties and early forties, the people patronized his mill so much, bringing him generous profits, that it paid him to live in Vermilion and drive his car to Myrnam, back and forth. His steam engineer, Mr. Euler, took good care of the mill in his absence.

After the War, however, people began buying their supplies, including flour, directly from the stores, this reducing his profits. As a result, Wiebe engaged a mover to cut his mill horizontally into two, move the two sections to Vermilion where it was reassembled and made operational again. However, there was a second reason for his doing so. He was getting old and hard of hearing and his sons were not too enthusiastic to take the business over in a solidly Ukrainian locality. One of them was playing professional hockey in Chicago while the other one lacked business drive.

One business that stood the test of time was the Myrnam Hotel which was built as soon as the village took shape in 1927. Several men started it but the one who really built the business up was Dmytro Chapelsky, popularly known as "Matty". He had the business drive and personality essential to any enterprise. He was witty, hospitable, genial and quick as a weasel. The travellers, on whose business he largely depended, went many miles to stay at his hotel, while "Matty" would go to any length of accommodate them, day or night. In 1978, Matty renovated the building and added another floor to it, turning it into a three-storey edifice which has stood unchanged to this day.

Matty was an exceptional business man even though he had very little education. He was a man who was there and everywhere! In no time Myrnam Hotel was a favorite stopping place for travellers plying their trade along the new railway from Edmonton to Lloydminster. He accommodated every salesman without regard to time, and assisted and helped them all. His cafe was open to all travellers in need of food whenever they came. For this he hired the best cooks and the best of help. He even acquired a parcel of land a mile east of the village for raising chickens used extensively as food in the hotel. His "fried chicken" was the best anywhere.

In the year the hotel was being renovated, Matty's wife died of cancer, and he was left alone to run the business. His son, Alex, at that time was only five years old. In the late fall of that year, Matty married Catherine Yakimetz from the Vegreville area. She was an old acquaintance of his boyhood years. They continued to run the hotel business until 1947, when they sold it to Chmilar and John O. Nay. The latter, after some five years, sold it to new owners and then resold to others. The "Age of Matty" never returned to Myrnam Hotel — an age which lasted twenty happy years. Matty moved to Vegreville where he bought some property. He passed away in the spring of 1959, at the age of 62.

The first mayor of the town was Nick Bednarsky who, in his late twenties came to Myrnam in 1927. He was honest and straight as a spring wand. Consequently, he outlasted all others in his line of business: insurance salesman and Cockshutt machinery agent. But Nick never married and so led a lonely life until his mother came to live with him some time in the forties. In 1975 his health failed and he passed away at St. Joseph's Hospital on December 22 at the age of 82. Here was a man to be trusted and respected. The writer of this article remembers his family well. Over ten years he shared space in his law practice in the same building.

One citizen of Myrnam who stands out like the Rock of Gibraltar is Steve Metronec. He operated the General Motors Garage, first in partnership with others and then alone for as far back as 1936. He is still there even though his once jet black hair has turned to silver and his face wrinkled with age.

Of the old guard, there is Mike Misanchuk who moved into the town sometime in 1938. His first business venture was the purchase of the hardware store owned by Lloyd Lesnik. When Steve Mulka gave up his IHC agency, Mike took it over in 1944 and has held it to this day. He has expanded it to a thriving business, covering many neighboring hamlets and farm "areas".

In the mid-fifties, Myrnam Hotel was bought from Chmilar and Nay by Tom, Paul, and Mike Yuzwysyn. They were of the first pioneer stock and highly respected in the district. They were all singers and socialized with their neighbors and friends. Eventually, they sold the hotel and moved to Edmonton.

Following is a list of some of the other prominent businessmen whose names are associated with the history of Myrnam: Peter Danelovich, Mike Kully, P. Besny, W. Kotyshyn, D. Makowichuk, John Romanchuk, all general store owners; owners of hardware stores were: Lloyd Lesnik, Max and Tony Savich; Mr. Habiak and Paul Kolada owned butcher shops; Nick Cherniak a pool room and Beaver Lumberyard, and A. Zubrowsky a grocery store.

Being in the midst of an agricultural country, Myrnam had many elevators with their popular operators, one of whom was Mike Elkow, active in the village life particularly as a councillor.

Dr. P. P. Kaye distinguished himself as being the first physician and surgeon in the village and the surrounding district. He came from around Dauphin in Manitoba where he graduated in medicine in 1933. Fred Chmilar came to his assistance by improvising a small hospital in his house with Pearl Chorney as its nurse. Soon after, the Myrnam Municipal Hospital was built. With no drug store in town, Dr. Kaye kept the drugs in his own house. It was here, in Myrnam that Dr. Kaye's son Kenneth was born. He graduated in psychiatry, and is now practicing in Burnaby, B. C. Both Dr. Kaye and his wife Julia are living, in part retirement, in the city of Edmonton.

A number of years prior to retirement, Carl Novalkowsky, a school teacher from Saskatchewan, with the assistance of Dr. Kaye, opened a drug store in the village. Shortly after, he acquired a wife "Lillian". Carl distinguished himself in the village as a hockey and tennis player and a competent curler when the curling rink was built. In the course of time, he was elected councillor and then mayor; but the call of Saskatchewan was hard to resist so he moved to Prince Albert where he now lived in retirement.

Of the many Myrnam "personalities", T. C. Ashworth merits special mention. He was a Ford dealer and owner of a garage in Myrnam from its earliest days. With a cigar in his mouth, he managed to cajole the unwary! A small man from across the river, he made his way quite amicably among the Ukrainians, selling cars and Imperial Oil products. When the Second World War ended, he sold his garage to Mike Markowsky and the two Dyrda boys. Both Ashworth and Markowsky passed away years ago.

The history of Myrnam must include Lloyd Lesnik and his wife Hazel — postmasters and hardware merchants from its earliest times. Lloyd came from the town of Mundare where his father, a well-educated man, owned a hardware store and a farm. Though Polish in origin, he spoke Ukrainian fluently. Hazel was Lloyd's able assistant in the post office. The Lesniks had the distinction of owning the first Zephyr Lincoln in Myrnam. In 1947 they sold out and moved to Edmonton. At the present time, the post office is operated by Frank Bodnar, son of pioneer Karl Bodnar.

For the past 31 years, the physician and surgeon operating Myrnam's hospital has been Dr. Stephen Cholod. He bought the practice from Dr. Kaye.

From 1933 to 1935 Myrnam was proud and fortunate to have Alec Charnecki for its district agronomist. He was replaced by Fred Magera in 1935 who operated from his office in Willingdon.

For many years Myrnam had two halls: the Ukrainian National Home and the U.L.F.T.A. Hall. Elix's Hall was built somewhat later. All three today accommodate the many activities of the district.

Through the years, many teachers served the village and a large district around. Among them were: William Teresio, Nick Poohkay, Frank Shymko, Leona Kully, Mike Kully, Leona Bartoszyk, Nick Lynkowsky, Tony Lynkowsky.

Metro Meronyk, Alec Leonty, D. Nekolaichuk, Anne Danelovich, Joseph Sosnowski, William Taschuk, Bessie Taschuk, Joanna Goshko. Further out there were: Chris Gereliuk, Woloshyns, Wm. Chorney, Dr. S. Yaremchuk, Dr. N. D. Holubitsky, Dr. M. Boykowich, Peter Romaniuk, John Melnyk, Dan Chrapko and many others.

From the farmers around Myrnam came numerous professional people now scattered throughout the continent. They are: Dr. Stanley Kucy, a dentist in Edmonton; his brother Dr. Joseph Kucy in San Jose, California; Dr. John Lukenchuk, a physician in Vegreville; Dr. J. F. Lukenchuk, a dentist in Edmonton; Dr. S. L. Yaremchuk, a dentist in Edmonton; Dr. Pylypiuk, a physician in Hamilton, Ontario; Dr. Tarangle, a physician in U.S.A.

Others, in other vocations, were equally successful: Charles Hagerat, Fred Chmilar and his son, Mike, a long-time municipal councillor; Paul Wasylucia, a municipal councillor; John Gereliuk, a long-time secretary-treasurer of the Municipal District of Ukraine and of a number of local school districts, Dmetro Yacey.

Phillip Kit, Peter Yaremchuk, and his brother Mike; Nick Hrabec; Steve Hrabec; Mr. Koshuta; Luke Yaremchuk; Mike Chapelski; Prokop Lynkowski; Steve Ishkiw; Mike Dach; Kyrylo Smoliak and his two sons, John and Alec; Wm. Kotyshyn; John Melnychuk; Mike and Anton Zalaski; Fred and Nick Myshaniuk; Peter Triska; Fred Sachkiw; Jacob Yanitsky; Mike Yuzwyszyn and his sons Tom, Paul, and Jack.

The school system from its beginning operated on a small scale; each local school with its one teacher teaching all the grades. With the election of the Aberhart Government many districts were consolidated into larger divisions with a number of teachers in them. Myrnam became the nucleus for the Two Hills Division No.21; and Fred Hannocho became, and was, its superintendent until his retirement.

The Government initiated the transportation of pupils to the local central school from the outlying smaller districts (Myrnam Farm, South River, Metagama, Brierfield, Slawa, and others) where the students could complete high school education without going to the city.

Constable J. W. Pooke, Officer of the R.C.M.P., stationed at the neighbouring village of Derwent served Myrnam and district until 1914. He was well-liked by the people and, because of his conscientious service, was appointed corporal of the force. Eventually, he was appointed magistrate in the Vegreville Judicial District which includes Myrnam.

In 1944 the County of Two Hills No.21 was established, absorbing many districts including M. D. Ukraina to which Myrnam belonged. Stephen P. Mulka was appointed secretary-treasurer and ably discharged his duties until he retired.

The Two Hills School Division No.21, in its wisdom, decided to initiate a new system of health care for its pupils throughout the Unit. Helen Triska, a registered nurse, born near Myrnam, was raised at Vegreville where she trained in the Vegreville General Hospital. She was known for her kindness, sincerity and reliability by many who had been under her care. After taking a refresher course in Public Health Nursing, she assumed the duties of a public health nurse in the new system. With the help of a Model-T Ford, she travelled the whole Division from

Willingdon to Primula, examining school children and referring them to doctors or dentists when necessary.

It so happened that, in her travels, she met the writer of this article, a young lawyer in Myrnam. After some two years she resigned her job to marry him and settle in Myrnam, and the school division lost one of its very devoted employees.

Joseph M. Lazarenko, a recent graduate in law at the time, decided to hang up his shingle and opened his practice on July 1, 1936. Joseph and Helen were happy with their house on top of the hill. Here were born three children: Ferne, Cynthia, and Lewellyn. The son passed away in 1948.

Joseph also served Myrnam as one of its councillors and as mayor. To honor him, he was awarded a plaque at the time of Myrnam's celebration marking its Fiftieth Anniversary.

The Myrnam district and the Myrnam village have gone, hand in hand, a long way from their inception when the first settlers settled there some seventy-five years ago. Their memories are marked with the crosses on the graves of the pioneers in the neighbouring cemeteries.

PRIMULA — HEINSBURG DISTRICT

Walter P. Sharek

The largest area occupied by the Ukrainian settlers in Alberta roughly forms a triangle with its base along a north-south line from Athabasca to south and east of Fort Saskatchewan with its apex at Heinsburg, a hamlet only twenty miles from the Alberta-Saskatchewan border. The North Saskatchewan river cuts the settlement into two parts with preponderance of Ukrainian settlers in each. Because of geographical proximity to the city of Edmonton, places such as Lamont, Wostok, Skaro, Smoky Lake and Vegreville received more publicity in Ukrainian press than did the more remote communities which had fewer contacts with Edmonton, the seat of Ukrainian activity and culture.

One such community was Primula at the very apex of the triangle. On the north the area is bounded by the North Saskatchewan river, on the south by the Anglo-Saxon, Scandinavian, and Hungarian settlements, while on the west the coulee which cradles a sizeable creek flowing northward to the river divides or separates Primula from Gratz its neighbor to the west.

What prompted the two related families of Farynas and Mallaks to settle in this somewhat isolated area nobody knows for sure but it is known that they followed the Kalynchuk family which temporarily had settled in the Wostok district and then moved east. Originally the three families came from western Ukraine in 1909 and then proceeded to acquire land and settle east of the "yar" — coulee. In 1910 Wasyl Makohin, John Kowal, John Kuziw and their families, together with Paul Sharek, arrived in the newly-opened area and filed for homesteads. Makohin liked the lay of the land, saw a great future and contacted his friends in Denysow of the Ternopol region in Ukraine praising the new "discovery". This brought out more families, so that by 1914 half of the inhabitants in the district were from Denysow.

Wasyl Makohin settled on his land which bore the legal description: N.E. ¼ sec. 36, R. 5 TwP 55 west of 4th Meridian. In the northwest corner of this piece of land he constructed a sturdy log cabin with a long centre room which in time was to be used as a meeting room where plays, concerts and dances were held. The west

wing of the house contained a kitchen and two bedrooms while the east wing was one large room which in December of 1913 had a few pigeon holes installed with a rough counter in front. This was the Primula post office and Makohin was the postmaster. (Primula is a flower of the primrose family which grew in abundance in the area). After Makohin's death in 1925, Paul Sharek looked after the mail without pay until Prokop Matlak took over its operation. In 1941, because of its limited use, the post office was closed and people turned to Heinsburg for mail service.

For nearly twenty years the residents of Primula hauled their wheat, hogs, cream and eggs 45 miles to Islay or Vermilion, where they also milled their wheat and bought their groceries, machinery and binder twine. The two places were also the closest medical centres until the village of Elk Point was established where Doctors Miller and Ross set up an office and a three-bed hospital. In 1927 the CNR laid a railway track to Elk Point and in 1928 to Heinsburg. The residents of Primula welcomed the improvement. Things were beginning to look up. Municipal roads were built; cars and trucks appeared in the district; fields were being cleared and worked by power machinery. By then, however, the "dirty thirties" had arrived and the people recalled their pioneer days as they hitched their horses to the "Bennett buggy".

Long before the advent of modern ways of living, the community looked after the education of its children. By 1913 there were at least twenty school-age children in the district. Parents met in the Makohin house and decided to organize a school district. The Department of Education concurred and gave it the name of Primula with 2954 as its assigned number. Before the end of the year there was a modest but "modern" frame building about 24 x 32 feet in dimension built of fir and cedar. The exterior was cedar painted white while the interior was a natural-colored v-joint finish. Blackboards were genuine slate. From among the tall aspens in what was still a wilderness one could see a bellfry reaching toward the sky. When its bell rang one could hear it two or three miles away. This was Primula's spanking new school.

Without a single Anglo-Saxon in the school, Mr. J. Davis, the first teacher, must have had a difficult time trying to make the young understand what he was trying to do. Teachers followed one another in quick succession, but it was not until 1922 that the first Ukrainian teacher arrived at Primula. John Lopushinsky had 24 pupils, all of whom were eager to learn. Even though John did not spare the rubber belling, he was liked because he was athletically and sports minded. In 1926 Peter Kalawski introduced mandolin and guitar instruction. He expected every pupil to take music lessons. The school orchestra was the envy of the neighboring schools.

By now the first local community hall had been completed where school concerts, and community plays were staged. Numerous shows under the auspices of the Department of Extension of the University of Alberta brought out by Mr. A. E. Ottewell, and the Red Cross pictures shown by Mr. W. Plawiuk kept the people in contact with the outside world and provided a much needed diversion from the everyday concerns.

In the summer months the district youth organized soft- and baseball teams. Tournaments were held in Greenlawn, Heinsburg, Primula, Willow Range and King George. There was no lack of excitement or entertainment for the young while the older members of the community sat around and cheered for their team, shared experiences, gossiped and some even engaged in serious discussions.

One recurring topic was the need of establishing a religious centre. It is safe to say that originally all of the settlers were of Greek Catholic faith. In time, however, the community was split by well-intentioned Methodist "missionaries," Roman Catholic priests, Ukrainian Greek Orthodox priests and the post World War I "non-believers" who arrived in the late '20s. Any attempt to unify the community and organize it into a parish failed over and over again. Eventually a Ukrainian Greek Orthodox parish was established and Sunday services were held in the Willow Range hall west of the 'yar'. The religious division did not prevent the community from establishing a common cemetery which in time affiliated with the Orthodox church. The religious divisions did not harm the cultural life either. People seemed to be able to cooperate in preparing and staging plays, concerts and the like. In time, however, after the community hall was destroyed by fire on two occasions, the group which felt closer to the philosophy of the Ukrainian Labor Farmer Temple Association joined the similar group at Gratz and built their own hall there. The smaller group remaining in Primula built a humble log cabin to serve as a meeting place for the drama club, school concerts, SUMK, UFA and others wishing to use it. The hall remained unaffiliated with any Ukrainian group for fear that such action would further divide the community.

Unity was necessary. Primula was a part of the Ethelwyn Municipality #512. It seemed that the municipal services were not delivered in proportion to taxes paid. Concerted effort by the area residents elected Mike Kowal as their Councillor. He worked hard and conscientiously for the community. Roads improved and the feeling of isolation slowly disappeared. With the introduction of the county system by the provincial government, Primula was a part of the St. Paul county.

The coming of the Second World War brought a measure of prosperity but took away many of the young men and women from the community — some to armed services, some to cities and war-related industries. Most of them never came back. The farm was not the place for them. They were lured by the city lights and the conveniences and pleasures associated with city life. Farms were sold to the more persistent and stable farmers who chose to increase their holdings and remain in farming. The rural pioneer and his indestructible spirit of optimism had served their purposes. The buildings of the original owners deteriorated and are disappearing from the landscape. Farm population has decreased significantly, and the local community is no more. In the short 60 or 70 years the transformation from the pioneering stage to that of a sophisticated mechanized enterprise is, if anything, complete. History must 'tip its hat' to the pioneer and his determination.

SETTLERS FROM MANITOBA IN THE CAPPON SETTLEMENT IN SOUTHERN ALBERTA

Isidore Goresky

Though Ukrainians settled at first in the Stuartburn area in southern Manitoba in large numbers, many of them soon discovered that there were more productive districts elsewhere. They discovered this when they sought employment away from home, especially when they worked on railways throughout Canada. One settler, Ivan Bzovey, leaving Stuartburn with his wife, came to Cappon settlement in

1914, about twenty-five miles southeast of Oyen, Alberta, where, he reported, four families had already preceded him. Holoida, later known as Holiday, who arrived in the same year, corroborated this statement, confirming that two Firtash brothers and Danylichuk had arrived a year earlier. Bzovey recalled that Vyryha was a member of the same group. Holoida's memory of these arrivals is particularly significant because Danylichuk helped their family to choose a suitable homestead in the district.

All of these families came from the Stuartburn district but not necessarily from Stuartburn itself. The Kulyks, who arrived in 1916, accompanied by the Shmyr and Dzatkevych families, came from the settlement of Tolstoi, west of Stuartburn, the Firtashes and Danylichuk from Zhoda, east of Stuartburn, and only Bzovey seems to have come from Stuartburn itself. It is also apparent that these settlers had been in Canada long enough to establish new relationships because they did not arrive from the same villages in their homeland.

Though they probably all came from the province of Halychyna in western Ukraine, Bzovey and the Firtashes came from the village of Senkiw in the county of Zalischyky, Danylichuk from the village of Pylypche in the neighboring county of Borshchiw, and the Kulyks from the village of Postoliwka in the county of Husiatyn. The Kulyk brothers, particularly Anton, who was almost invariably chosen for the position of secretary because of his greater literacy in all organization activities, appear to have been among the most prominent leaders in the community. However Joseph Kulyk paid particular tribute to the influence of Ivan Kovalchuk in the early period. Brother-in-law of Father Kudryk, Ivan played a most important role in the organization of the Ukrainian Orthodox Brotherhood which influenced the direction of religious and cultural activities in the colony.

By 1918 the Cappon community had overcome many individual family difficulties of a pioneer settlement and community interests and community needs began to draw their attention. At a meeting on February 22, 1918, the settlers, with Mike Danylichuk acting as chariman and Anton Kulyk as secretary, agreed to purchase two acres of land from Sam Holoida for a cemetery for the sum of thirty-two dollars. At another meeting a year later with Ivan Kovalchuk as chairman and Anton Kulyk again as secretary, it was resolved that the cemetery be incorporated in the name of the Ukrainian Greek Orthodox Church. It was also formally resolved that the name of their organization should be the Brotherhood of St. Volodymyr and that immediate steps be taken to incorporate the cemetery. The question of visiting priests also received their attention. Since the Ukrainian Greek Orthodox Church was still in the process of organization and priests were difficult to obtain, the members of the community expressed their concern about this matter in many succeeding meetings. Father Kusey was the first priest of the Ukrainian Greek Orthodox Church to visit the district and his first service was on some date in 1923.

Through newspapers and other means the community kept in touch with events which concerned Ukrainians and news of the ceding of Halychyna to Poland in 1923 aroused the settlers to send a letter of protest to the sitting member of their area in the House of Commons. This event also made them realize that steps had to be taken to ensure the retention of their cultural heritage. After Father Kusey's visit, and probably with his encouragement, arrangements were made to stage a play in Ukrainian. A special committee, including Ivan Shcherbaniuk, Wasył Haluschak, and Wasył Klym, was elected to produce a play with Anton Kulyk chosen as stage

director, perhaps because of his impressive literacy. As a result of Father Kusey's visit, interest was aroused in the construction of a "narodnyy dim" or community hall. At a meeting on December 30, 1924, the members undertook to go carolling among the settlers to collect money not only for the cemetery but also for the projected building. A play entitled "A Girl's Dreams" was produced on February 29, 1925, but the proceeds were meagre; only two dollars and fifty cents remained after expenses were paid.

As the first visiting priests arrived by rail, it is interesting to note in the minutes that in 1926 the priest had to be met at Lanfine, almost straight north of the colony. After his visit he had to be taken to Buffalo on the railway south of Red River. Joseph Kulyk's memoirs indicate that Anton Kulyk's market town was Oyen while the rest of the family generally travelled to Penkriss south of the Red Deer River to do their shopping. The name of Penkriss was later changed to Cavendish probably because Penkriss was of German origin. Their first post office was by the Red Deer river and was given the name of Goldspring. Later, it was moved further north and Shcherbaniuk became the postmaster. Mail was first delivered from Oyen and later from Buffalo.

The settlers attended different schools for Anton's quarter was nearer Cappon school while the rest of the family lived closer to Lovedale school. When most of the schools were closed because the population had dwindled toward the end of the Second World War, only Cappon and Arethusa schools were kept open.

The necessity for some sort of community building was obvious. Father Kudryk, who followed Father Kusey as visiting priest, held services in private homes, one in the home of S. Bodnaruk and one in the home of W. Klym. Though the production of plays as a money earning activity did not prove successful, the community leaders did not lose heart. The financial statements for the years 1925 and 1926 indicate that proceeds from basket and pie socials were more encouraging and the community embarked on the construction of the community hall in 1925. On February 7, 1926, a church meeting was held in the building for the first time. The members of the community were so elated that they now requested that a priest be assigned to their community for four visits in a year. The minute book of the community hall does not record any charge being made for church services. However, charges were made for dances and there is a record of an attempt to charge the women's organization for a Mother's Day concert.

The attempt to charge the women's organization would appear to indicate that conditions were becoming difficult as the depression came about the same time as the severe and prolonged drought. Minutes and statements do not reflect much activity except that the church services continued to be held until their church was built. The last statement of income and expenditure that can be found is for the year 1935-1936. But this is not true for all activities in the area. The names of priests changed over the years with Fathers Hrebeniuk, Olendy, Volokhatiuk, Mayba, Horbay and then Mayba again, following one another in succession. Even in the depth of the depression, the involvement of the community in spheres of Canadian life beyond their neighborhood is evident from a record in their minutes in 1933 to request the Department of Agriculture to send W. Pidruchney, a district agriculturist, and Miss H. Romanych, a home economist, to lecture in their community. In 1933 they incorporated their Brotherhood of St. Volodymir with the National Home Association, probably hoping that this might increase the number of visiting lecturers from

the Ukrainian organization. In the same year a Norwegian church was bought in the district and moved to the cemetery site though a vote had to be taken at a meeting to decide where it should be moved. The boarding of the priest while in the district does not appear to have been a problem, but transportation to and from the station always required a meeting.

Depression and drought were not the only worries that beset the settlers. Their children were growing up without any knowledge of Ukrainian. At a meeting in July 1938 it was decided to write to Father Mayba requesting him to arrange for a summer school for Ukrainian children in the district, whether it be operated by himself or someone else whom he could recommend. A new priest, Father Fyk, is mentioned in the minutes.

But meetings and church services became increasingly infrequent by 1946. Finally, it was proposed in 1955 that the community hall and stable be sold and two propositions were placed before the membership in regard to the disposition of the proceeds of the sale. Some of the members thought the money should be used to build a new church in Oyen while others felt that the renovation of their own church was more important. The latter resolution obtained the support of the majority. The national home and the barn were sold on July 19, 1955 for \$420. The question of selling the National Home presented a problem; the sale of the barn was another matter. The event really marks the end of the horse era: power machinery was taking over. Meetings in 1962 still affirmed the independence of their parish from that of Oyen but in their request to the consistory they asked for only one service in a year. No further formal meetings were held after 1964. However Joseph Kulyk stated in an interview in 1978 that services continue to be held in their church once a year, but most of the members attended more regularly at the church in Oyen. The Cappon community, weakened by drought and depression, has now become a victim of urbanization.

SMOKY LAKE MUNICIPALITY DURING THE DEPRESSION

William Necyk

In 1928 Joseph Necyk was first elected councillor of the Municipal District of Smoky Lake and continued to serve in that capacity for eleven consecutive years, five of which as reeve of the municipality. He referred to the Municipal Council as the "Farmers' Parliament" because the farmers in the depression years brought to this body their local problems: poor roads, inadequate relief, high taxation. Not always considerate in their demands, ratepayers often verbally chastised their councillors for failing to fulfil their election promises.

The problems, however, were economic and not personal. Returns for farm produce were minimal: 18 cents for a bushel of wheat, 3 cents for a dozen eggs, and a meagre few dollars for a hog or a steer. Thus, in a risky gamble with the economy, the majority of farmers defaulted on tax payments, in some cases over several successive years.

In these uncertain circumstances, many farmers would appear before the municipal council demanding "relief": a meagre supplement of food, some clothing, feed for cattle, transportation to the hospital, and seed grain guarantees. But the municipal coffers were practically empty; there were those who could not pay their

taxes and there were those who refused to pay them. In fact, it appeared as though the more prosperous farmers were refusing to support the destitute. The municipality, however, through bank loans, attempted to maintain some sort of program. But inadequate as it was, it had to be abandoned. Banks denied further loans to municipalities that could not repay them.

In this critical situation, Roman Antoniuk, secretary, and Joseph Necyk, reeve, were delegated to visit the local bank manager to seek the more deep-rooted reasons for loan suspensions. The manager's reply was blunt and simple: repayments of previous loans must be fulfilled before further loans could be honored.

A genuinely concerned municipal council at its next meeting approved unanimously a resolution to offer for sale all farm lands with defaulted tax payments. The date and time for the sale were set and posted, and the council, accordingly, advised the provincial Department of Municipal Affairs. In response, the Department firmly instructed the municipal council to suspend all payments with strict admonition that not one single farm be sold at public auction.

Seeing that the land auction had been publicly announced, the Municipal Council decided to proceed with the sale but with over-rated values so as to make sales virtually impossible. In response, the ratepayers treated the matter seriously with the result that the more well-to-do farmers paid their taxes in an effort to avert sale and to prevent the accumulation of overdue interest charges.

On the day of the sale, a public sympathy demonstration, under police surveillance, was staged in Smoky Lake. No dire consequences followed. On the contrary, the ratepayers, taking the matter seriously, made an effort to pay some of the back taxes. This opened the municipality to supportive government grants. In 1961 the municipal and school districts were consolidated to establish a more financially viable unit — the County of Smoky Lake # 39.

Ukrainian Catholic Parish of St. Paraskavia

As soon as the settlements reached the rural areas north of Smoky Lake, a well-respected and inspiring resident, Nykola Kashuba, was determined to lead a campaign to establish a church for the pioneer settlers.

The first organizational meeting was called for March, 1912, at the home of another elderly pioneer, Stefan Holowaychuk. The meeting elected a three-member committee, Nykola Kashuba, Michal Holowaychuk and Semen Boyarchuk. Thirty-two resident settlers were present and they paid \$19.90 in a total membership contribution. Twenty-two of these signed-up members withdrew within a year when they failed to profess a genuine allegiance to the Greek Catholic Church.

The Committee was instructed to purchase land for the church chapel and cemetery. The site selected was the southwest corner of the S.W. quarter of Section 4, Township 61, Range 17, West of the 4th meridian and 9½ miles north of the present town of Smoky Lake.

With paternalistic overtures, the energetic Nykola Kashuba continued to visit the remaining ten members and their families in an effort to assure them that the newly-created Province of Alberta had already guaranteed a "gift-in-aid" — a permit to cut timber and to erect a chapel as soon as an agreement was confirmed. By European standards this was a substantial gift, not to be declined. Kashuba's organizing ability resulted in a decision whereby the "Group of Ten" proceeded to cut logs, hew them, and have them sawn.

In 1913 Adam Holowaychuk supervised the work of the enthusiastic pioneers in raising the log structure of their small chapel. His supervision ended when the window level of the chapel was reached. Mike Rachuk, although not a member of the church, volunteered to help complete the work on the chapel. This was a landmark in a growing settlement.

The church took the name of St. Paraskavia to honour the church by the same name in Mykolaiyw, Joseph Neczyk's native village.

The first membership on record lists the following families: Nykola Kashuba, Lucko Witiuk, Joseph Neczyk, Michal Holowaychuk, Nykolai Bereziuk, F. Lotocky, Harry Holowaychuk, Semen Holowaychuk, Ivan Yakimchuk, Mike Hnybida, and Paulo Boyarchuk.

The first Greek Catholic priest to serve the area was Phillip Rue of Belgian descent. Other priests serving Paraskavia Church were Fathers Tymochko, Kamnitsky, Diakowich, Zydan, Dzygolyk, Popowich, Vincentaylo, Fedunyk, Zolkewich, Slaby, and Hurko.

In 1914 Bishop Budka made the first visitation to the small parish. The second visitation was in 1937 by Bishop Ladyka. Bishop Savaryn also visited the parish in the late 50's or early 1960's.

Harry Stocky bought and donated a Book of Gospels to the new church. Harry Holowaychuk bought and donated a new silver chalice. A church bell was purchased for \$105. The first church vestments were tailored by the Sisters at the Beaver Lake monastery.

St. Paraskavia church was rebuilt in 1930 and the original small chapel of log structure was removed. Though Harry Stocky began the new construction, it was Anton Waschak who completed it. The interior was painted by artist-painter Mafias, and so remains to this very day. During the time Harry Holowaychuk was in executive office, the church was placed on a cement foundation and a basement furnace was installed.

Wild Deer School District #3650

The history of Wild Deer, where the Neczyk and neighboring children attended, begins in 1919 and the curtain closes in 1955 as a result of the school centralization program, combined with bus service.

Three local settlers — John Millar, Steve Tomniuk, and Mike Hnybida — formed a committee that applied for the formation of a new school district. Along with the petition, several names for the district were submitted. We cannot determine with any certainty who suggested the name "Wild Deer" but, according to Sidor Pen-telechuk, an early local pioneer, it appears that George Syrotiuk, an agent of the provincial Department of Agriculture, might have done it. Syrotiuk was well acquainted with the district, having often visited the home of Steve Tomniuk, one of the petitioners. The name "Wild Deer" seemed appropriate, states John Sebzda, because of the unusual abundance of wild deer and other wild animals in the district.

Two school sites were proposed — one at the crossroads, opposite the Catholic Church of St. Paraskavia; the other was a two-acre plot on N.W. corner of Section 5, Township 61, Range 17, West of 4th Mer. The latter became the actual school site because it was more central. The land was relinquished by John Tomniuk, nephew of the petitioning Steve Tomniuk.

The first meeting of interested parents was at the home of John Tomniuk, the homesteader who provided the school site. John Tomniuk, was the son of Nekolootsa Tomniuk, one of the three Tomniuk families to move into the district from Maniloba. Nykola Kashuba, in the capacity of chairman and organizer, presided and, out of necessity, made good use of his footnotes in Ukrainian to the Department of Education's School Ordinance. This same Nykola Kashuba spearheaded the organization and incorporation of the Greek Catholic Church of St. Paraskavia. He homesteaded on the quarter section now owned by John Jusipink.

The contract for a one-room frame school was awarded to the Holowaychuk Builders: Harry, Sam, and Mike, with Harry as the carpenter in charge. The project was completed with the combined resources from taxes, donated money, and voluntary labor at an estimated cost of no more than \$2,000. This included a two-room teacherage as well. E. P. Tucker was the first school teacher when the school opened in 1920. Other teachers of the early 1920's were Kate Lawford, Cairns, Mrs. Bligh, and Edgar.

In a pioneering situation, Tucker, the first teacher, was a living textbook for all subjects. He was a model and a standard; in fact he was the dictionary of the very first few English words to the slow-responding minds of the pupils. All students, regardless of age, were in the primary class, each attempting to master the basics of English — cat, dog, boy, and the like. The class of 1921 advanced one notch. There were two classes — a Grade One and a Primary Class. Plasticine and colored sticks were useful tools.

The second room, together with an addition to the teacherage, was built in 1928. Once again, Harry Holowaychuk was carpenter. Through donated supplies and voluntary labor, the project was completed.

In 1921 the first inter-school picnic, under Miss Kate Lawford's supervision, was held west of the Russo-Orthodox Church in Smoky Lake. Pupils of many schools districts participated in various group games. Later, in co-operation with White Earth School children, picnics were held by Hanmore Lake, then referred to as Whitefish Lake.

When centralization in the 1950's closed the rural schools, pupils of Wild Deer were bused to a central school at Smoky Lake. The old school was purchased by Harry Kowalchuk and dismantled some years later. The teacherage was bought by the Bochar brothers and was moved to a farmstead just across the road from the school site.

Hrushewsky's Chytalnia

An unaffiliated chytalnia was built in the very early 1920's on N.W. 21-60-17-W4 on land relinquished by Harry Kashuba. It was a semi-finished frame building which served as a meeting place for the elderly and, particularly more so for the younger people of the district. The choral and the drama groups were directed by Joseph Neczyk. Local talent provided the music for the daytime Sunday dances. Dances terminated before sundown to allow ample time for evening chores.

One corner of the hall was set aside for a "buffet", and for some time John Sebzda, who held a Class-A license, was allowed to sell confectionery at the hall as well as at gatherings at other points. He also served as floor manager.

Sylvester Popyk painted a beautiful canvas depicting a village scene in Europe. Suspended from a roller this served as a stage curtain.

The chytalnia lost its independence in 1928 or 1929 when rivalry between the Labor Temple group, headed by Nick Odynak, and the Ukrainian Catholic church, spearheaded by Harry Stocky, ended in arson. Attempts were made to rebuild the hall; but the coming of the Great Depression made this impossible.

George Zukowsky, however, operated a private hall directly across the road from the M. Hrushewsky Chytalnia which had gone up in flames.

THE RUSSO-ORTHODOX CHURCH OF THE BLESSED VIRGIN MARY

The majority of the settlers northwest of Smoky Lake were Ukrainians and Romanians from Bukovyna and, hence, adherents of the Orthodox church. It was decided by the residents living to the south of Wild Deer School that a sister church to the existing Russo-Orthodox church be built. After some planning and deliberations, active and interested members obtained a parcel of land from Tomniuk. The site was a prominent hilltop, rising above the low, sandy valleys to the south. It is believed that Shtefan donated the land and, with his two brothers, Woneeka (John) and Nekolootsa, (Nicholas), they levelled the hilly site with their own oxen and equipment.

Construction began, perhaps, in 1916, using hewn logs, axe-shaped or sawn by Wasył Boychuk's sawmill. The church had a typical dome, characteristic of the Byzantine churches, and was covered with cedar shingles. The outside was finished with siding. Crosses were built of the available iron bars by Nekolootsa Tomniuk in his home "kooznia" (blacksmith shop).

The first priest to serve the parish was Rev. Andrew Kokolsky. He died in 1979.

Sidor Pentelechuk believes that work on the church was halted for a time to allow the organization and building of the Wild Deer School, completed in 1919.

During a lightning storm in the summer of 1928 or 1929, the church burned down and, because there was no insurance, the church was never rebuilt. The cemetery remains and, in recent years, it has been meticulously maintained. The original church bell remains on the grounds. Graveside services, though not on a regular basis, are performed occasionally in the post-Easter period.

Kondra Utash was one of the last church trustees.

LOCAL POSTAL SERVICE

Eli Lazaruk was postmaster of Ruke Lake post office in a homestead residence situated on NE 17-61-17-W4. It was located on land later owned by Joe Holubowich and, more recently, by Steve Korbut.

The history of the post office was short-lived. One pioneer, William Korbut, believes that the post office served the area for three years only. We know, however, that Argen Sebzda, born in 1917, has his birth certificate registered with Ruke Lake as the address. This is the only information available as to when the post office operated.

Another post office, Cossack, was opened in 1935 and provided once-a-week mail service. Joseph Neczyk was postmaster. The post office was housed in Joseph Neczyk's residence on NW 28-60-17-W4, 8½ miles northwest of Smoky

Lake. After providing mail service for twenty-three years, it was finally closed when Joseph Neczyk sold the farms and retired to Smoky Lake.

To honour the Ukrainian frontiersmen and cavalrymen so famous in Ukrainian history, the Ukrainian name "Cossak" was chosen with open approval from Nick W. Gavinchuk, postmaster of Smoky Lake.

Josephs Neczyk's salary was twenty-five dollars a month, plus an extra charge of two dollars per trip for delivering and bringing the mail to and from Smoky Lake each week.

THE UKRAINIAN CANADIAN ARCHIVES AND MUSEUM IN EDMONTON

Hryhory Yopyk

For many years I pondered over the problem of how to establish an archives and museum in Edmonton where all artifacts related to Ukrainian settlement in Canada, especially in Alberta, could be brought together. The museum had its origin in 1968 when Father B. Lozynsky added to my collection a large assortment of books, almanacs, and other published materials which he had collected among Ukrainians in Alberta. Though this was a private gift for my own collection, I catalogued all materials and added further collections upon which I had embarked. In this effort I also had the cooperation of my wife, Stefania, — a fortunate situation, because the two of us discovered that it was easier to persuade someone to donate his books, newspapers, pictures, documents, and articles of dress to my collection when the two of us took part in the discussion. The acquisition of such materials in Ukraine had found justification in the following motto: "To request, even to plead, for rare materials is no disgrace because they are not sold in every town. Everyone knows that a collection has more value than a single article."

For my collection I ordinarily approached priests who lived in the towns and villages of Alberta who knew their parishioners and who enjoyed their trust. One of the first priests who aided me in this venture was Father P. Petryshyn of Redwater. He was generous and even self-sacrificing in his aid, for he surrendered his own library to my collection. Another priest who aided me was Father T. Hurko of Radway. He delivered many valuable artifacts and accompanied me on my visits to collect materials. Reverend E. Dmytruk of Lamont parish appealed for contributions in his churches and himself collected articles for later delivery to the museum. Very Rev. Canon T. Cherkawsky donated his own collection of books and artifacts from Derwent. A special and very valuable service to the museum over a twelve-year period was contributed by Right Reverend Mitrat M. Sopolak, editor and manager of Ukrainian News. Supporting the Archives and Museum morally and constantly appealing for donations, he published over 150 editorials and reports in connection with the project. He also contributed funds and materials to the extent of \$15,000 and was awarded the title of Patron of the institution. Another Patron is I. Boruch who now resides in the Senior Citizens' Home in Lamont. He donated \$20,000.

I catalogued all materials after working hours and prepared the lists of donors which were published in Ukrainian News. In my first advertisement in the newspaper, I wrote, "Contribute to the Archives and Museum all old books, newspapers, journals, cards, and pictures with annotations where necessary . . ." In answer to this appeal succeeding days brought parcels of books by mail which I had

to catalogue and pile in the house. When that accommodation was filled, I piled them in the basement and even the garage.

On November 26, 1971, Stefania and I invited a number of well-known citizens to our home for the purpose of creating an archives and museum committee. I announced as follows, "On the hundredth anniversary of the births of Lesia Ukrayinka and Wasył Stefanyk and the eightieth anniversary of the arrival of the first Ukrainian settlers in Canada, we hereby transfer all our archives and museum materials to the Ukrainian community in Edmonton." The following committee was elected for the Ukrainian Canadian Archives and Museum that evening. H. Yopyk — president; Right Reverend M. Sopolak — vice-president; M. Nakonechny — secretary; B. Melnychuk — treasurer; M. Kohut — financial consultant; executive members — G. Stefanyk, P. Foremsky, Mrs. S. Yopyk, S. Yeremenko, and M. Kohut.



Directors who Officiated at the Opening Ceremonies of the Archives-Museum, October 27, 1974. L — R (Seated) M. Nakonechny (secretary), Father M. Sopolak (first vice-president), H. Yopyk (president), S. Yopyk, R. Dzenick (2nd vice-president), Father M. Kryschuk, B. Melnychuk (treasurer). (Standing) R. Prodanjuk, S. Eremenko, S. Wasylewsky, M. Kohut, M. Suchowersky, J. Kozlak, S. Hucul, O. Wowk.

During the following week M. Kohut prepared a communique which was again published in Ukrainian News in which the Ukrainian community was informed that a new institution had been established under the name of Ukrainian Canadian Archives and Museum. He advised further that H. Yopyk's complete collection of artifacts was now in the possession of the institution and that all matters pertaining to the organization were now transferred to the jurisdiction of the new committee, with the addition that H. Yopyk was still in charge of further collections. At the next meeting of this committee, two new members were added: George Fedunec and S. Hucul.

At a meeting held in the Astoria restaurant on September 15, 1972, the constitution, prepared by R. Dzenick, was adopted by the members; but it did not attain legal status until it was registered with the provincial government on October 31, 1972.

Following my suggestion, M. Kohut and R. Petryshyn applied for a federal grant which resulted in the first contribution to be obtained from the federal government, the sum of \$2000. In the meantime I began to search for a suitable building, and happened to discover a structure which had formerly been used by the Sunlight Biscuit Company and was now for sale. B. Melnychuk, S. Yeremenko, and H. Yopyk advanced \$1000 each as a loan toward the first payment on a total purchase price of \$21,500, and the rest was borrowed from Heritage Trust Company under the signatures of myself, B. Melnychuk, Right Reverend Mitrat Sopulak, S. Hucul and S. Yeremenko. R. Prodaniuk, an architect, prepared plans for the reconstruction of the building to fill the needs of an archives and museum structure. The architect performed this service without compensation. To aid with the reconstruction, the provincial government granted \$18,000 for labor costs and a further grant of \$6000 was obtained from the federal government for cataloguing expenses.

G. Fedunec, a member of the executive, was appointed to supervise construction and N. Tabasniuk was hired as carpenter. Reconstruction proceeded rapidly and efficiently. To obtain the necessary funds for the purchase of stucco materials, as well as bookcases and shelves, a financial committee consisting of myself, M. Kohut, G. Fedunec, and S. Hucul was formed to appeal for donations. Old Ukrainian settlers, including those born in Canada, recognized the importance of the project and donated generously. Other pioneers made up the work force in construction and donated their labor to the cause.



Interior of Ukrainian Archives-Museum (Standing: H. Yopyk).

In the spring of 1974 I began to transport the artifacts and books from our home to the newly-reconstructed building, a project which was to continue for many weeks because much time had to be spent in the placement of the objects. All meetings could now be held in our own building.

The official opening of the Ukrainian Canadian Archives Museum took place on October 27, 1972 at two o'clock in the afternoon with a large number of people in attendance. R. Dzenick acted as chairman for the occasion. The cornerstone tablet was unveiled by the Minister of Culture, Honorable Horst Schmidt, and the display, dedicated to Ukrainian pioneers, was uncovered by the mayor of

Edmonton, William Hawrelak. In attendance at this opening were the two dignitaries of the Ukrainian Catholic and Orthodox churches, Their Excellencies, Nil and Andrew; two senators from Ottawa; members of the Alberta Legislature, and priests from Ukrainian churches. The honour guard and standard bearers were composed of members of the Ukrainian Canadian Veterans from Norwood Legion. That evening a banquet was held at the Norwood Legion hall at which Honorable Senator Hastings addressed the gathering. At the close of the banquet, I, as president of the organization, conveyed our thanks to all who had contributed to the success of our project.

Quite satisfactory progress has been made in the administration of museum affairs since that occasion. Dr. M. Suchoversky undertook to organize the library with the help of two ladies; Mrs. O. Manastyrska and Mrs. S. Paush. In October, 1979 Dr. W. Hyrak continued with this work and Prof. S. Yeremenko was elected to the display committee. The debt, amounting to \$32,000, was liquidated while M. Bayrak was treasurer. Mrs. M. Lobay, then vice-president, often helped with the acquisition of funds and S. Hucul, another executive member, was active in arranging for a "casino" and the sale of lottery tickets, both of which were very successful. B. Melnychuk, also vice-president, aided in every matter which required his help. Very beneficial aid was also given by many other benefactors of which only a few can be mentioned here. M. Poritsky of High Prairie not only acquired a large number of artifacts but also constructed some of the furniture which he donated to the institution. M. Bihun in Radway often helped me in the collection of materials among people in his area since he knew where these artifacts could be found. Mrs. Helena (nee Megley) Andrusiak was especially generous in donating both artifacts and money. The late M. Bochanetsky, born in Canada like Mrs. Andrusiak, presented materials and helped in the reconstruction of the building.

Today the Ukrainian Canadian Archives and Museum possesses thousands of archival artifacts, mostly articles from the period of early Ukrainian settlement in Canada; over 15,000 books, and hundreds of museum exhibits which the first immigrants either brought with them or acquired not long after their arrival. There are also a few thousand pictures with annotations to portray Ukrainian historico-cultural life in Canada. It is difficult to envisage or conceive the immensity of the task which I undertook when I embarked on this enterprise. Its completion demanded thousands of hours of labor, thousands of miles of travel and the expenditure of thousands of dollars. But the seventy founding members of our organization also performed a giant service, as did our donors and patrons who individually donated from \$500 to \$20,000. Our future in Canada will only be assured to the extent that we preserve our heritage — the unforgettable deeds of our ancestors.

THE HEMARUKA SETTLEMENT

I. Goresky from interviews with Dave Salamandick* and William Smook

Having settled on less productive lands in Manitoba, many immigrants moved west in search of more fertile areas when they discovered that other homesteads were available. One such group of families, seven according to one account and nine as reported in another, set out in 1909 from the neighbouring districts of Sarto and Stuartburn in southern Manitoba.

In boxcars loaded with farm animals and equipment they reached the last station, Scott, Saskatchewan, on a newly-built railway. Loading their equipment on wagons pulled by oxen and driving their cattle before them, they arrived at a point about five or six miles south of the future station of Cadogan. As the area was well sheltered by timber, they resolved to build shelters here and pass the winter. In the spring of 1910 their caravan was again set in motion. They crossed the Neutral Hills into the plain beyond and continued in a south-westerly direction through an area already settled to reach the district which became known as Hemaruka after the railway was built in 1926.

The name was a combination of the first two letters of the names of four daughters of the contractor who was building the railway: Helen, Mary, Ruth, and Kate. The district was about twenty-five miles south of the future village of Veteran; but there were no villages in those days. The railway on which they had travelled was continued in the following year to where the village of Provost was established and, in the next year, Cadogan became a station on the same railway. The next railway line south through Consort and Veteran was not built until two years later. Dave Salamandick remembers that the Hemaruka settlers

hauled lumber from Coronation to Youngstown after that station was established on the railway nearest to them. When William Smook returned with his bride from Manitoba in 1918, he was able to travel as far as Youngstown by railway. The Hemaruka branch was not completed until 1926.

According to interviews with the two above-named informants, all of the first settlers appear to have been from the southern part of the province of Halychyna in western Ukraine then under Austrian domination. Those who had arrived from the county of Zalischyky were Salamandyk, Smook, and Pidhirny from Senkiw (now Bohdaniwka) as well as Matichuk and Sokolowsky from Kolo-dribka. Tomiak alone came from the village of Ilyntsi in the county of Sniatyn. Sirman came from the village of Babyntsi while Senkiw and Nedokus were both from the village of Germatiwka, all in the county of Borshchiw.

Though the land around Hemaruka was sandy, the first crops were good. In 1916, however, there was hail followed by a severe frost. In 1918 both drought and frost hit the area. Then still drier years followed. Eventually the drought and the depression of the thirties drove most of the farmers out of the area.

In 1916 a church was built in the district and services were held by a farmer by the name of Orobko. He had been ordained as a priest in the Independent Greek Church when he was still in Manitoba. These services were continued until 1929 when Father Mayba of the Ukrainian Orthodox Church visited the district. With the drought which soon followed, all attempts to carry on services in the church

*Anglicized form of the Ukrainian name Salamandyk.

were abandoned, and the church remained unattended until about seven years ago. Then former residents like Salamandyk, Smook, and Koshman, who were living around Vegreville, organized a group to travel south to restore the church. Two years ago the organization was revived to paint the church, an enterprise in which Dave Salamandick played the leading role because he had painting equipment. He reported in the interview that during his visit he found two of Senkiw's sons, also members of the Pidhirny, Dybak, and Sirman families.

The lives of the two settlers who were interviewed casts further light on events connected with this settlement. Dmytro or Dave Salamandick was born on November 11, 1899, in the village of Senkiw and was only six months old when he was brought to Canada by his parents, Ivan and Kateryna (nee Pidhirny) Salamandyk, in 1900. His father had first come to Canada in 1896 but had returned to his village to bring out his family. Dave attended public school for only a short time but he was taught Ukrainian at home and had also attended classes conducted by a Bulgarian minister of the Independent Greek Church. He left Hemaruka as a young boy in 1916 to work on land acquired by his two older brothers, Wasyl and Nykola, at Vegreville. Wasyl had left home in 1910 to work for the Craig brothers at Vermilion. However, he left them to

join the National Cooperative in Vegreville. Though Nykola was a partner in the farming operation, he did not leave Hemaruka until 1922.

The other contributor to this story, Wasyl or William Smook, was also born in the village of Senkiw in 1895. He was brought to Canada by his mother, Kateryna (nee Koshman) Smook, in 1897 to join her husband, Onufry Smook, at Stuartburn, Manitoba. (Onufry had reached Canada a year earlier and had filed on a quarter two miles east and a mile north of the Stuartburn post office.) In Stuartburn William was able to attend school for two years. He reported that seven families headed by Ivan Salamandyk and his two sons, Wasyl and Nykola, were the first group which headed west.

In 1918 William married Eudokia Salamandyk, daughter of Semen and Maria Salamandyk who had arrived in Canada from the same village as William and his parents. In returning to the farm, William and Eudokia could now travel by rail to Youngstown. They remained in Hemaruka until 1925 when they moved to Vegreville where they still reside.

Both of the above stories are not the stories of the first settlers but those of their children. The first settlers are no longer living and most of them were buried away from Hemaruka.

Reminiscences and Memoirs



Threshing outfit owned by George Dronyk of Two Hills, Alberta.
Engineer: Steve Olinyk of Shepange, Alberta. November, 1910.

BOYS' AND GIRLS' HOMES IN VEGREVILLE

Stephen Urchak

In the early days university and even high school students could earn enough money to return to school by becoming "permit" teachers. The schools to which they were assigned remained open for only six months at the most because a university student "permit" teacher could teach only from the end of April until he had to return to classes in September or October. Of course, education in such schools was very fragmentary. But there were other reasons for the brevity of the school year. It was very difficult to obtain teachers because young people hated to go out in what was known as the "sticks". Though our school, Pobeda, was organized on March 25, 1907, it was not in operation until 1909 when the services of a William Nixon were obtained. Furthermore, school was closed as soon as cold weather set in, for parents believed children should not be forced to walk two or three miles in winter weather. When I taught school in Stry, near Vilna, as late as 1924, I was the first teacher to keep the school open until Christmas. Even then, the parents complained, because they had to drive their children to and from school. These schools were operated beginning in March, April or even later; and there were no summer holidays.

To meet the needs of students who wished to get an education, Rev. C. D. Campbell opened night classes in Vegreville during the winter of 1908-1909. These classes were continued by the missionary doctor, Rev. George Arthur, M.D. who had been appointed Superintendent of R. M. Boswell Hospital in Vegreville. Dr. Arthur, a native of Prince Edward Island, had reached Qu'Appelle in Saskatchewan at the age of nineteen. He already had some experience with the education of children of newcomers. As a minister of the Presbyterian Church, he had a large house built by the Women's Missionary Society of the Presbyterian Church at Wakaw, Saskatchewan. It served not only as a residence for the minister but also as a boarding school for students.

As the students, who were accommodated first in Wakaw and later in his home in Vegreville, were older students. Dr. Arthur urged that a home be built for the accommodation of young children. In compliance with his wishes the Women's Missionary Society provided \$3000 for the establishment of a school home in Vegreville to give a few Ukrainian boys an opportunity to attend school during the whole school year and to obtain, at the same time, the advantage of good home influence and Christian training.

Deeply interested in education, Dr. Arthur supervised the first "Home", known as the Boswell Home, when it was opened in the month of August in 1910. The popular name for this institution became the Yellow Home because of the color of its paint. It accommodated twelve boys, and Dr. Arthur's mother acted as the first matron. The boys, whom she had under her care, fondly called her grandma. There were few comforts, for the rooms were bare and the Home was heated with a wood stove and lighted with coal oil lamps. For about two years the boys were taught by a fully-qualified teacher on the grounds of the Home. Later, they were permitted to attend the Vegreville public school.

Our father was determined to give his boys an education but he realized that the short term in our school would get his children nowhere. Acting upon the advice of Peter Svarich, he sent my brother, Peter, to reside in the Boys' Home at the end of August in 1911 and we did not see Peter again until he returned with one of our neighbours at the end of the school year.

On the eighteenth of April, 1912, the New Vegreville School Board borrowed \$18,000 for the purpose of erecting and furnishing an addition to the school building in the town. There was a movement afoot at this time to exclude the children who stayed in the Home from attending the town school. The matter, however, was dropped on the insistence of the Department of Education. Miss Macdonald became matron of the Yellow Home in 1912. She had to resign because of ill health and her place was taken by Miss F. Stewart. But when another Home, known by the boys as Blue Home, was opened in 1913, Miss Stewart was put in charge and Miss A. McKee took charge of the Yellow Home. The assignment of the boys to the two homes caused a few minor heartaches as close friends were sometimes separated. But this soon passed over.



Boys in the Vegreville School Homes in 1914. 1. Thomas Chrapko, 2. Nicholas Delawsky, 3. Panko Fedirchuk, 4. John Orchyk, 5. Peter Urchak, 6. Silvester Orletsky, 7. Mike Poohkay, 8. Nicholas Worobets, 9. Dmetro Nikitoruk, 10. John Worobets, 11. Mike Zacharuk, 12. Paul Ruptash, 13. William Gorash, 14. Andrew Semenluk, 15. Mike Rizoon, 16. William Stuparyk, 17. William Orchyk, 18. Joseph Sharun, 19. Stephen Urchak, 20. William Hrudey, 21. Dmetro Pilipiuk, 22. Dmetro Hrudey, 23. Theodore Perrich, 24. Alex Didyk, 25. Steve Tomashewsky, 26. John Pawliuk, 27. Stephen Romaniuk, 28. John Zaliatsky, 29. John Stefanyk, 30. Eli Hoyteniuk, 31. Mike Kebich, 32. Nicola Hrudey, 33. William Romaniuk, 34. Alex Wynnychuk, 35. John Woyewitka.

I should mention that there were other heartaches. Some of the boys cried bitterly when they were placed in these homes and separated from their families. Most of them were between the ages of eleven and fourteen and it was difficult to adjust to strangers. Some of them actually ran away and reached home with some neighbour who had come to Vegreville. Others suffered so much from homesickness that they cried themselves to sleep.

The Girls' Home was opened in 1913 with Miss Ford acting as matron. When ill health forced her to resign, she was replaced by a Miss Johnson or Johnstone. I have a picture of twelve of the girls in the institution but, unfortunately, I can identify only four of them.



Vegreville Presbyterian Girls' Home in 1914. L — R (Back row) Mary Verchomin, Mary Orchuk, Olga Cherniawsky, Kateryna Dach, unknown, Kalyna Cherniawsky. (Kneeling) Marie Bohaychuk, unknown, Rose Zbihley, Dorothy Ruryk, unknown, Kalyna Ruryk.

I was a sickly child, for I had been troubled for some time with running ears. Nevertheless, my father took me to the Boys' Home in 1913 and I was assigned to stay with my brother in the Yellow Home. I did not stay there very long because I caught the measles. I was taken to the R. M. Boswell Hospital and given a bed on the third floor where I stayed in isolation, the only one on that floor. Though there were other wards on the floor, they were all vacant and this added to my fear, especially at night. When my father came to take me home, he consulted Dr. Arthur who prescribed wine as a remedy for my running ears. I enjoyed taking that medicine; the doses I took may well have been larger and taken more often than prescribed.

When I returned to Vegreville in 1914, I was again assigned to the Yellow Home. But my brother remained with me for only a year as boys were permitted to stay in the Home for only three years. I studied so well that I was able to take grades five and six in one year and stayed near the head of the class until grade eight.

Rev. Pasternak conducted evening services in the Home. The following incident before my time, shows what a strong disciplinarian he was. One of the boys, who could not have been more than thirteen years of age, visited the Girls' Home to talk and play ball with the girls. Rev. Pasternak punished him by taking the mattress off the bed and making him sleep on the bare springs. This punishment served its purpose; all the boys realized that the Girls' Home was strictly out-of-bounds for them. Rev. Pasternak remained in Vegreville for only one year, I believe.

As more and more Ukrainian parents wished to take advantage of the opportunity and facilities provided by these Homes, the Women's Missionary Society provided one more Home, the Fortune or White Home, I was only eleven years old and do not remember the year of its construction, Miss A. F. Lawrence was matron of this new Home which remained in operation for only a few years.

By this time, there were four Homes: three for the boys and one for the girls. At one time there were forty-six boys and fourteen girls ranging in age from twelve to sixteen. The Homes were located on a piece of land about four acres in extent. They were supported almost entirely by the Women's Missionary Society, except for the contribution of some of the parents in money or garden supplies if they could afford it.

The discipline in the Homes was very strict. We were trained to share responsibilities in maintaining our Homes and, accordingly, we were taught to do the necessary work. We made up our own beds, peeled the potatoes, set the tables washed and dried the dishes, and scrubbed the floors. Everything was kept clean. All the bread was baked in the Homes and we helped by turning the dough-mixer. I even learned to shape the loaves; though, I would not dare to do so now under the watchful and ever critical eye of my wife. Turning the dough-mixer was a tiresome job. But it was not nearly as hard as cranking the washing machine for an hour or so, followed by cranking the wringer, since none of these were operated by an electric motor. Certain chores were assigned to each one of us. Perhaps it was looking after poultry or milking and looking after the cow, as my brother had to do. Each Home became a sort of community in which we learned to share and carry out appointed duties. We worked hard and we studied hard, but we enjoyed our stay because of companionship.

The sawing of firewood was the worst chore of all. A long saw with two boys pushing and pulling at each end was used. Usually, a fifth boy held the log down. As we were lightly dressed (for none of us had overcoats, or shoes, or rubbers) about fifteen minutes in extreme cold was all that we could stand. The matron would watch us from the kitchen window and when fifteen minutes were up, she would rap on the window and call us in. She would then send out another crew to take our places. Splitting the blocks was not as difficult.

Coal was burned only during very cold nights. We often had to break the ice in the water pail in order to wash ourselves. Most certainly we were not pampered. I doubt if we had ear flaps in our caps. Since we were so lightly clothed, we ran all the way to the school which was only three-quarters of a mile away. If our cheeks, ears or nose were pinched by Jack Frost, the remedy was quite simple. "Just rub that with snow." (Modern medical science takes a different view).

We were made to keep early hours — going to bed at nine and getting up at seven. There were no radios or television to keep us awake. We had only chores and homework for amusement.

After completing our chores on Saturday, we were free to run downtown to do odd chores for the townspeople. We would pile wood, clean yards, wash windows, or even scrub floors, for about fifteen cents or a little more. We had to treasure the money to purchase pencils and scribbles. Our teachers complained that they found it difficult to read our work written with a pencil; there were no fountain pens then. Light came from a bulb hanging from the middle of the ceiling. Table lamps

were unknown to us. If we were fortunate, we would sometimes earn enough to buy a treat. Chocolate bars were five cents each and sometimes you could get six bars for a quarter. Those were the days when you could buy candy for five cents and get enough to pass around. Some of these were conversation candies with words printed on them with pink sugar. The most exciting words were "You are sweet" and "I love you." Not much speculation is necessary to know to whom these were given!

On Sunday morning we were permitted to remain in bed until eight o'clock. However, we were so accustomed to getting up early that we were already buzzing at seven o'clock. As you remember, we slept upstairs. Soon we would hear a thump! thump! from Miss McKee, our matron who, hoping to rest a little longer on Sunday morning, was tapping on the ceiling with the handle of her broom. Then we would hear her petulant voice, "Sunday morning, boys! Stop talking!" We often wondered whether she ever went to bed Saturday night without a broom beside her.

We also received religious training. Every Sunday we attended Morning Service in the morning and Sunday School in the afternoon. We learned many verses by heart as well as the Lord's Prayer, the Ten Commandments, the twenty-third Psalm, and the Beatitudes. My favorite hymns still are "There Were Ninety and Nine" and "Lead Kindly Light" sung to the old tune. We also studied parts of the Old and New Testament and wrote tests upon what we had learned. We were also given, what were to us, beautiful colored pictures depicting various Biblical scenes to help us to remember our lessons. I often wonder if as much is being done in modern Sunday Schools.

On the grounds there stood the small, white building with two rows of double desks — two pupils to a desk — the old schoolhouse which had been used from the beginning. As it had not been wired for electricity, it was lighted with coal oil lamps — three on each side — equipped with reflectors. In this building Rev. Maxim Zalizniak conducted the Evening Service in Ukrainian. He also taught us to read and write in Ukrainian and to sing our dearly-beloved songs. We enjoyed these Ukrainian classes for we felt much freer and at home. There was no one around to continually remind us to "Speak English!". The title of one of the songs can be freely translated as "Let Us Prosper, O Lord!". When we came to the chorus "Let us join our hands together and love each other as brothers", the older boys would push forward to reach for the hand of one of the girls. There were only fourteen girls to forty-six boys. I was too young at that time to compete.

During the First World War the ladies in Vegreville met to knit for the soldiers. They knitted washcloths, socks and even caps. Three or four of us became interested in knitting and we used long nails and store cord used for tying parcels. Staplers and scotch tape were unknown in those days. When the matron saw how interested we were, she provided us with steel needles and yarn. We, too, knitted washcloths and even socks when we had gained enough experience. I won a second prize for my socks. When I taught at Stry, near Vilna, I taught a few girls how to knit, much to their enjoyment. I still knit mittens and scarves. In 1975 I won second prize for an afghan at the Edmonton Exhibition.

One of our teachers, Miss Chisholm, became interested in Ukrainian so we taught her a few common expressions. In return, she taught us some French. One day during our noon meal I said, "Passez-moi du pain, s'il vous plait." Immediately

our matron, Miss McKee grabbed my ear and shouted, "What did you say?". I replied that I was asking for bread in French. "Speak so I can understand you," was her sharp reply. English was enforced at all times during our stay in the Homes.

I ask your indulgence to relate the following escapade. During the hot summer nights we obtained permission to sleep in the hayloft. We enjoyed sleeping in the new-mown hay in spite of the mosquitoes. One evening three of the older boys decided that we had a fine opportunity to sneak out to the theatre. This was out-of-bounds and most strictly forbidden; but boys will be boys. Some of us, especially those who were younger, were fearful about disobedience. Rather than be called cowards, however, twelve of us slipped quickly and silently down the ladder and soon we were at the theatre wicket buying our tickets.



Vegreville Cadets 1917-1918. (Front Row) Dmytro Prokop, Elias Kostash, William Dorosh. (Standing) John Worobets, Mike Tym, Peter Horyn, Matlak, Stephen Urchak, Walter Tym, John Verchomin, Kapitaky, Peter Wasylshyn, Jack Tymchuk.

This was our first opportunity to watch a silent movie; though we had seen slides projected by the so-called "magic lantern". But pictures which actually moved fascinated us. It was a western show featuring cowboys and Indians. When an Indian raised his strung bow and pointed the arrow in my direction, I ducked behind the back of the seat in front of me. But our excitement was short-lived. We heard a sudden loud whirr as the projector ground to a halt and a slide appeared on the screen with these words: SORRY, OUR PROJECTOR BROKE DOWN. KINDLY PICK UP YOUR REFUNDS. We were deeply disappointed and I do not remember whether we picked up our refunds. As we hurriedly trooped homeward and slipped into the hayloft our thoughts were, "Did anyone recognize us? Were we discovered?" As nothing happened at breakfast, we breathed a sigh of relief. We felt quite safe.

We felt safe too when we returned from school and sat down to our noon-time meal. Just as we were about to repeat grace, in walked Mr. Lang, our superintendent.

"Boys," he said in a stern voice, "I have just been informed that most of you have been very disobedient. Last night you broke two regulations which have always been strictly enforced. Now, who are the guilty ones?"

We looked at one another as if to ask, "What in the world is he talking about?"

"Boys", continued the unruffled Mr. Lang, "I am well aware of your misdemeanors. You sneaked into town without permission and you went to the theatre, again without permission. Now, who are those boys?"

Not a whisper was heard and no one moved.

"I want all those who are guilty to stand up," were the final words of the superintendent.

We had been well-trained and one by one we stood up.

"Line up boys!" When we had done so, Mr. Lang pulled a long strap from behind him. It seemed at least two feet long to me, not at all like the small regulation strap I used in school many years later.

"I'm going to give each one of you three straps", he said. I was near the end of the line so that, when Mr. Lang reached me, he was completely played out. The straps he gave me hurt my spirits more than they hurt my hand.

The students were most anxious to learn and, although they had to master the English language, they often led their classes when competing with their English-speaking classmates. According to the monthly reports, the standing of our students was for the most part high.

At the end of 1918 we wrote our Entrance Examinations in grade eight. It was considered to be entrance examination into high school; high school grades were grades nine, ten, eleven, and twelve. There was no junior high school at that time and the pass mark was fifty percent in every subject. I bade "good-bye" to the Boys' Home in 1918 since my three years' residence in the Homes had ended. By that time I had completed grade eight by passing the Entrance Examinations of the Department of Education. At that time no account was taken of our year's work and the standing on the exams formed the only basis of promotion.

Eventually, in 1921, a fine new three-storey building was built for the girls to replace the dilapidated old one and Miss McKee was appointed matron. It was called a Residence and could house twenty girls. In the same block of land the Boys' Residence was built in 1923. In 1938 an item appeared in the Vegreville Observer stating that the Presbyterian Homes for boys and Girls had closed their doors. They are now only a memory but no one can overestimate the service they performed for boys and girls during the pioneer era.

THE FLU EPIDEMIC OF 1918

George Vernon

George was the son of Nykolai and Magdalena Verenka who, with three children, arrived in Canada in May, 1897, from the village of Kysyliw, Bukovyna, Austria. Nykolai first settled south of North Saskatchewan River, but when his brothers and his father followed him to Canada a year or two later, they all settled in the community later known as Wahstao. George left home as a young man to travel in United States, eventually making his home in California until his death.

The 1918 flu struck northern Alberta suddenly and unexpectedly. In those days there were no radios or daily papers in the settlements to alert the people of the oncoming epidemic. My folks, who had settled originally in the Wahstao area, had by now moved into Vegreville some 47 miles to the south. I shuttled between the two places as the occasion demanded or as the spirit moved me. One brisk November morning I got up at dawn and without much ado headed in the northerly direction against a strong wind. I was barely outside the Vegreville limits when a McLaughlin car pulled up along side of me and a big burly man yelled at me: "How in the hell did you get out of Vegreville? It's quarantined."

"Small pox?", I asked. "No, Flu," he answered. "Get in," he invited me as he opened the car door.

The man drove like a demon trying to get away from the epidemic. After 10 or 12 miles he stopped abruptly, informed me that that was as far as he was going and asked me how far I intended to walk in the cold wind.

"To Wahstao," I said and pushed into the wind. After 35 miles or so I reached Uncle George's and Aunt Helen's place. I was too tired to speak; but Aunt Helen poured me a bowl of bortsch and proceeded to tell me the latest news: "My sister's husband, Nick Repka, died last night. He was 25 and my brother William Bilar, 23, is not expected to last till morning. It's really bad. They made a temporary hospital out of the Mission. The sick are all there."

Even though I was stunned by the bad news, I was sound asleep as soon as my head hit the pillow. I was up before dawn, had a bowl of porridge and a hot drink. Then I proceeded to the Mission. Miss Ethelwyn G. Chace was in charge of the improvised hospital at the Mission. During my school days a decade before she had been my teacher. Miss Chace was no slouch. She was as orderly and as organized a person as one could find; but when I got to the Mission she was on the verge of collapse from fatigue. She was almost overwhelmed to see me. Lately the people coming to the Mission were those stricken with the flu. They came for help. No wonder Miss Chace was so surprised to see me. Here was a healthy, strong specimen who was willing to stay and help. Besides me there were also three missionaries and a local school teacher. They helped until they too were stricken by the flu bug. In all there were seventeen patients in the various stages of illness.

The Mission building was typical of the times. There was no electricity, running water or plumbing. We need not go into detail but under such conditions there was an endless amount of work tending the sick. The upstairs, which until a few days ago was a dormitory, gave up all the beds to the sick. Miss Chace and I went straight to little three-year old Billy Repka and without any waste of time she showed me how to administer the strychnine hypo to keep Billy's heart going. Billy survived.

Next we saw Mike Smetanuke, a distant relation of mine. His temperature had stayed between 104 and 105 for the last three days and it appeared that it would remain high for a few more days. My problem with him was that he was delirious most of the time and kept uncovering himself. I had to see that he was covered. We were afraid that if he were to catch a cold his chances of recovery would be greatly reduced. One time he slapped the school teacher on her face. She came downstairs sobbing. The hurt was more than physical because she liked Mike and catered to him, even though she was thirtyish and he was only eighteen. But he was handsome and she was quite attractive. I went up to see Mike but he was delirious. It took a long time to bring him to consciousness; but he did not remember slapping anyone. He did say, however, that he disliked black clothes on anyone. Whether the teacher changed to something more cheerful, and whether she forgave him, I do not recall.

Although a decade ago Miss Chace had been my teacher, now it fell to my lot to manage her. It was evident that she was about ready to collapse from fatigue when Dr. Archer, from Lamont, a close friend of hers, drove in. At that time he was considered to be the best surgeon in the world and just as good a family doctor. He looked the situation over, left some medicine and was gone. He was hardly out of sight when Miss Chace came to see me with a broken thermometer. "We must have another one, and the closest place we can get one is in the hospital at Paken. It is 13 miles away." She wanted me to drive the late Nick Repka's model T, to Paken and pick up a thermometer.

The model T had lost its "wishbone" which made steering almost impossible. The steering was quite operable when the wheels were in the ruts, but when we started out they left the ruts, jackknifed and the car hit the gate post. Miss Chace hit the windshield with her nose which started bleeding. She gave up on that trip. Just then my cousin came along and he and I made the trip to Paken. We drove at about ten miles an hour and followed the ruts very carefully, slowing down wherever the ruts became shallower or completely disappeared. We were back in about an hour and a half. On our return I convinced Miss Chace to go to bed before she collapsed.

Dr. Archer had advised us to keep the windows open because the flu patients could not get too much oxygen. On my return from Paken I found the place as cold as an ice plant. I made it a point to close all the windows because, in my opinion, it was important to keep warm and, in any event, the fresh air supply came in through the many cracks. Downstairs the kitchen fire was out but the stove was still warm and the furnace fire was down to a flicker. I stoked up both fires. The kitchen stove had two boilers full of sheets and pillow cases which had been boiled but someone gave up in the middle of a wash. I decided to finish by using the washboard and elbow grease. Miss Chace, who was supposed to be asleep, came down to check on me, and when she stepped out on the kitchen porch and saw the washing line, she stood motionless and speechless. She must have thought: "At last we have someone that can do things without being told." She went back to bed and did not come down for several days. She had a light case of flu but a heavy case of fatigue.

There were ever so many chores. The frequent trips upstairs to cover Mike, to keep a good supply of water, to wash the linen, to wash dishes and even to control the pesky mice in the dining hall took up most of my time. There seemed to be no opportunity to rest until, almost semi-conscious, I found an empty bed and flopped into it. I woke up an hour later with a start. I had slept from 8 A.M. to 9 A.M. and

thereafter I chose that hour for sleep every morning. Without that hour of rest I could not have lasted.

One afternoon another school teacher, whom I shall call Belle, arrived. Whether she came to help or for help I never learned but I had seen her at the Mission the year before. She was young, beautiful and capable. Looking about to see where to begin, she noticed that there was no bread so she started the sponge immediately. By evening she was busy kneading the dough and before she finished Miss Chace called her upstairs. I concluded that the two young adults could not be trusted if left by themselves. I cannot recollect what happened to the bread dough, but later that evening Belle came to me with a headache. She said she had a temperature of 102. It was a slight case of flu; she was up in a couple of days, as well as ever.

The following morning, after my one hour's sleep, I heard voices downstairs. I was surprised to see a big woman slumped in a chair with her husband beside her. I learned that they were Mr. and Mrs. Kupchenko. He was obviously distressed and spoke almost incoherently. She had to be taken upstairs and he wanted to help me; but I declined, fearing that the three of us would get wedged up the narrow stairs. After walking around her once or twice and to and fro numerous times I felt that my adrenalin flow had reached its highest peak. I stepped up to her, slipped one arm under her knees, and the other under her armpits, clenched my teeth and with a heave-ho I lifted her and almost ran upstairs, afraid to slow down lest I drop her. I placed her in an empty bed. Three days later, alas, she succumbed. No, not to the flu, to childbirth.

After Mrs. Kupchenko's body was taken away a Mrs. Semaka was brought to the Mission by her kin. They were two husky young men who were afraid of entering the building for fear of catching the flu bug. I met them at the door, picked up Mrs. Semaka as I did Mrs. Kupchenko, and because she was very light, carried her upstairs very easily. Her body was cold and her temperature was dropping very rapidly. She lived a few hours. Next morning one of the young men came to get the body. I asked him to help me carry it downstairs, but he turned pale and refused to go up among the sick. I rolled the body in the sheet it was on, carried it downstairs and placed it by the door at the feet of the young man, turned around and went back to my chores. When I checked later the body was gone. This incident partly explains why the neighbors who might have been able to help me were reluctant to do so. They were afraid of catching the flu.

In a few days the patients were on their feet again. We stayed a few more days before we departed for our respective homes. After shedding the self-imposed responsibility, I was my own self again. So was Miss Belle. I was in love with her. The feeling was mutual. All at once I noticed that where I was there she would be beside me or I would seek her out. But she was one step ahead of me; she had a plan to make a trip to Lamont, some 45 miles away. The North Saskatchewan River was in the process of freezing. We would have to go up the river to the Fort Saskatchewan bridge, down to Lamont and then all the way back again. This would mean a 184-mile trip for the late Nick Repka's Model T. It was a bold idea, but when Miss Chace got wind of it, she nearly hit the ceiling. Just to think of two young, healthy adults making a 184-mile trip in an old jalopy, and having a car break-down or running out of gasoline in a convenient spot! No the Mission cannot sanction that. Miss Belle went back to her school and I returned to Vegreville.

Now, after a 58-year interlude, I am sitting in a comfortable chair tied by my wrist artery and my wrist vein to a kidney robot that purifies my blood. I wish I could ask the robot how he does it. There are seven of us in, more or less, the same predicament. The unit is noisy; it sounds like an old flour mill grinding with stones; it thumps and sounds like a young duckling in distress. The grinding makes me feel that I am the old-fashioned mill; but unlike the miller who has flour on his face and clothes, the nurses (and they are the most adorable and devoted of the human race) show no flour on their hands, noses or sleeves. I close my eyes and look through the mist of years and see a 21-year-old me, with seemingly inexhaustible energy and superb health, darting among the flu patients of the 1918 epidemic. I have seventeen patients to care for. Everything in my life has been left out for this one supreme moment. Now a nurse tending the dialysis unit picks up my arm to take the blood pressure and the scene vanishes.

MAKING HAY IN PIONEER DAYS

Stephen Urchak

You may have seen many a large, flat truck loaded with a hundred or more bales of hay. What a nuisance it was as it swung in and out of the traffic! The driver took his time; any burst of speed or sudden stop might dislodge the bales. This is the era of big horsepower tractors, large combines, and automatic haymaking equipment. But it was not always so.



Andrew Hominiuk on a Hay Rake, 1923.

I was surprised to learn from an *Edmonton Journal* reporter that only thirty years ago in Germany the very small part-time farmers used two milch cows as draft animals. In Ukraine where the individual holdings were quite small, usually not larger than three acres, the scythe was used to cut the hay. The immigrants used the scythe even in Canada until they had saved enough money to buy a hay mower, originally drawn by a yoke of oxen.



Rose Urchak on a Homemade Hay Rack.

Where the meadow was flat and the grass did not grow in clumps, all went well as the oxen plodded along at a leisurely pace. Then when the cutting bar would strike a gopher hill or a clump of dry grass, the blades would jam and the wheels would skid. You would then disengage the clutch and get down from your seat. There was no use trying to back up the oxen by pulling on the reins (often of homemade rope), for oxen do not travel in reverse gear. The best you could do was to go to their heads and push them back a step or two. Then with a pointed stick you would clear away the obstruction between the guards and knives of the cutting bar. Next you jiggled the pitman — the wooden bar which fastened the drive gear to the cutting bar back and forth until the blades were clear.

Then you regained your seat, threw in the clutch and, calling Gee (turn to the right) or Haw (turn to the left) and pulling on the correct rein, you were off until the mower hit another obstruction.

There were fewer problems with horses. They walked much faster and the mower blades had enough speed to cut through any clump of grass or even a low gopher mound. If you were stuck, you could always back up and then make a quick rush forward to cut through whatever blocked the blades.

The cut grass lay in swaths for three or four days until it was dry. Quite naturally, this depended upon the weather. Next came the hay rake which seldom presented problems, whether drawn by oxen or by horses. You drove along until you had raked up as much hay as the curved rods of the rake could hold. Then you pressed a lever to release the hay and drove on. As soon as enough hay had accumulated in the rake, you pressed that lever again. Round and round you went. On the second and succeeding rounds you released the hay in line with preceding coils so that the whole field would be covered with long windrows of sweet-smelling hay.

Now it was time for the haycocks — small piles of hay. The rake was drawn along each windrow until it gathered all the hay that it could hold before the lever was pressed to release it. This went on until all the windrows were raked up into rough haycocks.

Then the hayrack was brought into the operation. The very earliest hayracks were entirely homemade, except for the floor planks. The sides of the rack could almost be likened to ladders laid on edge. Why? The earliest ladders were also handmade. The sides of such a ladder were two thick poles in which holes, about

two inches in diameter, had been drilled with an auger. The rungs were saplings driven into these holes. Much later, both the sides and the rungs were made of "two-by-fours". Such a ladder would be only about fourteen inches wide.

The sides of the first hayrack were built in a similar way, only that the rungs, if they may be called that, were at least four feet long. As the hay was pitched up from the haycocks the one in the rack would spread it around and then tramp it down so that the rack would hold more hay. Quite often, children ran around on the hay to pack it down. Any remaining hay would be raked up with a homemade rake.

The rake had a handle of a long, straight thin pole, the end of which had been split. These split ends were fitted into holes drilled in a wooden bar which held the wooden pegs — the teeth of the rake.

The loaded hayrack was then driven to a suitable place, usually a higher piece of land with good drainage where the haystacks were to be built. These stacks were built in sets just far enough apart for a hayrack to pass through. Such a haystack would be about twelve by twenty feet and ten feet high, or even larger. The corners had to be vertical; for, if any hay protruded, it would get wet and the dampness could seep into the stack and cause the hay to rot. The top of the stack had to be packed firmly and rounded off in such a way that it would shed the rain and later the water from the melting snow.

Yes, building a haystack was an art in itself and Mother was very good at it.

MEMORIES OF WASYL ELENIAK

Stephen Urchak

Wasył Eleniak paid a visit to the Mundare Monastery on September 21, 1940, where he spent two days with the Basilian Brothers. During his stay there he related many details about his own life and that of Iwan Pylypiwsky, his countryman. The following is an edited excerpt from a longer narrative.

I was born December 22, 1859, the son of Stefan and Yewdocha, nee Stefura. Nebyliw, our village, was situated in the County of Kaluz. Lymnytsa, a tributary of the Dniester River, flowed past our village. There were four children in our family: I, Wasył, was the eldest; then Anna, who married Petro Chichak; Iwan, and Petro.

Our property consisted of only three morgs of land — about four acres. We owned one cow, two oxen, and four hens. And that was all. Father worked too hard and one day when he was overheated he drank some cold water, then developed pneumonia and died a few days later. He was only fifty-five years old when he died.

I attended school for less than three years, and what a school that was! Most of the time my teacher, who was also the deacon and the secretary of six villages, taught me at his home. He also worked thirty morgs of land. Quite often, some of his older students were sent to teach me during his absence. Two of these were Iwashak and Stefan Chichak.

It was only during the winter months that I attended this village school. Only about fifteen pupils were enrolled, but at times this number dropped down to ten or less because at that time attendance was not compulsory. We began our classes by

WASYL ELENIAK.



kneeling and repeating the Lord's Prayer. There I learned to read only printed material but nothing handwritten. By the time I had come to Canada I had forgotten all that. Here I had more time so I tried to recall what I had learned. Now I often read *Ukrayinski Wisti* (Ukrainian News), sometimes *Switto* (The Light). Formerly I used to read the *Almanac* which was published in Zowkwa. When spring arrived and the grass turned green, I herded our cow along with eight or ten other cows belonging to the villagers. That was how I was steadily employed until late fall. For tending each cow each villager gave me two rinski — about two dollars. Our food consisted mainly of corn which was brought from Rumania. We lived only about six miles from the border and were obliged to travel three miles farther to obtain our supply of corn. (Those miles were slightly longer than ours.)

On our land we grew oats successfully when the land was well fertilized with manure; otherwise, the oats were so short during the harvest the sickle could scarcely catch the stems. We also seeded some barley and some rye but very little wheat. In winter our diet consisted mostly of potatoes with rye bread, cabbage, and peas; but we had to buy beans and broad beans. We also ate porridge and boiled corn flour which quite often was damaged by the early frosts.

O, dear Lord! How difficult it was to make a living! This was what eventually drove me to emigrate to Canada. I was not conscripted for military service for I was quite small and skinny. It was said that I was born during a dry year. When I was twenty-three I married a girl of eighteen of the Roshko family. I lived with her family when we were married. My father-in-law presented us with three morgs of land for my wife was his only child.

Father Nikola Maletsky charged me nine rinski for the marriage ceremony which consisted of the regular High Mass. Besides this I had to pay the Bishop seven rinski as my wife and I were related. Before the marriage ceremony the priest asked us to repeat certain prayers and then he catechized us. I did very well but my wife-to-be made a mistake which she promptly corrected. According to our custom, every bride has to pass this oral test; otherwise there would be no wedding. We were married on Sunday. Each of us wore a gilded wreath for which I paid sixty cents into the church treasury. After celebrating High Mass, Father Maletsky blessed our home. He had been our parish priest for thirty years. Now he was seventy years old.

He was very conscientious in guiding his parishioners who, as a result, avoided frequenting the local tavern and the inn-keeper, who was a Jew, was obliged to leave. There was very little whisky consumed in our village for most of the boys had taken the pledge never to drink liquor. I drank some beer for the first time in Berlin when I was returning to our native village. My brothers never drank and my wife never tasted any liquor.

Father Maletsky, the cantor, and the sexton, and some friends and relatives were invited for the wedding reception. Even though some of my uncles were musicians, the priest would not permit any dancing. However, when he had left, the instruments were tuned up and the dance was in full swing. The young wanted to dance; for what is a wedding without any dancing? Next day Father Maletsky was greatly displeased with our disobedience, but what could we have done?

We had bought a small keg of beer which had cost me 3½ rinski. I had never drunk beer before, so I dipped my finger into it just to taste it. How bitter it was! "How can you drink such pepper?" I asked my father-in-law.

Next morning my wife went to plant potatoes while I drove out with the oxen to spread the manure.

In spring I guided the timber rafts on the Lymnytsia River. I enjoyed that work very much. How quickly I covered those four miles! Early in the morning I would fasten ten thick logs together and then I would float them down to the river to Perehinsk. It took me two hours to get there. At first I had others helping me, but I found it more enjoyable to do this work alone. For lunch I had a chunk of bread and I drank some water.

There would be thousands of logs in the water at that time, but, within a few weeks, they were all gone. The Jewish merchants floated them down the Dniester River to Odessa. In the springtime I was paid three rinski, but I received only one rinski in the summer. With this money I was able to buy several "koretz" (1 koretz = 100 kilograms) of corn which cost me \$1.60 to \$2.00 each.

It was from some Germans that I first heard about Canada. I used to return home every day but once, for some reason, I stayed overnight in the German village of Landestrasse. It was a small village of only forty houses. The Germans were better farmers than our people. They used more manure and their crops were much more bountiful. These peasants were well-off for their houses were built of bricks. A few years later all of these inhabitants emigrated to Canada. They were replaced by Poles. Three or four of the German families had already settled in Canada and they encouraged their relatives to come, for in Canada there was plenty of land with good trees.

When I asked them if we could also emigrate with our relatives to Canada, I was advised to say that I was leaving to find work in Germany. The Austrian authorities would not grant us permission to leave. There would be no problem to travel from Germany to Canada.

When we returned to Nebyliw the next day we spread the news about Canada and the free land to be obtained there. The entire village was aroused. Ten families decided to seek this New Land. But some were terrified by the long journey, and others could not persuade their wives to leave. Just three of us left: Pylypiwsky, Panischak, and I.

The train took us to Hamburg. There we embarked on a ship. It took us about eighteen days to reach Montreal. For five days I was seasick. I thought I would never see the shore. Our train stopped for two of three hours in Montreal. We took advantage of this break and went out to buy bread and sausage. In the shop we were greeted by the Jewish proprietor who recognized us because of our clothes.

"You must be Ruthenians," were his first words.

"Yes," we replied.

"Are you looking for work?"

"No," we answered. "We have come to get some free land."

When the Jew said to us, "I am not sure that you will get any free land" we were terrified. But what could we do now except to return to our train.

In Winnipeg we spent a night or two in the Immigration Hall. There a Mennonite farmer found us and hired us to feed sheaves into the grain separator. We were paid \$1.50 per day. This was at Gretna, south of Winnipeg. We did not work long there as an early snowfall put an end to all threshing. We had earned about \$30.

It was then that we decided that Pylypiwsky would return home to our village of Nebyliw to pick up our families while I remained in Canada. Two years passed by but still there was no word from Pylypiwsky that he was bringing our families out to Canada. So I decided that it would be wise for me to return to the Old Country to see what the trouble was.

In the meantime, Pylypiwsky, who was to bring our families to Canada, was arrested by the local authorities. He had been "agitating" the villagers to emigrate. This was considered a serious offence because emigration was draining the province of cheap labour. And what troubles we had before we were able to leave for Canada again! I sold all my property to my father-in-law. Then I adopted this strategy: I wrote to Schpier in Hamburg asking him to send me the required number of embarkation cards, giving him a deposit of only ten rinski. When all our cards arrived, seven families set out. However, Pulishy, W. Feniak, and F. Melnyk were turned back because they did not have the required amount of money.

When we reached Hamburg, we paid what we still owed for the embarkation cards. We had no trouble getting to Quebec. When our train arrived in Winnipeg, I returned to Gretna. The Germans with whom I had become acquainted took me there and I found work with them.

I suppose that now you could call me a cowboy as I herded their cattle. Besides my regular wages I was given eighty bushels of wheat and forty bushels of barley. I stayed with the German families around Gretna for four years during which time I earned and saved a substantial amount of money.

My fellow-villagers, Mykola and Michael Melnyk, on the other hand, stayed on the train until they arrived in Strathcona, now known as the South Side.

It was time, I thought, to get some land for myself. These friendly Germans were very sorry to see me leave for, although I was of small build, I was a good worker.

I asked Windle, who owned a boxcar, to help me move. I loaded my two cows, two oxen, thirty hens, a wagon, a plow, twelve bags of flour, eight hams, and some cloth my wife had bought for the children.

Our son, Iwan, was born in Gretna. A year later he was christened across the American border by a Roman Catholic priest. Some time later, he was given the Confirmation Sacrament at Wostock, Alberta, by Father Strotsky.

When I arrived at my brother's farm near Chipman, I discovered that he had already built a primitive shelter for me on my homestead. My first task was to build a permanent house, and I began to cut down trees for logs. I hauled them in during the day and at night I repaired the sleighs which I had made. However, my wife was strong and with her help we made steady progress. There was always so much hard work to do. The sun never saw me in bed for I was always up before sunrise. I was deep in debt when I bought a quarter section of land and then another one for my sons. I was always fond of cattle and I raised quite a few head. But then the prices dropped. A cow which used to be worth \$140 had to be sold now for only eight dollars.

O, dear Lord! How we suffered during those first few years on our homestead!

There was already a church being built near Star by those settlers who had arrived from Niebyliw. Iwan Pylypiwsky and Michael Romaniuk hauled logs in from our district. My brother, Petro, brought some lumber in from Chipman.

O Dear God! How joyful we were to have our own church in the Star settlement. But troubles began almost immediately.* We had signed our church over to the trustees, who at once launched a lawsuit claiming that it was their church. I was one of those who had to pay Ewing, our Mundare lawyer, ten dollars. There were many of us already in Mundare area by that time. Michael Romaniuk paid Pawlo Pasemko \$50 so that he would be clear. This case may have cost Iwan Starko as much as \$1,800. Some of the farmers lost their farms and others lost even two farms. Finally, our case reached the Privy Council in London, England. The final judgement went against us. We of the Greek Catholic faith had lost our church simply because the first priest to celebrate High Mass in it was of the Russian Orthodox faith.

I do not remember Father Nestor Dmytriw, but I heard reports about the hardships he suffered. During his stay at Star he lived with a Protestant family. Finally he returned to the United States. I was acquainted with Father Zakiwsky, who had celebrated High Mass three or four times in our house. Father Zoldak celebrated High Mass only once here at Pasemko's. Father Strotsky stayed for some time at Danchuk's and he celebrated High Mass quite often in the homes of Sopko and Iwan Starko.

Father Filas was our favorite. How we cried when we were told that he was leaving us! Father Filas consoled us by saying, "Do not cry! Soon there will be many priests arriving from the Old Country." Father Pylypiw celebrated High Mass in our home for four years. Only when Father N. Kryzanowsky came to be our permanent priest did we have peace.

Now I am staying with my son, Iwan. Quite often I visit my other son, Petro, and my son-in-law, Alex Starko. When the rest of the family leaves the house to attend to chores I look after the children. Then I feed and get the water for the chickens and pigs. That done, I sit down, look around the yard and cry, for now I am quite weak. I would have stayed at home today were it not for you, kind priests, who took me to church yesterday and today.

(Wasył Eleniak died on January 2, 1956 at the age of 97.)

* The reference is to a dispute over the ownership of a church site that gave rise to a lawsuit which went through several levels of courts, and was finally settled by the Privy Council in London.

Entry in the Dictionary of Ukrainian Canadian Biography: Pioneer Settlers in Manitoba, 1891-1900. V. J. Kaye.

No. 47. Stuartburn, Man. 1897. Edna, Alta. 1901. (Stuartburn, Man. P.O. 1923)

ELENIAC Wasył, Elenjuk Wasył, Elyniak Wasył, born December 22, 1859 in Nebyliw, district Kalush, Galicia, Austria (Western Ukraine) son of Stefan Elyniak (born 1818, died 1872 in Nebyliw) and Eudokia Shlefura (born 1822, died 1878 in Nebyliw); died 12 January, 1956 in Chipman, Alta. Wife Anna (Roshko) born 1862 in Nebyliw, daughter of George Roshko and Maria Trenchiv of Nebyliw; died 26 September, 1935 in Chipman, Alberta. Children on landing: Maria 4, Fedor 3, Magdalena 2. Arrived in Canada on S.S. OREGON, landing at Quebec, 7 September, 1891; in 1893 returned to Nebyliw to bring his family over to Canada; returned to Canada on S.S. MONGOLIA, landing at Quebec 25 June, 1894. Homestead Grant Register Vol. 15, 1896-98, No. 68542. Date of application: 12 July, 1897. Name: Wasył Elenjuk; Homestead: SE-24-1-5-E.I.M. Applic. No. 14348. Distr. No. 1, List No. 836. Homestead Cancelled. Cancel. No. 13698. Re-Entry: HGR Vol. 16, 1898. No. 70632. Date of Application 23 May, 1898. Name: Wasył Elyniak, Homestead:

NE-34-54-18 W4M (Edna, Alberta) Application No. 14110. Distr. No. 44. List No. 578. Patent granted. Naturalization granted 1 Nov. 1900. Supreme Court N.W.T. Edmonton. Name: Wasył Elyniak, Residence Edna, Alta. Occupation: Farmer. Former residence: Galicia. Not listed on same quarter section in Manitoba in 1923. (Stuartburn, Man. P. O. Cummins Rural Directory Maps. Man. No. 3, 1923)

Wasył Eleniak farmed in Chipman all his remaining life and raised eight children. Five of his grandchildren served with the Canadian Armed Forces during the Second World War. In January, 1947, Wasył Eleniak was honored by the Canadian Government being chosen to be one of the first honorary recipients of Canadian Citizenship Certificate at the first ceremony held in the Supreme Court at Ottawa, January 3, 1947. The Prime Minister was the recipient of the First Citizenship Certificate. Wasył died at Chipman 12 January, 1956, aged 97. Wasył Eleniak and Ivan Pyypow were the first two Ukrainians to emigrate to Canada in 1891.

PIONEER EDUCATORS



First Convention of Ukrainian-Canadian Students and Teachers — Edmonton 1917. L — R (Front Row) P. Fedirchuk, M. Yakowishin, N. Buddinsky, Eli Shklanka, John Hrynchyshyn. (Middle Row) Nancy Melnyk, Alex Hryhorovich, Stella Melnyk, Michael Luchkovich, M. Tomaszewska, A. T. Kibzey, John Orobko. (Back Row) B. S. Mikitluk, W. Franckuk, Mike Goshko, S. Phillips, Wm. Hryciuk, Harry Kostash, John Ruryk.

OUR FIRST YEAR IN CANADA

Damian Shyshlak

Translated by Stephen Urchak

My father owned three acres of land in the Old Country. When he heard that for a ten-dollar fee he could obtain 160 acres of land he decided immediately to emigrate to this New Land where several of his countrymen had already settled. My parents left the Old Country, known today as the province of Ivano-Frankiwsk, Ukraine; but at that time it was part of Austria and, specifically, the province of Galicia (Halychyna). We had lived in the County of Peremyszl in the Butsiw village. Medika was our post office.

We set out on May 27, 1902. There were five of us: my father and mother, two sisters and myself. When we were leaving, the whole village turned out to wish us good luck on our voyage and best wishes for the future.

At that time I was only seven years old and had just started attending the village school. We left that same month. I remember very well how Grandmother wept as she begged me to write to her. I am sorry to say that I never wrote to her for, although I could read a little, writing was beyond my ability at that age.

We arrived in Edmonton on June 27, 1902. There my father met some people who had come from the same part of the Ukraine a year earlier. They took us to the Immigration Hall where we stayed for a week. In the meantime, we made plans to go eastward to look for suitable homesteads.

After having been told what to buy for the trek, we loaded our possessions onto a covered wagon. Our load was not heavy as most of our baggage had not yet arrived. The most essential thing was mosquito netting. The mosquitoes would have eaten us alive without the protection of a net or a smudge on the tongue of the wagon to protect the horses.

Travelling from Edmonton to Farnelia* or Warwick we had to make many detours because of sloughs, creeks, lakes, and thick bushes; but the scenery was beautiful. There were acres of prairie lilies, and all kinds of flowers which one cannot find now. Now we have different kinds of flowers; namely, stinkweed, Russian thistle, Canada thistle, pigweed; and let us not forget the dandelion.

At one place on the trail, a German family by the name of Adam Berg asked us to stop a while during which time Mrs. Berg persuaded Mother to allow my older sister, Annie, to stay and work for them, offering to pay her three dollars a month. There was a lot of crying as we parted.

Mrs. Berg was grateful to receive help and gave Mother a big bagful of rhubarb seeds. Mother tried to prepare a meal for us by putting seeds in a big pot, adding some salt and potatoes to it and kept this boiling for at least two hours. It tasted good, but we could not eat it. Perhaps, someone would like to try it. If so, I will gladly provide the recipe.

*A corruption of the word "Vermillion", a pioneer settlement some distance east of Edmonton.

We arrived at our destination without any mishap. Now I would like to list the names of other pioneers who, like my father, settled east of Warwick. These were: Fairbairn, Mahaffey, Forbes, White, Wynn, Hogman, Coleman, Anderson, Larson, McFarland, and Dill. I do not remember their first names. To the east of Warwick were mostly Ukrainian and Polish settlers: Bachynski, Kitz, Orfina, Kisilevich, Sawchuk, Najdziak, Tomsha, and Schurek. The people in the district called it "Farmelia". This was Township 53, Range 13, W4.

The original site of Warwick was three miles east of the present one in the Fairwood School district. It was named by a man whose name was Warwick. He had settled to the west of the community, but he did not live there long. The first postmaster at Warwick was an American, Robert Woods.

Najdziak, who was going to take us to his farm, told my father that there was a quarter section of land right beside his homestead which my father should see. After resting a few days, Father went to look over that quarter. He found it to his liking. There was a lake there, some bushes with tall trees, and a hill. On this hill Father put up a cross in gratitude for the safe journey to this free land. It was a nice spot abundant with wild flowers in spring and summer. There were also two graves nearby; one of which belonged to our neighbour's brother, Anton Hawirko who came here in 1903. He was in poor health and enjoyed sitting by this cross to rest. The other grave was that of the neighbour's nephew, a baby boy. Because the soil was rocky, the hill was never cultivated.

On Good Friday in 1903, a big prairie fire driven by strong winds destroyed many big trees. We were fortunate for it missed our house which stood on the north side of the lake. Father had built that house in the summer of 1902. It was a log-house with a thatched roof, and it contained two rooms. We lived only in one of them as the other one was reserved for a cow. I had to help to carry the green logs for the house. Lifting those heavy logs hurt me and I was ailing the whole winter.

At first we got milk from Mr. Najdziak and Mr. Hryciw about four miles away. I made this trip twice a week. The milk was free. Then one Sunday in November Father said, "We must go out and buy a cow to have milk during the winter." About four miles northwest of our farm there lived a man by the name of Berlenquette. We set out to buy a cow from him. It was a beautiful day: the pure air all around us and the meadowlarks singing. At that time there were no magpies and no crows to destroy the birds.

When we reached Mr. Berlenquette's house, we found him sitting on the bench beside the house with a prayer book on his knees. Father used the sign language mixed with German, which he knew fairly well, to communicate with him. At last when they seemed to understand each other, the Frenchman pointed at the missal, which had the sign of the cross on the cover, then at the sky and the sun. All this meant that we would not dare to do any business on the Lord's day. But if Father came the next day he would sell him a cow for thirty dollars. Incidentally, that was just exactly all the money Father had in this world.

The next day we got the cow. She turned out to be a great milker — three cups of milk a day! But there was one consolation. Father made a harness and used the cow as a draft animal, to haul the logs and the wood, and the hay in spring.

The autumn of 1902 was fairly warm and dry with the first snowfall at the beginning of December. We got three feet of it. Before the snow fell I used to stay

outside with my sister, aged five, late into the night watching the northern lights. This aurora borealis was awesome to watch. On some nights we could see colored castles with high towers. Even the windows were colored. At another time it appeared as if the heavens opened and a parade of saints could be seen. We also heard crackling noises. I have never seen such magnificent displays since 1910.

During our first winter we had no storms, no high winds; although there was a lot of snow and much cold weather. When at last it turned warm it stayed warm with none of those sudden changes that we have now.

Then came Christmas Eve. My parents were busy from early morning getting things ready. Mother was worried about preparing the traditional supper of twelve dishes because we were desperately short of provisions. She finished by setting a fine table, which was a large chest from the Old Country, not forgetting the clove of garlic which was to guard us from ill health. Straw was spread on the floor to remind us of the stable where Jesus was born. There was also a large sheaf of wheat which was set in the corner. This was the "didookh", the significance of which I do not remember. Perhaps it meant a bountiful harvest. The axe was placed at the door to prevent evil spirits from entering.

After supper Dad said a short prayer ending it with the usual greeting "Christ is Born." The rest of the evening was spent talking about the Old Country and relatives, and planning for the coming spring. They also spoke of my older sister, who was still away. During all this time my sister and I huddled on the floor whispering to each other so as not to disturb our parents.

In the spring of 1903 we had about two acres of new breaking done by John Hryciw. Father seeded it to wheat by hand. I had to harrow this field using the cow to pull two homemade harrows. This was all the cultivation we did on this field but, in the fall, we threshed over a hundred bushels with a flail.

Game was plentiful. I used to snare prairie chickens and bush partridges. I had a tame partridge and, when our dog Bigo killed it, I cried all day. Perhaps some of my readers have heard of the "dance" of the prairie chicken. I have seen many of them and I was able to come within three or four paces from this dance. I would have liked to make a film of this.

There is a pond on the farm about 280 feet from the house. Now a road has been built across it. The pond is now covered with bullrushes. One Saturday afternoon I noticed a car stop at that place and four youths with rifles got out. They kept shooting and fishing something out of the water for some time and then they left. I became curious and walked out to find out. You couldn't imagine what I found. Eleven mudhens laid out neatly in a row on the road! These were the hens I had enjoyed listening to as they called to one another in the evening and early morning.

So, that is how it was in the "Good Old Days". All this has changed with progress for better or for worse.

I read a verse somewhere which runs like this:

Laugh and the world laughs with you;
Weep and you weep alone.
For the old sad world must borrow its mirth,
But has troubles of its own.

THE TREK TO EDNA

Extract from Peter Svarich's memoirs — mostly unabridged and only slightly edited. Translated by William Kostash

Ivan and Maria Svarich, their eight children the eldest of whom was Peter; Fred and Anna Kostash and their two children; Cherniawskis, Petruks, Didyks, Moskalyks and their families among others found themselves in Edmonton in the spring of 1900. The following is an account of their "trek" to Edna on their way eastward to seek homesteads.

Packing everything securely on our wagons, we set out on a trip of seventy or eighty miles. Because there were no proper roads, it would take us about a week. We would follow faint trails through groves of trees, over swamps, and across creeks which had no bridges.

The first day the road was not too bad from Edmonton to Fort Saskatchewan, 18 miles away. It went straight where the land was flat; only here and there was it necessary to bypass waterholes and small sloughs. An occasional bridge took us over a creek.

On the way we rested for a couple of hours at midday. By evening, crossing the North Saskatchewan river by ferry, we reached Fort Saskatchewan. We pulled in at Chichak's yard for the night. Here we found many people; some had stopped to rest their horses for a while; some had brought some wheat to the flour mill and, until their turn came, they prepared to spend the night there.

There was much conversation — about everything — but mostly about the "immigrants from hell", i.e., mosquitos who seemed to multiply daily in millions to fill the air around. By each house burned a smudge (a small fire smothered by greener grass or raw manure to produce clouds of black smoke). The entire town was enveloped in it; the eyes smarted; tears ran down the cheeks; the acrid smoke caused one to sneeze and cough.

As soon as we unhitched the horses and installed them in the stable, the men headed straight for the hotel for a drink. The women remained behind and proceeded to prepare some sort of lunch for the children. This took little time: bakery bread, garlic sausage, and tea; and lunch was ready. For the men, when they returned, there was pork which they had bought in Edmonton. Good pigs' heads and hocks, free of charge, were greatly appreciated; for our people, head cheese was a particular delicacy.

We talked far into the night. Eventually, we all turned in to sleep — wherever it was convenient — some in the house, some in the barn, on or under the wagons, or close by the smudge. Then early next morning, we got up, washed up, said our prayers and set out once more.

We were advised to leave some of our heavier items in town. The roads from now on were so poor in spots that the horses often had difficulty pulling empty wagons from mudholes or swamps. But we were not too apprehensive. We knew that, if necessary, we could hitch two or three teams to one wagon and pull it through

or over such spots. So like the "Chumaky", our caravan snaked along the faint trail — the devil himself could not stop us.

But our high spirits did not last long. We had gone no more than three miles from the Fort, when even the faint trail disappeared — lost somewhere in the water which spread a mile to the right and left, like a small lake punctuated here and there with willow and poplar stumps. We surmised that this had been a large hay meadow, now filled with spring runoff. We saw wagon tracks which had obviously bypassed the miniature lake on either side or attempted to go straight across. We had no way of knowing which way would be best. So, on the chance that some of our wagons would strike it right, we split into three groups, keeping reasonably close to one another in the event one or another of our wagons got stalled or stuck in the mud and needed help.

We had gone no further than several hundred yards when two wagons sank into the muck. We got out, stood around — what to do? Suddenly we realized that the wagons were sinking before our very eyes. We urge* the horses to go ahead; but it is no use. The wagons are stuck in the gumbo which, softened by recent rains sticks to the wheels and the horses' limbs like tar. The horses lunge forward, treading the muck underneath, tugging on the traces, and finally collapse helplessly resting their heads on the wagon pole to keep from drowning.

Terrified, the drivers unhook the traces, lead the horses to where they had started. Others, still on the bank, stay in their wagons and watch fearfully to see what will happen next.

After some minutes' discussion, the drivers decided that four of them would mount their horses to find out which way through the swamp was firm enough to bear the weight of the wagons. And so they did, while the women and children and the remaining drivers stayed in their wagons to await some solution to their predicament. Those in the middle of the mudhole stayed put; there was water all around.

In the meantime, the mosquitos, disturbed from the swamp, descend upon the helpless travellers. How can you make a smudge to drive off the mosquitos? Not everyone has brought with them a mosquito net. There is no way out but to seek cover under whatever blankets and canvas were available in the wagons.

In about a half-hour, our horse patrol found their way to the other side of the swamp, paused to discuss something for a moment, and breaking up into two groups, decided to take two ways back to see which was the better. Finally, they returned and announced that this way was better; but they would hitch two teams to a wagon and drive side by side — not one behind the other — and thus avoid sinking into wheel tracks of the wagon ahead. So, hitching all available horses to the three wagons with the lighter loads, the drivers shouted "Wyo!" and the wagons moved forward like cavalry to the attack. Drivers, who knew how to handle horses and made them pull together, went forward like an arrow. One team, however, stalled in the middle of the swamp; the drivers and the older men jumped off, put their weight behind and pushing with all their strength managed to reach dry land.

*Chumaky were salt traders who transported their product along the caravan routes from Central Asia to Europe.

*For greater immediacy of a dramatic event, the present tense is used.

Leaving their wagons, they returned for the remaining three still in the mudhole. Hitching three teams, they strain forward but, scarcely half-way across, one of the wagons, apparently striking a deep rut (probably a muskrat canal) sinks motionless. The horses claw the mud, lunge forward urged by the desperate drivers — but no go. The horses make one more effort when "crack", one of the single trees breaks and a trace of another horse gives way under the strain. The horses begin to panic, balking, lunging and rearing wildly and, finally, settle down in the mud to keep from sinking. Confusion and fright seize everybody. The women and children begin to cry, the men curse Canada and him who discovered it: curse their fate which brought them to a place where they might perish — while the mosquitos descend in swarms upon their helpless victims.

But something had to be done. The drivers unhitched the horses and led them to firmer ground where at least they would not sink. The mud, churned to the consistency of mush, reached above the knees of the men. The bottom consisted of rotted swamp grass which, in dry seasons, covered the low meadows but was now completely under water. We could scarcely drag our booted feet through the mud and the matted grass. Some took their boots and pants off, thinking this would help. But this made matters worse: the invisible stumps of burnt-out willows and rose bushes played havoc with their bare feet.

Of the three wagons, only one was hauled across the swamp. Unhitching the horses, the drivers returned for the remaining two still stuck in the mud. But because the ground was too soft, they detached about a hundred yards of barbwire from a nearby fence, pleated it fourfold, tied one end to the pole of one of the wagons and the other end to a stout log to serve as a double-tree for four horses. Everybody got down from the wagon, carrying children on their backs. When all was ready, on the command "Girrap", the horses lunged forward, the wagons partially filled with water and stuck in the mud to the axles, literally sprang out of the hole in a swirl of bubbles and eddies. When the team reached firm ground and rested for a while, the children once again deposited in the wagons, they finally reached the far side of the swamp. In this way the rest of the wagons were pulled across and the men, covered with mud from head to foot, fell exhausted on the ground and breathed a sigh of relief that they had overcome what at times seemed an insurmountable problem.

By now it was late in the afternoon. We unhitched and tethered the horses, tried as best we could to wash and dry our muddy clothes. As we were thus occupied and somewhat relaxed, a couple of English farmers drove up and, surveying our sorry state and mud-covered wagons, said approvingly, "You are good pioneers." From them I learned that the road from here was firmer most of the way — in fact, to the German farmer, John Krebs; but there was one more obstacle: a creek which had overflowed its banks.

In the few hours of the afternoon that remained, we made another twelve miles; got stuck here and there; pulled heavier wagons by hitching two teams, and by evening arrived to within a quarter of a mile from the Krebs homestead. Although somewhat encouraged by our progress so far, we were to encounter yet another hell before reaching our destination.

We decided to stop for the night, survey our situation thoroughly so that we would be better prepared for any further difficulties we might encounter. While the rest were setting up for the night, two of the men and I walked over to the farm home to buy some eggs and milk for supper.

In the yard, we met three of the Germans who were jabbering in German. I introduced myself and told them what we came for. We bought some eggs and milk and my two companions returned to the camp. In the meantime, I remained behind to talk to the Germans. I told them of the trouble we had in crossing the slough near Fort Saskatchewan and confessed that we had heaped curses aplenty on Canada and on the settlers who had not, co-operatively if necessary, made better roads. The Germans were from the county of Stry in Halychyna and we conversed easily in Polish.

They told me that they had settled on their farms four years earlier and had not seen such floods as this spring. Previously, one could drive in any direction over the prairie, dry marshes and meadows. But this spring, the rapid spring thaw followed by heavy rains for five weeks flooded about one quarter of the land. Hence the impossible situation: you could neither work the land nor move away from it. They feared it would be most unlikely, because of the soggy soil, that they could do much spring work. The slough, they continued, which we had crossed with such difficulty, had just the year before been a splendid hay mow with grass tall enough to hide a horse.

To make matters worse, I was informed, ahead of us was another "Red Sea" which we could cross only if we had among us another Moses. I could only reply that in time of trouble one had to find a way out and bragged that I had completed an Officers' School where we were taught all sorts of tactics and manoeuvres in battle situations. I enlarged on how, in writing the officer's examination, I had taken, in theory of course, a whole regiment across the mountain river Opir near Stry. They were interested and impressed; they knew the territory well. Following our friendly conversation, I was invited to join them for supper. This was a great pleasure for me. I felt completely at home among the Austrian Schwabs*.

After supper I asked the farmer to show me the Red Sea which we would have to cross. He took two horses out of the barn and we rode across his farm about half a mile north. Here I saw, not a slough or swamp, nor a creek, but a veritable lake, with clumps of willows, burnt-out poplars, tangled swamp grass and debris piled here and there in the steady-flowing current.

I viewed the scene anxiously and observed that it would be midsummer before the waters would subside. Krebs replied that all would depend on the weather; if no more rain fell, it could take two weeks. But if rains continued there would be no hope.

"Was there no bridge across the stream?" I asked, Krebs replied that there was one but the current had washed it away. "Was there no grade leading up to the bridge? Was it hard gravel or black soil?" "It was black soil and we had to strengthen the road with willow rushes, covered it with some manure and gravel," he replied.

"Good, let's see how deep the water is."

So we urged the horses into the water. We noted that they sank up to their hocks. Actually, they were treading the matted swamp grass which gave them firm footing. Then we reached the end of the grade where the bridge had been and was washed away leaving a wide gap. Leaving my companion, I spurred my horse; he plunged into the deeper water and sank up to his back. Another jump or two and we were safely across. I retraced my steps and rejoined Krebs. As we rode back to the

*Germans who had established a colony in Austria were known as Schwabs.

farm, he teased me about getting an unexpected bath. However, I was not really surprised; I was determined to test the depth of the water and the possibility of bridging the gap in the crude grade across the wide stream.

As we proceeded homeward, I noticed some sort of crude wooden contraction in the water tied to a stump on the bank.

"What is that? Is it the remains of the bridge?" I asked.

"No," my companion answered. "That is a ferry we use to visit our neighbours or immigrants looking for homesteads. I charge them 25 cents a head, and make two or three dollars a day."

Approaching the farmyard, I noticed a pile of sawn logs; obviously for a building of some sort. I pointed in that direction and exclaimed, "Ah, here's material for a bridge."

"Oh, no, not for a bridge but for a granary," he replied. But I was not to be denied.

"First, it will be used for a bridge and then, when the water goes down, you can reclaim it and build your granary. I am offering you five dollars for a loan of the material. You know I was an officer in the Austrian army and have authority to requisition anything I need," I added smiling.

"OK, OK (Rechtig!)," Krebs replied and accepted my offer.

On returning to the camp, I related all that had taken place and what I planned to do next. At first the men objected strenuously, cursed Canada all over again but eventually concurred in the plan. Then we all went to sleep, lit our smudges and assigned one man to keep them burning and to watch the horses. There was little sleep that night; the mosquitoes saw to that.

After breakfast we took a team of horses, ropes and axes and set out to the Krebs home. Here, using his wagon we took several heavy logs, a good quantity of barb wire and hauled all this to where we were to build the bridge. In four trips we had enough material to build a sturdy raft, hauled it to the gap, anchored it with ropes and wire to some stumps to hold it in place. Then we hauled two loads of fairly large rocks which we piled on the temporary bridge to make it sink to solid ground. We tested it by stomping on it and driving one wagon across and back again. In this way we proved to be true "pioneers".*

Incidentally, our immigrants on their trip to Edna and beyond were wont to call the Germans "brown Germans", and eagerly related their experiences with them to all whom they met in stopover places, in open prairie or under the trees. It is noteworthy that among these "brown Germans" were two Ukrainians from Nebyliw (Ukraine) who had settled among them in 1892. They were Antin Paish and Wasyl Chichak, whose homes were halfway houses for half of the settlers who were trekking eastward in search of homesteads.

Before proceeding the following morning we visited these two "patriarchs of Ukrainian emigration from Ukraine" and learned from them that for the next fifteen miles we would not encounter any serious obstacles.**

*In French, 'pioneer' means the engineers who are sent in advance of an army to prepare roads, bridges, whatever, for the main army which followed.

**As it turned out, they had to go through another purgatory. But that is another story.
(Editor's note)

WASYL GAUK'S WAR EXPERIENCES

Isidore Goresky

(See also Wasyl Gauk's Biography)

When war broke out in 1914, three of Wasyl's brothers were conscripted into the Austrian army while he remained at home for a time with his parents. Fierce battles were fought close to their village and, even now, he cannot forget the dead and wounded soldiers lying on the battlefield. Because of the stench and danger of disease, the soldiers were buried where they fell and only birch crosses marked the graves.

Apprehensive about the loss of the Ukrainian province of Halychyna, the Austrian government mobilized all young men beginning with the age of eighteen, including Wasyl, and shipped all the recruits to Hungary for training. In April 1915, Wasyl's unit was sent to the Italian front where he was stationed throughout all the fierce mountain warfare until 1918. In the meantime he was promoted to the rank of lieutenant.

By this time the effort of maintaining two fronts exhausted Austria. Hospitals were overcrowded and food became scarce. The various nationalities of the Austrian Empire, Poles, Czechs, and Magyars, began to agitate for independence. At the time these events were taking place, the young lieutenant was shot through the arm and transported to a hospital in Innsbruck. In a way, his wound was fortunate. While lying in the hospital, he heard that his whole battalion of "Landswehrs" had been overwhelmed in a massive Italian offensive. Large numbers of the battalion were killed or wounded and the rest taken prisoner. But the treatment of prisoners was so bad that most of them died in captivity.

When his arm had healed, Wasyl was moved to the hospital in Lwiv for further treatment to restore the use of his arm which had lost its sensitivity. By this time the Ukrainians were also organizing to gain their independence from Austria. They took over government administration from the Austrian officials in Lwiv and immediately proceeded to organize the Ukrainian Halytska army. Wasyl left the hospital and reported to the Fifth Sokal Brigade, most of which were men who had returned from the Russian prisoner-of-war camps. A company of two hundred men were immediately sent to the Polish front to repel the Polish invasion.

Toward the end of 1919, the Polish army under General Haller, armed with modern weapons supplied by France under the pretext that they were intended for defence against the Bolsheviks, attacked and captured Lwiv. Without ammunition, shoes, clothing, or food, the Ukrainians could not prevail against the modernized Polish army and, without losing contact, retreated slowly across the Zbruch River into eastern Ukraine. Across the Zbruch they encountered only weak units of the Bolshevik army which was trying to occupy the Right Bank of Ukraine. After clearing them out, they confidently marched on to Kiev. Unfortunately, they reached Kiev at

*Denikin commanded an army of White Russians supported by the Allies who hoped that he, and other White Russian armies, might crush the Bolshevik armies. Denikin, however, was hostile to the efforts of the Ukrainians to gain independence. Consequently, the Ukrainian army had to fight him as well as the Bolsheviks and, at times, the Poles.

the same time as Denikin's units* approached Kiev on the south side coming from Odessa. Over-confident at their easy victory over the Bolsheviks, the Ukrainian commanders imprudently staged a victory march through Kiev with the majority of troops without taking proper precautions to defend the city. Along the main street, the Khreshchatyk, companies of infantry, cavalry and artillery paraded while representatives of the Ukrainian government addressed the crowd in St. Sophia Square.

While all this was going on, a unit of Denikin's cavalry forced their way over the bridge, broke into St. Sophia Square and tore down the Ukrainian flag flying there. It was not the fault of the soldiers defending the bridge. They were given strict orders to observe strict neutrality with respect to Denikin's troops and the attack was totally unexpected.

Firing became general, followed by a somewhat disorderly retreat of the Ukrainian army from the streets of Kiev. Denikin arrested members of the Ukrainian Supreme command but, in view of the common enemy they were fighting (the Bolsheviks), wiser counsels prevailed and they were released. Wasył was an eyewitness to all this disorder.

Four companies of Ukrainian soldiers, including Wasył's company, approached Wasyłkiw, a station twenty miles from Kiev where Bolsheviks were still in control. His company was ordered to advance from the west and it followed orders keeping up a heavy fire in spite of heavy fog which covered the landscape toward evening. Nightfall came before they reached Wasyłkiw and they had to spend the night because they did not know how close they were to enemy positions and had lost contact with their own comrades. Toward morning, as the fog began to dissipate, they observed people on a hill behind them. Convinced that this was a company of Ukrainian troops, Wasył mounted a horse and galloped toward them. To his dismay he ran into an enemy machine gun emplacement and the machine gun was on the ready to welcome him. He was disarmed, deprived of his horse, and led into a forest from where he was sent by an officer to their command post. In explaining how he had arrived there, he tried to convince his captors that he had deserted his own unit to join them.

At the command post, where the personnel appeared to be Jewish, they did not believe Wasył's story and two cavalry men escorted him to the commanding officer stationed in a railway coach further down the road to Kiev. To Wasył's surprise, this officer treated him courteously and invited him to a cup of tea. Curiously, he left Wasył alone for a time after questioning him about the Ukrainian forces. Wasył noticed that a portrait of Shevchenko hung on the wall and, on returning, the officer asked why Ukrainian forces were directed against him. However, before Wasył could answer, Ukrainian artillery began to shell the station. To escape the danger, the Bolsheviks broke their contact with the station by cutting the connecting wires and the train proceeded to Kiev. Two soldiers guarded Wasył and he was ordered not to look out of the window as the train approached Kiev.

The train stopped in a freight yard in the city just below a hill. It was evident that there was fighting in the city; the sound of rifle fire was incessant. Everyone, including the two guards, ran off in all directions. Wasył was left alone, not knowing which way to turn. Believing that he was free, he looked around to see whether there was anything of value that he could take with him when the firing ceased and he saw his captors returning. He was ordered to accompany them. On the way they met

individual soldiers who were ordered to proceed "na podol" which referred to the low area about the wharf on the Dnieper.

Wasył continually thought of escape and conceived a plan which might succeed. He suggested to his guards that it was much further to walk along the river and that he knew a more direct route. As it was a hot day and walking was tiring, the guards agreed. They turned to follow a street which climbed the hill toward Khreshchatyk, the main street. As they climbed, the sun continued to bear down and Wasył asked permission to rest as he wore heavy knee boots. Both sides of the street were shaded by giant chestnut trees beyond which were large homes with imposing gateways. There wasn't a soul in the street. Suddenly, a man showed himself in the gateway on the opposite side of the street and cautioned them about sitting there. He said that it was dangerous as the city was being attacked by insurgents.

Wasył's captors informed the man that they had a Halychan* prisoner. When he heard that the prisoner was a Halychanyn, he insisted that the three accompany him to his home, carefully locking the gate after they had entered. He escorted the guards to the kitchen to be fed and took Wasył to his room. After questioning Wasył, he assured him that he was safe and promised Wasył that he would deprive the guards of their weapons.

Wasył has no recollection of what happened next. He was weary and fell into a deep sleep from which he was awakened by a young girl the next morning. She had entered the room to inform him that the Halytska army was already in the streets. When Wasył's brigade commander, Volodymyr Kossar, saw him, he crossed himself and told him that they had given up hope of ever seeing him alive and had even opened recent graves in search of his body. He further informed Wasył that a requiem had been ordered for that day for the repose of his soul.

Unable to hold Kiev, the Halytska army retreated and encountered great hardships. It had to defend itself against both the Bolshevik and Denikin's forces. At first there had been some sort of tacit understanding with Denikin that he would not oppose the Ukrainian armies; but he was soon crushed by the Red Army. In addition to other misfortunes typhus and various types of typhoid spread through the army. Invalids had to be transported by wagon during the day and accommodated in buildings overnight, usually in school buildings where they were left on the floor with straw for bedding. The death rate was very high and there was no medical aid.

Wasył's two brothers were with him during this disastrous retreat. Andrew, his older brother, recovered from his illness but Volodymyr, his younger brother, died in Wasył's arms in the village of Lavriwtsi, northeast of Vinnitsia on December 29, 1919. He was buried by Wasył and his comrades in the village cemetery. The thunder of the Red Army artillery directed at their positions replaced the tolling of a church bell at his funeral. Not long after, Wasył also contracted relapsing typhoid. It prostrated him for three months and confined him in a makeshift hospital in a sugar factory. He was attended by his brother and a "feldscher", a hospital assistant to whom he owes his life.

*Halychan; i.e. a member of the Ukrainian Halytska Army.

This illness brought to an end Wasył's army career. By this time, the army had surrendered to the Bolsheviks but, when the Poles invaded Ukraine, they surrendered to the Poles. The Poles disbanded the common soldiers who were still among the living but interned the officers in prison camps for the next two years. Fortunately, Wasył belonged to a group attached to Petlura's forces which had joined the Poles earlier. This group subsequently retreated before the Bolshevik forces through Halychyna and sought asylum in Czechoslovakia. While the rest proceeded to Czechoslovakia, Wasył and another officer disguised themselves as peasants and walked through the occupying armies, sometimes during the day with rakes and straw bands on their backs but mostly at night, all the way from the Dnieper River to Sokal. This is how Wasył's War ended — from conscription in 1915 to escape and return in 1921.

WASYŁ ROMANCHUK'S MEMORIES OF TOPORIWTSI AND SMOKY LAKE

Nicholas Poohkay

Toporiwtsi was in eastern Bukovyna, Austria, close to the border of Russian Ukraine which, at that time, was known as the province of Bessarabia. Much of that territory has been included under the Oblast of Cherniwtsi and Bukovyna is not any longer an official name. Smuggling across the border and even cattle rustling were common. Todyr Sucholotosky related to Wasył Romanchuk why he came to Canada. Todyr had lost his oxen and his dog had also disappeared. He reported his loss to the authorities without any results. A day or so later, on a Sunday, his dog appeared and barked excitedly, running away a few steps to attract attention, and Todyr followed him. The dog led him to the village mayor's homestead, but there was no one at home as the family was in church. Instead of entering the yard alone he reported to the gendarmes and one of them accompanied him. Together they followed the dog to an underground shelter where he recognized his own oxen among other cattle. Following this revelation, the mayor hanged himself. Todyr becoming apprehensive about what the mayor's relatives might do to him decided to leave for Canada with others from his village.

Wasył Romanchuk's father had died and his stepfather took the family to Canada in 1902 where he met John Ternoway at work. In 1903 he followed Ternoway to Smoky Lake where he filed on SW 30-59-17E three miles west of where the Russian Orthodox church was built in 1909.

One of the interesting characters of those times was Petro Gelech. He first came to Canada in 1899 and, in 1905, made his third trip to Canada. On his first trip he stayed in eastern Canada and worked in a tobacco factory. Leaving one daughter in Canada, he returned to Toporiwtsi. Then he returned to Canada because of her. However, he had not sold his property in the village. When he came back the second time, he went further west to settle in Calgary.

Wasył Romanchuk remembers Petro because he had carolled at his place on Christmas in 1904, and Petro related that he had received some presents from his daughters in Canada. After arriving in Canada with the Romanchuk family, he made one more trip to his village, then finally settled in Calgary where he remained until his death.

Another reason why Wasyl remembers Petro Gelech well is that Petro aided his cousin Wasyl Starchuk to get to Canada and thus avoid military training in Austria. Wasyl, although only nineteen years of age, had already tried to cross the border but had been forced to return to his village. Petro advised him not to buy a ticket in Cherniwtsi but to buy western clothes. Wasyl got on the train at a station outside of Cherniwtsi with his cousin's passport. At the border where the people were being examined, he again disappeared and boarded the train further on. On a part of the trip he even hid for a time under the bench where all the people sat. Enquiries were made about him in Hamburg but he evaded all search and reached Halifax safely. The Romanchuk family and Wasyl Starchuk were separated in Halifax because his fare was paid only as far as that city. Eventually, he signed up to work on an extra gang in Swift Current and next year accompanied John Miller to Smoky Lake.

Wasyl remembers another interesting settler. Tanasko Dvernychuk came to Canada in 1899. After staying south of the river for some time, he filed on a homestead among the Pakan settlers. Then, to establish a post office, he moved north when the Smoky Lake Russian Orthodox Church was built. He had applied to set up the post office on the corner just south of the church on what later became Stefan Dubets's land. While Tanasko waited for the postal authorities to act, Stefan Dubets filed on the quarter and hesitated about granting permission for a building on the corner of his land. Until the postal inspector arrived, Tanasko operated the post office from his son's land half a mile east of the proposed site. He later established his post office on the site originally planned and operated a small store there. Later, other country stores were started. Petro Dubets operated one two miles north of Smoky Lake and Wasyl Chahley had one about four miles east of the church. In 1917 Wasyl Chahley moved his store about half a mile south of Dvernychuks on the same road. The village of Smoky Lake was later located in this area. Wasyl Romanchuk remembers that Wasyl Chahley had a telephone on his farm; he obtained it through the influence of the sitting member of the legislature, Andrew Shandro.

The Kolokreeka Mission building was built in 1906 and Wasyl helped to shingle the barn in 1907. He tried to attend classes there but found it too difficult to walk three and a half miles morning and night.

Smoky Lake as a village apparently began to boom in 1919. In that year Wasyl Romanchuk, Andrew Shymko, Kozma Cherniwchan, and Petro Dubets established the U.F.A. Store.

Wasyl Romanchuk recalls from conversations he heard that the first arrivals north of the river to Pakan were three families (Ponich, Rusnak, and Nykolaychuk) from Toporiwtsi; Ivan Esopenko, his brother Nykolai, and Yakimchuk from Zadubriwka, Stefan Kolotylyuk from Maliatynets and Kuzymsky from Halychyna. All of these arrived in 1899.

Tanasko Dvernychuk lived amongst them until he moved north. His building on Stephen Dubets' farm was completed in 1907. Apparently, he moved to Smoky Lake to operate a store in partnership with Petro Dubets on the same lot on which Petro Dubets later built his house. When Dvernychuk set up his post office, it was just across from the ten-acre graveyard established in 1904. Mary Harasymiw, who died giving birth to a child, was the first person to be buried there. She was a daughter of Tanasko. Her daughter later became the wife of Andrew Shymko.

Tanasko Dvernychuk gave up the post office in Smoky Lake, first to Stephen Zaharichuk for about a year and a half, and later to John Stogrin. John Stogrin found it too difficult to operate the post office from his farm, so it was passed on to Nick Gavinchuk, who had been sent by the National Cooperative Co. of Vegreville to manage their Branch in Smoky Lake located in a building belonging to Wasył Chahley. When the National Cooperative went bankrupt, Nick Gavinchuk took over the post office while Czumer and Wasył Chahley formed a partnership to operate the store vacated by the National Cooperative.

As to churches, the one in Pakan was started on Kotyk's farm on Victoria Trail in 1904. It was built by George Chahley and Stefan Kolotyliuk. Later they also built the church in Smoky Lake. Pakan church was torn down one night and moved to its present location two miles away and rebuilt. It was consecrated in 1906.

Wasył Radomsky arrived in Canada with his family about the same time as Wasył Romanchuk. Stefan Semeniuk, Mrs. Radomsky's brother, arrived a year earlier with his mother. She later married Mykhailo Gawryliuk who lived across the road from Radomskys. Radomsky first filed on the quarter later occupied by Stefan Purich but obtained a quarter on higher land in what became later Toporouts district where he remained until his death. Wasył Romanchuk estimates this move to be about 1909

The Palamareks arrived from the village of Stawchan in Bukovyna to settle first near Andrew. Most of the sons, however, went north to seek their own homesteads. The first of the sons was Dan. He filed on a quarter across from Hnatiuk, whose daughter, Elena, he married.



Hrehory Kordowski and his family of Musidora, Alberta. August, 1912.

Pioneer Members of Parliament



Ukrainian Day at Elk Island Park — 1963. A Politician's Opportunity and Delight.

**MR. JUSTICE JOHN N. DECORE AND
MYROSLAVA DECORE**

John N. Decore, now Justice of the Court of Queen's Bench, was born on April 9, 1909, on a farm five and a half miles north of Andrew, Alberta, in a district known as Sniatyn named after the county from which many in that district had arrived, a county which was then in the province of Haylychyna in Austria. His parents were Nykola and Hafia (nee Kostiuik) Decore. Nykola Decore had arrived in Canada at the age of ten in 1898 with his parents Dmytro and Maria (nee Chekaluk) Decore who had come from the village of Zaluche, county of Sniatyn, Halychyna, Austria. This area is now part of Ukraine and the province or oblast is Ivano-Frankiwsk. It appears that Dmytro Decore and his family, together with other villagers from Zaluche who settled north and southwest of Andrew at that time, were persuaded to emigrate by Prots Chekaluk who had visited Canada in 1897 and had returned to his village to bring out his family.

Hafia, John's mother, was also born in the county of Sniatyn but her village was Ustia from which she emigrated with her parents, Nykolay and Maria Kostiuik, early in the twentieth century. From John's memory of conversations at home, his mother had a village school education before she was brought to Canada. In Canada she had first been married to Ivan Hunka of the same district. However he died early and Nykola Decore was her second husband. Unfortunately, she was also not to remain long in this world, for she passed away in 1913 at the age of twenty-eight when John was only four years of age. The loss of his mother had a tragic effect on the boy and probably contributed to his inability to get along with his stepmother, Maria (nee Zoteck) when his



Justice John and Myroslava Decore.

father re-married. Conditions became especially unbearable when other children were born in the family.

John attended Sniatyn school which had been organized in 1907 and attended there until he reached grade eight. Though he started grade eight in this school, conditions at home contributed to the decision to have John complete the year in Vegreville where his teacher was Miss Ada Wright, a veteran teacher in this town. He boarded privately with a Mrs. Bord who was also from his father's village in their homeland. Unfortunately, John's father suffered financially like the rest of neighbours during the depression and he was unable to help his son financially beyond grade eleven. What he achieved beyond that level was largely through his own efforts. But this should not be interpreted that his father had little interest in education; Mr. Justice Decore recalls today that his greatest influences in seeking a higher education were his father and

one of his teachers, T. B. Thompson. Another teacher whom he recalls in this school was a Miss Pelagia Nemirsky who later became Mrs. Peter Miskew.

John was persuaded to go to Edmonton for his high school education from grades nine to eleven and attended both Eastwood and Victoria high schools. Residing at the M.H. Ukrainian Institute, he was able to attend lessons in Ukrainian history, literature, and language after school hours, something which was not entirely new to him since he had also attended classes in the "Narody Dim" in Vegreville the year before. During his residence at the Institute he was most strongly influenced by the principal at that time, P. J. Lazarowich, whose cultural background included a broad education in English as well as a fundamental grounding in Ukrainian. But there were also others like E. Kiriak and V. Kupchenko, whom he saw less often. Both of them had a rich past experience; though the former had undergone that experience in Canada and the other was a survivor of the tragic attempt of Ukrainians to establish an independent state in Europe after the First Great War.

After attending Normal School in Edmonton in 1929-30, he taught in the junior room at Suchawa school south of Andrew where the senior room was in charge of E. Kiriak. He entered university in 1931-32 but had to return to teaching after one year and was employed in Prosvischenia school in Wahstao for the next two years. He returned to university to complete his law degree in 1935. After this, his only experience in teaching was to substitute for John Svarich in Spedden school when the latter left in the spring of 1936 to accept an engineering appointment. At the university John Decore was enrolled in a combined course which enabled him to complete his B.A. in 1937 and his L.L.B. in 1938.

His next step was to move to Vegreville where he articulated with Nell Primrose for a year and was admitted to the Bar in 1939. In the meantime, in the fall of 1935, he had married Myroslava Kupchenko, the daughter of Victor and Stefania (nee Uhryniuk) Kupchenko. Both Victor and Stefania had arrived in Canada in 1911; though Victor had come from the village of Berhomet from west of Cherniwtsi in Bukovyna, Austria, and Stefania had come from the village of Dzvyniach with her parents. Dzvyniach was in the county of Chortkiw, province of Halychyna, also in Austria. They were married in Winnipeg in 1914 after coming to Canada, and the family were then residing in Edmonton where Victor was employed by the weekly *Ukrainian News* ostensibly as a printer but his duties often included editorial functions. Myroslava, or Myrosia as she was widely known, was born in Winnipeg and received her education in that city through grade eleven. She completed grade twelve in Scona High School in Edmonton in 1935. But Myrosia had other qualifications among which her talent in Music holds first place. She had studied voice as well as piano and violin and had competed in all these fields at musical festivals. Not satisfied with her achievement in these fields, she also attended classes in ballet and Ukrainian dancing. To emulate her father who had extensive knowledge of languages, she studied both Ukrainian and German. She continued her education in music. In her final years (violin) from the London Royal School of Music (L.R.S.M.) she achieved "Distinction", receiving a perfect mark for "Impression of Musicianship" from the renowned composer-conductor, Mr. Samuels.

In September, 1935, she married John Decore but remained active in, and teaching, music until John was graduated and established in law. When they moved to Vegreville in 1938 she became choir mas-

ter at the Ukrainian Orthodox church, a position which she held for the next sixteen years. She also became involved in a teacher-training programme to prepare teachers to be choral directors for school festivals which had become very popular. Choral competitions were an unavoidable part of such festivals. The church choir travelled to stage concerts at many centres. John, with his low bass, was inevitably drawn into becoming a member of the choir.

The years in Vegreville were the "War Years", and Myrosia took her part in the various "help win the war" activities. Later, in Ottawa, she became involved in activities commensurate with her status as wife of an M.P. For instance, she chaired the Cultural Committee of Members' and Senators' Wives; organized and invited women speakers to meetings representing different embassies in Ottawa. At the same time, she played an active role in the life and activities of the Ukrainian community.

Back in Edmonton in 1957, Myrosia continued her activities in the Ukrainian community: St. John's Institute and St. John's Ukrainian Orthodox Cathedral. To these she added the National and Edmonton Local Council of Women, the IODE, the Edmonton Art Gallery and the Edmonton Little Symphony.

In spite of irregular attendance at university classes, John participated in the extra-curricular life of the university. He took part in many sports and even played on the university basketball team. His activities included involvement in Ukrainian organizations. On the campus he played a leading role in organizing the Prometheus club which later became the Ilarion Club. Away from the campus he served as national president of the Ukrainian Youth Association (S.U.M.K.) and president of the St. John's Institute Students' Union.

John remained in Vegreville for many years after he was admitted to the Bar and played a leading role in many fields. When he was rejected by the Canadian Armed Forces because of an advanced arthritic condition, he threw himself into the war effort in civilian projects. By this time John and Myrosia had three sons: John Victor, born in 1937; Laurence George in 1940, and Lionel Leighton in 1941. Because young men were in the armed services, no help was available to farmers for harvest work. John organized the businessmen to take turns in the fields from dawn until they opened their business establishments and after business hours until dark. As many of the fathers were also away in the armed forces and children were left without recreational activities, John, the mayor, and other businessmen launched a campaign to finance a swimming pool which is still in use today. The achievement was more remarkable because it was accomplished at a time when materials were scarce and constant communication with authorities was necessary to purchase these materials. But these were not his only activities; he served as president of such organizations as the Kinsmen Club, the Chamber of Commerce, and the Ukrainian Greek Orthodox church. He was also a member of the school board where he was influential in changing many policies, particularly in regard to the hiring of teachers of Ukrainian ethnic origin. However, he did not neglect other recreational activities. He joined the Vegreville Curling Club and became an avid hunter every fall when the hunting season opened.

In 1949 John ran as a Liberal candidate and was elected to the House of Commons. He was the second youngest member to be elected. (Paul Hellyer was the youngest.) He was appointed advisor to Lester Pearson in the United Nations and spoke on behalf of Canada at Lake Success, New York. He was invited to address

gatherings in many cities but the most memorable gathering was one he addressed in Carnegie Hall with Senator Lehman, the majority leader of the Democratic Party in Washington. This meeting was on behalf of Ukrainians and he was introduced by Dr. Dobriansky, an eminent Ukrainian leader in the United States.

While in parliament, John played an important part in parliamentary deliberations. Very early in his career, he called attention to the abuses under Stalin and the Russian communists in their treatment of national minorities. In this regard, he cited the liquidation of the Ukrainian Orthodox Church and the imprisonment of its leaders, and the extermination of whole national groups like the Don Cossacks, the Volga German Soviet Republic, the Kalmuk Soviet Republic, the Chechen-Ingush Republic, and others, as well as the discovery of the mass execution of Polish officers in the Katyn forest. He continued with the most glaring example of Soviet barbarism against the Jews, the attempt to wipe out Ukrainian nationalism under the guise of a liquidation of "kulaks" where between five and ten million people died from starvation. Following this he stressed that the western world very often regards the Soviet Union as one monolithic Russian race and forgets that there are many minorities under Russian control. He felt that Canadians should be sympathetic to the aspirations of these minorities. He followed this up by advocating, both in the house and to the minister in charge, that programmes in Ukrainian and French be added to the short wave broadcasts which were already in progress, a policy which was adopted by the government at that time.

John's services to Ukrainians at large deserve special mention. He called attention to policy followed by the bureaucracy in Ottawa, claiming that Ukraine was only a province and refusing registration of

Ukrainians under their national name. With his urging, the Minister of External Affairs changed this policy in line with John's recommendation. Another of his services was to influence a change in policy in regard to members of the Ukrainian Division "Halychyna". This unit was organized when Germany was close to collapse and its organization was supported by many Ukrainians who felt that a strong army unit might be needed if an independent Ukraine was set up after the fall of Germany. Because of these aspirations, the unit earned the special hatred of the Soviet government and its sympathizers. Remnants of this army made their way to Rimini in Italy and were permitted to migrate to Great Britain. Through John Decore's espousal of their cause, they were permitted to emigrate to Canada. This was a difficult problem for a time as questions were raised that some of them might have been used by Germans in their persecution of the Jews.

But he did not forget the people of his constituency. He rose in the House of Commons to call attention to achievements of individuals in his constituency at the winter fair in Toronto and grain and stock shows elsewhere. Following this, he urged the government to establish another experimental farm in addition to the ones in existence at Lethbridge, Lacombe, and Beaver Lodge. He felt that central Alberta should have one much closer to the farming population in that area. Vegreville got not only the experimental farm but also a new building for the R.C.M.P. and a new armoury. The Ukrainian pioneer home and museum in Elk Island National Park also had its beginning at this time. John took advantage of his position to invite to Alberta many of the Liberal party leaders, including Hon. Stewart Garson, the Minister of Trade and Commerce. His crowning achievement was arranging for a visit to the community by the Prime Minister, Rt. Hon. J. P. St.

Laurent, to open the museum in the park, mentioned earlier, on the occasion of the sixtieth anniversary of the arrival of the first Ukrainians in Alberta in 1891.

While all of his services on behalf of Ukrainians cannot be listed here, two of them might be of special interest. Through his efforts a special concert was staged by the Ukrainian Bandurist Chorus in the Railway Committee room of the House of Commons to acquaint members of the house and others in the government service with Ukrainian music. The other service was in connection with the short wave broadcasts. With his aid the Voice of Canada was able to appoint such members to the committee as Mr. B. Kysylycia and Bohdan Panchuk while Morris Diakowsky was placed in charge of arrangements in Munich.

John was re-elected in 1953, but the strain, from the arthritic condition which had beset him early in life, was becoming too severe on him. In 1957 the family moved to Edmonton where his son, John Victor, could attend the university though the two younger sons were still in high school. He did not run again for parliament in that year but carried on with many activities outside his law practice. Together with two other delegates, William Kostash and the late John Isaiw, he interviewed Dr. Johns, then president of the University of Alberta, about the establishment of a Ukrainian chair at the university. He also became the first president of the newly formed Ukrainian Business and Professional Club. Retaining his interest in politics, he nominated Lester "Mike" Pearson to the leadership of the Liberal Party of Canada.

John Decore received his Q.C. in 1964 and in 1965 he was appointed Chief

Judge of the District Court of Northern Alberta. As Chief Judge, he was largely responsible for effecting changes and influencing reforms in the administration of the superior courts of Alberta. The first reform was the merging of the two district courts, namely, the District Court of Northern Alberta and the District Court of Southern Alberta, into one known as the District Court of Alberta of which he became Chief Judge with a total of twenty judges under him. It was also under his stewardship that the Trial Division of the Supreme Court of Alberta, also with some twenty judges, and the District Court of Alberta were amalgamated into one court known as the Court of Queen's Bench.

The ceremony to mark this historical event took place in the Law Courts in Edmonton on June 29, 1979. A testimonial dinner to mark his retirement as Chief Judge of the District Court held on November 8, 1979, manifested the respect which he had gained among the legal profession. In his new role he is no longer Chief Judge but Mr. Justice Decore. In the last few years he has partially recovered from some of the most severe symptoms of his malady. He continues his work on the bench and takes a lively interest in the world around him. Mrs. Decore has also been plagued by illness and has had to retire from her many interests which she espoused in the past.

The crowning recognition of his many services to the legal profession and the community at large was the Honorary Degree of Doctor of Laws which was conferred upon him by the University of Alberta on June 5, 1980. He was introduced by William T. Pidruchney, LL.B.

A short biography of the three sons of John and Myrosia Decore follows.



L — R (Seated) John Victor, Justice John N., Myrosia. (Standing) Leighton and Laurence Decore.

John Victor — B.A.; LL.B. (University of Alberta) L.L.M. (University of Toronto).
Born in Edmonton; educated at Vegreville, Edmonton, and Ottawa.
Married Maureen, daughter of Paul and Kay Hewko; family of four.

Principal areas of interest and activity:
Political — President, Edmonton Young Liberal Association
Vice-president Alberta Liberal Association
Academic (University of Alberta)
Lecturer, Faculty of Business Administration and Commerce; Faculty of Law
Founding member of Friends of B.A.C. Faculty
President, Friends of Faculty of Law Committee Member, University of Alberta Capital Fund Campaign
Community — Lendrum Community League Coach
President, Parkview Community League

Executive Member, Central YMCA Physical Committee
President, Ukrainian Professional and Business Men's Club

Professional — Member of no fewer than twenty, of greater and lesser importance, committees of the Canadian Bar Association; Taxation Section, Insurance Section, Professional Services, Treasurer (Alberta Branch), President (Alberta Branch), National Planning, among others.

Laurence George — B.Sc. in Arts, LL.B. (University of Alberta)
Born in Vegreville; educated in Vegreville, Edmonton, and Ottawa.
Married Anne Marie, daughter of Andrew and Tillie Fedoruk; family of two. Anne Marie teaches at the University of Alberta.

Activities and Interests:
Recreational — High School Curling, Edmonton and District Soccer
Civic Politics — Edmonton Alderman:

Chairman, Economic Affairs Committee
 Chairman, Budget Committee
 Chairman, Development Appeal Board
 Director, Hospital Board
 Director, Local Board of Health
 Director, Greater Edmonton Foundation

Professional — Member of firm of Decore and Co.

Military — Commissioned Officer of Royal Canadian Navy
 Taught Naval Accounting and Naval Supply in Montreal
 Jr. Officer in Judge Advocate General's Department

Business — One of founders of QCTV Ltd.
 Director, Defton Development Ltd.
 Co-developer and owner of shopping centre and apartment complex in Lethbridge.

Community — Chairman, Alberta Heritage Council
 President, Ukrainian Professional and Business Men's Club
 Secretary, Ukrainian Canadian Committee

President, Professional and Business Men's Association of Canada
 Member of St. John's Ukrainian Orthodox Cathedral Parish in Edmonton
 Chairman, Canadian Consultative Council on Multiculturalism

Lionel Leighton — B.A., LL.B. (University of Alberta).
 Born in Edmonton, educated in Vegreville and Ottawa
 Married Beverly Anne, daughter of Peter and Florence Shewchuk. Family of two sons. Beverly teaches Pharmacy at the University of Alberta.

Activities and Interests:
 Professional — Lawyer, member of the firm of Decore and Co.
 Member of Canadian Bar Association and Law Society of Alberta.

Hobbies — Photography, Scuba Diving, Canoeing, Camping, Hiking and Skiing.

Community — Executive Member of Ukrainian Professional and Business Men's Club of Edmonton

ANTHONY HLYNKA N. D. Holubitsky M.D.

In the early period of their settlement in Canada the Ukrainians were fortunate in having two young members of parliament to represent them in Ottawa. The first of these, Michael Luchkovich, was elected from the United Farmers of Alberta and held the seat from 1926 to 1935. He was succeeded by Anthony Hlynka from the newly-organized party of Social Credit in 1940, which seat he held till 1949. Both of them represented the constituency of Vegreville. Anthony served during the most turbulent years of World War II.

Anthony was born on May 28, 1907, in the village of Denysiw in the region of Ternopil in that part of Ukraine which was known as Eastern Galicia or Western Ukraine, a province of the Austrian Empire annexed from Poland at the time of the first partition of Poland in 1772.

In 1910 the Hlynka family emigrated to Canada and settled in Delph, a farm community a few miles east of Radway or Waskatenau, across the North Saskatchewan River. There Anthony grew up and received his public school educa-

tion, subsequently completing it in Alberta College in Edmonton.

From his early years, Anthony had always displayed interest among the Ukrainians in their struggle for better recognition as citizens of Canada and for freedom of their native Ukraine. He was one of the founders of the Ukrainian-Canadian organization known as UNO (Ukrainian National Organization); and for some time he was a member of the editorial staff of its weekly publication, *The New Pathway*. Besides this, he also published his own journal, *the Call*, and a few issues of *Social Credit* promoting the principles of the Party.

Anthony was an eloquent speaker, so much so that, with the support of his very close friends, on March 26, 1940, he won the election in the Vegreville constituency with an overwhelming majority.

In his career as Member of Parliament, Anthony won great respect, not only from his constituency, but from the Ukrainian community in Canada and elsewhere. In Parliament, following one of his speeches, he won many influential friends in the parliamentary circles, such as Professor Watson Kirkconnell, author of *Canadian Ukrainians*, B. A. Tucker, member from Saskatchewan and R. Fir from Alberta. The speech was on the subject of a United Canada in which he emphasized the need of eliminating discrimination against citizens of foreign extraction, Ukrainians among others.

His second momentous speech was delivered on February 2, 1942, two years after he entered the House of Commons. This was at the time when Hitler's armies were overrunning and ravaging Ukraine. The theme of his speech was: "Freedom of Nations — The Basis for a Lasting Peace". To properly appreciate the significance of that speech the following quotations are extracts from its text:

"We must not only win the war, but we must also make certain that we shall win



ANTHONY HLYNKA.

the peace. To achieve less would be to fail the trust bestowed upon us, the sacred privilege of delivering to future generations the hard-won liberties of our forefathers. It is our duty, therefore, to study and prevent the weaknesses and recurring dangers of past adjustments of world problems which gave rise to the present world conflagration.

"To what extent have we crystallized our views on Canada's foreign policy?"

"We may be proud, at least, of the fact that the democratic world recognizes that world stability and enduring peace can be achieved only on the basis of all peoples' power to shape and direct their own destinies.

"No lasting peace can be bought at the expense of other peoples' freedom." (Statement attributed to President Roosevelt.)

"Humanity will never permanently accept a system imposed by conquest and based on slavery.

"Ukrainians fought for their freedom throughout their long and tragic history. They fight for it now, and will fight for it until they are free. Ukrainians believe they are just as much entitled to their sovereign rights as any other people are; they wish to contribute their maximum share to culture and civilization of the world. This will be possible only through the restoration of their independence. A nation can give its best only when free from bondage. These are the tenets of the Atlantic Charter; these are the tenets of Christian civilization."

This speech was not only well-received by people of Canada as evidenced by favorable commentaries on it in various newspapers, but it also more fully acquainted the Canadian public with the Ukrainian problem.

At the conclusion of the war, Anthony played a very important role in preventing thousands of the so-called "Displaced Persons" from being sent back to the Sovi-

et Union where one can guess what their fate would have been. In 1946, at his own expense, he took a trip to Europe to familiarize himself more fully with this problem. He visited every location where these people were concentrated. He inspired hope and gave them consolation. At the same time he brought their plight to the attention of both the British and Canadian governments. After his return from Europe, he visited practically every Ukrainian community in Canada and collected \$40,000 which he turned over to KYK (Ukrainian Canadian Committee) for the benefit of the new arrivals.

Anthony died on April 25, 1957. An engraved marble plate marks the grave where he is buried.

This article was compiled on the basis of information received from Dmytro Prokop and the speech delivered by Anthony and published in Hansard on February 2, 1942.



Unveiling of Ukrainian Pioneers Monument in Elk Island Park by Hon. Mr. Lang, Minister of Interior, 1963.

MICHAEL LUCHKOVICH — A PORTRAIT

Walter P. Sharek



MICHAEL LUCHKOVICH.

The early morning drizzle was slowly changing into late afternoon sleet. The wheat heads, laden with moisture and snowflakes, were blowing in the gentle breeze. The weary farmers, eager to harvest their crops, looked up toward the mid-September cold, gray sky and prayed for a change of the weather. This was the fourteenth of September, the day of the election, called by Governor General Lord Byng at the request of Prime Minister Arthur Meighen who had lost the support of the Progressives in the House only three days after assuming power from Mackenzie King.

In the Vegreville constituency, the election was not fought entirely on the lack of majority in the House and the issue of the

King-Byng dispute. Most of the electors knew not and cared not about the reasons for dissolution of parliament or the inter-party conflict between the Liberal Mackenzie King and the Conservative Arthur Meighen, each of whom depended on the Progressives to stay in power.

Besides electing a United Farmers of Alberta (UFA) member to parliament who would tend to their economic interests, the Ukrainian constituents in Vegreville had a more immediate and seemingly more pressing concern: electing a member who would not only represent their constituency in Canadian parliament but also the Ukrainians across Canada and abroad.

Neither the wet, the cold nor the pos-

sibility of a ruined harvest deterred the voters from attending to their obligations as citizens. They turned out at the polls as they should, and they voted! They knew that because of his Ukrainian origin this man would defend the interests of his countrymen in their newly adopted land, and even though he was not a farmer, they knew that he would represent them well and that his voice would be heard. They also knew his opponent Joseph McCallum, and the platform of the Liberal party. To them Michael Luchkovich was an obvious choice. He was the embodiment of the Ukrainian spirit and aspirations. He was opposed to repression, exploitation, discrimination, prejudice and intolerance. He was Michael Luchkovich, the first Member of Parliament of Ukrainian descent, an outspoken defender of the Ukrainian settlers in Canada and the United States.

North of Harrisburg in the Appalachian region of Pennsylvania is a coal-mining village of Shamokin. It was here that Ephraim Luchkovich and his wife, Maria, from Nova Vis' in the Lemko area of western Ukraine (at that time a part of Austria), settled. It was here that in 1892 a son, Michael, was born to them. The energetic young lad occupied some of his time with his playmates and later with the never-ending chores around home. He was expected to do his share of the work. The dreary dark-gray surroundings of the village and the constant shunting of the coal cars made Michael wonder about the final destination of the black stuff brought to the surface through hard work of his father and his fellow miners.

Michael's father was a strong, courageous, knowledgeable but illiterate man. He was courteous, generous and kind hearted to the point of naivety in that he trusted everyone. He would, for instance, lend money to people who, he knew, had no intention of ever repaying. Because of this weakness, Ephraim's finances, at

times would have reached the critical point had it not been for Maria who was a very practical woman capable of sound budgeting. Luchkovich's finances were also taxed by the frequent strikes of the coal miners.

It was during one of these lean periods that Michael managed to get a job preparing tobacco leaves for rolling into cigars. The work, although not very challenging, had without a doubt a lasting effect on Michael. The job deprived him of association with his childhood companions, a circumstance which contributed to his introvert tendencies. Nonetheless, it enabled him to bring home his weekly pay and in this way help his mother, Maria, to keep her household operating.

Maria could have inherited her administrative abilities and acquired her financial prowess from her father who was the "vit" or mayor of the village of Nova Vis'. He was a sawmill operator who gave his daughter as much education as a female in the village in those times required. This included the Polish language and the realization of her Ukrainian background. Later, when Ephraim acquired a saloon and where Maria helped him on a regular basis, her knowledge enabled her to maintain her Ukrainian identity in the face of arguments involving the many Polish and Ukrainian clientele of the saloon.

The Luchkoviches were not entirely preoccupied with coal mining or managing the saloon. The sizeable Ukrainian community in Shamokin organized a National Association. Ephraim became one of its first members. Here young Michael acquired a reverence for the Supreme Being and a love for the Ukrainian culture. It was here, as he listened to the church choir, that he learned to appreciate church music and Ukrainian folk songs. Here and at home Michael heard Ukrainian spoken with the heavy Lemko accent proudly maintained by the Shamokin Ukrainians.

But with the exception of a few Ukrainian words, Michael knew only English which he learned from his peers at school, at play and at work. He always marvelled at his two older sisters' ability to express themselves in excellent Ukrainian sans the Lemko accent. His ambition was to learn the language someday.

Michael's positive attitude toward work, his exemplary behaviour coupled with self-discipline and confidence came undoubtedly from observing his parental and community standards which served as models. The deeply ingrained habits stood him in good stead for the rest of his life.

He was fond of his family and above all he had the deepest respect for his father to whom he was close because of the kindness and understanding the senior showed his son. His mother, besides being knowledgeable and practical, was as excellent a mother as she was patriotic. Michael had three sisters and one brother. In his memoirs he tells us that he enjoyed Yaroslava's singing in the church choir, Solomea's bubbly character and sincere friendship and Olga's help whenever he needed it. Olga, more than any of the sisters, was like their mother, Maria. Of his only brother, Ephraim, Michael says very little perhaps because he left Shamokin when his brother was only ten or eleven years old.

What prompted Michael to migrate to Canada? He had constantly thought about his future. Shamokin promised very little besides the coal mines, a struggling textile enterprise, and a grocery and hardware store. To Michael there was no challenge. He had seen young people leave the village to pursue higher studies in large cities. In addition, Yaroslava and Solomea had obtained teaching positions in far-away rural Manitoba. Michael decided to follow them. Olga did not tarry in Shamokin too long. She also ended up in

Manitoba, and Mother, with her youngest, Ephraim, came to join her children. All the Luchkovich children trained in teacher colleges (or Normal Schools) and became very successful in their chosen careers.

On Michael's arrival in Winnipeg he registered in Grade 11 at Manitoba College. From his high school in Pennsylvania he had a good academic and political background. The American teachers, for whom Michael had a lot of praise, taught about Washington, Jefferson, Franklin and Lincoln very thoroughly. The democratic ideal of "by the people, for the people," was drilled into the students over and over. To Michael the democratic principle assumed a great significance and became a priority in all aspects of his political life. It colored all of his thoughts and actions.

In Winnipeg, Michael pursued high school and university studies. He graduated with a B.A. degree in political economics with honours. His high school and university colleagues became widely known Ukrainian pioneers in various fields of professional endeavors. Suffice it is to mention but a few firsts for the Ukrainians in Canada. J. W. Arsenych (later married Michael's sister Olga) became a lawyer and then a judge; Orest Zerebko, B.A. later became municipal secretary in Saskatchewan; Fred Hawryluk, a teacher who became school inspector and Gregory Novak (married Michael's sister Slava) became a medical doctor. These people along with Michael became the trail blazers, followed by countless numbers, in pursuit of a richer and more rewarding life.

To the newly-arrived American, who had no acquaintances and did not know the Ukrainian language, his new-found friends were a godsend. From them he learned the language and the history of his ancestors. Through group discus-

sions with his friends and with the help of books, he learned the basic structure and procedures of the Canadian political system. As was mentioned, Michael majored in and enjoyed political economics at the University. This was a realistic preparation for his later participation in active political life. The immigrants from Western Ukraine and Central Europe in general sorely needed a stalwart, able and courageous person to champion their causes in the fight against discrimination, prejudice and negative attitude toward the newcomers on the part of the Anglo-Saxons. The reluctance to accept the Ukrainians into the social and political mainstream as equals was unbelievably prevalent in all walks of life.

Much of Michael's efforts to eradicate the discriminatory feelings between the two widely different cultures was through the education of Ukrainians. To them the Anglo-Saxon culture was completely strange and foreign as the Ukrainian culture was to the Anglo-Saxons. Luchkovich perceived that the proper and the more effective way of bringing about good relations was through mutual understanding. Only hard, persistent work, he knew, would yield satisfactory results. He launched his mission while still a student at the University of Manitoba during his early teaching stints to earn enough money for tuition fees and subsistence during the months at university.

When job prospects appeared to be very grim in Manitoba in the spring of 1912, Luchkovich advertised in Ukrainian newspapers that he was available for a teaching position anywhere. To his disenchantment he had only one response and that was from Alberta. Ivan Nimchuk of Skaro, near Lamont, showed enough interest to ask Michael to assume teaching duties in his district. To Michael there was only one obstacle: He had no money for the train fare from Winnipeg to Lamont.

He advised Nimchuk of his situation who immediately forwarded more than enough money to pay for the fare. Luchkovich got his first job in Alberta as a teacher in a newly-organized school district known as "Svoboda" (Freedom) at Skaro. In the fall he proceeded to Winnipeg in pursuit of further studies at the university. In 1914 he was back in Alberta at Leeshore in the Radymno school not very far from Svoboda. He liked Alberta and its people.

After graduating with an Arts degree in 1916, Michael taught in a school in the Vegreville area until the fall of 1917 when he registered in the Calgary Normal School from which he received his Alberta first class teaching certificate. In the fall of that year he started a new term at Kiev school, Alberta, ten miles north of Vegreville. He stayed there for one year and then accepted the position of principal of the Michael Hrushewsky Institute in Edmonton.

The Institute was a dormitory established with donations by Ukrainians from all walks of life in order to give their sons and daughters an opportunity to attend a city high school and the University of Alberta. The M. H. Institute, as it was known, was practically an instant success. Students from areas north and northeast of Edmonton, who resided in the Institute, registered not only in the city schools but also in courses offered in Ukrainian reading, writing, grammar, literature, and history at the Institute. Instrumental and choral music along with elocution were also taught. The Students' Union kept the young people busy with meetings, lectures, debates, and concerts. The Institute had managers and supervisors who were men of excellent calibre and Luchkovich was one of them. The "graduates" of the M. H. Institute through their achievements and acceptance of their roles, not only as sons and daughters of their pioneer ancestors but also as Cana-

dian citizens, have fully justified the establishment and the maintenance of the Institute.

As principal, choirmaster and teacher, Michael encouraged students to pursue higher studies through registering in the Institute. Through his activities in rural areas he contributed his share in furthering the welfare of the most influential and effective cultural centre among his people in the province of Alberta.

After leaving his position in Edmonton, Michael resumed teaching in rural north-eastern Alberta. The one-room schools offered the basic three R's which made the curriculum seem to be very limited in scope. One must bear in mind, however, that each teacher had at least grades one to eight and in many instances all grades up to 10 or 11. In addition to classroom duties the teacher was responsible for sweeping and cleaning the school. He had to see that adequate amount of wood was stored in the wood-box and that fresh water was supplied every day. Add to his activities such as softball, school outings, and in many cases the clearing and improving the school grounds with flower gardens and with trees and hedges, and you have a fairly good idea of the teacher's daily schedule. Every teacher, of course, was expected to contribute his time and effort to the preparation of school and community concerts, plays, debates, music festivals and occasional lectures and addresses. During the summer months he was expected to attend teachers' summer school for "self-improvement". It is noteworthy that remuneration was not necessarily commensurate with the teacher's "busy-ness". Without any danger of exaggerating, one can safely say that as a teacher Luchkovich was busy.

The turning point in his life came in the summer of 1926 when he was approached about the possibility of his accepting a nomination as candidate from

the UFA party in the 1926 federal election. After careful consideration he accepted the offer, provided he was presented to the UFA convention in Mundare by a duly constituted committee.

Under Peter Svarich's initiative a meeting was held in Vegreville to select a candidate for the forthcoming convention in July. There was really no need to look far and wide. Michael Luchkovich from Buccacz (Buchach) was community-minded, well educated, fluent in the English language, atone with the needs of the Alberta farmers and interested in furthering the well-being of his fellow countrymen from Central Europe and especially the Ukrainians. The choice was obvious except that Michael stipulated the condition that, because of his financial circumstances, he was unable to assume any additional burden to his personal commitments. It became evident that financial support would have to be provided by the party and his individual supporters. There were, of course, other problems as well.

One of the most formidable hurdles which confronted the Luchkovich committee was the swinging of the convention in Michael's favour. It is true that most of the UFA members knew Michael from his previous appearances and speeches at UFA meetings; but was this enough? In addition to Michael there were two or three other aspirants. One of them was the incumbent Member of Parliament Boutilier and the other was Luchkovich's fellow Ukrainian, Peter Miskew, also a well-known and active young man.

As the crucial moment of balloting approached, the concern and the tension were indescribable. The Ukrainian delegation was troubled by the appearance of the second candidate. A vote-split would prevent both Michael and Peter from getting the nomination. On the first vote Peter Miskew obtained the lowest number of

votes and his name was dropped from the list on the next ballot. Obtaining permission from the convention to thank his supporters publicly, he requested them to vote for Michael Luchkovich. Whereupon with the help of Peter's support, Michael won by a majority of three.

Luchkovich's campaign fund had very little money in it. He had none of his own and his supporters were not "heeled" well enough to enable them to spend very freely. It was obvious that the campaign would be low keyed rather than a flashy, exhibitionist event. The most effective campaign messages were spread by word of mouth and by the Ukrainian weekly press located primarily in Edmonton and Winnipeg. There were detractors, of course. Occasionally barbs came from religious groups opposing the Greek Catholic and Ukrainian Greek Orthodox faith. And there were communist-inspired fellow travellers. Regrettably, some elements in the Vegreville constituency derived satisfaction from electioneering on the basis of ethnic origin. When the final results came in on the night of September 14, 1926, Michael Luchkovich had defeated Joseph McCallum, a Liberal from Mundare, by 700 votes. It was a memorable day for the Ukrainians.

The first wave Ukrainian immigrants were not the most highly educated nor were they rich. The vast majority, however, were stout of spirit and strong of sinew and muscle. They literally fled from Western Ukraine (Eastern Galicia, Bukovina and Trans-Carpathia) in search of freedom and security; for to them a piece of land which they could call their own, a roof over their heads, and freedom to worship and express an opinion were all they really wanted. In the old country these people were subject to the rich Polish, Austrian and Rumanian landlords; so when they came to Canada they did not bring with them any wealth, fortunes or inheritances. On landing on Canadian soil all

they had was their old-country-style clothing, perhaps one or two hand tools, callused hands, and an indomitable spirit. They were not absentee landlords, remittance men, or shareholders in large corporations. There was among them only a small handful of middle-class, educated settlers. In the old country all of them were poor. In the new land their abject poverty was tempered with hope and, with a vengeance, they put their determination and strength to hard manual labour. Those who had some higher education went on to learn English and to finish their studies in colleges and universities. Others went into small businesses.

When economic security had been more or less achieved, then under the initiative and encouragement of the more educated countrymen, there was a revival of latent Ukrainian culture in communities with preponderantly Ukrainian settlers. They made their own recreation through visits, dinners and community production of concerts and plays. They built churches, schools, and community halls (Chytalnia — reading halls). Language and cultural barriers limited their social activities to their own or closely related ethnic groups. Their contact with the outside world consisted mostly of men seeking employment in the mines, lumber camps, farmers' fields, or on railways. They were known for their ability to work hard, walk long distances, eat dry bread, and occasionally lose their temper. They were the "niggers" of Western Canada and at times they were not regarded as "whites". It was believed that these people were incapable of thinking, holding office, or of becoming first class citizens. In some quarters it was the accepted view that they must not intermarry with the "cultured" people and that a vigorous program of education be established to guide the newcomer into the accepted ways of the superior race and culture. The strategy was to use church missions, similar to

those which had been established by the Presbyterians, Methodists, Catholics and Anglicans in China, Africa, and other "backward" areas. And so the church missions became vehicles for assimilation in selected Ukrainian communities.

Some of the "eminent" churchmen maintained very tenaciously that the "continentals" would have to be forcibly assimilated. They pursued their objective with the vigour of complete dedication without veering from the set course. One such devoted enthusiast, who, it will have to be assumed, regarded himself as a missionary, was Bishop George Exton Lloyd of Saskatchewan. In his sermons, letters, and newspaper articles he defined his position vis-à-vis the "continentals" very clearly and precisely. On June 29, 1928 he sent a letter to the Ministry of Protestant Churches of Western Canada in which he said in the second part:

The Ottawa committee recommended to parliament the nonrenewal in its present form of the existing railways' agreement expiring in 1930. But why should this western country be inflicted with another three years of these dirty, ignorant, garlic-smelling, unpreferred continentals as we have been in the last three years? Surely this country ought to be able to govern its railways rather than let the railways demoralize our population.

It is no use appealing to the Catholic clergy to help, because they, as well as the poor type politicians, are the profiteers. The best work in this connection is being done by the National Association of Canada, but whether you lend your assistance in that way or not, at least you might write your individual protest to the government and approach your municipalities and urge them to take some step to mitigate this national nuisance.

Believe me to be,

Yours very faithfully,
(Sgd) George Exton Lloyd
Bishop of Saskatchewan.

Michael Luchkovich had been a member of parliament for nearly two years when this letter appeared in public. He had been preparing to deal with the "Ukrainian question" in parliament. The

letter gave him an opportunity which he could not pass up. He drew the attention of the house to the news item which appeared in the Advocate of the National Association of Canada and in which "The 'Unpreferred European' Question" was raised. The article pointed out that the "Central Europeans domiciled in western Canada were preparing to deluge Ottawa with petitions protesting against what was termed 'the discriminatory ruling against entrance into Canada of more than a very limited number of central Europeans'." The petition was supposed to have been signed by 50,000 Ukrainians and supported by Hungarians and Czechoslovaks. Michael's response was that the National Association of Canada "is in for a great battle to maintain these three western provinces as really British territories."

Luchkovich disproved the existence of the petition and the Minister of Immigration, Mr. Forke, confirmed that he had not received the petition in question. As if needing to shore up his argument, Luchkovich used two fairly lengthy editorials from two Ukrainian weeklies. One pointed out the strong characteristics of the central Europeans and enumerated their contributions to their adopted country. It assumed the position that Ukrainian leaders did not have any contact with the Winnipeg Free Press regarding the petition and that the community was not planning to have one circulated. The other weekly wondered out loud "why everyone seemed to know something about the matter except those who should be primarily interested, i.e. the Ukrainian Canadians?" It also speculated that it was "quite possible that some group of imposters posing as 'representatives of the Ukrainian population' for certain considerations will allow itself to be used in the above scheme." It went on saying that "the whole affair is the initiative of some non-Ukrainian body."

Luchkovich successfully collated Bishop Lloyd's letter with the various Advocate and Free Press articles and, after refusing petition initiatives, he attacked Bishop Lloyd's activities and the various press articles. Among other arguments, assertions and affirmations he said:

"Yes, and it is a crime against Christianity, against civilization and against Canadian unity when a Bishop who would be following in the footsteps of the Prince of Peace and preaching the gospel of eternal love and the brotherhood of man, can see nothing better in Central Europeans than a class of 'dirty, ignorant, garlic-smelling, unpreferred continentals.'"

Then he went on to point out the many achievements and contributions of Central Europeans in the world of science, philosophy, literature, music, and culture in general. He attacked with vigour the discrimination and prejudice which persisted against the Central European immigrant in Canada. He believed that forced assimilation was inconsistent with human behaviour. Canadian unity could come only through friendly relations and mutual understanding. In conclusion he said:

"Let us meet him (the immigrant) half way and extend to him a helping hand and give him a square deal. This is the one and only way of assimilating the immigrant."

After the speech Dr. R. J. Manion met Luchkovich in the hallway and asked him how long it took him to prepare the speech. "My whole life was a preparation for that speech," was the reply. Other members of parliament commended Michael and, surprisingly, the Canadian press gave the speech favorable reviews. In addition, Luchkovich received many letters of commendation and many requests for a copy of the speech. It is said that Luchkovich obliged by distributing 4000 Hansards at his own expense.

The vigorous defense of the Central Europeans and especially the Ukrainians marked the beginning of a new life for the large group of immigrants from central

Europe, in all of Canada. From this point on there was no overt, flagrant attempt to lord it over the newly-arrived strangers who were trying with so much difficulty to eke out a living in their adopted land. For the first time the Ukrainian people felt that they had, in Luchkovich, a courageous defender of their customs, traditions, language, and identity. With the passage of time the newly acquired confidence created enough impetus in the Ukrainians to reach out and, to a degree, achieve acceptance and equality within the Canadian mosaic.

For the next two years Luchkovich tended to his constituents, read widely and studied the plight of his compatriots in western Ukraine. He concluded that, although the roots of Ukrainian problems lay in the decades long since gone, more recently there were international games, manipulations and trade-offs in addition to downright ignorance of central and eastern European geography, economics and national aspirations. To the peace-makers at the end of World War I self-preservation was of primary concern and the problem of the less fortunate people in central and eastern Europe was relegated to the position of non-existence.

At the end of World War I five minority treaties were drawn up. Some of them were incorporated into the Treaty of Versailles. According to the treaties, the League of Nations was named as the trustee and court of appeal of the populations whose rights were to be protected. The Polish minority treaty took the form of a formal agreement between the five Allies and Poland. Poland obligated herself to extend to her citizens "full and complete protection of life and liberty without distinction of birth, nationality, language, race or religion," to permit them "the free exercise whether public or private, of any creed, religion and belief," and to provide "in the public educational system in towns and districts in which a considerable pro-

portion of Polish nationals of other than Polish speech are residents, adequate facilities in primary schools for instruction to be given through the medium of their own language." Any member of the League might bring to the attention of the Council any infractions of these obligations. Similar treaties were signed with Rumania, Czechoslovakia and others.

It cannot be said that all these treaties were helpful. Ancient quarrels did not disappear simply with a signature of a few highly placed diplomats. Later, as the League weakened and the dictatorships strengthened, the minorities became pawns on the chessboard of national and international power politics. Good intentions and sincerity notwithstanding, the World Court could not enforce its decisions. Both the League of Nations and the World Court proved to be entirely ineffective and powerless, if not totally indifferent.

The absence of international power to deal satisfactorily with the minority questions was exploited to the limit by some nations and more specifically, Poland.

One third of the population of Poland consisted of minorities mainly White Russians, Ukrainians, Germans and Jews. The Polish minorities had certain rights, freedoms, and privileges guaranteed by the minorities treaty. Poland, although resenting the implicit reflection upon her sovereignty and integrity, ratified the treaty and thus at least on paper she was bound by her undertaking.

Each of the minorities in Poland had, of course, its peculiar problems. The Ukrainians, with a language, culture, history and national aspirations of their own had, like the Poles, suffered partition among adjoining powers and were one very important group not liberated by World War I. Their aspirations were widely publicized and supported in Canada and the United States as well as in France and Britain. The four and a half million Ukrainians in

Poland felt that they were a part of a large nation which extended from the Carpathian mountains in the west to the Don River in the east. The clashes between Pilsudski's forces and the Ukrainians in 1919 and 1920 resulted in the Polish subjugation of all of eastern Galicia with its Ukrainian population.

Shortly thereafter the Polish government, in violation of the Minorities Treaty, engaged in a systematic Polishization. The Ukrainians who had their own co-operatives, political parties, and their own national Uniat Church (Catholic with Ukrainian rites) resisted. The struggle which the Polish gentry and landlords launched against the Ukrainians was long, stubborn, and brutal. By 1931 the Ukrainian question developed into a minor civil war during which plundering, burning of co-operatives and reading halls, illegal imprisonments, beatings, raping, and deprivation of the rights to use the Ukrainian language and read Ukrainian books followed. The Polish aristocracy under the dictator Pilsudski and his cohorts referred to the inhumane action as "pacification".

It was against the Polish excesses that Luchkovich raised his voice in the Canadian House of Commons because Canada was one of the signatories to the post-war guarantees. Once again he assumed the responsibility of defending that which to him was so dear and so close to his heart: the land and the people of his ancestors in eastern Europe. On May 8, 1931 in the House of Commons, he launched a debate on post-war minorities and especially the Ukrainians in Poland. Thanks to the work and systematic lobbying by the Ukrainian groups in Canada, the question of Polish "pacification" was allowed to come before the House in conjunction with "The Geneva Item — Canada's Contribution to the Expenses of the League of Nations for 1931."

Luchkovich was well prepared and ready to present the matter of the treatment of minorities logically and forcefully. He buttressed his presentation and arguments with quotations from world renowned correspondents such as John Elliott from the New York Herald Tribune and Mary Sheepshanks from the Manchester Guardian and the Women's International League. Both correspondents feared that Poland's behaviour could very well be the beginning of another world conflict. The Peace Conference, according to M. S. Hallgren (Nation, Nov. 5, 1930) "assigned Eastern Galicia to Poland for 25 years, with a provision for local autonomy." The League of Nations was to make the final decision as to how the settlement was to be reached. This arrangement was what Poland had in mind when it planned to establish a Greater Poland from the Baltic Sea to the Black Sea. To Poland it was imperative that the Ukrainian territory be annexed and the population Polonized as soon as possible.

In his presentation Luchkovich stressed that there was not a shred of evidence that the Poles had any intention of abiding by the obligations which they had assumed when they signed the Minorities Treaty. In 1923 the Ambassadors' Conference confirmed in perpetuity the sovereignty of Poland over Eastern Galicia. This meant the end of independence and local autonomy. In his speech Luchkovich emphasized over and over again the broken pledges, the forgotten covenants, and the brutal treatment of the minorities. All of which were perpetrated under the guise of defense of Poland from the Bolshevik onslaught from the east.

On behalf of 300,000 Canadian Ukrainians, Luchkovich pleaded that Canada, as one of the signatories to the guarantees, should present the plea of her citizens of Ukrainian origin to the League Council to establish an impartial inquiry

for the purpose of investigating the situation in eastern Galicia and then take the necessary actions to safeguard the rights of minorities in Poland. He believed that this was not too large an order for the Canadian government. Prime Minister Bennett, after congratulating Luchkovich on his presentation, pointed out, however, that the Canadian government could do little else but bring the matter before the League for its consideration. With this, Canadian responsibility would end.

J. S. Woodsworth, though warmly congratulating Luchkovich, cautioned the committee of the House of Commons that the present discussion could create ill feeling between the Polish and the Ukrainians settled and living in Canada. He did not, however, oppose the matter going before the League Council; and twelve other members of parliament agreed with and supported the proposition in committee.

Luchkovich derived a good deal of personal satisfaction from the general acceptance of his speech and the approval of his proposal, even though he knew that the League was relatively powerless to take any positive action even if the investigation did take place. Notwithstanding, one of the benefits was that the world was becoming aware of the Ukrainians and what was happening to them.

Luchkovich was riding the high wave of popularity both in and out of the House when the clerk of the House Dr. Arthur Beauchesne asked whether, because of his interest in international affairs, he would accept an appointment as Canadian delegate to the International Inter-Parliamentary Union Congress which was to be held in Bucharest, Rumania, he accepted without hesitation. He was eager to see Europe, visit his parents' homeland, attend the League meeting for a few days, visit the Mother of Parliaments in London, and get the feel of the British way of life which he revered. He was fully

aware of his responsibilities at the Inter-Parliamentary Congress. In London he learned that, most likely, he would be the only delegate from the British Empire. On his arrival in Bucharest this was confirmed.

At the conference, Luchkovich became thoroughly convinced that, becoming a beacon of light, Canada should play an important part in world affairs and show that rest of the world how to live in peace through better mutual understanding. He was such a devout pacifist that, when at the Conference the question of international peace-keeping force for the League came up, he voted against the resolution for fear that it would "perpetuate the damnable war." At the Congress he took advantage of opportunities to discuss world co-operation, minorities problems, and the plight of Ukrainians in Rumania and Poland.

While in Europe Luchkovich availed himself of the opportunity to meet countless professionals in Great Britain, Switzerland, Rumania, Poland, Bukovina and Galicia. He had the pleasure of meeting Ukrainians who were members of the Rumanian lower chamber and those of the Senate. In Poland he met Ukrainians who were deputies to the Sejm (parliament) in Warsaw. To him the experience was as stimulating as it was inspiring. He left Europe with a sense of satisfaction of having seen and learned much but with sadness that not all the affairs of man were in good hands and that there was much to do and far to go. He returned home to Vegreville at the end of 1931.

On his return Michael was busy with his duties as member of parliament and with his speeches through the length and breadth of Canada. He loved the life of a politician enough to decide that politics would be his full-time occupation.

By this time, like other countries, Canada was in the depths of the depression.

The traditional parties seemed to have no solutions, so new parties sprang up on the political landscape. Alberta became engrossed with Social Credit principles as expounded by Wm. Aberhart from Calgary. By the time the election was called in 1935 it was difficult to know which party to support. The Albertans voted in a full slate of Social Crediters to Ottawa. Luchkovich lost the election by a narrow margin. This was a major blow to him and it is doubtful whether he ever recovered from his disappointment. The Ukrainians had rejected him who so valiantly advanced their cause. He was devastated.

Coupled with his nervous problems and stomach ulcers, the defeat at the polls was a complete disorientation to Michael. He was uncertain of his next move. He registered in the law faculty hoping to complete his studies; but his inability to concentrate forced him to withdraw and turn to physical work. This was not the remedy either. His medical doctor advised him to avoid both physical and mental exertion. With this in mind, in 1944, he opened up a small grocery store which he operated for 15 years; but his health did not allow him to continue. He was worried about his financial condition, concerned about his health and his future. Reading various books on positive thinking and creative attitude, he concluded that to get himself out of the negative state of mind he must develop an all-consuming interest. He turned to literary pursuits of reading, writing, and translating. The new interests revived his powers of concentration and gave him a sense of achievement. Later he said "nothing succeeds like success." Once again he found himself in the flow of contemporary events, confident that he was contributing to the cultural and social life of Ukrainian people.

In 1946 the Ukrainian Canadian Committee asked Luchkovich to prepare a

brief for presentation to the Commons Standing Committee on Immigration and Labour. It was to be in the form of an appeal to the Liberal government to allow entry of Ukrainian immigrants to Canada. A lot of hard work would have to go into the brief in a short time that was at the disposal of the Ukrainian Committee. Michael knew that if he did not do it, there would be no brief. He worked from dusk to dawn and in the morning he sent thirty typewritten pages on the airplane to Winnipeg. He was an inveterate worker, craving for approval and appreciation. Needless to say they are not always forthcoming even to the most deserving.

When Michael turned to translating, he did Nicholas Prychodko's *One of the Fifteen Million*. The author was offered an honorary membership in the International Mark Twain Literary Society. General Bell Smith, Eisenhower's Secretary of State, wrote the preface. Toronto Star picked *One of the Fifteen Million* as one of the best books in 1952. The Alberta Department of Education recommended the book for Grade 11 supplementary reading. The book was universally accepted but nowhere was Luchkovich given recognition for the fine translation.

Michael had a similar experience with Kiriak's *Sons of the Soil*. To him it was a labour of love. He did not expect any monetary rewards for the countless hours he spent in writing and rewriting the translations. Deep down, however, he was disillusioned that some credit was not extended to him. He felt he deserved some of the credit which was showered exclusively on the original authors. This, however, did not deter him. He later translated T. Os-machka's "Rotunda of Murders" about Red terror in the Ukraine.

Luchkovich did not limit himself to translating. He wrote numerous articles and letters for newspapers, and periodicals. They appeared in *Canadian Farmer*, *Ukrainian Voice*, *Svoboda*, and closer to

home in *Western News*, *Edmonton Journal* and *Calgary Herald*. Most of his writings were of controversial nature because he had his set standards, values and convictions. He wrote about the threat of communism to world peace, the suffering which the Ukrainians were undergoing under communist rule, about Canadian unity; the problem of assimilation in Canada, and the concept of the Canadian mosaic of which he was an enthusiastic proponent. He objected to the idea of "the melting pot" adopted by many Americans. His writing was concise and to the point. He defended the British people and the British Empire because he had a very high regard for the British political institutions and the British deliberate approach to doing things. He was, however, displeased that the British, being as fair and just as they were, did not help the Ukrainians retain their independence once they had achieved it. He poured out his thoughts freely in all his writings.

In his memoirs "A Ukrainian Canadian in Parliament", which really is an incomplete autobiography, he sets out beside his early life and political activities, his philosophy of life and his aspirations. The booklet, however, is but a sketch of himself as a student, teacher, parliamentarian, businessman and writer. As one reads it, one wishes that the author were more generous with detail.

There are so many facets of his life which he could have related to us. About two and a half years after his election to parliament, Michael married Sophie Nikitoruk who was born and raised in Edmonton and who at one time taught school at Rodef north of Lamont not very far from the first school at which Michael taught on his arrival in Alberta. Sophie's parents came from Western Ukraine. Her mother Katherine (nee Dudar) came from the Tarnopol area in 1897 and her father, John, came from Zawale in 1901.

After his arrival in Edmonton, John Nikiforuk worked as a blacksmith and an iron worker. In time he opened his own business as a blacksmith and founded the Edmonton Iron Fence and Iron Works which he operated until his death in 1944. John and Katherine had, besides Sophie, four other children: William (a medical doctor), Olga, Josephine, and Allen (an electrical engineer). Katherine enjoyed good health and lived to a ripe old age of 90 when she passed away in 1972.

Michael Luchkovich and Sophie Nikiforuk were married in Edmonton at St. John's Ukrainian Greek Orthodox Church by Rev. Peter Sametz. They settled in Vegreville to better serve his constituents, and during parliamentary sessions they maintained a residence in Ottawa. As mentioned earlier in the 1936 Social Credit political sweep Michael lost the election and, what appeared to be his unconquerable spirit. With his family he moved to Edmonton where in 1944 they set up a confectionery store which provided the support for his family and an education for his children. Much like Michael's mother, Maria in Shamokin, Sophie was the major influence in the healthy growth and upbringing of their children and in the acquisition and management of the business.

Myron Lusk, Michael's and Sophie's older son, is now president of the Myron Lusk Sales Ltd. a ladies' wear manufacturer's agency with showrooms in Edmonton and Calgary. Dennis is with the Edmonton Public School Board as principal at Vernon Barford Junior high school; and Carol, the youngest, is an instructor in Arts and Crafts for the Recreation Commission. All of the children live in Edmonton near their mother Sophie who is justly proud of them and her nine grandchildren. Michael did not have the opportunity to enjoy fully the pleasures of his children's successes and his grandchildren's growth and assumption of their places in life.

With passing years Michael's health began to fail and consequently his ability to provide more than the necessities for his family and himself complicated his relationship at home. In trying to restore his health and ease his financial and familial responsibilities at home, he spent a considerable amount of time with his sisters Slava and Olga in Winnipeg.

During the last two years of his life he was bedridden. Among those who comforted him were his two long-time devoted friends, Dmytro Prokop and John Pryma. They were, according to Michael, his true and loyal companions.

He died on April 21, 1973 and was buried in the St. Michael's Greek Catholic cemetery where in 1976 his friends and colleagues erected a suitable memorial artistically designed and sculptured by Sviatoslav Hardinsky from New York. At the dedication ceremonies over two thousand people gathered at the ceremony with church and lay dignitaries in attendance. William Skoreyko, Member of Parliament, and Isidore Goresky, retired superintendent of schools and former MLA when Luchkovich was Member of Parliament, delivered addresses honoring Michael Luchkovich.

Even though he dedicated himself to the democratic processes and the Ukrainian causes, for both of which he had worked unceasingly, and even though he received recognition for the immeasurable contributions to the welfare of Ukrainians in Canada and abroad, Luchkovich did not receive the material rewards which would have enabled him to enjoy the worldly comforts and luxuries of life. In his declining years he was recognized by his fellow countrymen for what he was and what he did. They bestowed on him medals, honorary memberships, scrolls, and eventually a memorial but they will never know whether the debt owed to him by the community he loved so dearly will ever be paid in full.

The author is indebted to the following Ukrainian newspapers which carried numerous articles about Michael Luchkovich: The Western News, Ukrainian Voice, Canadian Farmer and Svoboda which is published in New York. Thanks are extended to Dmytro Prokop (Luchkovich's friend) who wrote ever so many

articles published in the above named papers and who kindly permitted us to use the material. Above all, special thanks go out to Mr. Myron Lusk (Luchkovich's son) who provided us with information of personal nature which without his help would not have been very readily available.



Unveiling Michael Luchkovich Memorial.

Biographies



Kost and Parasyna Skakun (Page 239 — Kasian and Rachel Skakun).

MYKOLA ANDRIYIW

Mykola Andriyiw was born in the village of Biliawtsi, county of Brody, Halychyna, Austria. Since the territory is now incorporated into the Soviet Union, it is now in county or rayon of Brody, the province or oblast is Lwiw, and the country is Ukraine.

He arrived in Canada in 1904 and first worked in the mines at Lethbridge, Frank, and finally in Edmonton. He left mining to work first in a store owned by Moss and later in a packing plant which he left to become an employee of the City of Edmonton. First he worked in the water and sewage department but ended by becoming a streetcar conductor.

In 1906 Mykola married Paraska Tymchuk who had arrived in Canada in that year. He built a four-room house in which his family lived until 1920 though his wife had died in 1918. Since he found it difficult to look after very young children, he married again. His second wife whose family name was Molchan, readily became second mother to the young children.

In 1906 the first meeting of a group which planned to organize a library and reading room took place in the home of Iliia Kostyk. At this meeting Father Hura of the Basilian Order spoke of the necessity for such an organization. The name chosen for this proposed society was "Prosvita", the name of a cultural society which played a large part in the renaissance of Ukrainian consciousness in their homeland. Then to the wide-spread settlements throughout Alberta, as Edmonton's example served as a pattern for them to follow.

Mykola Andriyiw was one of the first members of this organization. In 1908 he became a member of the executive remaining in that post for two years. In 1916 he was one of the members of the Markian



Mykola Andriyiw.

Shashkevych Society which became involved in the collection of funds to build a National Home. In 1917 he was elected to the membership of the building committee which finally completed the construction of the building in the fall of the same year. In Chumer's memoirs there is a picture of the "Committee For the Defence of the Ukrainian Language", and Andriyiw is one of the group in that picture, indicating that he was already an important member of the Ukrainian community in 1912.

Though times were difficult, the National Home, on a motion by Andriyiw at a meeting on April 12, 1918, decided to send out collectors for funds to pay the debts incurred in the building of the National Home. The collectors were to be instructed to collect money at the same time for a boarding institute or "bursa" which would provide an institution where farm children would reside while attending schools in Edmonton. In the same year

the National Home with Andriyiw as president purchased the weekly "Novyny" from Roman Kremar. But collections were slow and Andriyiw was having difficulty in meeting debts owed to laborers who had worked on the National Home.

In 1920 Andriyiw moved to Chipman where he bought a farm. His community activities in Chipman had their beginning when steps were taken in 1921 to purchase land for a Ukrainian-Catholic cemetery. Three acres on the outskirts of Chipman were bought for \$300 and the cemetery was officially opened in 1924. About 1923 there was a meeting in the home of Anton Yakhnitsky (Jaknicki) where the building of a National Home in Chipman was discussed. Over one hundred fifty dollars were collected at the meeting and Andriyiw proceeded to organize a chorus and drama group which began to stage concerts and plays to raise funds for the building. George Shkv-arok, the Mundare lawyer at that time, was requested to draw up a constitution for this home on a basis similar to those of Mundare and Edmonton. The building, built by Andriy Sawka of Myrnam, was completed in 1932. Andriyiw served as president of this institution for a number of years.

In 1950 the Andriyiws moved back to Edmonton where Mykola died in 1959. His death reminded many of the older pioneers of his services to the early Ukrainian community; for he was not only a staunch member of the Ukrainian Catholic Church but he was also deeply conscious of his national origin and sought to keep Ukrainian culture alive through choral and dramatic activities. He was also

one of the first pioneers to attempt to bring Ukrainians together in these activities, no matter what differences they had.

The story of the Andriyiw children follows:

1. Veronica married Stephen Koshka who first farmed near Chipman and later moved to Ross Creek. They had three children, two of whom, Susanna and Allen, are living in Edmonton.

2. Natalia married Michael Eleniak who moved from the farm near Chipman to open a hardware and implement business in Chipman. They had three children: Angela living in Chipman, Mildred in Edmonton, and Geraldine in Vancouver.

3. Emilia married Fred Harmata who operated a store in Chipman. They had two children: Larry living in Smithers, B.C. and Eugene with no permanent residence as he is in the R.C.A.F.

4. Ksenia joined the order of the Sisters of Mary Immaculate where she served under the name of Sister Minedora.

5. Josephine married Michael Starko. They farmed near Chipman until they retired to Edmonton in 1969. They had five children: Eugenia and Luella are both X-Ray technicians, Michael is operating Alberta Ceramics, Neil is an optometrist, and Eugene is a dentist. All of their children live in Edmonton.

6. Stephania also joined the Sisters of Mary Immaculate where she serves under the name of Sister Anatole.

7. Angela married Joseph Achtem of Chipman. They moved to Edmonton after their marriage. Their three children are Wayne of Calgary, and Brian and Lynda of Edmonton.

HARRY AND TILLIE (NEE ANDRUCHOW) ANDRUCHOW

Harry was born in the village of Slobidka Jurinska, county of Chortkiw, province of Halychyna, Austria, on September 22, 1905, to Stefan and Anna (nee Polutranko) Andruchow of that village. His father had been in Canada twice, once in 1912, when he had returned in the same year and again in 1914, when he was prevented from returning home by the outbreak of World War I. Though he had some money when he returned after the war, he had exchanged it for other money that had lost its value and he was not able to buy much land. However, he encouraged his sons to emigrate to Canada. Harry did not have much formal education because the war interrupted his attendance at school after he had attended for only one year. He remained at home after the war because most of the buildings in the village had been destroyed; as the area had been the front between Russian and Austrian armies for a long period.

When Harry's fare to Canada was paid by a cousin, Michael Yakubowsky, he followed his father's advice and arrived in Canada on July 12, 1928. The Yakubowskys had arrived in Canada at the end of the nineteenth century with other Slobidka Jurinska villagers. After working in the St. Michael area at breaking land for a month, he joined Michael's brother Leon who was an engineer in a brick plant belonging to Acme Brick Company. After a time, he was promoted to the position of engineer and worked there until the end of 1930 when work in the plant was suspended. He returned to St. Michael where he worked for various farmers, including another cousin, Fabian Klachek, until he married Teklia, known as



Edward, Harry holding Jean, Tillie Andruchow.

Tillie Andruchow, on January 26, 1931. She was the daughter of Harry and Anne (nee Sobkow) Andruchow of St. Michael.

Tillie's father, Harry, had been recruited with others from the same neighbouring village for labor in the sugar cane fields of Hawaii where they were contracted for a period of four years. When the United States annexed Hawaii in 1898, these contracts were suspended and most of the villagers decided to return to Canada to join their relatives who had settled near Star in 1898. Thus it happened that Anne Sobkow met and married Harry Andruchow. Teklia (Tillie) was born to Harry and Anne at Wostok on October 6, 1909. She attended Wostok school but completed only grade nine; the school was four miles away and she could not start school until she was nine. She remained at home until her marriage. After Tillie and Harry were married, they bought horses and implements and rented farms for the next ten years. Then they acquired their own farm near St. Michael in 1940 from John Yakubow. They continued to farm

here until 1971 when they retired and moved to Edmonton after buying a house at 13447-114 Street. They have always been adherents of the Ukrainian Catholic Church and were very closely involved in the development of that parish in Lamont. Throughout the years Harry was a thrifty farmer. Many of his neighbours had combines while he still used a threshing machine which he operated with the help of his wife and children. Eventually, when conditions warranted it, he acquired a combine of his own. He still prides himself on the fact that he did not need public assistance even during the depth of the Depression.

Harry and Tillie had two children. Edward completed high school in Lamont and continued further studies in electronics in Toronto, after which he spent the first two years on an installation in Southampton Island in Hudsons Bay. Returning to Winnipeg, he became a salesman for 3M products and was later promoted to the position of national manager. He retired from this position to open his own sales and service office to sell the same products. He married Patricia Atkinson from Winnipeg and they have four children.

Jean, their daughter, completed high school in Lamont and a secretarial course in Alberta College. After serving as secretary in the University of Alberta for five years, she left to join the Department of External Affairs and has served that department in various countries. She was posted to Pretoria and later to Bangladesh, where she was married to Dennis Ryan who was employed in the same office. Following their marriage, they served in New York and Bangkok and have now been transferred back to Ottawa. They have one son and Jean has retired from service to look after him.

Harry and Tillie Andruchow have not given up their service to the church. Just as in Lamont, he serves the priest at the altar of the St. Volodymyr church in Edmonton. With other members he also attends to any repairs or alterations which may be required in the church building. He also helps to prepare the church hall for gatherings of any sort as well as the cleaning up which generally follows. Tillie is also an important member in all church functions for she served in the kitchen when those functions included meals.

WALTER AND NATALIA (NEE MICHALYSHYN) BAZIUK

Walter J. Baziuk was born on October 12, 1916, at Broad Valley, Manitoba, to John (Joannes) and Ludvenya (nee Buchkowsky) Baziuk. Walter's grandparents, Michael and Maria (nee Komarnicky) Baziuk, originally came from the village of Dzvyniachka, county of Borshchiw, province of Halychyna in Austria. Since the territory was incorporated into Soviet Ukraine after 1945, the village has become Komunariwka, the county is now the "rayon" of Borshchiw and the

province is now the oblast of Ternopil. They arrived in Winnipeg in December 1892 with their family consisting of one son, John and two daughters. As a carpenter, really a cabinet-maker (stoliar), he was able to provide quite adequately for his family in the city but, when relatives and friends began to arrive in Canada later in the century and filed on homesteads in the Komarno area in Manitoba, the Baziuks decided to follow them. However, they returned to Winnipeg after



Walter and Natalia Baziuk.

seventeen years of a very harsh existence in farming. In the meantime, their son John left home to earn money elsewhere.

John's first job was with a German family near Stony Mountain but he left this position for employment with the Manitoba Provincial Police and later obtained a job as a cook on a C.P.R. extra gang. In 1905 he married Ludvenya Buchkowsky, whose parents, Joseph and Katherine, had arrived in Canada in 1898 with four children and settled on a homestead in Komarno. The family had come from the town of Terebowlia, county of Ternopil, from the same province as the Baziuk family. Being a master weaver by trade, Joseph Buchkowsky's farming venture did not last very long and the family eventually settled in Winnipeg.

John's first venture in business was a grocery store in Komarno in 1913. Leaving Komarno not long after, he started another store in Broad Valley, Manitoba but left the area in 1917 to operate a general store in Ituna, Saskatchewan, where the family remained until 1924. In Ituna the family members were very active in church activities and their home had the

distinction of being the site of the first Ukrainian Orthodox service in the village and these services continued to be held there until the Baziuk family moved again.

John's business pioneering spirit is exemplified by the number of stores he opened in new areas; we find him in Preceville, Fosston and Wishart in Saskatchewan before the family moved in 1938 to Edmonton where John operated the Venice Grocery Store on 97 Street and 106 Avenue for several years. But he again left this business in 1945 to open stores in Blue Ridge, Dapp, and finally in Lougheed in Alberta before retiring to Edmonton in 1960.

Walter attended school in Saskatchewan, completing his grade XII in Regina and graduating from the University of Saskatchewan with the degree of Bachelor of Science in Accounting. While attending university he was a resident of the P. Mohyla Institute and played an active part in student affairs. This set the stage for his future dedication to the Ukrainian community. Upon the completion of his articles with Geo. A. Touche & Co. in Edmonton, he was admitted to the

Institute of Chartered Accountants in 1948, becoming the first Canadian of Ukrainian origin to obtain a C.A. degree in Alberta and the second in Canada. He was also the first accountant of Ukrainian origin to establish his own practice as a Chartered Accountant in Canada. He still continues to operate his own business.

He met Natalia Michalyshyn shortly after his arrival in Edmonton in 1938 and they were married on June 5, 1943. As a family they have been active members of St. John's Ukrainian Orthodox Cathedral in Edmonton. Walter served the parish as treasurer for several years and has been the cathedral auditor for a number of years. He was also a member of the building committee of St. John's Auditorium. His interest in church affairs goes beyond the parish for he has been a member of the Western Diocese of the Ukrainian Orthodox Church of Canada for six years and also a member of the Consistory of the Ukrainian Orthodox Church of Canada since 1976. He holds the position of chairman of the Finance Committee of that body.

Walter and Natalia are members and patrons of St. John's Ukrainian Institute in Edmonton and members and patrons of St. Andrew's College in Winnipeg. Walter is currently chairman of St. Andrew's College Foundation Fund which has been recently established for the support of the college. Both are members of the Ukrainian Museum of Canada located in Saskatoon. Walter is also a founding member of the Edmonton Chapter of the Order of St. Andrew and was its first treasurer. He held several positions in the Order, including that of president in 1974. He is now a Fourth Degree member in the Order.

Walter has been a long-time member of the Ukrainian Self-Reliance Association of Canada (TUS), having served in executive positions locally, provincially,

and nationally. Currently, he is a member of the national executive. He is also a member of the Archbishop Andrew Fund and St. John's Fraternal Society. In addition, he is a director of the Ukrainian Heritage Village and auditor for the Canadian Foundation of Ukrainian Studies.

Walter has been an honorary member of the Norwood Branch of the Royal Canadian Legion since its inception. He served as auditor for the organization for some time and held the position of honorary vice-president for two years receiving a "Certificate of Merit" in 1977.

When the Ukrainian Professional and Businessmen's Club was organized in Edmonton in 1960, Walter was elected to the first executive. His presidency in 1965 followed other executive positions. During his tenure all arrangements for the Shevchenko Memorial Lectures were finalized. In addition, he was instrumental in establishing the club tradition of bestowing an Honorary Life Membership upon a member for outstanding leadership and contribution in the Ukrainian community and was honored with the same membership himself in 1979.

Since 1948 Walter has remained an active member of the Edmonton branch of the Chartered Accountants Association, having served on the executive for a number of years and as president in 1959. He has also been on the executives of the Junior Chamber of Commerce and the Edmonton Central Volunteer Bureau.

Natalia Baziuk, daughter of Hryhory and Maria (nee Olekshy) Michalyshyn was born in Edmonton on February 14, 1918. Her maternal grandparents, Alexander and Anna Olekshy, were natives of the village of Wysocko (Vysotsko), county of Yaroslav, province of Halychyna. The area, including the village of Wysocko, was occupied by Poland after the First World War. In 1907 the Olekshys emigrated to Canada and settled in the Calmar

district of Alberta. Natalia's parents were pioneers in the Ukrainian community life from 1912. After their marriage in 1914, most of their activities in the early period were centered around the M. Hrushewsky (later St. John) Ukrainian Institute in which Hryhory Michalyshyn was on the Board of Directors for a number of years and served as its president for several terms. When St. John's Ukrainian Orthodox parish was organized in 1923, Hryhory was one of the founding and charter members. He served on the board for many years and held many positions, including that of chairman. Hryhory and Maria Michalyshyn were honored with an Honorary Life Membership by St. John's Cathedral Parish in 1950. Hryhory also remained a member of the Ukrainian Self-Reliance Association until his death in 1970. Maria Michalyshyn was a founding member of the Ukrainian Women's Association of Canada of St. John's Cathedral, being the principal speaker at the inaugural meeting of the organization in 1926. She served as president for three years and held other executive positions. For this she was made a Charter and Honorary Life Member of the UWAC of St. John's Cathedral in 1951 and in 1971 became an Honorary President. She remained an active member of the organization until her death in 1974.

After completing her education in Alex Taylor and Victoria High School, including a secretarial course in Alberta College, Natalia was employed by the city of Edmonton as secretary in the Land Department and later the Welfare Department for a period of nine years. While she attended public school, she also went to Ukrainian classes and completed Grade X piano with the Royal Toronto Conservatory of Music. She was an active member in the Students' Union at the M. Hrushewsky Institute during her attendance in school and accompanied the students' orchestra at concerts as well as on weekly Ukrainian

radio programs sponsored by the Students' Union over radio station CKUA.

When the Edmonton Branch of the Canadian Ukrainian Youth Association of Canada was organized (SUMK), Natalia was elected as its first "Providnytsia" and later served in other executive positions. She participated in drama, choirs, choruses, concerts and often accompanied soloists and choirs at performances. She was also on the executive of the Edmonton Empire Opera Company which put on such performances as "The Bartered Bride", "The Bat", "They Gypsy Baron", and actively participated as a dancer in all productions of the company.

During the Second World War Natalia was a charter member of the Ukrainian girls' club "Zirka" that sponsored various activities to collect money for parcels which were being sent to the Ukrainian Servicemen's Club in London, England. Members of the club also assisted in projects for the Red Cross and the Blood Donor Clinic.

In 1943 Natalia joined the St. John's Cathedral Branch of the Ukrainian Women's Association of Canada in which she has been assistant secretary, corresponding and recording secretary for nine years, and convener of many different committees. She was honored for her twenty-five years of service in the association in 1969. She also served as recording secretary, vice-president, and cultural convener provincially in the same organization. In 1954 Natalia was elected to the national executive of the organization and, for the past twenty-three years, she has held the positions of treasurer, vice-president, convener of various committees, and still holds the position of recording secretary.

The Baziuks have had a deep interest in Sunday Schools and Natalia was a teacher of Sunday School classes for twenty-five years, seven of these as chair-

person of the Sunday School Committee. For many years she has been and still is a member of the cathedral choir.

All of their three children are university graduates. Lilia and Marianne both hold Bachelor of Arts degrees as well as Professional Diplomas in Education. At the university, both received various scholarships and awards, including Ukrainian scholarships. William completed both his Bachelor of Science and his Bachelor of Commerce degrees. In addition to this they have all received extensive training in music. The girls received degrees as piano teachers from the Royal Conservatory of Music, University of Toronto (A.R.C.T.), while William's training was in piano and clarinet. All three have been members of SUMK, holding executive positions locally, provincially and nationally. They are also members of the world-famous "Shumka" dancers. Lilia has also had many years of training in Speech Arts, specializing in Shakespearean plays.

Lilia is married to Richard Hawrish, a lawyer in Windsor, Ontario and they have two children, Richard and Stephanie. They are conscientious members of St. Vladimir's Ukrainian Orthodox Church in Windsor and are closely involved in most of the community events in that city.

Marianne is married to Dmytro (Mitch) Makowsky, a meteorologist with the Federal Government, and they reside in Edmonton. Their three children are Larissa and the twins, Myron and David. Both are active members of St. John's Ukrainian Orthodox Cathedral where Dmytro is a member of the board and Marianne is chairperson of the kindergarten school (sadochok) committee and they are also involved in other Ukrainian organizations in the city.

William is single and is an accountant with W. J. Baziuk & Co. His chief interest is the "Shumka" dance group in which he not only served on the executive, including the position of president but also remains a dancing member of the group.

IVAN BORUCH — PATRON OF UKRAINIAN CULTURE

Ivan Boruch was born to Wasyl and Anna (nee Swystun) Boruch on August 22, 1897, in the district of Podilia, Greater Vilshenytsia village, county of Zolochiw in western Ukraine. Besides the regular but small husbandry, Wasyl was engaged in building construction and in this way was able to support his wife, four daughters and seven sons. One son passed away during early childhood.

Even though from his early years Ivan helped to take care of his parents' village farm he was able to complete his public school education. Because of the large size of the family and the bleak economic outlook, Ivan's oldest brother, Fred, saved some money and borrowed enough to buy a ticket to U.S.A. This took not a little time



Ivan Boruch.

but in 1912 he left his native village and within a year sent his sister enough money for her passage to join him in the New World. In the meantime, Ivan reached the age of sixteen and decided to go to work in a factory near Praha in Czechoslovakia. He also wanted to emigrate to "America". This, however, was not to be.

World War I broke out and the possibility of emigrating disappeared. In 1915 after Ivan turned eighteen he was called into military service in the Austrian army. Completing his basic training in Hungary he was sent to the Eastern (Russian) front. Later he was transferred to Italy where he was captured and detained as a prisoner-of-war. With Italy's supplies dwindling, the prisoners were starved for months. Conditions were barely tolerable. In the spring of 1920 Ivan was released. In the fall of that same year he married Maria Tsimko, an orphan.

The young couple settled in a very humble house. The original Boruch home was destroyed by military action. After eight years they managed to build a new house but, with a small son and daughter, Ivan found that to support a family of four became more and more difficult. He had not forgotten about his earlier desire to go to the New World. After consulting with Maria he emigrated to Canada in March, 1929. He was quite pleased with his earnings during the first year. The following year, however, unemployment and hard times arrived.

In spite of the difficult living conditions during the depression, Ivan did not forget about the cultural and educational activities within the Ukrainian circles. In 1930 he joined the Ukrainian Veterans' Association (Striletska Hromada) in Edmonton. Then he helped editor M. Pohoretsky to establish a Ukrainian weekly the "New Pathway". He assumed the responsibility of organizing the funding of the new publication. In reminiscing Ivan, very often, recalls how in pursuit of



Ivan as a Soldier.

subscribers he walked miles and miles across the Alberta distances from farm to farm and from village to village. If no subscription was forthcoming a donation would do. Ivan also attended local meetings and gatherings of all descriptions. There he raised the questions of Ukrainian consciousness and the value of the publication such as the "New Pathway". Heated discussions often followed but Ivan never wavered from his favorite course and his chosen objective.

In 1932 when the "Striletska Hromada" initiated the movement to establish the Ukrainian National Federation, Ivan Boruch became its charter member. He was very active. He joined the amateur theatrical group, the Federation's chorus and the committee which was to find suitable quarters for the new organization. For years he participated in the well-known throughout Canada and U.S.A. "Dnipro" chorus under the direction of R. Soltykewich. Besides being president of "Striletska Hromada" in Edmonton for a number of years he was also president of the Ukrainian National Federation for a few terms and a long-standing member of Ukrainian Canadian Committee.

His activities were not limited to Edmonton. As a delegate he attended on numerous occasions the congresses of the Ukrainian Canadian Committee in Winnipeg, and the World Congress of Free Ukrainians in New York. He was an active participant in the unveiling ceremony of the Taras Shevchenko monument in Winnipeg in 1961 and in the unveiling of the monument in Washington, D.C. in 1964, marking the 150th anniversary of Shevchenko's birth.

Boruch's generosity went beyond the sacrifice of time and effort. His help in financing worthwhile projects has always been noteworthy as exemplified by a few instances. To each of the following he donated \$20,000: Ukrainian Canadian Committee, World Congress of Free Ukrainians, Ukrainian Canadian Archives and Museum in Edmonton, and Canadian Institute of Ukrainian Studies. The Shevchenko Ukrainian Canadian Foundation in Winnipeg and the Ukrainian Encyclopedia publication received \$10,000 each. He also donated varying amounts of \$2,000 and \$1,000 to such as: *The New Pathway*, the *Zolochiw Almanac*, the Ukrainian Pioneers Association of Alberta, Dr. M. Marunchak's *History of Ukrainians in Canada*, Provincial Council of Ukrainian Canadian Committee, St. John's Ukrainian Orthodox Cathedral and *Ukrainian News* in Edmonton. He made many other smaller donations which are too numerous to mention. His activities in, and donations to, the many cultural pur-

suits of his countrymen in Canada will be noted in the history of the Ukrainian settlers in Canada. And the native hills of Markian Shashkewich in western Ukraine will be proud for having borne and raised a patriot. The Ukrainian Canadian Archives Museum in Edmonton in honoring its patron, Ivan Boruch, has given prominence to his portrait in its library.

Because of his financial straits during the "dirty thirties" and later because of World War II, Ivan was unable to bring his family to Canada; and after the occupation of western Ukraine by USSR no emigration was permitted. Ivan, then, remained alone in Canada, but visited his family quite frequently and helped them financially as much as their government's policy allowed. All his life he worked hard and saved. After retiring he has lived in Senior Citizens Lodges in Myrnam, Lamont and Mundare. As this is written Ivan is 83 years old but always true to his ideals. Living out his years he can, with great satisfaction, look back on his life's pathway along which he not only trod and toiled to earn his "daily bread", but also fulfilled his responsibilities toward his Ukrainian community. His constant efforts and his generous gifts in support of his native culture in his adopted land will not be forgotten and the memories of Ivan's public spirit will be etched in gold in the annals of Ukrainians in Canada.

Submitted by: H. Yopyk
Translated by: W. P. Sharek.



RIGHT REVEREND FATHER AMBROSE CHRUSTAWKA

Father Ambrose Chrustawka, who spent many long years in unselfish service to the Ukrainian Greek Orthodox Church of Canada, was born in the village of Yaholnitsa Stara, County of Chortkiw, Province of Halychyna, Austria (now Ukraine), on December 19, 1901, to Ivan and Xenia (Hordiy) Chrustawka, of that Village. Ivan completed village school, and continued his education in commerce in the City of Lwiw.

Emigrating to Canada alone in 1903, Ivan worked at various trades and began to study for the priesthood by correspondence until his ordination in 1915 in the Russian Orthodox Church in Toronto by Bishop Alexander. As his poverty prevented him from bringing his whole family to Canada, he sent for his son Ambrose, who arrived in Canada in 1913, to Chatham, Ontario.

Father Ivan Chrustawka's first parish was at Gimli, Manitoba. He was then transferred to Smoky Lake, Alberta, in 1921. While stationed in Smoky Lake, he was able to come to an agreement with St. Joseph's College in Yorkton, Sask., regarding his son's further education. Ambrose was permitted to enroll, paying only half of the usual charge for lodging and education, in return for teaching courses in Ukrainian. In Yorkton, he completed elementary and high school in four years and graduated in 1925.

Ambrose's mother, accompanied by his sister, Parania, and his brother William came to Canada in 1923. William died in Oshawa, Ontario, after completing high school, and Parania married Nick Wygera of Two Hills, Alberta. While in Yorkton, Ambrose not only took regular courses, but also studied theology privately, enrolling in theological courses by correspondence from the Russian Orthodox Mis-



Right Reverend Father Ambrose Chrustawka.

sion in Chicago. He was ordained in Chicago in 1926, by Most Reverend Metropolitan Theophilos, having previously married Zonia Palamarek, of Smoky Lake.

Ambrose's first church appointment was in Shypenetz, Alberta, where he resided but served ten parishes: Shypenetz, Ispas, Brinsley, Musidora, Toporivtsi, two parishes in Slava, Luzan, and Two Hills. Shypenetz was probably the most active of these parishes, because it was here that he not only performed his parish functions, but conducted choruses and produced plays. He was exceptionally musical, and had studied music in Halychyna before arriving in Canada.

The deep love and respect with which members of these parishes regarded him is evidenced by the fact that all ten parishes followed Ambrose, their priest, into the folds of the Ukrainian Greek Orthodox Church of Canada in 1942.

In 1943, he was invited to serve in

Vegreville, Alberta, where he remained until 1949. From Vegreville he moved to Edmonton — a period during which he performed another of his great services to his church: he was deeply involved in the building of St. John's Cathedral.

In 1955, while serving St. John's Cathedral, he received the Golden Pastoral Cross from the Canadian Head of the Church, Most Reverend Metropolitan Ilarion, in recognition of his thirty years of service to his church.

In 1956, he was appointed to the Calgary parish and, after three years, was requested to move back to Edmonton to serve the parishioners of St. Elias.

It is reported in the *Ukrainian Voice* that on October 11th, 1961, Father Chrustawka was honoured at a banquet at St. John's Auditorium, on the 35th Anniversary of his priesthood. It was at this function that Most Rev. Metropolitan Andrew compared the work of Father Chrustawka to that of Apostle St. Paul. Father Ambrose was deeply moved by these remarks and expressed his humble thanks.

In 1961 Father Chrustawka again began to serve a rural district, stationed at Myrnam, Alberta, but having to serve eight parishes.

In 1963, he was again honoured and given the title of Very Reverend by his church. He remained in Myrnam until 1966, when he was transferred to Vancouver. It is again reported in the *Ukrainian Voice* that on September 24, 1966, the Vancouver parishioners had arranged a banquet in his honour to celebrate his forty years in the service of the church. In this article it is reported that, after serving the Vancouver parish for three years, he again took over a rural district in Hyas, Sask., to serve ten parishes as he had done when he first started his pastoral career.

His 45th anniversary in the priesthood coincided with the 25th Wedding Anniver-

sary of his daughter, Marion, and Walter Dowhanluk. A combined celebration was held in Banff, Alberta, on October 30, 1971, with many members of his family and friends in attendance.

Father Chrustawka remained in Hyas, Sask., until 1975, when he returned to Alberta to spend three years in Bonnyville.

June 23, 1976, marked an important milestone in Father Chrustawka's life. The Ukrainian Greek Orthodox parishes in Alberta honoured their pioneer priest on the occasion of the 50th anniversary of his priesthood with hundreds of his former parishioners in attendance, members of the clergy, and family and friends.

The celebration of this anniversary was reported in St. John's Edmonton Report on June 28, 1976. The following interview depicts in part very accurately the life of a pioneer priest, truly a missionary in his time.

"50 years a priest, he adheres to heritage"

"Sitting with his daughter, Mrs. Gloria Ferbey, in her living room on 98th Avenue, last week, the slight, spry clergyman smiled often as he recalled his earliest and hardest days as a poor priest supporting a family of five in a Depression-hit farming community. From Shepenitz, he administered up to 10 other parishes, relying in the early years upon horse and sleigh, or Democrat buggy.

Money was scarce. In good times, his stipend came in eggs and poultry. In bad, he had to make special appeals for footwear for his children. "It was hard being a priest" he admits, "but worthwhile. One must have a vocation."

Pioneer life in Northern Alberta was enlivened among the Ukrainian community by recourse to that nation's musical heritage. Fr. Ambrose had been trained in violin, taught himself and his two sons and two daughters to play piano,

guitar and mandolin. It was a great day, his daughter recalls, when her youngest brother at the age of 5, learned to harmonize with the three older children.

Since those days, Fr. Ambrose has seen many changes in lifestyles. The most important change in the church was the switch from the tradition language of service, Slavonic, to the vernacular, modern Ukrainian, a move he compares to that from Latin to the vernacular in the Roman Catholic Church. Such changes are necessary, occasionally, he feels, but there will be no changes in "the Faith." And the Ukrainian church's emphasis upon the national language, the rich musical heritage and the traditional art and ritual all serve to keep the younger generation in the church. "They adhere, they adhere," he says, recalling his former music and Ukrainian language students, taught after hours in the public schools. Last year he was still teaching the faith and the music to his kids at summer camp in Hyas; and he plans to do so again this summer in Bonnyville. Does he ever intend to retire? When he broached the subject to the bishop last year, his superior replied, "I'm a year older than you, and I'm still doing my job," he remembers with a grin. Now, Fr. Ambrose considers himself

"semi-retired", since his present post at Bonnyville includes only five parishes, instead of the ten in Hyas. What's more, when he gets up in the morning, he says "I feel like a kid."

On October 17, 1978, Father Chrustawka was requested by the Head of the Presidium of the Consistory of the Ukrainian Greek Orthodox Church of Canada, the Very Rev. D. Luchak, to take the post of assistant Priest at St. John's Cathedral and to execute his duties during his retirement whenever his health would permit him to do so.

Father Chrustawka has been on the retired list since July, 1978. He is now making his home with his daughter and son-in-law, Gloria and Borys Ferbey, in Edmonton, in the family of Father Ambrose Chrustawka, there are four children; Marion, Gloria, Ernest, and Ronald. He has eleven grandchildren and one great-grandchild.

On June 29, 1980 one more honour was bestowed on Father Chrustawka. At a service at St. John's Cathedral and later at a dinner in St. John's auditorium, he received for his service to the church another elevation in his career, the Title "Protopresveter" which, translated, means First among the First.

JOHANNA (NEE MARCHISCHAK) KASIANCHUK-DANELOVICH

Emilian and Johanna (nee Marchischak) Kasianchuk arrived in Canada from the village of Zavydche, county of Radekhiw, Austria (now Ukraine) on April 20, 1898 and filed on NE 6-57-18 W4 near Star, an area later known as Peno, Alberta. Emilian was born in Zavydche in 1865 and Johanna was born on February 12, 1879, but the village of her birth is unknown. She attended a school run by sisters in the city of Brody in the next county. Here she learned to read and

write and sang in the choir. She retained her interest in singing for the rest of her life. The Kasianchuks became naturalized citizens in 1902.

On arrival in Canada, Emilian and Johanna had one daughter, Constance; two more children, Marion and Peter, were born in Canada. But the hardships of pioneer life proved too strenuous for Emilian and, after contracting pneumonia, he passed away on May 6, 1905. After his death, Johanna moved to Edmonton with

her father and three small children where she invested in a boarding house and thus supported her family.

In 1907 Johanna married Joseph Danelovich, a recent arrival from Ukraine, who had opened a shoe repair shop and was dabbling in real estate. They were both interested in cultural activities and belonged to the Ukrainian Prosvita Society which existed in Edmonton at that time. Three children were born to them, Olive, Julia, and Genevieve, but the last one passed away in childhood. Though unemployment was chronic, Joseph and Johanna managed to give their children an education to prepare them for Canadian life. However, when Joseph broke his arm in 1920 and other employment was not available, he decided to move his family to Smoky Lake to operate a harness and shoe repair shop with the help of his stepson Peter. In Smoky Lake Joseph was again active in the new village activities and was instrumental in organizing the first Ukrainian Orthodox parish of which he was the first president.

When their children had grown up, the Daneloviches decided to settle on a homestead near Abee, Alberta. Finding pioneer living too arduous at their age, they sold their homestead and opened a store in Boyle, Alberta. Here they spent ten happy years enjoying their work and their role in the life of the community and church.

They retired to Radway, Alberta, where they could take advantage of the services of Dr. N. Holubitsky and the Radway hospital. They again took part in the cultural activities of the Ukrainian community and became members of the Radway Ukrai-



Johanna and Joseph Danelovich.

nian Orthodox church. They also found the village convenient because it was only fifty miles from Edmonton where they could visit relatives and friends. However, after Joseph passed away in 1949, Johanna again acquired a house in Edmonton where she lived until her death on May 2, 1952. Both Johanna and Joseph are buried in Edmonton Cemetery. Of the three Kasianchuk children only Marion, of Florida, (Townsend) is still living. Of the Danelovich children Olive (Sorochan) passed away in 1973 but Julia (Lacusta) still lives in Redwater where her son Robin, a school teacher, visits her from time to time.

Johanna and Joseph not only raised and educated their children to become worthy citizens of their adopted country but also strove to preserve the culture and traditions of the Ukrainian people.



PETER AND ANNA (NEE CHONKO) DANEOVICH



Peter Kasianchuk Danelovich and Anne Chonko Danelovich.

Peter was born in 1903 at Peno, Alberta, where his father, Emilian Kasianchuk, had settled but he adopted his step-father's name later in life. Moving to Edmonton was a fortunate event in Peter's life because the move enabled him to receive a high school education. This led to his employment as a grain buyer later in life when elevator companies had overcome their initial prejudice against hiring Ukrainians for that position. In 1932 he married Anne Chonko, a school teacher from Saskatchewan who had moved to Alberta to obtain a position first in South Kotsman school and later in Smoky Lake. During the years in Smoky Lake, Peter was active in most community affairs, taking part in sports, and in the preparation and staging of concerts and plays. He was an active member of the organization which first built the National Home and later the Ukrainian Orthodox church. In 1933 he was transferred to Redwater where he again played a role in community life. In 1935 they moved to Myrnam where Peter operated his own store and

Anne continued teaching. At that time Myrnam was a fast growing village and Peter was eager to participate in its development. In conjunction with his brother-in-law, Stephen Mulka, he participated in the building of the Ukrainian Orthodox church and aided in the organization of the church choir. Over the years he also held such positions as president of the Board of Trade, the Red Cross Society in Myrnam, and the Myrnam Victory Loan Committee.

In 1946 Peter and Anne moved to Edmonton where Peter became an employee of Scott Fruit Company. As an active member of the Alberta Commercial Travellers' Association he spent much time in helping to raise money for the Crippled Children's Fund. And as a travelling salesman his aid was invaluable in the promotion of Bingo projects in aid of the St. John's Institute Building Fund. Peter passed away after a heart attack on October 6, 1960, and was buried near his parents in Edmonton Cemetery.

MICHAEL AND SOPHIA (NEE PISAZEWSKA/BOHAY) CHONKO



Michael and Sophia (Pisazewska-Bohay) Chonko.

Michael Chonko, Anne's father, arrived in Canada in 1905 with two other companions to escape military service in the Austrian army. He was born in the village of Ulychne, county of Drohobych, province of Halychyna, Austria (now Ukraine) in 1886 and was the only son of Jacob and Kateryna (Stelmachovich) Chonko.

Jacob (Michael's father) had served his term in the Austrian army but, instead of being released to return home, was chosen overseer of the palace grounds of Schoenbrunn, the summer home of Emperor Franz Joseph. As he spoke German and Ukrainian, he was retained in this service for the next nine years during which he received many honors for his diligent service. When he returned to Ulychne, he married Kateryna Steemachovich and they had two children, Michael and Nastunia. He became the mayor (viyt) of the village and prospered with his crops, orchards, and beehives. He and the rest of his family followed his son to Canada in 1906.

By this time Michael had already established himself on his homestead in Fen-

wood. As Goodeve was a neighbouring village with a co-operative store managed by Harry Silpchenko, Michael made many trips there to obtain supplies in the process of which he met Sophia, a domestic employee in a German family. Sophia had arrived with her stepparents from the village of Volia, in the county of Stry, Halychyna, in 1904. Michael and Sophia were married in Goodeve but returned to Fenwood to live on his farm. It was not long before Michael and Sophia acquired three more quarters of land.

The family prospered to such an extent that Michael decided to leave his land in 1914 to operate the first Ukrainian store in the town of Canora. Michael was to remain here in business until his death on December 6, 1927. There were few Ukrainians in the town itself but the surrounding area was largely settled by them.

Michael was not only a businessman; he was also anxious to help Ukrainians less fortunate than himself. In 1916 he and other community-minded individuals like W. Plawiuk, a local Ukrainian Presbyterian minister at that time, organized

the first Ukrainian Institute in Saskatchewan in their town so that Ukrainian boys and girls from the surrounding area could be provided with board and lodging while they attended high school. The institute in Canora was closed in the following year when the P. Mohyla Institute in Saskatoon took its place to serve the whole province. Nevertheless, this organization paved the way for the organization of the first Ukrainian Orthodox parish in 1923 when Rev. P. Melnychuk officiated as the first priest of that church. Michael remained a stalwart member of the church until his death.

Anne and the other Chonko children grew up in Canora and attended school there under the guidance of good teachers. She also spent two years in the P. Mohyla Institute in Saskatoon to complete her high school and attend normal school. In addition she attended classes in the institute itself in Ukrainian literature, history, and kindred subjects. She began

teaching in Mikado, Saskatchewan but, after the death of her father, began to seek other horizons and landed in Alberta in 1930.

After Anne and her husband Peter moved to Edmonton, she took a business course and spent six years as secretary for the St. John's Institute in Edmonton. When Peter died in 1960, she returned to teaching and was employed with the Edmonton School Board in Rutherford and Westbrook schools. During her career as teacher and secretary she was involved in voluntary work with children, chiefly in kindergarten, Ukrainian classes, and Sunday school. She was a member of the Ukrainian Women's Association and sang with St. John's Cathedral choir. In spite of her poor health she still serves as secretary of the Ukrainian Self Reliance Association. Both she and her husband never hesitated to give time and energy in the service of their people.

WILLIAM AND EVA (NEE SKUBA) DIDUCK



Eva and William Diduck.

William Diduck was born on December 4, 1909 in the village of Rusiw, District of Sniatyn, in Western Ukraine to Andrij and Katheryna (nee Proskurniak) Diduck. He was the fifth in a family of ten children — Maria Froliak; Paraska Veryha; Michael, who married Katherina Melnychuk; Timothy, a medical doctor in Czechoslovakia who married Oliana Tesowski; Eudokija Mandrykovich; Tetiana Lazarenko; Nykolaj, who was executed during World War II; Volodymyr, a lawyer who married Oliana Kulnych; and Ivan, a teacher in L'viv, who married Nadia Kapshuk. As a boy, William worked long hours to enable other members of the family to obtain an education. As he grew into manhood, he saw very little future in his homeland and knew he would have to spend a number of years in the army. Understanding what William faced if he remained in Ukraine, one of his cousins, Tymofy, already in Canada, claimed William was his brother and paid his way to Chipman, Alberta, where he arrived on August 15, 1929. During the next five or six years, during the depth of the Depression, William worked as a farm hand in Chipman, a coal miner in Carbon, a laborer building roads between Nelson and Trail, B.C., meat packer at Swifts, worker on a railway gang at Waterways, Alberta, and Sudbury, Ontario. In the winter of 1936-37, he returned to Edmonton where he met his future wife.

Eva Skuba was born in Spedden on March 10, 1918 to Efrem and Anna (nee Sawka) Skuba, who emigrated to Canada from the village of Pozdymir, District of Sokal, Western Ukraine. William and Eva were married on July 27, 1937, in Edmonton. For a short while William worked in a lumber mill near Jasper and then joined a partnership to operate the Thornild Coal Company. The work that winter was very

difficult as most of the labor was done by hand under very severe flooding conditions. In the spring of 1938, he again worked as a farm hand but left for Waterways, working his way to Fort Norman Oil Wells. Later he reached Eldorado Mines on Great Bear Lake where he remained until Christmas, 1939. He returned to his wife in Spedden and, with his earnings, bought a small general store in Abee, Alberta. To make ends meet, he combined the store with a trucking business for the next twelve years. In 1951 he was awarded a school bus route to Abee and later to Thorild where he moved with his family in 1959. He operated the school bus until his retirement to Edmonton in 1976.

William and Eva Diduck have four children: Jeanne, who graduated from the University of Alberta as a teacher, married Orest Luchka who is principal of Caroline School in the Rocky Mountain School Division. They have no children. Lesia, a graduate in Pharmacy from the University of Alberta, is married to Walter Podlozniuk, a businessman. She has one child, Marcia, vice-president and shareholder of a land development company, is married to Nick Holloway, an instructor at the Alberta Vocational Centre. They have two children. Taras, who graduated from the University of Alberta, teaches in Edmonton. He married Iris Popowich of St. Paul. They have one child, Iris, who graduated with a Bachelor of Science in Nursing, is a Unit Supervisor at the Misericordia Hospital. William and Eva Diduck, although retired, are kept busy with their four grandchildren and participating in various Ukrainian organizations. They are members of St. Elia's Ukrainian Orthodox Church. On several occasions they have visited their relatives in Ukraine and in Czechoslovakia.



Diduck Family. Nick, Marcia, Iris holding Ryan, Taras, Walter, Lesia, Eva, William, Baba Skuba, Jeanne, Orest. Children in front: Jody, Jason, Cory.

JOHN NICOLAS AND OLGA (NEE CHORNEY) ESAIW

John Esaiw was born to Nicolas and Anna (nee Moskalyk) Esaiw in the village of Strilche, county of Horodenka, in the Ukrainian province of Halychyna, Austria, on November 28, 1907. This Ukrainian territory was occupied by Poland after the collapse of the Austrian Empire in 1918; but after 1945 it was ceded to Soviet Ukraine. The province of Halychyna was divided into three provinces or oblasts and the village is now in the county or rayon of Horodenka, in the oblast or province of Ivano-Frankiwsk, and the country is Ukraine. He attended elementary school in the village and secondary school (gymnasium) in Horodenka and in the city of Stanislaw (now Ivano-Frankiwsk). The changes in schools were probably influenced by his uncle who was a priest of the Greek Catholic Church.

At the age of seventeen, John followed his older brother, Wasyl, to Canada where Wasyl was a section hand at Goodeve, Saskatchewan. Later a second brother,



(Standing) Jerry, Victor, William. (Seated) John and Olga Esaiw.

Harry, also came to Canada but, finding employment on the railway at White River, he never came west.

After John reached Canada, Wasyl made arrangements for him to attend St. Joseph's College in Yorkton to complete

grade twelve. He did not remain long in this institution, being persuaded by V. Bossey to leave for Winnipeg to help in the publication of the Ukrainian (formerly Greek) Catholic weekly, *Canadian Ukrainian*, and to aid Bossey in the office of the Hetman Association. In 1928 he left for Edmonton to become an employee of the Gdynia-Amerika Steamship Company, and two years later was promoted to the position of manager. He retained this position until the office was closed because of the curtailment of immigration into Canada during the Depression.

In Edmonton John immediately plunged into organizational activities connected with the Ukrainian Catholic Cathedral of St. Josaphat and the Ukrainian National Home. He joined the church choir, the National Home chorus, and the dramatic group in the National Home. During this period he achieved recognition as a "special occasions" speaker. While he was involved in all these activities, he met Olga Chorney and they were married on July 30, 1932.

Olga was the daughter of Danylo and Eugenia (nee Holeychuk) Chorney. At the age of twenty-five, Danylo arrived in Canada alone in 1902, from the village of Yaholnytsia, county of Chortkiw, in the province of Halychyna, Austria. But the village is now in the rayon of Chortkiw, oblast of Ternopil, Ukraine. For a period he was employed in the mines around Frank but missed the slide which obliterated the town in 1903. He left the mines and arrived in Edmonton in 1904 to engage in real estate and building construction. He became a founding member of the Greek (later Ukrainian) Catholic Church of St. Josaphat and was one of the building crew which constructed it. He was also the contractor responsible for building the first Mundare Greek Catholic church.

In Edmonton John married Eugenia

Holeychuk on February 17, 1906. Her parents, Ilia and Maria Holeychuk, had arrived (with their family) in 1902 from the village of Ispas, province of Bukovyna, Austria, which was occupied by Romania after 1918 but ceded to Ukraine in 1945. The oblast or province is now Cherniwtsi, Ukraine. They had eight children of whom seven survived and attended school in Edmonton. Olga received her education in McCauley Elementary and McDougall high schools to become a stenographer. Until her marriage she was employed with the Alberta Legislative Assembly and later transferred to the Income Tax Division.

Olga concentrated on looking after her family after her marriage and did not seek employment outside of their home. In the early years they moved quite often before acquiring the present home at 11244-97 Street where Olga still resides. When John left the Baltic-Amerika company, he obtained a position in the provincial Department of Lands and Mines, remaining at this post until he opened his own real estate and insurance office in 1946. It is interesting to note that the negotiations which resulted in the purchase of the McGrath residence by the Ukrainian Catholic church were conducted through his office. John remained in private business until his death on August 25, 1961.

John continued to involve himself in both church and secular affairs. He served as president of the Ukrainian National Home and was responsible for arranging the visit and public appearances of Hetman Pawlo Skoropadsky's son in Canada, and for the publication of a brochure which recorded this visit. John was one of the founding members of the Brotherhood of Ukrainian Catholics, serving as secretary or president alternately during the early period of its organization. He also occupied the same offices during the early period of the organization of the lo-

cal Ukrainian Canadian Committee and was one of the leading members of the Committee for the Defence of Carpatho-Ukraine. Some of the other organizations in which he was involved were the Canadian Club, the Knights of Columbus where he was a member of the Fourth Degree, and the Eparchial Fund Committee which he headed. Generous in his donations to orphan institutions, the Sisters Servants of the Immaculate, and other religious institutions, he also contributed six hundred dollars toward the publication of the Ukrainian Encyclopedia at a time when money was not easily available.

But this record of John's services would not be complete if the important role he played in the founding of the *Weekly Ukrainian News*, the largest Ukrainian language newspaper west of Winnipeg, were omitted. As assistant editor, manager, and publisher he served at a most critical period from 1942 to 1946. Toward the end of his busy life, he also played a major part in the formation of the Ukrainian Professional and Business Men's Club. Many other instances of his broad interests can be cited and it is hardly surprising that Olga could not continue in outside employment as her main occupa-

tion became the care of a growing family of three sons.

The eldest of their children, Jerry, graduated from high school in Edmonton, but took grade eleven at St. Joseph's College in Yorkton, Saskatchewan. He is landman with City Services Petroleum in Calgary, Alberta. He married Rose Bonneville and they have three children.

The second son, William, completed high school in Edmonton and continued his education in Business Education at Gonzaga University (in Spokane) and at Notre Dame College in Nelson, B.C. After working in a bank for some time, he left to take a position in a trust company and, still later, joined the civil service of the Government of Saskatchewan in Saskatoon. He married Geraldine Porayko, R.N. and they have two children.

Victor, the youngest, continued his education beyond high school to obtain a Bachelor of Commerce degree at the University of Alberta. He is now an accountant with West End Equipment Sales in Edmonton. He married Patricia King and they have one child.

Olga is in good health and enjoys her close relationship with her three sons and their families.

NICK AND VERONIA (NEE KOSTYNUK) FILIPCHUK

Nick (Nykolai) Filipchuk was born on January 25, 1895, in the town of Kitsman, province of Bukovyna, Austria (now Ukraine), to Fotiy and Maria (nee Hnatiuk) Filipchuk. Fotiy was a village farmer who supplemented his income from wood-working as a joiner and cabinet maker. Nick attended regular classes in the village school for five and a half years and supplementary or preparatory classes for two winters. In the latter he was greatly influenced by his teacher, whose name was Ostapowich, who taught his class the history of Ukraine. As a result Nick joined the local organization of "Seech" which

played a large part in developing a national consciousness among young Ukrainians before the First World War. As economic prospects remained unsatisfactory at home, he emigrated to Canada in December 1912 to join his two brothers, Dmytro who had come to Canada in 1907, and George in 1910. Actually, even before the turn of the century, two of their uncles, Eli and Wasyli, had arrived in Canada and Eli had settled in Gonor, Manitoba.

Among many who arrived from the same town about the same time as Nick there was also Dmytro Rostocky, an early

teacher in this province, who returned to Manitoba to carry on his profession after completing his teacher training. Through the influence of some of his fellow villagers, Nick got a job in the C.N.R. yards almost immediately after his arrival. His brother, Dmytro, who had previously worked in the mines near Canmore, and his brother, George, in the C.N.R. yards in Edmonton, filed on homesteads in the area which later became known as Glendon but was then in Rife postal district.

After working in the yards until March of the next year, Nick left by train for Vegreville from where he was taken to Ispas by horses and wagon driven by a man named Grekul. They were met by one of Nick's brothers who was waiting with his oxen to take him to Glendon across the Duvernay ferry. Though he filed on a homestead in 1914 while living with his brothers, Nick sought work elsewhere, including coal mines in Drumheller and Brule, and a copper mine near Kamloops. While working on his homestead, he worked for wages whenever possible until 1920.

Nick Filipchuk recalled other settlers who had come to the Glendon district probably a year or two earlier than his brothers. Names which he particularly remembered are those of Simeon Iliuk and two Nemkas from the village of Shypyntsi, and Ivan Koshtura from Lashkiwka, all from Bukovyna. Their main trading town in the beginning was Vegreville eighty-five miles away.

Nick married Veronia Kostyniuk on May 27, 1920, in a church five miles north-east of where Glendon was established later. Russian Orthodox priests were the first to come to this church. Then Father Horbay and later Father Mayba from the Ukrainian Greek Orthodox church visited the area.

Nick and Veronia were married in that church. Veronia was born on September 5, 1901, in the village of Shyriwtsi,



Nick and Veronia Filipchuk.

Bukovyna, to Gregory and Justine (nee Koziar) Kostyniuk. The Kostyniuks arrived in Canada in the spring of 1903 and settled on a farm bordering on Eagle Lake near Andrew.

They came to Canada as the result of correspondence with fellow villagers and relatives, some of whom had settled around Andrew as early as 1897. Seven years later they traded their land for a farm in the Glendon area. Unfortunately, no schools had yet been built in the district and Veronia never attended school. Beacon School was not built until 1917.

Though, for the first two years, Nick worked for wages away from home, he and Veronia remained on his homestead, SW 36-60-8 W. of 4, until 1953. In time he increased his holdings to half a section by buying another quarter. In 1921 St. Paul became their market town with the extension of the C.N.R. railway which was extended to Glendon in 1928.

All of their children attended Gifford school just across the road until they reached grade ten. The first Ukrainian teacher in this school was Anne Karpshyn who taught in the junior room and,

for a time, boarded with the family. Subsequently, Mike Grekul became principal and two years later the two were married. Nick was trustee in this school for many years.

Acting on the advice of his nephew from Vancouver, Nick moved to Vancouver as he was beginning to have more and more trouble with arthritis on the farm. In Vancouver he got a job as janitor and later sent for his wife. Unfortunately, his wife contracted arthritis which became progressively worse. After three years in British Columbia, they were forced to return to Alberta. In Edmonton Nick found work again as a janitor with the Canadian Can Company and continued in this occupation until his wife's death on September 26, 1961. He retired in the same year.

In Edmonton they had lived in an apartment while their son, attending the University, lived in St. John's Institute. Eventually, Nick bought a house at 11130-76 Avenue where he lives alone. He is still interested in Ukrainian organizations and attends the Ukrainian Greek Orthodox Cathedral.

Nick and Veronia had three sons. The oldest, Stephen, completed grade ten in the local school and remained on the

home farm. He married Eugenia Taschuk whose parents had emigrated from the village of Shypyntsi in Bukovyna and settled around Glendon about the same time as Nick's brothers. Wasyl, their second son, is vice-principal of a school in Stettler. By the time he completed grades in the local school, a high school had been built in Glendon. After graduating from this school, he attended the University of Alberta to complete his education for a B.Ed. degree. He married Elsie Tiahlo from Bonnyville whose parents had arrived in Canada from the village of Zkowitzi in the county of Kaminka-Strumilova now, Kaminko-Buzky rayon, Halychyna, Austria (now Ukraine). The third son, Cornell, also attended the same elementary and high schools as his older brothers and went on to the University of Alberta to obtain a degree in dentistry. Then he proceeded to the University of Seattle for post-graduate courses. He now practises dentistry in the Professional Building in Edmonton and lectures at the University of Alberta. He married Anne Matvichuk whose parents settled at Spedden and came from the village of Hoholiw, county of Radekhiw, Halychyna, now Ukraine.

Nick now has nine grandchildren.

GEORGE AND PARASKEVIA (NEE CYMBALIUK) FUSHTEY

George Fushtey was born on March 27, 1898, in the village of Ispas, county of Vizhnytsia, province of Bukovyna, Austria, to Lukian and Anastasia (nee Stefiuk) Fushtey. After the First World War the area was annexed by Romania but ceded to the Soviet Union after the Second World War and became part of Ukraine. The new address of the village would be the county or rayon of Vizhnytsia and the province or oblast of Cherniwtsi. The Fushtey family, including four children, Nykolai, Maria, Wasylena, and George ar-

rived in Canada in 1901. They lived for a time with the Zaharia family near Andrew while Lukian, George's father, searched for suitable land. Their first homestead was near Pakan but they found the area lonely as there were no people from neighbouring villages. Nykolai, their eldest son, sixteen years of age, discovered that there were people from a neighbouring village, Baryliw, further east where Wasel post office was later established. So the whole family moved to another homestead in that area in 1902. Petro



George and Paraskevia Fushtey.

Fushtey, a cousin, somewhat later settled across the road but died early and his widow married a Stefiuk. The two older children, Nykolai and Maria, had learned to read and write Ukrainian in the Old Country but did not go to school in Canada. George attended Bavilla School after it was built. (Someone in The Department of Education misread the word "Banyliw" and recorded it as "Bavilla".) He left home for short periods to work for other farmers and once as a section hand near Edmonton.

On February 5, 1920, George married Paraskevia Cymbaliuk, daughter of Ivan and Magdalena (nee Zukiwski) Cymbaliuk who had arrived in Canada in 1900 and filed on a homestead at Shandro. The Cymbaliuks came to Canada with two children, Nykolai and Maria, and Paraskevia was born at Shandro on October 24, 1902. She attended school at Shandro and, after leaving school, spent most of her time at home on the farm except for a short period in housework in Calgary and in a restaurant in Camrose.

After their marriage George and Paraskevia lived on the homestead which George's parents had acquired for them and remained there until 1947. In that year George sold all his land in Wasel and bought two adjoining quarters in Shandro on which electricity was already available. They remained on this land until George became ill in 1964. Selling their land once more, they moved to Two Hills where their son was employed with the county. George died here in 1966. Paraskevia remained in Two Hills until 1972 when she moved to Edmonton to reside with her daughter. She lived in Edmonton until 1978 when she returned to Two Hills to reside in the Senior Citizens' Home which had recently been built.

George and Paraskevia had nine children all of whom are still living. Mary married Dmytro Popowich who operated a store in Wasel; but she is now employed in a medical office in Edmonton. Stefan (Stephen) married Ruth Stuart and is a university professor in Guelph, Ontario. Anastasia became a stenographer and

married Dr. Paul Melnychyn who is engaged in biochemical research in Hudson, Quebec. Andrew is an auto mechanic in Vancouver, B.C. Kay is a nurse and is married to Walter Wasylewski, a teacher in Calgary. Anne is a stenographer and is married to Jim Patterson who is employed in Alberta Museum and Archives in Edmonton. Wasyl trained as an auto mechanic and is now on the Alberta Apprenticeship Board. He married Maria Klymok. Olie became a teacher and married Leo Samoil, a petroleum engineer in Calgary. Elizabeth was also a teacher and is married to Dr. Maurice Senyshyn, a dentist in London, Ontario.

During their lifetime together, George and Paraskevia played an important part in the Ukrainian community. They were active in the establishment and continued

support of the M. H. Ukrainian Institute (later renamed St. John's Institute) in Edmonton where most of their children resided while going to school, particularly before high schools became common in rural areas. George and Paraskevia were also members of Ukrainian Greek Orthodox churches in Downing, Willingdon, and Two Hills. George was buried at Two Hills.

Paraskevia was member of St. John's Ukrainian Orthodox Cathedral in Edmonton. At the time of her death on January 14, 1980, she had seventeen grandchildren. She is buried at Two Hills. George and Paraskevia were very generous in their donations to Ukrainian causes; and their faith in the future of the institutions they supported will be sorely missed in the Ukrainian community.

ANDREW AND DOMINIKA GARRICK

John Garrick, born on May 3, 1905, was the son of Andrew and Dominika Garrick from the village of Gogulnytsia in southern Bukovyna. John's father, Andrew, was born in the village of Stawchan, county of Kitsman, also in Bukovyna, Austria (now Ukraine). He was one of four children in the family (Andrew, Metro, John, and a sister, Sadie). He remained in Stawchan with his parents until he was called to the Austrian army. After serving in the army for three years, he travelled looking for work, and finally settled in Gogulnytsia in southern Bukovyna. In this village he married Dominika Terniwnatski, the only daughter of a village family.

But Andrew was not content with life in Bukovyna. Leaving his family alone in the village, he arrived in Montreal in 1913 and moved to Calgary in the same year. His first job was in the town of Exshaw where he worked with a firm which he was installing a drainage system for the town. Here he earned enough money to be able to provide transportation for his wife and



Andrew and Dominika Garrick.

only child in 1914. Unfortunately, while his family was still en route, he sustained a serious injury in a trench cave-in which disabled him for almost a year. As a result, Dominika had to provide for her husband and child by serving as a cook and housekeeper at a boarding house.

Through acquaintances the Garricks discovered that many of their people lived in the Vegreville area and, after Andrew had recovered, the whole family travelled there. In Vegreville it was their good fortune to become acquainted with Alex Mynzak from Desjarlais, a farming area twenty-five miles north of Vegreville. In those days there was no railway through Willingdon and farmers had to travel long distances to sell their grain or do their shopping. Mynzak invited the Garricks to live with his family. This was a suitable arrangement as Andrew could seek work elsewhere while his wife and son had a home.

After earning sufficient money, Andrew was able to make a down payment on a quarter section of C.P.R. land. Since he had no implements, he agreed to work on Mynzak's farm in return for the cultivation of his land. Andrew and Dominika regarded Alex Mynzak as a brother because he helped them to establish themselves at a time when they truly needed help. But they were also busy on their own land. After a year they had their own two-room log house which they mud plastered and whitewashed. They were also active in the community and became members of the Desjarlais Ukrainian Greek Orthodox church.

JOHN AND MARIA (ZUKIWSKI) GARRICK

John attended school until grade eight when he quit school to help his parents on the land. Some years later he bought a quarter section of C.P.R. land in the neighbourhood for himself. On August 6, 1928, he married Maria Zukiwski, the daughter of John and Wasylona (Gordey) Zukiwski. Maria was born in Desjarlais on June 7, 1906, and was baptized in the Shandro church.

John and Maria lived with John's parents in the same house for eight years. In this same house three of their children were born: Andrew, Theresa, and Paul. In 1936 they built a four-room house in the same farmyard. Their children attended Deep Lake school until 1945 when the family moved to Willingdon where their children could continue their education. In Willingdon, John and Maria operated a bakery and a billiard and bowling hall. The family became members of the Ukrainian Greek Orthodox church in Willingdon. When their daughter Theresa was married to Ervin A. Damer in 1953, the reception was held in Willingdon hall. The young couple settled in Edmonton.

With all their children out of school,



John and Maria Garrick.

John and Maria sold their business and home in Willingdon and moved to Edmonton. Both obtained employment and in 1958 bought their own home at 12743-130 Street. After they moved to Edmonton, their son Paul married Irene Skoreyko, daughter of Bill and Dominika Skoreyko, in 1960 and moved to St. Albert.

John was employed as a custodian with the Queen's Printer by the Depart-

ment of Public Works until his health failed him in 1971. Both Maria and John were active members of St. John's Ukrainian Orthodox Cathedral. Maria was honored in 1977 for twenty-five years' service as a member of the Ukrainian Women's Asso-

ciation. She continued to enjoy good health and is active in church activities. She takes great pleasure in entertaining her family, close friends, and, in particular, visiting with her eight grandchildren.

WASYL AND MARIA (NEE BAYER) GAUK

Wasył Gauk was born in the village of Budynyn, county of Sokal, Halychyna, Austria (now Ukraine), on January 19, 1896. His parents were Wasył and Maria (nee Krawchuk) Gauk. He attended elementary and preparatory schools in the village and in the town of Belz nearby before proceeding to the teachers' seminary in Sokal.

When war broke out in 1914, Wasył was not called up immediately but the war caught up with him at home when he witnessed a fierce battle between Austrian and Russian armies around his village. During this battle many bodies were left where they fell because they could not be moved under fire and were later buried in the same spot. Fearing for the loss of Halychyna, the Austrian government conscripted Wasył and others of his age group in 1915 and sent them for training to Hungary on the other side of the Carpathian mountains. Later in the same year he was posted to the Italian front in the Alps where he remained until almost the end of the war in 1918. After having been wounded and receiving medical aid from field attendants, he was shipped to a hospital at Innsbruck for immediate treatment and then to Lwiw, much closer home, to convalesce. He returned from the battle front with the rank of lieutenant.

But Wasył was not to rest on his laurels. Ukrainians, like other nationalities of the Austrian empire, were attempting to establish a Ukrainian state. He immediately volunteered for the Ukrainian army and, without much delay, was sent to the front against an invading Polish army from the



Wasył and Maria Gauk and Family.

west. He accompanied the Ukrainian army in its orderly retreat before the Poles, whom the French had provided with modern weapons and ammunition which were ostensibly to be used against the Bolshevik army. Without ammunition and supplies, the disheartened Ukrainian soldiers retreated across the Zbruch river into eastern Ukraine. They hoped to return with a stronger force to regain their lost homeland after they had aided the eastern Ukrainians to rid their land of the Russian invaders. Events indeed seemed to point that way for they had only weak units of Bolshevik forces to overcome before they reached Kiev.

In Kiev it was a different story. The Ukrainian army discovered that it had to face not only the Bolshevik army but another fully-equipped Czarist army under General Denikin. And the war on two

fronts was not the only disaster it had to face. Typhus and typhoid were also taking their toll. Wasył first lost his brother who died in his arms. Later he himself contracted typhoid. By this time the Ukrainian army had joined the Bolsheviks because of their hopeless situation. When the Poles joined Petlura in a triumphant march on Kiev, the remnant of the once confident Ukrainian soldiers from Halychyna surrendered to them. The Poles allowed the lower ranks to return to their homes but the officers were to be interned for another two years. Wasył escaped internment with another officer by disguising himself as a peasant. To avoid capture, he had to continue in his disguise even after he reached home.

After a short period at home, Wasył registered in a commercial course in the Ukrainian underground university in Lwiw. Having completed the course, he became involved in the organization of dairy and consumer co-operatives and was very successful in this enterprise until his hopes were dashed by the inflation in Poland in 1925. However, an opportunity offered itself for emigration to Canada and he left for that country in 1926.

In Canada his first job was in Chipman where he worked in Warshawski's slaughter-house. While he was still working there, in response to an advertisement in the *Ukrainian Voice*, he applied for a position in the Ukrainian National Home in Saskatoon, and was accepted. Though his duties here with both adults and children were quite onerous, he continued in this position until he was appointed assistant-rector in the P. Mohyla Institute in Saskatoon. His work there consisted of office duties and lecturing in Ukrainian language and literature. He retained this post until 1930.

In 1928 Wasył married Maria Bayer, a student in the P. Mohyla Institute. She was born near Wakaw, Saskatchewan, to Dmytro and Martha (nee Luciuk) Bayer on

April 3, 1910, who had arrived in that area a year earlier from the village of Verenchanka, county of Zastawna, Bukovyna, Austria (now Ukraine). They had emigrated to Canada to join Martha's uncle who had arrived in Canada in 1900. Maria completed elementary grades in the local school before continuing her education in Wakaw and later in Saskatoon where she resided at the P. Mohyla Institute. After their marriage, she completed her teaching training in Regina in 1930.

As Wasył was a cantor and well-versed in church liturgy, he was a welcome companion to priests who travelled out of Saskatoon to hold services in rural areas. In this way he learned a good deal about conditions and possible opportunities in localities which he visited. When his wife obtained a teaching position in Yellow Creek where a railway was being built, he decided that the location was a suitable one for a store. After the railway was completed, the community prospered and his business thrived. In the meantime their children were growing up, and both decided that they must move where a high school was available. Accordingly, he sold his store in Yellow Creek in 1944 and moved to Prince Albert where he purchased an ice and fuel business. In the beginning he sold more wood and coal but oil gradually took the place of other fuel.

Wasył was not only a businessman; he was also generous in the time he devoted to community activities. As the community around Yellow Creek developed and its population increased, a school was built in Yellow Creek for which Ukrainian teachers were hired. With their help concerts and plays were prepared for production not only their own community but also in surrounding centres. With the money that was earned a Ukrainian Orthodox church was built in the village and services were held more frequently. By the time Wasył and Maria left Yellow Creek, it had be-

come an important Ukrainian cultural centre in northern Saskatchewan. In Prince Albert, however, Wasyl had to arouse the community, neglecting his own business in the meantime, before a very attractive, conventional church was built.

However, all things come to an end. The parents concluded that they must retire somewhere close to one of their children, especially one who lived in a centre where it would be convenient for the rest of the children to visit more often. Selling their ice and fuel business as well as the two residential buildings in Prince Albert, they moved to Edmonton. They retired from more active life — Wasyl to putter around in the greenhouse, fruit trees and garden while Martha paints Easter eggs

that are known not only in Edmonton but in other parts of Canada. Wasyl passed away on April 27, 1980.

Orest, the eldest son, is now in Grande Prairie where he practises law. He has been elected to the board of directors of the Law Society of Alberta. He married Roma Worobets and they have three sons: Gregory, Lionel, and Christopher. Ehor is a physician and professor of pediatrics at the University of Alberta. He married Doreen Ronaghan and they have three children: Rachel, Kathie, and Stephen. Slawka, their only daughter, is in Vancouver where her husband Volodymyr Shoemay is a chartered accountant. Their two children are Daniel and Kristian.

DMYTRO AND KATERYNA (NEE VYCHORKIW) GAWALKO



Stephen, Dmytro, Kateryna, Orest Gawalko.

Dmytro was born on March 8, 1903, in the village of Parkhach, county of Sokal, province of Halychyna, Austria. Since the incorporation of the area into the Soviet Union in 1945, there have been changes in names, for the country is now Ukraine, the province is the oblast of L'viv, the county is the rayon of Sokal, and the village is Mezhyrycha. His parents were Pe-

tro and Anastasia (nee Telenko) Gawalko, peasant farmers with a family of five daughters and three sons. Only two of the family, in addition to Dmytro, are still living and none of his brothers and sisters ever came to Canada.

Dmytro's education was interrupted by the war after he had attended the village school for four years. He lived at home

with his parents caring for the stock and cultivating the land until he was nineteen years of age when he obtained employment on a railway. He left this job after working there for four years to emigrate to Canada in 1926. He was able to emigrate because two of his uncles, his mother's brothers, who had emigrated earlier, combined to sign an affidavit and pay his fare to Canada. These uncles were Dmytro who had arrived in Canada in 1903 and was farming near Thorhild, Alberta, and Dmytro who had arrived in 1905 and was a section foreman on the Northern Alberta Railway (NAR) also in Thorhild.

After a week on his uncle's farm, Dmytro found employment with the NAR and was sent with work crews to Caslan, Flatbush, and other stations. Eventually, he was assigned permanently to the section gang at Thorhild where his uncle was foreman. During his long working career, he also served as relief foreman for four years.

Dmytro and Katherine Vychorkiw, of the same village, had planned to get married before Dmytro left for Canada, but circumstances did not permit it at that time. After he became settled in Canada, he made financial arrangements for her to come to Canada and they were married in July, 1928.

Katherine, born on July 29, 1905, was the daughter of Frank and Anastasia (nee Myshok) Vychorkiw. She had attended school in the village and retained an interest in Ukrainian literature for the rest of her life. She was in great demand in Thorhild at concerts because of her ability to memorize and recite long poems from Shevchenko and other authors. While she was growing up, she helped her parents at home and, like Dmytro, she worked on the railway before coming to Canada. She had two brothers but neither ever came to Canada. One of them was a survivor of the Titanic disaster, and after this experi-

ence he never attempted to cross the ocean again.

During the first year after their marriage, Dmytro and Katherine lived with their uncle in the foreman's house but moved into the bunkhouse as soon as it became vacant. It had provided accommodation for laborers when their increasing numbers required it.

When Dmytro arrived in Canada, Thorhild had a far different appearance from what it became later. Jardy's first store was on blocks and close to the railway. Later Jardy built a larger building on the corner. Victor Sawka's store was in the building now occupied by Stan Yacey next to the hotel which was built much later by a man named Gray. Bahrichuk had a store in the building now occupied by Dziwenka. For many years it served as barracks for the RCMP. After the discovery of oil in the area the RCMP were transferred to Redwater.

Andrew Shymka of Smoky Lake operated a store where the hardware is located at the present time. All of these buildings with the exception of Joe Bawol's garage and the home of the Smith family, were destroyed in the big fire of 1929, and Thorhild had to be rebuilt.

The two Gawalko sons are Stephen and Orest, both of whom attended elementary and high school in Thorhild. They also attended special classes in Ukrainian, learning to read and write in that language. They became members of the cadet corps, which was in existence for some time, and travelled to Vernon with other cadet groups for special training during the summer. Stephen went to work at the Bank of Nova Scotia which was established in Thorhild about 1950. He was transferred from Thorhild to Airdrie where he left the bank to join the B.A. Oil Company in Big Valley but is now established with the same company in Stettler. He married Jean Senyk and they have

one son who is in attendance at the University of Calgary.

Orest first obtained employment with the Pembina Pipe Line Company in Drayton Valley where he is still employed. He married Donna Labouceur and they have two children, a son and a daughter.

Dmytro and Kateryna always played an active part in the Ukrainian organizations in Thorhild. He has remained a stalwart member of the Ukrainian Greek Orthodox church where for many years he assisted at the altar during services and where he now serves as cantor.

The Gawalkos built a new house in their declining years. But Katherine was not to enjoy living in it for long; she passed away on August 27, 1976. Since her death, Dmytro has been living alone. He is industrious and tidy in his habits; one would hardly suspect that there is only a man in

the house. He is generous in his aid to Ukrainian organizations and the Ukrainian Orthodox Church. He has contributed more than a thousand dollars to the Shevchenko Foundation which encourages Ukrainian culture.

For his thirty-seven years of service with the NAR, Dmytro was issued an annual pass for trips anywhere in Canada, which pass has been used only once for a visit to a relative in Winnipeg and once their two sons have travelled to their native Ukraine and visited the village of Mezhyricha unofficially because permits to visit villages in Ukraine are given very rarely. They enjoyed renewing acquaintances with old friends and members of the family. Today, much of Dmytro's time is taken up with correspondence and the frequent visits he receives from his sons and their families.

ALEXANDER WILLIAM GORDEY B.ED.

Alexander William Gordey was born on March 8, 1911, in the village of Boriwtsi in the Ukrainian section of the province of Bukovyna, then in Austria, to Wasyl and Alexandra (nee Mykitiuk) Gordey. This area was occupied by Romania after the First World War but ceded to Soviet Ukraine in 1945, and the province or oblast became Cherniwtsi. He was the youngest of a family of seven: Helen Sawchuk and Mary Huley, left behind in Ukraine and now deceased; William married Pearl Herman and lives in Vilna; Wasylena (Lina) Kozak in Smoky Lake; Katrina Dushenski in Willingdon; Paraskevia (Pearl) Kallatt in Edmonton; Alexander in Vegreville.

Alexander's father left for Canada early in the century but in a few years returned to his family. In 1910 he left for Canada once more. In 1914 he arranged for the passage of his wife and five children to Canada. The two eldest daughters remained in the village since they were al-



Nancy and Alexander Gordey.

ready married. He filed on a homestead at Vilette, Alberta. When the railway was later built through the area, their nearest station became Spedden. Though the soil was not very productive and farming was difficult, the family stayed on the farm in the years that followed.

For their early years in school, Alexander and his sister Pearl had to walk five miles to Errol school. Later, Alexander attended at Vilna and Spedden and, some years later, completed grade twelve at Alberta College in Edmonton. In the meantime, his father died when Alexander was only fifteen years old and in grade eight. He was forced to quit school in the middle of the year and stayed at home and worked on the farm for the next eight years. The depression which followed soon after made conditions very difficult and Alexander remembers these years as the hardest in his life.

In 1933 Alexander became ill; an illness which plagued him for the next three years. Unable to do any physical work in his convalescence, he decided to return to school; not so easy as he had been away from school for so many years. But he was determined. When he passed grade nine, he enrolled in correspondence courses for most of grade ten and eleven. At the same time he looked after the farm and his widowed mother. His ultimate goal had been medicine; but illness and economic difficulties forced him to abandon it. Instead, in 1940 he went to Normal School, obtained a teaching certificate and taught, first in Rycroft for a few months and later at Volunteer School near Smoky Lake.

Though Alexander was successful as a teacher and popular in the Volunteer community, the war imbued him with a strong sense of patriotic spirit and, leaving his elderly mother on the farm in 1942, he joined the armed forces. He served throughout the war in eastern Canada, Newfoundland and overseas.

While serving in Newfoundland, he married Rita Harris, a school teacher from Bristol's Hope. Unfortunately, he was drafted a few days after their marriage and did not rejoin his bride till the end of the war. When he returned, he and his wife came West and he was discharged from

the army with the rank of sergeant in August 1946. While his wife continued teaching first at Brooks and later in South Edmonton, Alexander enrolled in Education at the University of Alberta. Some years later he became a Second Lieutenant through his continued interest in the Reserve Army and Cadets.

In 1948 Alex and Rita became members of the teaching staff in Holden, Alberta where they remained for the next two years. When he was appointed to the junior high school staff in Vegreville, Rita continued to teach at Holden and later at Ranfurly. Alex continued with his studies while teaching and graduated with a B.Ed. degree in 1951. Then tragedy struck the family. After a brief illness, Rita passed away in 1953, leaving him alone with a small daughter, Darlene. But he brought her up alone while carrying on with teaching, community work, politics, and housekeeping; in all of which Darlene encouraged him to continue.

Active in civic affairs, Alex was elected to the Vegreville Town Council in 1956, serving in this office for four years. He also became involved in politics working with the Social Credit party organizations in the Vegreville area. In 1959 he was nominated without opposition to run as a candidate in the provincial election and won a landslide victory in defeating the sitting member from the C.C.F. party. He repeated the success in other elections and represented that constituency until 1971. At the time of the first election, he was principal in Ranfurly; however, his new position as member dictated his return to Vegreville where he again assumed the duties of a regular classroom teacher in Junior High School. His ready sympathy for those in difficulty and his tireless service to all the people in the constituency earned him universal respect and extensive support regardless of political affiliation.

He married Mrs. Nancy (nee Iskiw) Os-

includ of Mannville — a widow with two children, Ernie and Elaine. Ernie married Elizabeth Preluski of Lamont and they are living in Whitecourt. Elaine married Alec Prockiw from Warspite where they still reside. Alex's daughter Darlene, from his first marriage, married Jim Scouler and they now reside in Sherwood Park, Alberta.

Alex has now retired from teaching and occupies himself in church work, community matters, politics and cultural activities. Nancy is involved in church organizations in which she has held executive positions. They still reside in Vegreville where they enjoy a circle of good friends.

Throughout the years he has always been active in the community and has held many positions; among others as follows: president of the Vegreville School for Retarded Children; president of the Canadian Cancer Association, Vegreville Branch; secretary and later president of the Provincial and Federal Constituency Social Credit Associations; president of the Ukrainian Self Reliance League; secretary and later president of the Ukrainian Greek Orthodox church in Vegreville; Sunday school director for over fourteen years; cub-master and later scout-master for over twelve years; member of the Alberta Historical Society; member of the U. of A. Alumni; member of Elks, Canadian Legion, Chamber of Commerce and other

organizations. As president of the Canadian Ukrainian Committee, Vegreville Branch, he attended several congresses as well as sobors of the Ukrainian Greek Orthodox Church of Canada, and national conferences of the Ukrainian Self Reliance League.

More recently, Alex and Nancy attended the Third Ukrainian World Congress in New York and, for the second time, visited Ukraine. Both are deeply interested in the political and social conditions prevailing in that country. Continuing his involvement in church work, he is now on the Council of the Western Diocese of the Ukrainian Orthodox Church of Canada, and on the executive of the Provincial Self-Reliance League of Alberta. He is playing a major role in the Ukrainian Cultural Village near Elk Island Park and has been appointed member of the Advisory Board. But perhaps his most active interest for the last six years has been working with the Vegreville Ukrainian Festival which he guided as president in 1976 and is now continuing his involvement as secretary-manager of the Vegreville Cultural Association which sponsors the festivals.

Throughout his life, Alex has devoted much of his time and effort working with people to stimulate progress and achievement in such areas as education, religion, culture, politics, and the well-being of the individual in his society.

DR. NICHOLAS (MYKOLA) AND LUCY HOLUBITSKY

The following is a brief biography of a self-made man and his wife who, like many others, began their careers in the early years of Ukrainian immigration to Canada.

Mykola (Nicholas) Holubitsky was born on January 30, 1899, in the village of Paremyliw which is situated in the neighbourhood of the city of Ternopol in Eastern

Galicia, a portion of Ukraine annexed to the Austro-Hungarian Empire 127 years earlier. The era in which he was born had not yet divested itself of all the remnants of the feudal system which preceded it. (Feudalism was officially abolished in 1848.) Mykola's father still toiled for a wealthy Father Glowatsky, a Greek Catholic priest, owner of a large estate, for only

thirty Austrian guilders a year, while his mother, Mary, (nee Gawron) served the same family for the same wages as a cook. (In 1960 in U.S. that basic monetary unit — guilder — was worth 27 cents.) In addition to all that, both parents were completely illiterate as were many other parents in those days.

Mykola was the fourth child in a family of thirteen children, four of whom died in early infancy. At the age of one and a half years he was brought to Canada with the rest of the family which eventually settled on a homestead at Garland, Manitoba, in a land of "spruce, swamp and stone". There in circumstances of extreme poverty, Mykola with the rest of the family was brought up.

In 1905, at the age of six and a half, in complete ignorance of the English language, Mykola entered public school, the tutor of which was a young girl from Winnipeg; she knew only one language, English. How she managed to teach those children, to this day Mykola often wonders. For at the age of twelve and a half, in 1911, he managed to pass his Grade 8 Departmental Examination which entitled him to enter high school. He was the first Ukrainian child for miles around to accomplish this, and the first Ukrainian to enter Dauphin Collegiate Institute in the whole Dauphin area. However, after successfully passing Grades 9 and 10 in two years, he was forced to leave the collegiate because his parents were completely indigent.

Nevertheless, after staying one year on the farm with his parents, clearing the farm of stones and doing other similar work, Mykola succeeded in gaining entrance to a Presbyterian Boys' Home in Teulon, Manitoba, about fifty miles north of Winnipeg. That happened in 1914. There besides obtaining two diplomas: a Grade 9 diploma which entitled him to enter university, and a teaching certificate (third class) which permitted him to teach



Lucy and Nicholas Holubitsky.

school in certain sections of Manitoba. At the same time he also made many friends.

And thus, in 1915 at the early age of sixteen, Mykola started to teach school at \$50 a month, which was about average for teachers at the time. Nevertheless, possession of two diplomas gave him hope of going to university to become a physician. But with such poor wages and no prospects of any other source of income to realize his dream, he had to wait. After saving about two hundred and fifty dollars by teaching school in three districts: Galicia, Cowan River and Gonta and working for a farmer in southern Manitoba in the fall of 1919, he finally registered at the University of Manitoba in the Faculty of Medicine. In Winnipeg, he immediately became a member of the Ukrainian Students' Club located in the Ukrainian National Home and, in short order, became its secretary.

On successfully completing the first year of university, Mykola again faced with empty pockets the problem of continuing his university course. So, after earning some money from teaching at Bohdan School up on Duck Mountains, and borrowing one hundred dollars from Nicholas

Hryhorczuk, a local businessman and M.L.A. and the same amount from his brother, Marko, he left Manitoba, never to return. He went to Edmonton where he was accepted in the University of Alberta in the Faculty of Medicine.

In Edmonton he resided in the M. Hrushewsky Institute. (It was later converted to St. John's Institute.) During the summer months he taught school at \$125 a month, which revenue sustained him at the university and at the Institute. So, during all his university career he did not enjoy one single day of vacation. Always at work. Nevertheless, while teaching he enjoyed teaching Ukrainian after school hours. At the Institute he played an active role in many of its functions such as singing in choirs, playing roles in plays (dramas) and other activities. The club was very active in its beginnings, to the extent that the entire Ukrainian community in Edmonton knew about it.

It was in this club that Mykola met a young and active Ukrainian girl, Lucy Niewchas, daughter of Stephen and Anastasia (nee Jachnitsky) Niewchas. Mykola and Lucy were married on July 14, 1928. Following their marriage they moved to Canora, Saskatchewan, where Mykola (now Dr. N. D. Holubitsky) opened his practice. However, due to a severe drought in the province that year, Dr. Holubitsky returned to Alberta to open his practice in Radway, a little town about 50 miles north of Edmonton. There he developed an extensive practice and enjoyed working with the Roman Catholic

Sisters in a hospital which had just been built by their Order.

In 1944, Dr. Holubitsky decided to join his brother-in-law, Dr. John Verchomin, in a practice in which they worked together till 1965 when Dr. Verchomin died. Dr. Holubitsky carried on alone till the end of 1977 when, after practicing for 50 years, he retired.

In all the years of his life, from early childhood to the present, Dr. Holubitsky could not be accused of being indolent. In addition to his medical practice, he has been an active member of his church, of the Ukrainian School Association and of the National Home at Radway. For five years he headed the Board of Directors of St. John's Institute and had served on the executive of its Adam Kotsko Ukrainian Students' Club. He has also been an active member of the Ukrainian Self Reliance League of Canada and the Order of St. Andrew, a shareholder of *Ukrainian Voice* from the first years of its organization, and its loyal reader.

Dr. and Mrs. Holubitsky are proud of their two sons: Myron, a successful businessman in Vancouver, B.C., and Orest, an architect with a private office in Edmonton and a member of the staff of Northern Alberta Institute of Technology as head of the Department of Engineering Sciences. They are also proud of their four grandchildren: Jeffrey, a journalist; Warren, a cook; Dori, a university student and Gregory, a high school student. The latest arrival to the family is great-great-grandson, Max.

*Spruce, Swamp, and Stone, by Michael Ewanchuk.

WILLIAM AND PEARL (NEE PIDOBOROZNY) HRYCIUK

William (Wasył) was born on December 30, 1891, in the village of Balynci (Balyntsi) in the county of Kolomea in the Ukrainian province of Halychyna, Austria, but the village is now in the province or

oblast of Ivano-Frankiwsk, Ukraine. After attending the elementary school in the village, he proceeded to the "gymnasia", or secondary school, before coming to Canada in 1913. The only work he could



William, Pearl Hryciuk and Daughters.

find on his arrival in Canada was in a coal mine. However, an accident six months later brought him to Edmonton where he continued his education. He attended Robertson College and then went to teach in Pobeda school, near Two Hills, where he remained for two years.

William's next employment was with the National Co-operative Company in Vegreville, organized in 1910, where he was first introduced into the business world. He always enjoyed people and became a member of a very active group in Vegreville, a group which sought to promote Ukrainian life and culture. At this time he met Pearl (Parania) Pidoborozny, daughter of Fedor and Paraskevia (nee Tyshkevych) Pidoborozny who had settled at Borschchiw, south of Mundare, in 1900.* The family had arrived in Canada from the village of Malniw, county of Mostyska, Halychyna but the village is now in the oblast of L'viv, Ukraine. Pearl was born at Borschchiw in 1901. William and Pearl were married in 1920 and settled in Lamont where William was the manager of the branch of the National Co-

operative Company. When the company went bankrupt not long after, they moved to Edmonton.

In 1922 William opened a store in Daysland which Pearl helped to operate until it was sold in 1945. It was here that they raised a family of five daughters: Nadia, Alice, Anne, Jean, and Ethel (Nataalka). When weather permitted, the family drove to Edmonton once a month, a hundred miles away, to attend church services at St. John's Ukrainian Orthodox Church, once it came into being. William and Pearl supported the church, as well as the M. H. Ukrainian Institute, morally, actively, and financially. At the same time, the girls attended the Daysland United Church.

While in Daysland, William and Pearl brought in and supported capable instructors to conduct Ukrainian summer school classes for the Ukrainian youth in the Daysland community. He was also one of the first members and shareholders of the first Ukrainian wholesale enterprise, Independent Wholesale Limited, organized in Edmonton.

In 1946 William and Pearl moved to Claresholm, where they operated a theatre until William's retirement in 1956. They continued their support of Ukrainian activities, especially the Ukrainian Orthodox churches in Calgary and Lethbridge, while Pearl remained a member of the Ukrainian Women's Association. Each winter for four years, they drove to Phoenix, Arizona, to get away from the cold; and William was one of the first members to organize the Ukrainian Orthodox parish in Phoenix. William passed away on May 9, 1963, and was buried in Calgary. Three years later Pearl moved to Calgary to be closer to Ukrainian institutions. She died in Calgary on June 29, 1976.

Their oldest daughter, Nadia, is married to Demetrius (Dan) Kobylnyk, a professional engineer, and they live in Calgary. Alice, married to Louis Slipce, died in Edmonton at forty-nine years of age in December 1971. Anne is married to Nestor Hryvnyak, a school teacher, and they live in Lethbridge. Jean is married to Maurice Makowichuk, a pharmacist, and they live in Calgary. Ethel (Nataka), the youngest child, died on December 24, 1951, at the age of twenty and is buried in Edmonton.

*Biography of Fedor and Paraskevia Pidoborozny, *Ukrainians in Alberta* (Ukrainian Pioneers' Association of Alberta), 1975.

FRANK AND KATHERINE (WOYCIKHOWSKY) ILKIW

Frank Ilkiw was born on June 12, 1894, in the village of Babyntsi, county of Borschchiw, Halychyna, Austria (now Ukraine). There was no school in his village; and for a time he lived with his uncle in Cherniwtsi where he was able to attend school for two years. He arrived in Montreal on May 3, 1908, as a fourteen-year-old boy under the guardianship of a neighbour who was also travelling to Canada. The guardianship did not last long as he was left to shift for himself in three days. Fortunately, he was befriended by a Pole who was a foreman in an iron foundry and found work that a young boy could do. In the spring of 1909 he left Montreal for the west to work for the C.N.R. Working on section gangs as a laborer, he was able to obtain a job in Vermilion beginning on June 3, 1914. Since this work was seasonal, he found work on the coal dock where his duties were to load coal on trains passing through Vermilion. He continued to work in Vermilion until 1927. He was not alone during this period because he married Katherine Woycikhowsky on February 22, 1917. Katherine was also working



Katherine and Frank Ilkiw.

in Vermilion at that time. By 1926 he obtained a transfer from the coal dock to the round house where he worked the night shift and operated a small confectionery during the day. When the new railway was being built along the Willingdon-Two Hills line, Frank left Vermilion to operate a general store in Derwent where his store was the first to be in operation. Ivan Kobylnyk

followed soon after. Frank's first store was in the same building where Frank Morkman ran the post office. As there were no buildings to rent, his family lived with a widow by the name of Noster. In the meantime Frank constructed a new building in which his store was located in front and the living quarters were in the rear.

Frank and Katherine were married on February 22, 1917. Katherine was born in the village of Wolchkiwtsi, county of Sniatyn, Halychyna, Austria (now Ukraine) on March 14, 1901. Her parents were Michael and Maria (nee Hemanyk) Woycikhowsky. Maria died in 1910 leaving five children (all daughters) while Michael was away in Canada where he had gone in 1908. When he came home in 1911, he married again hoping to remain in the village; but after three years he resolved to return to Canada. The new family with three children, Katherine, Lena, and Olena, came to Canada just before the outbreak of war in 1914. They were so close to being caught in the village that the post office in Canada refused to mail a letter addressed to their family back home as war had been declared.

Katherine's father filed on a homestead in Primula west of Heinsburg and north of Derwent. When they reached Primula, they discovered that other farmers had settled there. Katherine remembers the families of Joseph Kuziw, Kitiuk, Sharek, Kowal, and Makohin, the postmaster. Most of the settlers in this area came originally from the village of Denysiw in the county of Ternopil, Halychyna. After two years on the farm, Katherine left to find work in housekeeping in Vermilion and it was there that she met Frank. All of their children were born while they lived in Vermilion.

Frank and Katherine operated the store in Derwent until 1948 when they sold everything to Melanowsky. They retired to a home which they had built in Derwent and lived there until Frank's death in 1957. Because all their children had gone from Derwent, Katherine then sold the house to move to Edmonton where she still lives with her daughter Olga, and her husband. She has not retired from all her activities; she is a member of St. John's Ukrainian Orthodox Cathedral and continues to pay her dues to the Myrnam Ukrainian Orthodox church where she and her husband had been members. She is also a member of the Ukrainian Women's Association connected with the cathedral. Both Katherine and her husband were always strong supporters of the Ukrainian Orthodox Church and St. John's Institute.

Their children are as follows:



Walter, Olga, William Iliw.

1. Their son William married Marian Winnicki of Mundare where he was a pharmacist. Their two children are David and Katherine. William died in 1974.

2. Their daughter Olga married Marshall Cherniawsky when he was a flying instructor in the R.C.A.F. After his discharge in 1945, they moved to Derwent where he operated an implement agency until he was appointed postmaster in 1948. He remained in this position for seven years until he moved to Edmonton

where he was employed in the Department of Internal Revenue. Since 1959 he has been in the hotel business. Olga plays a prominent part in the Ukrainian Women's Association and has been a member of the church choir for many years. They have one daughter, Sonia.

3. Walter married Tillie Gulayets. He is a teacher in Avalon Junior High School in Edmonton. They have three children: Christina, Natasia, and Taras.

JOSEPH AND ANNE (NEE WARAWA) JACOBS

Joseph was born on August 15, 1896, in the village of Slobidka Jurinska, county of Chortkiw, province of Halychyna, Austria. Since this area became part of Soviet Ukraine after 1945, the county has become the rayon of Chortkiw, and the province is Ternopil'ska oblast. His father died soon after he was born and his mother Justina (nee Andruchow) Yakubow married Nykola Stashko. As conditions in the village were very difficult, the family left for Canada where other fellow villagers had already emigrated and arrived in the new country on March 22, 1898. They settled in the Star or Edna area and Joseph attended Creeksford school until he reached grade eight. After leaving school, he remained on the farm until 1917 when he left for a job in the brickyard of the Acme Brick Company at Canal, between St. Albert and Edmonton. He was employed here only during summer months and generally joined logging crews in the bush in winter.

On November 5, 1926, Joseph married Anne Warawa, daughter of Ivan and Maria (nee Chmilar) Warawa of Mundare. Anne was born in Mundare on May 19, 1907. Her parents had emigrated to Canada in 1901 from the village of Biliawtsi, county of Brody, Halychyna. This area is now in the rayon of Brody, Lwiwska oblast. The family farm was about seven miles north of Mun-



Anne, Lawrence (grandson), and Joseph Jacobs.

dare. Anne went to Paraskevia School which was over four miles away from their home, so that her attendance was somewhat irregular.

After their marriage, Joseph and Anne moved into a home in Calder. Joseph continued to work in the brick plant but, this time, as a steam engineer. In 1928 the family moved to Willingdon where Joseph obtained employment on the C.P.R. bridge gang. During the next thirteen years of their residence in Willingdon he

was appointed village constable. Their daughter went to school in Willingdon as far as grade eight. After leaving school she remained at home and later worked at the hotel in Tofield. She married George



Joseph in Uniform.

Shapka and they have one son. They live in Beverly.

Lawrence, their second child, was born in Willingdon. Some time later the family returned to Edmonton where Joseph found employment in a chemical plant. The family bought a home in Beverly where Lawrence attended elementary school before proceeding to Eastwood High School and N.A.I.T. for further education. He became an employee of the city telephone system where he has achieved considerable success. He married Judy Zotyky and they have two daughters. Joseph left the chemical plant in 1972 to take the position of fireman in charge of a boiler with the C.P.R. and remained in this position until his retirement in 1975. He and Anna left their home in Beverly where they had resided for thirty years to move into a senior citizens' complex at 6426-134 Avenue where they now reside. Both have retired from active



Granddaughters Caroline and Cheryl Jacobs.

life but they are still members of the St. Josaphat's Ukrainian Catholic Cathedral. An outstanding event of their lives occurred when they became part of a group of four senior citizen families to join others in an excursion to Ottawa and its neighborhood, including the Mackenzie King farm and residence in the Laurentian Hills north of Hull.

LEO AND OLGA (NEE PINKOWSKI) KATOLA

Olga was born in Edmonton on June 29, 1917, to Frank and Julia (nee Wladyka) Pinkowski. Frank arrived in Canada from the United States in 1914. However, he had previously accompanied his aunt to the United States in 1910, having emigrated from the village of Verbiwtsi, county of Terebowlia, province of Halychyna, Austria. Since this territory has been incorporated into the Soviet Union, the county has become the rayon of Terebowlia, the province is now Ternopil'ska oblast, and the country is Ukraine.

On his arrival in Edmonton, Frank immediately obtained work as a miner in Grierson Hill mine and he was to continue in mining for the next thirty-five years. On July 27, 1916, he married Julia Wladyka, the daughter of Ivan and Maria (nee Kowal) Wladyka of the village of Bilowcie, county of Brody, also in Halychyna. She and her cousin, (two young girls) had followed their relatives, W. Kotyshyn, S. Bushko, and W. Steblyk as well as a large number of fellow villagers to the new country. She was first employed in housework but worked in restaurants and hotels later.

After their marriage Frank and Julia moved to Canmore where Frank worked in a mine and Julia tried to supplement their income by keeping eight boarders. But they remained in Canmore for less than a year and moved back to Edmonton where they rented a small house on Kinistino (ninety-fifth street) until 1920. They moved to a small house where Olga and her mother still live but in a much newer house built in 1948.

Olga's father was closely affiliated with the Ukrainian Catholic church in Edmonton and also the National Home after it was built in 1915. Because he had a good tenor voice he became a member of both

the church choir and the National Home chorus which were first under the direction of Bubniuk. Olga still recalls that her father would take her to the rehearsals where she listened to the singing until she fell asleep.

Olga attended Sacred Heart School for the elementary grades and then St. Mary's for high school. But she left school early to go to work during the depression. Her first position in a store paid only five dollars a week for a nine-hour day and she had to work six days a week. Somewhat later, she began to work in cleaning establishments beginning in Expert Dyers and Cleaners before she transferred to others. Toward the end of her working career she has worked in credit bureaus, mostly in department stores.

Because Olga had a pleasing soprano voice, she was in demand by various chorus groups from the early age of fifteen, chiefly in connection with her church and the National Home. Following the example set by her parents, she also became an actress in the amateur dramas staged by both organizations. Her mother not only acted in the plays but also showed considerable ability as a poet, despite the little opportunity she had to develop her ability.

Olga became an indispensable member of the group when Osyp Pryma took over the directorship of both choir and chorus. Because of one of the conditions in his agreement as director was that he was responsible for putting on weekly dramas or concerts, and Olga was always willing to take on an additional assignment. As an example of how much was collected at these gatherings, she remembered that the committee was once enthralled because eighteen dollars were collected at the door, apparently an unusually large sum for those days.

But Olga not only sang in the Ukrainian Catholic groups: she also joined the Ukrainian Orthodox group with their chorus and also in Mrs. McSparran's Chorus from whom she was taking lessons. She also joined an independent opera group in the city and took lessons on various musical instruments.

Olga married Leo Katola, also known as Leo Moroz from the color of his hair, on May 24, 1955. Leo was born on September 28, 1921, in the village of Suhriw, county or rayon of Zhydachiw, oblast of Lwiw, Ukraine. After completing elementary school in Suhriw, he attended the gymnasium in Lwiw where he joined the Ukrainian underground to carry on the struggle for independence against Poland and later against Russia. His partisan group saved many Jewish families who were escaping from the Germans. After the Soviet army had occupied his home-

land, he escaped to Yugoslavia where he hid in the mountains for two years and finally landed among displaced persons in Germany. He reached Canada in 1948. In the meantime, he had achieved the rank of colonel in the Ukrainian Insurgent Army (UPA).

Leo had been married before and his daughter from the first marriage lived with him and Olga. He worked in a mine for a time but gave up mining to work for Alberta Printers and then was employed in the creosote plant in Edmonton where he met his death in a tragic accident on March 13, 1961. During their short life together Leo and Olga lived in a basement apartment belonging to her parents before moving to another apartment. After her husband's death, Olga moved to Calgary to live with her stepdaughter until her own father's death in 1966. Then she moved back to Edmonton to look after her mother.

JOHN AND ROZALIA (NEE STROCHINSKI) KIELAR

John Kielar came to Canada in 1898 at the age of twenty-four from the village of Grymaliwka, district of Brody, province of Halychyna, Austria, an area which is now in the oblast of Lwiw, Ukraine. He came to Canada as a single man and filed on NE 28-54-17 W. of 4 late in that year. He had previously obtained a job on the railroad around Calgary as a cook or cook's helper, (according to his daughter). He learned the English language very quickly and, since he saw that he could gain financially by going into some business, he built a large house, reputed to be the first that was owned by any Ukrainian. In addition, he kept a livery barn where people and their animals coming to Edmonton could be accommodated when they came from the farms. He also bought and sold broncos from the ranches, first probably as an agent but later on his own. Svarich mentions in his memoirs that the team of



John, Rozalia, Lawrence, Frank and Nettie Kielar.

horses bought by his father in 1900 was purchased through Kielar's aid.

When Svarich returned to Edmonton in 1901, he lived in the Kielar house and contracted to build another home for Kielar

for forty dollars. Since he obtained another job and was unable to complete his contract, another carpenter, M. Rudyk, completed it. Kielar's place was not the only building where people could be accommodated for an overnight stay; the same service was provided by a Mrs. Sochatsky, a Fedechko, and a Hewko. Kielar's house also has the reputation of being the site of the first meeting of a Ukrainian cultural organization.

When a library of books was moved in from Edna where Svarich had organized a reading room earlier, Kielar supplied a cupboard with shelves to store the books and people began to congregate there regularly. The groups were mostly female during the summer as all the young men would be away at work. Kielar also became a salesman for the Massey Harris Implement agency located at the corner of Jasper Avenue and 101 Street.

When Tom Tomashewsky came to Edmonton in 1901, he reported that "Yasko", or John Kielar, was already married. This date seems to agree with Kielar's daughter's information who states that her father and mother were married about 1900. Yasko's wife was Rozalia Stochinski, the daughter of John and Paraskevia Stochinski who had arrived with their family one year earlier than Kielar from the village Shchurovychi, district of Radekhiw, also in the province of Halychyna in Austria. Though Kielar's name is mentioned once more in early Ukrainian history of Edmonton where he with the help of Kostyk provided a building in 1906 for St. Josaphat's Ukrainian Catholic Church where church members met for cultural activities and the Sisters carried on Ukrainian and catechism classes, his name is not mentioned any more as an active member of any organization. The reason for this omission is that he never relinquished his title to his homestead.

When he could not fulfill his residential obligations, he hired others to work on the

farm to clear the land. His daughter's memoirs are vivid in their description of life on the farm though she reports that she was born in Edmonton in 1902 in a house on Jasper Avenue five or six blocks east of 101 Street when her father was still working for the Massey Harris agency. She appears to think that her father had a store on his homestead. Other sources however, indicate that the store which he operated in partnership with Donalco (?) Polomark was on an acreage across from the Ukrainian Catholic Church near Seniuk farm between Chipman and Hilliard. The store became a stopping place before the coming of the railway in 1906 for travellers between Edmonton and the large area toward Mundare and Vegreville. Her mother always had to have a large amount of baked bread on hand for these travellers.

Though farmers had little wheat because they sowed what they harvested by hand, they kept chickens, ducks, geese and cattle and often brought butter to the store. These would be traded for other products in the store and her father kept two wagons on the road to deliver goods to and from Edmonton. From Edmonton he brought back flour, salt, sugar, tobacco, a few sweaters, hats, and yardage. Dried apples sold on a string were a great treat for the children. The daughter's husband also remembers walking to the store in the company of his brother Dmytro, with a duck under his arm to trade for some article. The farm and the store were also important because Kielar continued his business as a horse dealer and the farm was a convenient place to look after the horses and to break them into farm work with the help of young neighbours, the Palylyks and Chomlaks, and his relatives from Vegreville, the Kisilewiches. It appears that he continued to deal in horses even after the railway came and the store was moved to Mundare.

All the members of Kielar's family are in

the United States and it is difficult to obtain all information before this book goes into print. Heresay has it that he lived with his daughter in his late years. Kay's projected dictionary of Ukrainian Biographies in Alberta gives the date and place of his death as Medicine Hat on June 19, 1937. Mrs. Ksenia Holowaychuk, now over ninety years of age, reported to the writer of this biography that the farm was sold to one of the Seniuk family for eleven hundred dollars.

Kielar's oldest child, his daughter, Anastasia or Nettie, married John Hasey of Hilliard and they are now in San Jose, California. Lawrence or Ladyk, born in 1905, is still living in California. Frank, born in 1910, also emigrated to the United States and worked at the waterfront in San Francisco. He died in 1965. The youngest, Stanley, born in 1915, worked

as a radio announcer and still has a record shop in Klamath Falls, Oregon.

Later information obtained by Mrs. V. Bayduza, whose mother was a member of the Stochinski family, indicates that Kielar moved his family to Edmonton in 1906 after the coming of the railway. In Edmonton he continued to carry on various types of business, chiefly connected with immigration, taking immigrants out to the homestead area. He also went into real estate for he owned homes and lots in Edmonton. At some time toward the end or immediately after the First World War, he emigrated to the United States where he went into the hotel business in Portland. His wife and family followed him in 1919. Rose died in Portland in 1923. John then retired in Seattle where he died at the age of 77.

JOHN AND KATHERINE (NEE PASIEKA) KINASEWICH



Kinasewich Family. (Front Row) Bob, Eugene, (inset: Katherine). (Middle Row) Olga, Mary, John, Anne, Stephania. (Back Row) Ray, Mike, Andy, Bill, Peter, Nick, Orest.

John and Katherine Kinasewich were an industrious, earthy, couple who emigrated to Canada from the province of Halychyna in the old Austro-Hungarian Empire. Both were of Ukrainian origin and throughout their lives retained and practised the Ukrainian language, customs, and the spirit of Ukrainian culture. John and Katherine presented fourteen children to this world and, if they were alive at the time of this writing, (1980) they would be nurturing and enjoying thirteen children, thirty-three grandchildren, and eleven great-grandchildren. Below is their story with a review of those living on with cherished memories of John and Katherine.

John was born on November 5, 1887, in the village of Bosyry (his father's village), county of Husiatyn, province of Halychyna, Austria, to Joseph and Anastasia (nee Spotkowski) Kinasewich. Anastasia was born in the village of Chornokinetska Volia, popularly known as Puzyny, also in the district of Husiatyn. The father was Roman Catholic and the mother Greek Catholic by religion. Since the territory was ceded to Soviet Ukraine after 1945, the name of Bosyry has been changed to Veresnyve. The district is now Chortkiw and the province is Ternopil.

Little is known of John's grandparents except that his grandfather's name was Theodore. John's parents were prosperous village cultivators who owned fifty acres of land. Both were without any formal education and their training centered largely around church life. John had four brothers: Mike, Frank, Steve, and Walter; three sisters, Mary, Anne, and Tillie. John was the third oldest member of the family. The youngest, Steve, is still alive and resides in Edmonton.

In 1893 John became a student with the village priest, Savaryn Matkowski, where, among basic skills, he was taught the rudiments of the Greek Catholic faith. He began to demonstrate a flare for re-

ligious music and was often asked to recite the creed at the weekly religious services. In his later education he was influenced by a second teacher, Anton Lopushinsky, and learned both the Polish and Ukrainian languages. Profiting from his educational experience, he became an amateur dramatist and an avid reader of history. In 1899 he attended the secondary school or gymnasium in Husiatyn where he also studied German. The following year he was sent to a private school in the village of Sokyrantsi on the Zbruch River.

John demonstrated both interest and ability in pursuing his education and took steps to enroll at the teachers' seminary in Ternopil. These plans were thwarted when his elder brother Michael was drafted into the Austrian army, necessitating John's assistance on the family farm.

While working on the land, John's spirits remained with the more academic matters he came to enjoy. It was not long before he found employment in the village courthouse as a court clerk. During his spare time he supplemented his income by tutoring, and obtained a position as an assistant to a local attorney soon after. Using these experiences as stepping stones, he applied for a four-year apprenticeship with a large general store in the city of Lviv. He was only seventeen years of age when he embarked on this venture and gained experience in stores in the towns of Borschiw, Sambir, Sanoka, Stry, and Kolomea. It became clear that he was not only building up an academic background but was showing entrepreneurial skills and interests as well. However, his program was once more disrupted when he was drafted in the Austrian army at the age of twenty-one. In the army he was promoted because of his educational status. Following three years of military service, he attempted to find work in Trieste during very difficult economic times. Unable to find satisfactory employment, he

resolved to emigrate to Canada and arrived here in 1911 at the age of twenty-four.

John spent the first three years in Manitoba, one of them with his older brother who had emigrated earlier and was located at Rivers, Manitoba. In 1913 his younger brothers, Steve and Frank, joined them; but John soon left to seek more compatible employment in Alberta. He obtained a position with the National Co-operative Store in Vegreville, Alberta, largely on the basis of his experience in store management. However, when he married soon after, he left Vegreville to settle on a homestead near Primula, Alberta.

John and Katherine Pasieka were married in February, 1914. Katherine was born on April 8, 1898, in the village of Kalnykiw, county of Mostyska, province of Halychyna, Austria, but the territory has now been ceded to Poland. Her parents were Leon and Parania (nee Franko) Pasieka who emigrated to Canada in 1904 when Katherine was only six years of age. She was one of eleven children raised on a homestead north of Innisfree, Alberta. Of the eleven children, Mike, Steve, Peter, Mary, and Sadie are still alive. John, Jack, Paul, Anne, George, and Katherine have passed away.

After their marriage John and Katherine settled on the newly-acquired homestead near Primula, clearing and improving the farm while they began to raise a family. The first Kinasewich child, Mary, was born at the homestead on January 1, 1915, followed fourteen months later on March 28, 1916, by Andrew, the first of the ten Kinasewich sons. After four years of farming, John was once again attracted to the local business challenges and in 1918 moved his young wife and family to Innisfree, Alberta, to open and operate a general store. Shortly after their arrival, Katherine gave birth to their third child, Anne, on January 28, 1919, and almost immediately came down with influ-

enza which almost proved fatal. Once she regained her health, the family moved to the newly-formed village of Smoky Lake, Alberta in December 1919.

Smoky Lake was where John and Katherine spent the longest period of their married lives, some eighteen years. In this village they both participated actively in church and community affairs. John opened a general store in partnership with another local resident, William Lazaruk, and in time assumed full ownership. Katherine and the young children assisted in the business. Smoky Lake was the birthplace of the next nine Kinasewich children: William (April 29, 1921), Peter (September 3, 1923), Stephanie (October 1, 1925), Olga (November 18, 1927), Nick (September 21, 1929), Michael (November 28, 1931), Raymond (September 12, 1933), Dmytro (April 10, 1935), and Orest (April 18, 1936), bringing the family total to twelve.

John and Katherine made every effort to provide educational and cultural opportunities for their children. Though Katherine had received no formal education herself, she became self-educated through her children's academic efforts and her own community participation. Building upon his business and academic qualifications, John also became a valued member of the community. In his diary he captured the spirit with which he and his wife approached their life in Smoky Lake: "I put my heart and soul into the building of the Ukrainian Orthodox church and the manse. We also built the Ukrainian National Hall which served the cultural needs of the community. I felt that we had to have a place to gather, a place where we could bring our children that they might learn the Ukrainian language and participate in cultural events. I was secretary of the Hall for many years. Both my wife and I loved to watch our children take part in concerts and plays. Debates among the young were frequent and educational. We

gave our children what musical education was available."

John was able, with his wife and children managing the general store, to operate the local government-owned liquor store, an experience which introduced him to Alberta's hotel industry and in 1937 he purchased a hotel in Thorsby, Alberta. The family followed soon after and, under rather trying conditions, settled in Thorsby in a home built near the hotel. Katherine and the children again lent a hand in running the family business. While they were in Thorsby, the young Kinasevich children participated actively in local community, cultural, and especially athletic activities. The elder Kinasevich boys comprised more than fifty percent of the local senior hockey and baseball teams, interests which they retained throughout their lives.

In Thorsby the last of the Kinasevich children were born: Eugene (August 8, 1941) and Robert (July 10, 1945), the latter when Katherine was forty-seven years of age. With the older family members showing business inclinations, John and Katherine sold the hotel to their son Andrew, daughter Mary, and Mary's husband, Tom Lazaruk. In 1948 both parents moved to Edmonton to a new life and expanded business ventures. In Edmonton John entered into a partnership in the purchase of two hotels, the Calder and Castle. Between 1948 and 1952 he purchased interest in the Carstairs and Coronation hotels in rural Alberta and acquired other real estate properties in the Edmonton area.

Soon after their arrival in Edmonton, Katherine suffered a severe stroke which left her partially paralyzed. For four years she battled the pains of her illness; but

she never faltered in giving the love and attention her children needed, or in her moral support of her husband's business interests. On November 8, 1952, she died prematurely at the age of fifty-four, leaving a saddened but cohesive family.

Perhaps the individual most affected by Katherine's death was her husband. For sixty-five years of his life he had enjoyed good health, but Katherine's death seemed to deprive him of a will to live. He died on December 30, 1952, less than two months after Katherine's death. Medical evidence indicated that cancer was the cause of his death. The elder Kinasevich children immediately mobilized their efforts to provide the necessary attention, love, and support for the younger members, Orest, Eugene, and Robert. The family was to grow and prosper largely due to the spirit their cherished parents had left behind.

The memory of John and Katherine Kinasevich lives on. Though they provided sufficiently for each member of the family in monetary terms, they did not forget the numerous church and community organizations. Through their estate John and Katherine established perpetual scholarships awarded at, and by, St. John's Institute in Edmonton, in areas of medical, scientific, and cultural scholarship aid to young Ukrainian-Canadians. Outright donations to the Ukrainian Orthodox Holy Trinity Cathedral in Winnipeg, Manitoba, the Ukrainian Orthodox St. John's Cathedral in Edmonton, and the Ukrainian Orthodox Holy Ascension Church in Smoky Lake served to enhance the institutions which meant such a great deal to their personal and family lives.

THE KINASEVICH FAMILY GENEALOGY AS OF MAY, 1980

Children: Ordinal Position Including Wives, Husbands, and Children.

1. Mary-Tom Lazaruk

Children: Robert — Kay (Shapka): Neil, Paul, Tim, David, Ernest — Sandra (Allan)

2. Andrew — Elsie (Gray)
Children: James - Susanne (Jodrey):
Marci, Victoria
3. Anne — John (Masterson), deceased.
Children: Bernard
Maureen — Eldon
(Schikerowsky)
4. William — Peggy (Gordon): Formal
given name change to Kenny
Children: William Jr. — Mary (Oliver)
Katherine — Garner (Prillaman)
Sara — Page
Cheryl, deceased
5. Peter — Katherine (Brenzak)
Children: Alexander — Pearl (Fournier):
Aaron
Harold — Rita (Reece): Carla,
Christopher
Sidney — Sandra (Skinner)
Tessa
6. Stephanie — Robert (Lindsay)
Children: Robert Jr. — Donna (Tacey)
Laura
7. Olga — Thomas (Blundell)
Children: Judy (child — Amanda)
Cindy (children — Nevada,
Shandra)
- Kimberley
Thomas Jr.
Sandra
Janice
8. Nick — Anne (Lersey): Formal given
name change to Kenney
Children: Karen
Susan
9. Michael — Anita (Lastiwka)
Children: Donald — Theresa (Gleason)
Tracey
10. Raymond — Jacqueline (Shep)
Children: Jo-Anne — Tony (Peek), di-
vorced
Daniel
11. Dymetro, deceased April,
1937.
12. Orest
13. Eugene — Janet (Mittell)
Children: Robert
Gregory
Tanya
14. Robert — Donna (Ibsen)
Children: Geoffrey
Michelle

STEFAN AND ROSALIA (NEE LAPTSUN) KOLASA



Kolasa Family. (Seated) Anne Stroich, Marie Osinchuk, Rosalia, Stefan Kolasa, Helen Evaniev, Hazel Walkut. (Standing) Peter, David, William Kolasa.

Stefan Kolasa was born on January 14, 1891, in the village of Chotynec (Khotynets) or Zalazy bordering on it, in the county of Yaroslav, Halychyna, Austria, but this area is now part of Poland. His parents were Fedir and Maria (nee Kolach) Kolasa. As he was one of seven children (one sister and six brothers) and conditions were very difficult in the village during this period, Stefan left home at age thirteen to seek employment in Germany. Having some skill and experience with horses, he obtained a position with a wealthy German landowner whom he served as a driver for four years before he decided to emigrate to Canada. He reached Strathcona in August 1910.

In Canada Stefan's ambition was to obtain employment to earn enough money to begin farming on his own. Fortunately, work was available at that time though he had to travel far in search of it. He worked in Kamloops for the C.P.R., in Prince George for a logging company, in Calgary on the construction of the Palliser Hotel, in Canmore in the mines during a period of miners' strikes, and in the Cardiff mines during the influenza epidemic in 1918 and 1919.

Stefan filed on a homestead west of Thorhild in the spring of 1914 and in June married Rosalia Lapsun who had accompanied him to Canada on the same ship. Rosalie was born on October 8, 1891, in the village of Hirne, county of Stry, Halychyna, Austria, to Petro and Maria (nee Opryshko) Lapsun. The area became a part of Ukraine in 1945 and the county is now the rayon of Stry; and the province has become the oblast of L'viv. In her family there were six children: two boys and four girls. She attended school until she decided to follow her older sister, Kateryna, to Canada. Although Rosalia crossed the Atlantic on the same ship as her future husband, they parted when they reached Canada. Stefan came directly to Edmonton while Rosalia travelled

to Lethbridge to join her sister, Kateryna, who was already employed.

In Lethbridge Rosalia worked as a housemaid with a large but well-to-do English family where she learned to speak English. But later she left Lethbridge for Edmonton in the hope that she could earn more money. In Edmonton she found employment with the Snowflake Laundry and met Stefan again.

After their marriage the young couple moved to Stefan's homestead in Thorhild where he had already built a shelter. Stefan's older brother, Ivan Kolasa, and Rosalia's sister, Kateryna, who had married Stefan Iwaskow, lived only a few miles away. Clearing land was difficult but Stefan had experience with horses and machinery. He also knew how to handle dynamite in clearing large stumps. After several years Stefan purchased a steam engine and a threshing machine which enabled him to do much custom work in the district during the harvest season. As a result they prospered and, when Stefan died in 1966, he had improved the old homestead considerably and owned three quarters of land.

Besides farming and raising their family, Stefan and Rosalia were active parish members of the Greek Catholic Church in Egremont, known as the Church of the Elevation of the Precious Cross, which had been built in 1917. Stefan assisted the priest in conducting mass and was instrumental in organizing the construction of the new church which was built on the same site in 1944.

There were numerous settlers already in Moose Hill School District when Stefan and Rosalia settled there in 1914. A post office called Crippsdale was established four miles east of their home and there was a store on a neighboring farm. Moose Hill School #2727 had already been built in 1913 and an American teacher, William Parkhurst, was teaching in it.

Other Americans, like L. Z. Bradbury

and Tom Parranto, were also in the area. But most of the settlers were of Ukrainian origin, many of whom had come from the county of Yaroslaw like Stefan though not from the same village. In preparing this account Rosalia remembered names like Ivan Chmara, Mykhailo Klapkiw, Ivan Trach, Joseph Zolkewski, Oleksa Kolach, Wasyl Chodan, Kazimir Olchowy, John Makowsky, Theodore Wercholuk, Ivan Koscielniuk, and Cyril Radomsky.

Stefan and Rosalia had seven children and information on them follows:

1. Marie married Michael Osinchuk. They live in Edmonton where Michael worked for the Alberta Liquor Control Board before he retired. They have no children but Marie's mother makes her home with them.

2. Anne married Stephen Stroich who passed away in 1976. During his life he spent many years in running his own business, either a garage or a general store. He passed away in Edmonton in 1976. They had two children, Terry and Louise. Anne is still employed with Woolco.

3. William married Olga Nykyforuk. Their two children were Doreen and Stephen. William had a variety of positions

but he spent the last few years before retirement working for the B.C. government. Olga Nykyforuk passed away in the fall of 1978.

4. Peter married Mary Wiznura and continued farming on the home place while Mary taught in Thorhild Composite School. Their three children are James, Christine, and George.

5. Helen married John Ivaniew who has now retired from barbering and they reside in Calgary. Their four children are David, Marcia, Sue, and Thomas.

6. Hazel married Edward Walkut who was employed by the C.P.R. in Calgary until his death at the early age of fifty-three on May 10, 1979. They had no children.

7. David left home to become a teacher and is now teaching in the Lindsay Thurber Composite High School in Red Deer. He married Olga Kozak of Mapova School District. They have six children: Lynn, Douglas, Carol, Richard, Lori, and David.

Rosalia makes her home with her eldest daughter, Marie, in Edmonton. She still remembers her pioneer experiences. She is proud of her seventeen grandchildren and four great-grandchildren.

JOHN AND EVA (NEE MOSHANSKY) KOSHURE



John Koshure, son of William and Katherine (nee Workun) Koshure was born on October 8, 1879, in the village of Lazy, county of Jaroslaw (Yaroslaw), a Ukrainian area in the province of Halychyna, then in Austria but occupied by Poland after the First Great War. William was a prosperous village cultivator for a time. In 1900 John emigrated to Canada accompanied by his sister Matronka and his brother-in-law, Harry Koziak, who had married his sister Mary.

The Koziaks filed on a homestead fifteen miles north of Lamont while John filed on a quarter to the north of them. After building a log house on Koziak's land to shelter Koziak's family and Matronka, the two set out on foot to seek work and finally landed in Trail to work in the smelter. Knowing several languages, John also picked up other languages as well as learning to read and write in English.

After returning to the homestead, John built his own house and cleared land as required by homestead regulations. In 1904 he married Eva, the daughter of Nicetas and Parania (nee Kobarynko) Moshansky who had emigrated to Canada from the same village. Eva was born in Lazy on August 17, 1887, and accompanied her parents to Canada in 1897. The Moshansky family first settled at Rabbit Hill but later moved to farm on the bank of the North Saskatchewan River, two miles from John's homestead. Eva was employed in housework in Edmonton for a time before her marriage. They were married by Father Athanasius Filipiw, O.S.B.M. on February 26, 1904.

While Eva was engaged in raising her numerous family and helping to run the family farm, her husband became involved in many other interests in addition to farming. In the early years after his marriage he was employed by surveyors and also became the first postmaster of Leeshore post office in 1903, retaining that position until he left the community

twenty-seven years later. He also assisted in the organization of twelve school districts and served as secretary-treasurer in each one of them until local talent was available. Because of this function, he was also responsible for naming many of them which explains why many of them bore names like Radymno, Jaroslaw, and Peremysl after towns and counties near his native village; Sheptycky to commemorate the name of Metropolitan Sheptycky of Lwiw and other names like Zoria which means "star" in Ukrainian. The first teacher in Radymno school was Michael Luchkovich who was the first Ukrainian to be elected to parliament.

John took an interest in local, provincial, and federal politics. He served as councillor in the municipal district of Leslie and was a candidate, though unsuccessful, in both provincial and federal elections. Though he lost in both elections, he aided others in political campaigns. He was an ardent worker for Luchkovich when he was elected to parliament in 1926 and in 1930 and was also involved in the campaigns of both Dr. Archer and Dr. Yakimischak when the two were candidates in elections. John was also very active in church life, supporting both his parish church, the Church of the Exaltation of the Holy Cross in Skaro, and other churches in the neighbourhood. He served as cantor in all of them, often joining three other cantors in church services.

Having been disappointed with the building of the C.P. railway so far to the south, he sold his land in Leeshore to acquire a section of fertile land near Royal Park. The depression which followed prevented him from being able to pay for all of this land. He surrendered part of it in order to be able to keep the rest.

In Royal Park he immediately became a member of the St. Peter and St. Paul Church in Mundare. He also became a member of the Brotherhood of Ukrainian Catholics, a strong promoter of the rosary

after Father Peyton's petition, and a staunch supporter of the Ukrainian Basilian Fathers. Not only did he assist the church financially but he also helped the late Father Porphyrius Bodnar in building the famous Grotto, near Mundare by hauling stones for its construction.

In 1953 John entered the University Hospital for a series of tests which led to operations resulting in his death on June 13, 1953. He was buried in Mundare after a burial service conducted by Very Rev. Vital Pidskalny with the assistance of several priests. In his eulogy Father Pidskalny paid tribute to John Koshure's services for his church and his community. Eva rented out the land in 1953 and moved to Vancouver where, in spite of her age of ninety-two years, she still lives in her own house with her daughter, Lucille, a head nurse at Vancouver Children's Hospital. Her greatest wish, though impossible to attain, is to have all her children close to her.

This pioneer couple raised thirteen children, five boys and eight girls: John of Vancouver, B.C., who passed away on March 13, 1975; William of Calgary, Alberta; Victor of Kamloops, B.C.; Eugene of Vancouver, B.C., who passed away on January 8, 1954; James of Armstrong, B.C.; Mrs. Joe (Marie) Popil of Edmonton,



Victor, Gene, Jack Koshure.

Alberta; Mrs. John (Anne) Wood, Vancouver, B.C.; Nancy of Edmonton, Alberta; Mrs. Arthur G. (Olga, Connie) McLeod, Vancouver, B.C.; Lucille of Vancouver, B.C.; Mrs. Stanley (Victoria) Rowe, Ashcroft, B.C.; Mrs. Clifford (Mildred) Graham, Quito, Ecuador; Joanne of Vancouver, B.C.

Three sons served in the last war: John in the army, Victor in the R.C.A.F., and Eugene as a paratrooper.

WILLIAM AND MARY KOSTASH

William, better known as Bill, born on the family homestead, 17-53-15, W4th, was the fifth-born of eight children, preceded by a sister and three brothers and followed by three brothers, in this order: Helen Fodchuk (deceased), Harry (deceased), Elias, John (deceased), Bill, Marshall, Ladimer, Peter (deceased). According to his mother, Anna (nee Svarich) he was born on New Year's Day (January 14, Old Calendar). But his birth certificate dates his birthday as January 20, 1906.

Bill's parents, Fred and Anna Kostash,

arrived in Canada in March 1900. They were members of a group which included, among others, Ivan and Maria Svarich, Anna's parents.

Bill received his elementary and high school education at Kolomea, a rural school, and at Vegreville Public School. He took his teacher-training at the Calgary Normal School. His teaching career (1924 to 1971) took the course normal for those years: Kolomea, Hamburg, Ruthenia, Edward rural schools, New

Hairy Hill town school, and Victoria and McNally High Schools in Edmonton.

In between, Bill squeezed in enough full terms and summer sessions at the University of Alberta to obtain degrees of Bachelor of Commerce and Master of Education. He also took time off to dabble in other vocations: eight years in the Correspondence School Branch of the Department of Education; articling with the Provincial Auditor (3 months), Supervisor of the Examinations Branch of the Department of Education (two years); Assistant General Secretary of the Alberta Teachers' Association (one year).

Most of Bill's professional, but extracurricular, activities involved him in numerous regional and provincial offices in the ATA over a period of 25 years. He was equally involved outside of his profession: Associate Member of the Norwood Branch of the Royal Canadian Legion; Honorary Life Member of the Ukrainian Professional and Business Men's Club in Edmonton; secretary of St. John's Ukrainian Orthodox Cathedral Parish; member of the board of directors of St. John's Institute.; president of the Ukrainian Self Reliance Association, Edmonton Local; member of the Senate of the University Affairs; recipient of Alberta Service Award; vice-president of Central and East European Studies Society of Alberta; honorary life member of the Edmonton Public School Local, ATA; and life member of the Retired Teachers' Association of Edmonton.

Bill met and, in 1939, married Mary Maksymiuk in Hairy Hill where she was on the staff of the New Hairy Hill School where Bill was principal. In 1940 they moved to Edmonton.

When their two daughters reached school age, Mary joined the Edmonton Public School staff and taught at Delton, Parkview and McKernan schools until she retired in 1975.

Daughter of Nikolai and Palahna Mak-



Myrna (standing), Janis, Mary and William Kostash.

symiuk (both deceased), she was born and educated in Edmonton, and graduated from the Edmonton Normal School in 1933. In her sabbatical year and several summer sessions at the University of Alberta, she earned the degree of Bachelor of Education.

In retirement Bill has been engaged principally in writing. His efforts as a member of the editorial committee of the Ukrainian Pioneers' Association of Alberta have produced, in the past ten years, three volumes, in English, of biographies of Ukrainian pioneers of Alberta. Mary is active in St. John's Cathedral Branch of the Ukrainian Women's Association of Canada, the Edmonton Art Gallery, and University Women's Club of Edmonton.

Mary and Bill are members/patrons of St. John's Institute, St. John's Ukrainian Orthodox Cathedral, Edmonton Symphony Society, Edmonton Opera Association, Citadel Theatre, Ukrainian Museum in Saskatoon.

Bill and Mary have two daughters: Myrosia (Myrna) and Evhenia (Janis). Born and educated in Edmonton, they were

both honours graduates of Ross Shepard High School. They also won scholarships in their undergraduate years at the University of Alberta to enable them to proceed to graduate studies: Myrna (M. A., University of Toronto) and Janis (M.A., Tulane University, New Orleans, Louisiana, USA.) Myrna is a free lance journalist and author. Her best-known opus to

date is "All of Baba's Children." She lives in Edmonton but spends a few weeks each summer on the sandy farm six miles northeast of Two Hills. Janis lives in Ottawa where she is employed in the Federal Department of Communications. Her work occasionally takes her to international conferences, in Paris and Geneva in 1980.

SAMUEL AND KATHERINE (NEE MEGLEY) KOSTYNUK



Katherine and Sam Kostyniuk.

Samuel or Sam, as he was widely known, was born in the village of Suchowerchiw (Sukhoverkhiw), county of Kitsman, Bukovyna, Austria (now Ukraine) on September 2, 1889. His father, Nykolai Kostynuk, was a villager in comparatively comfortable circumstances and was a member of the village council for a time. Sam attended school in the village to study Ukrainian. He later supplemented this in night school classes in Smoky Lake to learn English. Disappointed with conditions in the homeland, he emigrated to Canada in 1907 to join his brother Peter who was then living in Edmonton. He worked in mines, chiefly around Drumheller, but followed his brother in filing on a homestead around

Nestow. His brother moved to Nestow in 1911. Sam continued to work in the mines during the winter but came back to clear land on his quarter during the summer. While working in the mines, he became acquainted with Harry Hryhorak and thus met Katherine Megley whom he married in 1918.

Katherine or Kate was born on February 1, 1901, to Wasył and Anastasia (nee Chornohuz) Megley at Desjarlais, near Shandro. The Megleys had arrived in Canada in the fall of 1900 from the village of Banyliw, province of Bukovyna, Austria (now Ukraine). Later they moved to Sunland, west of Shandro.

Although they first had to live in a dug-out, Wasył Megley was an enterprising

individual. Not only did he move to a better farming area in Sunland, but he also went into business with his brother to operate a store combined with a farm implement agency. He had to travel to Vegreville to obtain supplies and deliver implements. Binders were, at that time sent from the factory complete in large packing cases, and it was in the process of loading a binder in a packing case that he met his death in 1914. Kate's mother, Anastasia, then married Harry Hryhorak who was a miner and a friend of Sam Kostynuk. Throughout the whole period, Kate had to take the place of a man on the farm and never went to school. Visiting his friend, Harry, Sam became acquainted with Kate and they were married on June 2, 1918. Sam took his bride to his farm in Nestow.

Though Sam kept his farm, he was not satisfied with farming alone. Previously, he had operated a store in Edmonton but it failed because he had been too free with credit. When 1918 proved to be a bumper wheat crop year, he decided to move to Smoky Lake where he could rent better land. At that time the railway was being extended through Smoky Lake and Sam decided it was a good place for a hotel. Selling everything they had except the Nestow farm, they realized six thousand dollars, and began building immediately. Though alterations and additions were made subsequently, the building is on the same spot as it was built in 1919.

Sam and Kate operated the business until Sam's death in 1938. Through his wide acquaintance with people, Sam became influential in the area. He served as Mayor of Smoky Lake for several terms. It seemed that everyone in trouble turned to him, and he found it hard to refuse help. He was a stalwart member of the Ukrainian Orthodox Church and active in the many community activities connected with the Ukrainian National Home, but remained friendly and popular with those who did not belong to these organiza-

tions. The Kostynuks kept the hotel running during the most difficult times and raised their six children: Lucy, Olga, Nick (Spencer), Nettle, Bob, and Alexandra (Sandi) in Smoky Lake.

The farm in Nestow was indirectly the cause of Sam's death. He was killed in an automobile accident on the road to Nestow where he had gone to meet a prospective buyer for the farm. After his death, Kate and her children moved to Edmonton, leaving her brother John Megley to operate the hotel. Her son Spencer managed the hotel on his return from service in the Navy until it was sold in 1949.

In 1955 Kate married Joseph Seniuk, a section foreman. Because of ill health, he retired and died in 1974. Several years later, Kate invested in a condominium in Sherwood Park where she now resides.

Sam's and Kate's daughter Lucy married Methodius (Tod) Smolyk and together they developed a very successful Funeral business, Park Memorial Ltd., in Edmonton with branches in other centres of Alberta. Tod and Lucy had two children, Jerry and Connie. Unfortunately, Tod died in 1976. His place as manager has been taken over by their son, Jerry, who not only has experience in business, but is also a graduate in Mortuary Science from the University of Miami. Jerry married Margaret Procyk, a secretary. Their daughter Connie is a graduate nurse and is married to Johnnie Johnston, a Professional Engineer.

Daughter Olga was a hairdresser in Smoky Lake and was married to Peter Semenchuk, a school teacher. She passed away in 1943 at the age of twenty-two.

Son Spencer (Kay), who is in real estate, land development and manufacturing, married Josephine Yaremchuk. They have two children: Deryle and Karen. Deryle is a secretary and is married to Charles Tucker (Head of Administration at

Dow Chemical of Canada). Karen is a school teacher and is married to Bruce McAdam, a University graduate in B.Sc. in Chemistry and is Account Representative for Fisher Scientific Co. Ltd.

Daughter Nettie married Jim Wright who was in oilfield construction and equipment rental and is now involved in aircraft sales. They have three children: David, Dianne, and Donald. David is a graduate of Electrical Engineering and Commerce and is married to Margaret McLeod, a school teacher. Dianne is an executive secretary and is married to Lar-

ry Paulson, a marketing representative. Donald is a Commerce graduate.

Son Robert (Bob) is a business manager and is married to Bess Nelson, a graduate nurse. They have three children: Carol, a student intern; Graham and Cathy who are students.

Daughter Alexandra (Sandi) married Casey Skakun, an architect, and they have three children; Nadine, a University student; Andrea and Daniel both students.

At the time of writing, Kate had thirteen grandchildren and seven great-grandchildren.

ALEX AND ANASTASIA (NEE MELNYK) KOSS



Alex, Mike, John, Vic Koss.

Alex (Oleksa) was born on May 21, 1898 in the village of Bila, county of Chortkiw in the province of Halychyna, Austria. This region became a part of the Ukraine in 1945 and is now known as Ternopil'ska oblast. His parents were village farmers. Alex attended the village school where he completed the elementary grades just before war broke out in 1914.

Prospects for the future had not been bright in the village for some years and many of the villagers began to emigrate to Canada. Among these were Alex's older brothers John, Mike, Joe and Nick, who came to Alberta, Canada, during the period 1903-1908. John acquired a farm before the outbreak of World War One. This was a fortunate circumstance for him and Nick, who was working on the farm.

Being on a farm helped them to evade internment as enemy aliens. Two brothers, Mike and Joe, less fortunate, spent three years in an internment camp in British Columbia. Eventually John and Mike settled on farms in the Mundare area and Joe settled on a homestead in the Athabasca district. The oldest brother, Nick, left Canada in 1922 and went back to his family village, no longer under the control of Austria but Poland.

Before Alex could consider emigration to Canada, the Russians occupied their territory early in the First World War. When the Austrian and German armies drove the Russians out in 1917, Alex was conscripted into the Austrian army and, after a short period of training, was sent to the Russian front at Zboriv. From there his unit was transferred to Transylvania in Hungary to help the peasants harvest their crops. Peace and the subsequent dissolution of the Austro-Hungarian Empire caught him unexpectedly in that area. He recalls how difficult it was to get to his village because of the transportation problems.

On his return, Alex found his father still on the farm. However, he did not remain long. He volunteered for the newly-formed Ukrainian Army which was being mobilized, and was sent to the Polish front at Khyriv. Unfortunately, the Ukrainian units were in no condition to withstand the attack of General Haller's Polish army, newly equipped and reinforced by the French. A retreat found five thousand men of the Ukrainian army, including Alex, separated from the main body and they were forced to find their way across the Carpathian Mountains into Czechoslovakia, where they laid down their arms and were interned. Because of lack of uniforms and supplies, they presented such a disorganized picture that a French general, who was an adviser to the Czech army, called them Bolsheviks. (There is no doubt that enemies made certain that nothing

was said to dispell him of this impression.) The Czechs initially interned them at Nemetske Yablonne in the Sudetenland and later transferred them to a camp at Yoselow.

While the victorious Allies were drafting a peace treaty in Paris, there was a great deal of uncertainty about what should be done with the remnants of the Ukrainian Army interned in Czechoslovakia. The Ukrainian delegates in Paris hoped that Halychyna would be set up as an independent state. Their hopes were dashed when, by the Treaty of Versailles, Halychyna, was awarded to Poland. Transporting the unit across Romania into Ukraine where it might continue the struggle against the Bolshevik Armies was considered. But this plan was abandoned.

In the meantime, Alex and his companions who had been interned in Czechoslovakia were divided into groups of a hundred men and sent throughout the country to perform various tasks, chiefly dismantling prisoner-of-war camps.

Because the political situation back home appeared hopeless, Alex obtained a Ukrainian passport in Prague with the intention of leaving for Canada. After overcoming some problems with the German consulate in Prague regarding travel through German territory, he was free to proceed and, embarking at Hamburg, eventually reached Mundare, Alberta, in January, 1924.

To satisfy the terms of an affidavit, which permitted him to come to Canada, he stayed with his brothers until the winter of 1925. Then he left them to work around Drumheller. But bad treatment by enemies of his homeland across the ocean was not the only cross Alex had to bear. In Drumheller communist propaganda was very active among Ukrainians and convinced many that communism was international in scope and that Ukrainian nationalism was their worst enemy. Ukrainians who supported this idea were called

"Petlurivtsi" after Petlura who had led the Ukrainian forces against the Soviet armies. And Alex had to bear the brunt of their hostility. Shortly after a strike in the mines ended, he quit and left for Edmonton.

Because economic conditions in Edmonton were difficult at the time, it was almost impossible for a Ukrainian to obtain steady work. Fortunately he was befriended by an acquaintance, Sam Campbell, a former timekeeper for Foley Bros., a contractor working for the railway in Drumheller. Sam was now working for the City of Edmonton and promised to let Alex know when a job became available. True to his word a notice arrived one week later requesting Alex to appear for work with the City Telephones. On this job he noticed that other labourers were working a full week while he was told to remain at home one day out of each week. Although he never discovered the true reason for this treatment, it appeared to him that, as long as he was not working a full week, he was classed as a casual labourer and therefore could not join the union. The rest of the construction crew worked under no such restrictions. Shortly thereafter Alex left his job. On February 8, 1930, he married Anastasia Melnyk, the daughter of Michael and Alexandra (nee Borys) Melnyk. Anastasia was born on July 22, 1903, in the village of Rozhaliw, county of Sokal, Halychyna, Austria. This area is now the rayon of Radekhiw, oblast of Lwiska, Ukraine. Anastasia completed elementary and preparatory school in her village where she attended for nine years. She remained with her parents until she left for Canada in November 1927. Other than a sister, who settled with her family in Argentina, she was the only one of eight brothers and sisters who came to Canada. When she met her future husband Anastasia was employed by the Method Laundry in Edmonton, working for twenty-two cents an hour.

Alex and Anastasia first lived in the downtown area of Edmonton around 97 and 98 Streets; and in 1943 they moved to a residence on 64 Avenue, which was on the outskirts of the city in those days. The nearest public transportation, the street-car, was eighteen blocks away on Whyte Avenue. In 1944 Alex built a house on 71st Avenue in which they still live. These being war years he had to obtain a permit from Ottawa for its construction. Starting in the spring of that year, he moved in with his family late in the fall. He remembers, especially the manager of the local Royal Bank who advanced funds for its construction. In 1941 Alex joined the Canadian Army Reserve unit in Edmonton.

To supplement his income while working at various jobs, Alex played in an orchestra. He later organized his own group and played in many areas in Alberta. Eventually, he obtained permanent employment with the Independent Wholesale, where the late W. Cheladyn was manager, and remained with the firm until his retirement in 1963.

Although Alex and Anastasia are fairly comfortable and happy, they remember the difficult days of the depression. For a time they were on public assistance or "relief", as it was then called. They received six dollars a week for food and an allowance of fifteen dollars a month for rent. This assistance was not entirely "free"; Alex had to work for two weeks a month in return. The work was for the City and consisted of cutting grass on boulevards and parks, with hand pushers, collecting garbage, (wagon and horses), working in the cemeteries, shovelling snow off sidewalks during winter, and performing many other tasks. This was paid for by the three levels of government: federal, provincial and the City. The City, for its one third share, had very cheap labour.

Two children were born to Alex and

Anastasia; Eddy on August 29, 1931, and Olga on July 27, 1934. Eddy is married to Dorothy Magnusson. They have three

children and reside in Calgary. Olga married John Maxwell. They have two children and reside in Toronto.

HANKA (NEE ROMANCHYCH) KOWALCHUK

Hanka Romanchych was born in the Vermilion River district on the northern edge of Riding Mountains, south of Dauphin, Manitoba, to Dmytro and Yewka (nee Tabaka) Romanchych. Her father and grandfather Joseph Romanchych were members of a large group of immigrants who came to Canada in 1897 from the Ukrainian village of Bereziw on the eastern slope of the Carpathian Mountains while her mother arrived with her parents from the village of Halychyna, Austria, but the province has been divided into smaller oblasts after it was ceded to Ukraine after 1945 and the oblast is now Ivano-Frankiwsk.

Hanka attended the local school before proceeding to Dauphin for high school and to the University of Manitoba in Winnipeg. Unfortunately, she was forced to withdraw from the university in the middle of the third year because she could no longer obtain financial support from her father for further education. This was no immediate hindrance to Hanka for she was immediately employed in a lawyer's office and two opportunities for civil service employment presented themselves, one with the Province of Manitoba Social Service and the other with the Alberta government as a community worker. Hanka was specially fitted for this kind of work. The Romanchych home was on the road from Dauphin to Brandon through the Riding Mountains, and members of the Ukrainian church hierarchy and political dignitaries were almost daily visitors and Hanka was accustomed to meeting all kinds of people.

Alberta Ukrainians remember Hanka particularly as a District Worker in the Alberta Women's Bureau where she had the



Hanka Romanchych-Kowalchuk.

responsibility of coordinating all community work except that in health. During this period she came into contact with 326 community groups to assist in whatever was necessary. Ukrainian women's organizations, both urban and rural, especially those connected with the church, owe a good deal to Hanka for her cheerful encouragement and ready advice. Hanka even organized interested women to engage in crafts for retail sale during the depression. Gimble and Macy in New York paid two dollars a dozen for crates of Easter eggs when eggs sold at five cents a dozen. World War II put an end to this industry.

Hanka became a founding member and the first secretary of the Ukrainian Women's Association of Canada in 1926. Not only was she active in coordinating activities of the various branches; she was also instrumental in bringing the Ukrainian Women's Association into federation with the National Council of Women in

Canada. Furthermore, she attended the Congress of Ukrainian Women in Stanislau as a delegate from the Ukrainian Women's Association. At this gathering she gained much of her knowledge of Ukrainian crafts, knowledge which she put to good use when she was later asked to judge crafts both nationally and internationally. Through the good offices of Rt. Hon. R. B. Bennett, Prime Minister of Canada, whom she knew personally, following this congress, she was able to visit many universities in Europe and to attend courses in a number of them. As a result, she visited universities in Vienna, Warsaw, Cherniwtsi, Cologne, Rome, and Paris. Her connections with the universities enabled her to study the position of women outside the cities and her observations were later utilized by the League of Nations when she was asked in 1936 to take part in the panel discussion on the status of women.

During World War Two, Hanka served in War Efforts Division of the Finance Department. In this capacity she travelled across Canada from coast to coast, setting up hostels in Ontario and Quebec and campaigning for Victory Loans. This involvement brought her to St. Catharines where she was married and later widowed.

Currently, she is the coordinator for the major fund-raising campaign for a new building for the original Ukrainian Arts and Crafts Museum in Saskatoon. She was a founding member of the museum in 1936 and is now chairman of the finance committee. During the thirties she collected a large portion of the artifacts now in the museum, including a number she collected in 1934 on her visit to Europe.

Hanka's driving force for collecting crafts throughout her life was sparked in Dauphin, Manitoba, when she had the opportunity as an eight-year-old child to view the artifacts of Indians and of the French explorer, La Verendrye. Hanka became a member of the Board of Directors of the St. Catharine's Historical Museum in 1976. She is also a member of the Ukrainian Institute of America, Inc., New York City.

Her continued interest in international women's organizations took her to the International Council of Women in Philadelphia in 1947 where she served on a panel with Senator Cairine Wilson and Florence Long, Director of Women's Programs on Canadian Radio, in the evaluation of women's organizations in post-war building. The following year she accompanied Mrs. E. D. Hardy, C.B.E., to a conference of world non-governmental organizations at Lake Success, Long Island, N.Y. under the sponsorship of the United Nations Department of Information.

Though others of her age have retired from active life long before her, Hanka continues to take an active interest in the world around her. The latest distinctions conferred upon her by Ukrainians for her lifelong services were the grants of a Shevchenko medal in Canada and a lifetime membership in the U.S.A. — Canadian Museum Association. But Alberta women are seldom aware of her national and international activities. To them she is the Hanka who spurred them on to the building of women's organizations at a time when they could spare very little time from their housework on the farm for such activities.



NYKOLA AND NAUDIA (NEE SLUZAR) KRAYCHY



Kraychy Family. (Standing) Stanley Sluzar; Nicolas Kraychy; Dianne Kraychy; Thomas Hepple holding Randy; Robert Hepple. (Seated) Olga Sluzar holding Ron; Naudia Kraychy holding Lesia; Stefania Sluzar; Mykyta Sluzar; Luba Hepple holding Larry.

Naudia was born on May 10, 1923, in the town of Zhydachiw, county of Zhydachiw, province of Halychyna Austria, to Mykyta and Stefania (nee Rozhanska) Sluzar. When the territory was occupied by the Soviet armies, a number of changes were made in names. In the first place, the territory became part of Ukraine and the old province of Halychyna was divided into three oblasts or provinces, Zhydachiw becoming part of the oblast of Lwiv. In the new nomenclature the counties also became known as rayons.

Naudia's father, Mykyta, was born in the village of Bortnyky, where at one time the raising of bees was a very important industry. Mykyta's father, Stephen, died at an early age, leaving his wife Nastia with two sons. Nastia married again but Mykyta was not accepted into the new family and was raised by his mother's relatives. He attended elementary school in the village and proceeded to

technical school to become a mechanic. He worked with his older brother for a time but left to complete his education as a mechanic. Subsequently, he was employed in a brewery and then a sugar refinery.

Mykyta was drafted into the Austrian army. After the Ukrainian forces were defeated by a superbly equipped Polish army who had French help, he remained in Zhydachiw and continued to work there until he left for Canada in 1925.

Mykyta married Stefania Rozhanska. She had also been involved in the Polish-Ukrainian war, serving as a nurse in the Ukrainian army. Peace had come to other parts of the world; but Ukrainians, though defeated on the battlefield, continued their struggle underground in which the Sluzars were both involved. Facing arrest by the Poles, Mykyta left for Canada, leaving Stefania and their daughters, Luba and Naudia, in Zhydachiw. They joined him in 1927 in Edmonton where Mykyta

was employed in Swift's Packing Plant. When they arrived, the family could afford only one room in the old North Edmonton Hotel across from Swift's plant for the first six months. Fortunately, Stefania found work in a garment factory and thus supplemented the family income. For a time, they rented a house before moving into a house they bought at 10755-95 Street for two thousand dollars. When they moved to their own house, they were close to established Ukrainian institutions in which they were soon involved. Besides, Mykyta assisted in the establishment of other organizations: he was one of the founding members of the Ukrainian National Federation and one of the members responsible for the building of the Ukrainian National Organization (UNO) Hall in Edmonton. Later in life, Stefania became a staunch member of the Ukrainian Catholic St. George's Parish and St. Josaphat's Ukrainian Museum. Needless to say, Naudia was sent to the Ukrainian school in the U.N.O. Hall and involved in the production of plays and concerts in that institution.

Naudia attended school at McCauley and Victoria High Schools and graduated as a teacher from Edmonton Normal School in 1942. Her teaching experience consisted of a year at Perryvale near Athabaska, two years at Brooks, and then at Redwater where she married Nicolas (Nykola) Kraychy who was principal in Redwater at that time.

Naudia has a brother, Stan, and a sister, Luba. Stan married Olga Hladun and they have five children. They reside in Edmonton. Luba is married to Thomas Hippie and they live in Penticton, B.C. They have three sons.

Nicolas was born near Redwater on December 18, 1919, to Nykola and Maria (nee Piche) Kraychy. He was the eldest of fourteen children. The family farm was two and a half miles east of Redwater, land on which Nykola's grandparents, William and

Teklia, had settled after arriving from the village of Zvyniach, county of Chortkiw, Halychyna, Austria, in 1902. They first settled in Skaro and did not move to Redwater until 1905. Nicolas attended elementary school at Redwater though the school was not at the present location and was then known as Ufford. To obtain a high school education he had to go to Edmonton where he resided with the Prockiw family, the home of his aunt and uncle. He graduated from Edmonton Normal School in 1940.

After graduation Nicolas obtained a teaching position in Woodgrove School where he taught for three years and then moved to Redwater where he taught until 1948, of which the last two years were after his marriage to Naudia in 1946. He moved from Redwater to accept the principalship of Horse Hills school, just outside of Edmonton at that time where he remained for the next fourteen years, his last position which he retained until his death on January 14, 1976.

When Nicolas became principal at Namao Air Base, he bought a house in Edmonton and Naudia obtained a position with the Edmonton Public School Board. During her career as teacher in Edmonton, she taught in Princess Anne, Prince Rupert, and Inglewood schools, retiring from the latter school in 1978.

During their lives both Nicolas and Naudia were interested in many organizations. They spent twenty years promoting Ukrainian dance groups, and both Shumka and Cheremosh organizations received their attention over the years. Nicolas was instrumental in arranging the visit of the Shumka dancers to Canada Expo. Other organizations which he served were the Alberta Teachers' Association and the Edmonton All Girls' Drum and Bugle Band. In both of these he held the position of president. Naudia became closely involved with the Ukrainian Catholic Women's League and her involve-

ment in this organization continues at local, provincial, and dominion levels.

The Kraychys had two daughters. Diane is a teacher with a degree from the University of Alberta. She taught for three years before her marriage but retired from teaching two years after her marriage because her husband, Michael Schmidt, a former R.C.M.P. officer, left police work to go into the oil business. They now live in

Brazil and have no children. Naudia is planning to visit them this year (1979). Lasha is a graduate nurse employed in the intensive care division of the General Hospital. She lives with her mother and remains an active member of the Cheremosh dance group.

Naudia is still active in the interests she espoused earlier in life.

ROMAN KREMAR

Michael Solodukha (known in Canada as Roman Kremar) was born on February 5, 1886, in the village of Kariw, county of Rava (now county of Sokal), province of Halychyna, Austria (now Ukraine). He attended law school and gymnasium in Lwiv to complete his law degree. Nicolas Pylypow, who was very closely associated with Kremar, relates that Kremar first enrolled in Medicine and switched to Law later. In 1902 a peasant strike convulsed the whole province of Halychyna, frightening most of the landlords into parcelling out their lands for distribution among the peasants. However, as most of the landlords were Poles, they sought to distribute these lands to the Poles. Michael Solodukha, who was practicing as a lawyer in Sokal, had a power of attorney from an absentee landlord and proceeded to sell this land to Ukrainian peasants. When it was discovered what he had done, the landlord's threats forced Michael to flee the country; but to escape the police, he had to change his name and adopted that of Roman Kremar. It may be that he was suspected of belonging to a newly-organized revolutionary wing of a radical party which went by the name of the Social Democratic Party. Roman arrived in Edmonton in 1910, and, according to Pylypow, again became involved in the Ukrainian social democratic group in Edmonton in which were individuals like Tomashewsky, Rymar, and Gre-



Roman Kremar.

goraschuk. Having no money, he obtained a position as timekeeper on the Grand Trunk Pacific Railway near Edson. He recalled in later life that most of the work was then done by hand and wheelbarrow. Having earned a few hundred dollars, he returned to work in the law office of Cormack and Mckie and again threw himself into the organization of the Social Democratic Party at which he became a director on the publishing body of their newspaper organ, *Nova Hromada*. But this was not his only involvement; he joined the campaign to collect funds to free Myroslaw Sichynsky who had been imprisoned for the assassination of Count Potocki, the Polish governor of Halychyna, who had refused to make conces-

sions to Ukrainians in regard to education or to remove other repressive measures.

Nicolas Pylypow met Roman for the first time addressing a gathering to collect funds. He recalls that his father, John Pylypow, was so enthusiastic about Sichynsky's cause that he promised to double any amount that might be collected at the meeting. As three hundred dollars were collected, the promise cost John Pylypow six hundred dollars.

Kremar was apparently disillusioned with socialism and his socialist co-workers, because we find him in 1913 publishing, for the next six years, the newspaper *Novyny* which played a large role in moulding Ukrainian thinking in Alberta, especially in regard to education. Starting as a weekly at the beginning of the year, *Novyny* blossomed into a bi-weekly by the middle of the year and as a tri-weekly in October. It was financed to a large extent by Kremar's real estate activities. However, when the war brought these to an end, he was forced to suspend publication in 1915; but resumed again in a smaller way in 1917, but without much success. Even its sale to the National Home in 1918 prolonged its life for only a few more editions.

Some indication of the thinking of Roman Kremar may be gleaned from his editorials in the *Novyny*. In his first edition the editorial is a clarion call to self-sacrificing service:

"We must find strength in ourselves alone. Every individual must begin with himself if we are to renew ourselves spiritually. Ukrainian people will not bestir themselves if our intellectual leaders carry on as before without initiative or plan, each according to his whim or craving. Thousands of our people waste their days in ignorance, poverty, and demoralization. The lives of thousands of our youth are being dissipated in the hands of groups foreign to us. All plea and implore aid. They await heralds of knowledge who

do not appear. Instead, they carry on an internecine struggle, boiling with a reciprocal hatred, often stooping to revenge."

Most of his energies were devoted to the defence of the Ukrainian language in Alberta's public schools and of the Ukrainian teachers who taught the language until the Minister of Education, Hon. J. R. Boyle, ordered that no language other than English be used in the schools. Kremar regarded the assimilation of Ukrainian children as a deprivation of their heritage, and all assimilators as enemies of the Ukrainian people. He, therefore carried on unremitting warfare with them with his pen and waged it continually with flaming denunciations.

In this struggle of our settlers in defence of their identity, Kremar understood that an organization of their own was vital, an organization which would unite the settlers and indicate goals toward which they would be directed and for which it was necessary to carry on the struggle. With this purpose in mind, a convention was held in Vegreville on January 14, 1913, and the National Organization was launched and a National Committee was elected.

It so happened that the legislature was dissolved soon after and elections were announced for April 15, 1913. Kremar devoted the services of *Novyny* to this organization and the newspaper became its organ. The Ukrainians realized that their most important goal was the election of informed individuals to the legislature with a good command of English so that they could become worthy representatives of the settlers and defenders of their right to exist and to develop as a people. Accordingly, the National Organization nominated a number of the better informed Ukrainians as candidates. Unfortunately, not one candidate was elected; but the election was an occasion in which Ukrai-

nian settlers could gauge their voting strength.

But Kremar continued his pressure on the Liberal government. He ran, unsuccessfully, in a by-election against Andy Shandro in 1915. Boyle's defence that the constitution did not allow another language in the schools was just a repetition of the claims of Polish oppressors in Halychyna; and Kremar prophesied that the reaction of Ukrainian settlers in Canada would be similar to that of their brothers they had left behind in the old country where, by united action, they had gained a number of concessions.

On January 3, 1914, *Novyny* announced that a convention would be called in that year where delegates from the various communities could report on progress. E. Kozłowski was sent out as a representative to address gatherings in eight communities in preparation for this convention. On January 10, 1914, the *Novyny* editorial answered those who regarded Kremar's articles as being extreme under the title "Betrayal In a New Disguise":

"The most important purpose of the new National Organization is to put an end to the old policy of national betrayal. No organization is necessary if we are to revert to the old policy. Our greatest need at this time is that we should be treated as a force in Canadian politics. We are certain that the next convention will condemn servility as betrayal in a new disguise."

Kremar spared no one in his censure. To those who claimed he wanted to set up a new Ukraine in Canada, he replied in an editorial on September 13, under the title "Equal Rights":

"We have no intention of setting up in Canada a new Ukraine, Canada is Canada. All we desire is equal rights for all and the abolition of special privileges. We only ask that "liberal" principles be put into actual practice." It was in answer to Gariepy, a member of the legislature, that

he had written this editorial. Gariepy had praised the Minister of Education for his efforts and claimed the Liberal Party aimed at "equal rights for all and special privileges for none". Kremar adds further,

"Therefore there do not exist equal rights for all languages, for all peoples. For the Liberals there are only rights for the English language. To illustrate further, Liberal principles in Alberta appear as follows: equal rights for the English, special privileges for the French, and for other settlers only the right to settle and freedom to die in Alberta."

Though he bitterly condemned Ukrainian weaknesses, he rejoiced in and informed his readers about their achievements. He spoke warmly of the victory of Ukrainians in Halychyna in gaining a larger number of seats in parliament, the appointment of Ukrainians to a number of official posts, and the establishment of a Ukrainian university in Lwiv. Returning to Canada, he wrote of the appointment of Professor Karmansky as a lecturer in Ukrainian language and literature in the Brandon School for Foreigners, and the publication of Ukrainian readers by the Manitoba Minister of Education. In another news item he reported that members in the Russian Duma in Petrograd (Leningrad) had introduced a resolution in the Russian parliament to recognize rights of Ukrainians to their language in institutions like schools, church, and courts of law.

He informed his readers of other events of importance to Ukrainians including the forty-year jubilee of the Ukrainian writer, Ivan Franko, with an appeal for funds in his support and celebration in his honor. He also announced the opening of the national Museum, the launching of the Metropolitan Sheptycky Foundation, and the congress of Ukrainian students in Lwiv who demanded the establishment of a Ukrainian university. He did not forget the deaths of eminent Ukrainians like the

great composer, Lysenko, and authors like Mykhailo Kotsubynsky and Lesia Ukrayinka. The successful campaign for the collection of funds for Ridna Shkola in L'viv also received his attention with special mention of a generous Edmontonian, H. Krakiwsky, who had contributed two thousand dollars to this cause. He also solicited financial help for the defence of the Treasurer of Bukovyna School who was being arraigned before a judge for paying W. Czumer, a teacher, a salary contrary to the School Act.

Kremer wrote in great detail about the reaction of the Russian Minister of the Interior Malakow, to the resolution in the Duma to ease restriction on the Ukrainian language, especially his prohibition of demonstrations in Kiev and subsequent police terrorization of Ukrainians, culminating in the dissolution of Ukrainian organizations and the prohibition of concerts and literary gatherings. In the same issue he reported that 50,000 jubilee stamps had been printed for sale by a Ukrainian organization in Winnipeg, the proceeds of which were to be devoted to various Ukrainian needs: fifty percent for Canadian needs, twenty-five percent for Ridna Shkola in L'viv and twenty-five percent for the famine fund in Halychyna.

The outbreak of war ended Kremer's hopes for increasing the influence of the National Organization among Ukrainian settlers who were considered enemy aliens. Many laborers were deprived of their jobs and of their right to vote. Many were interned in concentration camps. But he had the courage to continue to criticize where criticism was due. He wrote that history would show that Czar Nicholas and Russia were really responsible for starting the war. In an article on "National Liberty and National Enslavement" he stated that Russia would never liberate subjugated nations. In another article on the "Heritage of St. Volodymyr", a term used by Grand Duke Nicolas to justify

conquest of Ukrainian territory under Austria and Russia and that was a desire to liberate the peoples, who composed the "heritage of St. Volodymyr", from a foreign yoke whether that yoke be German, Hungarian, Turk, Polish, or Russian.

Kremer adopted a courageous stance as editor of *Novyiny* when he accompanied a Ukrainian delegation to interview Prime Minister Borden on his visit to Edmonton on December 13, 1916. In presenting the memorial prepared by the delegation, Kremer outlined the desires and hopes of Ukrainians. At the same time he requested that military authorities be instructed to allow Ukrainians, if they so wished, to join the Canadian forces without any form of obstruction.

In an interview with the author of this article, Nicolas Pylypow related that Kremer resented the fact the Ukrainians had to report as aliens and bombarded Ottawa with protests against this injustice, declaring that Ukrainians had fought Germans for hundreds of years. He worked very hard at night in the preparation of his articles and his drinking problems probably began with his efforts to keep awake. He achieved some success with Ottawa when permission was finally given for the enlistment of Ukrainians in a forestry battalion of which Kremer was appointed commanding officer. (Nicolas was the first to join this group and aided in the registration of others like Ivan Letawsky and Matviy Shatulsy) For his efforts Kremer was sent to Calgary for special training and became a corporal. However, after about eighty-three men had joined the unit, it became evident that the military authorities did not want this body of Ukrainians to remain in one group. An officer arrived from Calgary to draft forty-three of the men for posting overseas. A dispute followed as Kremer felt this act spelled interference in his command. Following this, he was demoted and lost all further interest in the unit. Two or three weeks

later the men were sent overseas and Nick served as a sawyer in Scotland. He remembered others like Dedeluk, who was later employed in the Dominion Land Office but who served as a truck driver in England, and Ivan Letawsky, who attained the rank of sergeant in British Intelligence. Both of the latter had attended gymnasiums or secondary schools in their homeland.

The forestry battalion was not the only military unit in which Ukrainians were involved. Somewhat later, Andrew Shandro, who was then an MLA, joined the 218th Battalion of the Irish Guards; but he was never on active service. He spent his time in recruiting Ukrainians for this battalion. However, this experience was not connected in any way with Kremar's effort.

In November 1918 Kremar was appointed editor of the *Canadian Ruthenian* in Winnipeg, the organ of the Greek Catholic Church (now Ukrainian Catholic). He renamed the newspaper the *Canadian Ukrainian* almost immediately and continued the policy of broadcasting the ideals he had sought to popularize in the *Novyry*. But the religious struggle among Ukrainians disheartened him and he retired from the editorship.

Very little was heard about him until he became a member of the board of directors in the publication of a new newspaper in Edmonton, *The New Pathway*. Leaving Edmonton he proceeded to Saskatoon where he again became involved in the publication of the *Canadian Novyry*. However, this newspaper was abandoned after a few editions had been printed and the *New Pathway* began to be published in Saskatoon instead of in Edmonton.

Most of the above information was translated from an article on "Roman Kremar" by Mykhailo Chomiak (Khomiak) in the *Zakhidnokanadsky Zbirnyk* published in Edmonton in 1975 but a large part of the information was also checked with Nicolas Pylypow who spent a good

deal of time with Kremar. Nicolas admired Kremar and supported him financially because of his broad knowledge. Not only had Kremar a command of the classics, both Latin and Greek, but, in Nicolas's opinion, Kremar also had a good deal of knowledge of medicine: had Nicolas's arm not been saved from total paralysis only through Kremar's intervention when doctors had given up?

He supported Kremar to the end of his life, especially after Kremar began to devote all of his time to the novel, "Beyond Good and Evil", written in English and based on Canada's effort in the Second World War. After Kremar's death Nicolas had a number of copies typed, sending one to Kremar's son who was still living in Windsor at that time, and one to his brother in Montreal. To prevent the novel from falling into wrong hands he also had it copyrighted. The son worked in a shipyard in Windsor and was apparently drowned in an accident. His brother, Nicolas Solodukha, was supported in school by Kremar and became a chemical engineer. After the Second Great War he arrived in Canada and obtained a position in a can factory in Montreal, apparently none of them appeared at the funeral.

Nicolas Pylypow (Phillips) remained with Kremar through his last illness. Kremar had complained of a toothache and Nicolas had advanced some money for him to go to a dentist. In the meantime he contracted influenza and was taken to the hospital. Some of his old intransigence revived in him when he was visited by a minister who offered to explain some section of the Bible to him. The sick man embarrassed the minister by asking him whether the minister knew any Greek as he himself had read the Bible in the original. He could not understand how anyone without that knowledge of Greek could pretend to know the Bible. When he died on January 13, 1953, Nicolas made arrangements for the funeral the ex-

penses of which were paid by the government; but Nicolas arranged for religious services with priests of the Ukrainian Catholic Church. A typewritten copy of the novel remains in the hands of Ralph Pechanes, Pylypow's nephew in Edmonton.

There is still another reference to Kremar in the *Zakhidnokandsky Zbirnyk* with respect to his efforts to publish his memoirs in the *Ukrainian News* of which one section was published on April 2, 1941. After this there were not other contributions and we can only surmise the rea-

sons for his silence. Though Kremar had been very active in Ukrainian life as a young man, the struggle to repel attacks from all sides had tired him. Furthermore he became disillusioned because he thought much of his work had been wasted. As he related in an interview with Dr. Nazaruk and Professor Bobersky, back in the twenties, it was "Neque Hercules contra plures". His answer to their request that he publish his memoirs were that writing would only serve to reopen old wounds and he would be compelled to relive moments that were better forgotten.

CHESTER AND LUBA (NEE YUSEPCHUK) KUC



Chester and Luba Kuc.

Chester was born on April 15, 1931, in Edmonton, Alberta, to John and Bernice (nee Frak) Kuc. John Kuc had emigrated to Canada in 1929 from the village of Stoyaniw, county of Radekhiw, Halychyna, in western Ukraine while Chester's mother came about the same time from Rzeszow in Poland. They were married in Canada.

Chester attended elementary school in Edmonton, graduating from Victoria High school in 1949. He obtained a position as a clerk almost immediately with the

provincial government and is still employed in the Law Courts building. He also studied music, obtaining an ARTC diploma in violins and completing grade ten in violin. Interested in music, he joined the Edmonton Symphony Orchestra. His dancing career began with the arrival of Wasyl Avramenko in Edmonton in 1939.

On July 2, 1961, he married Luba Yusepchuk, daughter of Nykola and Cornelia (nee Onyskiw) Yusepchuk, both of whom arrived in 1925 from the town of Kossiw on the eastern side of the Car-

pathian Mountains, in the province of Halychyna, now in western Ukraine. The old province of Halychyna has been divided into three oblasts or provinces and Kossiw is now in the oblast of Ivano-Frankivsk in Ukraine. Luba was born in Edmonton on May 29, 1930. She completed high school in Eastwood and obtained an A.R.C. in violin. She became a member of the Edmonton Symphony Orchestra and attended dancing classes for a time, but her main interest remained with music. During her husband's career as a dancing instructor, she has assumed responsibility for research and costuming and the preparation of costumes for the dancers. She also gives instruction in embroidery.

Chester and Luba have two daughters, Larissa, the elder of the two, is attending Eastglen High School where she is enrolled in grade twelve. Darla is in grade ten in the same school. They are both members of the Cheremosh dance group.

In 1959 Chester organized the Shumka dancers and staged many productions with success in Edmonton and other cities in Canada before he left the group in 1969. His many successful experiences with dance groups include the teaching of dancing in St. John's Ukrainian Orthodox School of Dancing, in S. Elias Ukrainian Orthodox Parish, and in Ukrainian Catholic institutions, including the National Hall, the Holy Eucharist parish, and St.

Basil's parish. Currently, he conducts his own school in the Ukrainian National Federation Hall where the number of pupils has grown to 350 members. In 1969 Chester founded and organized the Ukrainian Cheremosh dancers, beginning with twenty dancers. Under his leadership, this number has grown to over one hundred.

In 1974 Chester received the Alberta Achievement Award from the provincial government for his outstanding service to cultural activity in the province. In the same year, he participated in a dance seminar held in New York. Both Chester and Luba had been honoured on several occasions by the Ukrainian community. Both have travelled with the dance group to England in 1977, to Los Angeles and San Diego in 1978, to San Francisco in 1979 as well as to many Canadian cities, including Ottawa, Vancouver, and Kamloops.

Chester Kuc's approach to teaching dancing does not aim to modernize the Ukrainian folk dance; rather to identify dance idioms or movements and complete dance arrangements which had evolved out of the life and history of the Ukrainian people, and to bring that dance to the stage by making it dramatic, entertaining, and effective. Chester and Luba are not only competent individuals; they are also effective as a team.

THE CHEREMOSH DANCERS

The Cheremosh Dance group arose out of the Ukrainian National Youth Federation (MYHO) of Edmonton in 1969. It grew from twenty dancers to over a hundred. The intimate relationship of this group with the Ukrainian community is of mutual benefit. Borrowing from the finest examples of folklore, the dancers recreate and restore them for Ukrainian and bind them to their cultural heritage, thus con-

tributing to the enrichment of the Canadian cultural mosaic.

The Cheremosh, a brisk, boisterous, and impetuous stream of the Carpathians in western Ukraine, is the natural setting for the vivacious style of the Ukrainian folk dance adopted by the young yet ambitious Cheremosh folk dancers. Though folk dancing is a small but integral facet of the total Ukrainian culture it is this facet



Cheremosh Dancers.

that the young dancers have chosen to portray.

Cheremosh had undoubtedly the most authentic and varied wardrobe among Ukrainian dance groups in Canada. These costumes, and the innovative choreography adopted by the dancers, make the programs outstanding. From the humble beginnings the Cheremosh dancers are now an annual event in Edmonton. But the nimble feet of the girls and the spirited but rhythmic performance of the boys have entertained enthusiastic audiences in many towns and cities of Canada and the world.

Toronto, Calgary, Red Deer, Banff, Revelstoke, Vernon, and Prince George as well as the Ukrainian festivals in Dauphin and Vegreville have hosted the Cheremosh dancers in the past. In May 1973 the group won honours at the Ukrainian Canadian Committee Western Canada Dance Competition in Edmonton. They appeared as guest artists with the world renowned Kuban Cossaks in Calgary and Edmonton. One of the most memorable events was their appearance with the Dnipro Chorus at Expo in Spokane during the summer of 1974. They stimulated interest and excitement by proudly publicizing to visitors at Spokane Expo that they came from Edmonton, Alberta, and that Ukrainian cul-

ture is rich, vibrant, colorful, and capable of capturing the hearts of even the most diversified of audiences. In 1977 the Cheremosh dancers and dancers from Belgium, Greece, Italy, Norway, Spain, Turkey, and Germany participated in the Twenty-Third International Folklore Festival at Sidmouth, England, before a crowd of 16,000 people. Subsequent performances were held in London at Commonwealth Institute and in Greater Hall in Bradford. In 1978 the group achieved further success and acclaim in Los Angeles and San Diego. In the spring of 1979 they represented the province of Alberta before audiences at the World's Trade Centre in San Francisco. They participated in the Ukrainian Festival arranged by the Ukrainian Congress Committee in New Jersey. This was followed by an appearance at the Ukrainian Festival organized by the Ukrainian Canadian Committee in Vancouver, and an invitation from the Canadian government to perform in Ottawa for Canada Day. At present, the Ukrainian Professional Business Association is sponsoring their appearance at a Ukrainian Dance Festival to be held in Kamloops, B.C.

The greatest service of the Cheremosh dancers has been well expressed by Gerard Amerongen, Speaker of the Alberta Legislative Assembly when he wrote,

"The Ukrainians in Canada have been and still are an outstanding example to others, showing how the language, culture, and identity of a people can be pre-

served even when they become loyal citizens of another land. They may in time to come have to help the Ukrainian identity to survive even in Ukraine."

**VICTOR KUPCHENKO — A FORGOTTEN POET AND CULTURAL MENTOR
AND HIS WIFE — STEFANIA (nee UHRYNIUK) KUPCHENKO**



Victor and Stefania Kupchenko.

Victoria Kupchenko's contribution to Ukrainians in Canada has not been adequately recognized in Ukrainian surveys not only because these surveys were inadequately researched but also because of Victor's excessive modesty in failing to publish a separate volume of his many prose and poetry contributions to journals and newspapers. To atone for this neglect in part a brief account of his contribution is being submitted in this volume together with a brief reference to his wife, Stefania, without whose cheerful co-operation he would have found it impossible to accomplish as much as he did.

Victor Kupchenko was born on February 8, 1892, in the family of George and Rachel (nee Hryshko) Kupchenko, villagers of the village of Berhomet along the Prut River about twenty kilometers west of Cherniwtsi. At that time the village was in

the county of Kitsman, province of Bukovyna, Austria. Between the two was the area became part of Romania but in 1945 it was ceded to Soviet Ukraine. The territory is now in the rayon or county of Kitsman, oblast or province of Cherniwtsi. He attended elementary and preparatory school in the village before proceeding to the agricultural school at Kitsman. In 1911, at the age of nineteen, he emigrated to Canada.

Immediately after his arrival, Victor enrolled in evening classes to study English and its literature as well as Canadian history. For the first three years he worked as printer for the weekly, *Ukrainian Voice*. Following this period, he joined the staff of the *Canadian Ranok* which was based in Manitoba College. It was here that he met some of the eminent leaders of the Protestant churches, some of whom were

later to play important roles in Canadian life. Among these were J. S. Woodsworth, the father of the Cooperative Commonwealth Federation which later became the New Democratic Party. The other two were Dr. A. J. Hunter, the first translator into English of the poetry of Taras Shevchenko, and Dr. Watson Kirkconnell, later president of the University of Acadia, who became an ardent propagator of Ukrainian literature and a translator of Shevchenko and other Ukrainian writers. Victor was closely associated with them, especially with Drs. Hunter and Kirkconnell, both of whom he aided in their literary activity. It should be noted that Dr. Hunter acknowledged his debt to Victor in the preface to his translation of Shevchenko, *The Kobzar of Ukraine*. Dr. Kirkconnell also acknowledges his debt to Victor Kupchenko in the preface to his *Seven Pillars of Wisdom*.

Victor married Stefania Uhryniuk on September 27, 1914. The next few years were war years and a very difficult period for young Ukrainians. For the rest of his life Victor never forgave the Conservative government in Ottawa for depriving Ukrainians of the right to vote and herding many of them into concentration camps or putting them into uniform to die on the battlefield. His experiences during this period made him a staunch Liberal in politics.

But his experiences in Ukrainian life in Winnipeg were in direct contrast, for this was a very happy period of his life. Stefania's parents Onufrey and Barbara (nee Hupaliuk) arrived in Canada in 1911 with their five children and a nephew, Pauk Stataniuk, from the village of Dzvyniach, county of Chortkiw, province of Halychyna, Austria. Since this area became part of Ukraine after 1945, the village is now in the rayon or county of Chortkiw, oblast or province of Ternopil, Ukraine. In the family there were two sons, Wasył and Hryhory (Harry), and four

daughters: Marusia, Stefania, Justine, and Ol'ha. Wasył had preceded the family to Canada, coming seven years earlier. He was one of the early Ukrainian pioneer teachers in Manitoba.

The Uhryniuks were a very musical family. Wasył taught violin and mandolin privately while the four daughters had excellent voices and were in demand for the production of operettas and dramas, first staged by the Boyan Society and later by the Winnipeg Narodny Dim. Onufrey also had an excellent basso voice, but his greatest love was the handcrafting of violins and wooden pipes (sopilkas). Wasył, a tenor, often collaborated with another tenor, Jack Samotilka, who sang on the C.K.Y. Radio in Winnipeg.

Home musicals after church on Sunday attracted many friends to the home of Victor and Stefania after they were married. In this company were found Kudryk (later Most Reverend Father Kudryk), Wasył Swystun, Bohonos Sr., Jack Samotilka, the Boyaniwskys, Kobel, and many others. The first Ukrainian Greek Orthodox Church choir was organized and held rehearsals in their home and carollers were organized to collect money for the building of the Ukrainian Orthodox Cathedral of St. Mary, the Protectress. In addition to activities previously mentioned, Victor was also a member of the Ukrainian Mutual Benefit Society, the Ukrainian Red Cross, and the Volia dramatic group in which he was both actor and director. He also lectured to students on religious themes; he was a sincerely religious man and sought to communicate his faith to others.

But conditions during the Depression became progressively worse and Victor had to move to Edmonton in 1932 to work for *Ukrainian News*. Next year Stefania followed with their three children: Myrosia, Volodio, and baby Vicky (Victoria). They fared not much better in Edmonton because Victor had to work for a low salary

both as printer and often as editor. Even this low salary was not always paid on time. He continued in this position until 1946 when he bought a printing business in partnership with his son, Volodio, who had returned from the war with the rank of captain. Almost to the time of his death, Victor was involved in this partnership, known as the Alberta Printing Company.

Victor's broad education included knowledge of five languages: Ukrainian, German, Romanian, English, and French. During his printing career in his own establishment he not only printed but also was responsible for the very painstaking editing of Kiriak's *Sons of the Soil*, the most faithful depiction of the life of Ukrainian pioneers which has been written. Victor's contribution in this novel merits further research.

Many articles and literary sketches written by Victor remain forgotten on the yellowing pages of Canadian Ukrainian weekly newspapers, especially *Ukrainian News*, with which he was connected for a long period. He contributed articles not only under his own signature but also anonymously or under various pseudonyms such as V. Hrushka, V. K., and V. K-ko. But his most precious legacy is in the field of Ukrainian poetry. His poetry possesses an elemental spontaneity which is rarely found elsewhere. Every event which touched his heart, so sensitive to the suffering of human beings, was poured forth in verse and his poetry can be found not only in *Ukrainian News*, *Ukrainian Voice*, or *Canadian Farmer* but also in various periodicals, especially annual almanacs published by various newspapers. From these sources his poetry was reprinted in the Ukrainian press in Ukraine, the United States, Brazil, Germany, and even Manchuria. Unfortunately, a proper evaluation of his poetry can only be made when it, together with his prose writing, is published in a sepa-

rate volume. The family is planning to publish a volume of his literary works.

Sober in judgment, fair, and very sensitive to people's pain, Victor never lost his balance in a critical situation and never refused to help others in distress. He was very tolerant of other people's opinions and was reserved in both behaviour and appearance. Tall, handsome, with a perpetual smile about his lips is the picture which will always remain in the memory of his numerous friends and acquaintances. Stefania followed him to the grave in 1971. Their children's story follows.

1. Myroslava (Myrosia) Rachelia was born in Winnipeg and attended school there to complete grade eleven. She studied piano and violin and continued her musical studies in Edmonton where she completed grade ten on the piano and obtained her L.R.S.M. in violin with distinction. She completed grade twelve in Edmonton and was married to John Decore, a teacher, who transferred to the study of law. He became a successful lawyer, went into politics and was finally appointed to the bench and is now Justice Decore. They have three sons: John Victor, Laurence George, and Lionel Leighton who are also successful lawyers. There are now eight grandchildren in their family.

2. Volodymyr Hryhory (Volodio) attended the University of Alberta in the Faculty of Agriculture. He joined the Canadian Armed Forces and attained the rank of captain in the Sherbrooke Fusilliers Regiment (Armoured Division). He was wounded in Antwerp and again at Caen on D Day. He remained on active service after reaching Canada and retired with the rank of major. He joined his father in partnership to run a printing business which he eventually sold and became associated with Q.C.T.V. He married Gloria (nee Artem) R.N., B.Sc., B.Ed., M.Ed., who is now on the Edmonton Public School Staff. They have two children: Ian

Michael, also on the Edmonton Public School Staff, and Timothy, a graduate in Economics.

3. Victoria Ol'ha received all of her education in Edmonton and attended the University of Alberta to major in the Fine Arts. She was a teacher for several years. She has been very active in Ukrainian organizations having been a teacher in the kindergarten (Sadochok), and serving in various capacities in executive positions in Ukrainian Women's organizations at St. John's Cathedral and Ukrainian Institute of St. John. She has been a member of the I.O.D.E. and served as president of the Lawyers' Wives' Club and vice-presi-

dent of the Local Council of Women. She married Peter Shewchuk, son of Nicholas and Dorothea Shewchuk. Peter (Pat) is a lawyer in Edmonton. He has been involved in many organizations, Ukrainian, professional, and political. He has held executive positions in St. John's Institute, the Ukrainian Canadian Committee, and is a founding member of the Alberta Heritage Trust Company. He ran in municipal elections and was a liberal candidate for the federal elections. Pat and Vicky have two sons: Gregory Peter with a B.A. degree in Sociology, and Victor Nicholas who is attending the University of Alberta in his third year. He is majoring in psychology.

JOSEPH AND HELENA LAZARENKO



Joseph and Helena Lazarenko.

Damian Lazarenko was born on July 12, 1860, in the village of Rusiw, Sniatyn, Halychyna (Western Ukraine) to Nicéphorus (about 1815-1866) Lazarenko and Xenia, daughter of Michael Lenko and Eudokia (nee Woyewodka). His grandfather was Tama Lazarenko (about 1770-1835).

Eudokia (Docia) Lazarenko (1873-1947) was the daughter of Achteme

Kosmenko (About 1840-1921) and Maria Shumka (about 1840-1895). She came from the neighboring village of Potichok. Her grandfather was Hretz Kosmenko (about 1815-1885).

Damian and Docia Lazarenko, their two-year-old son, Wasył, Docia's sisters Hafía and Anna, and a number of other families from the village, left for Canada on March 24, 1900 and disembarked from

S.S. Tunisia in Halifax on April 14, 1900. Heading westward, Damian and Docia reached Beaver Lake, Northwest Territories (near today's Hilliard, Alberta) and eventually, for a fee of ten dollars, filed on homestead SE ¼, Section 30, Township 53, Range 17, W4th. This was their home for the rest of their lives. Damian died on August 28, 1947, and Docia on September 16 of the same year.

Eight more children were born to Damian and Docia: Jennie (1900-1960) married to William K. Diduck (deceased); Nicholas, CNR employee, married to Helen Gregoraschuk; Joseph Michael, barrister and solicitor; John (1907-1932); Katie (1910) married to Fred Kozak; Alex (1912) farmer at Hilliard, married to Helen Topilko; Mary (1914-1926) and Anne (1916) married to Stanley N. Ruzycki, former MLA and teacher.

Joseph was born on February 22, 1905, and his birth was registered at Fort Saskatchewan on March 25, 1905, by B.C. D'Easum. He spent his early years on the farm, received his elementary education at Podola rural school, and matriculated in Mundare and Edmonton. And all of this in the face of all sorts of obstacles: shortage of teachers during World War I, postwar depression, Spanish Influenza.

In 1925 Joseph took his teacher-training at Camrose Normal School, taught for four years and was granted a permanent teacher's certificate. In the fall of 1929 he enrolled in the Faculty of Arts and Law at the University of Alberta. In 1934, at the bottom of the Great Depression of the Thirties, he obtained the degree of Bachelor of Laws. From 1936 to 1949 he practised at Myrnam, Alberta; from 1949 to 1951 in Vancouver and from 1951 to date in Edmonton.

In Myrnam Joseph served as president of the Myrnam Chamber of Commerce, Myrnam Red Cross, Myrnam Sports Committee, and Myrnam Golf Club. Dur-

ing World War II, he was a local organizer, serving on several committees promoting the sale of Victory Bonds and War Savings Certificates. In civic affairs he served as councillor and mayor of Myrnam.

In 1951, as chairman of the Ukrainian Canadian Committee (KYK) in Vancouver, he led the celebrations of the Ukrainians in B.C. on their Diamond Anniversary, commemorating their first arrival in Canada. But for the Korean War, which created much uneasiness and concern in Vancouver and the Pacific Coast, the Lazarenko family might have remained in that city permanently.

In his younger years, Joseph was keenly interested in politics. In 1935 he was a candidate for the Alberta Legislature. And in 1939 the Vegreville Federal Constituency convention nominated him one of the three candidates to run in the 1940 election.

In 1946, he declined the Alberta Government's offer for the position of magistrate in the Vegreville district.

Recognizing his work he was appointed Queens Counsel in 1955.

For many years Joseph has been a member of the Edmonton Bar Association, the Law Society of Alberta Canadian Bar Association, the Law Society of British Columbia, Ukrainian Professional and Business Men's Club, a life member of the University of Alberta Alumnae, and a shareholder and executive member of the Gateway Publishing company which published the text in Ukrainian now used in high schools and the University of Alberta. He was president of the Ukrainian Pioneers' Association of Alberta and Editor-in-Chief of the Association's first book on the pioneers of Alberta. He was an ardent curler at the Granite Curling Rink, a golfer at the Derrick Golf and Country club, a tennis player at many tennis courts, and in autumn a hunter of wild game.

On June 16, 1940, Joseph married Helena (nee Triska), a Registered Nurse

and a 1930 graduate from the Vermilion School of Agriculture. During her student years, she won prizes in cooking and sewing. As a nurse she won the confidence of all the patients on whom she attended. At the General Hospital in Vegreville she won a prize in Theory in Nursing and remained on the staff until 1936. For one year, she also served as night supervisor of that hospital. For the next two years she nursed at Westlock until 1938 when the Two Hills Division appointed her to the position of School Nurse. There, until her marriage, she examined young children as she visited the surrounding schools in her Model A Ford. In 1939-40 she was president of the Vegreville Alumna of Nurses.

During the War years, 1939-45, she instructed the local women in First Aid, Home Nursing, and helped in the operating room at Myrnam Hospital. Because of an acute shortage of nurses, she was called upon to do special nursing extending over many years. She served as president of Myrnam's Ladies' Organization which did knitting and sewing for the Red Cross. In Edmonton since 1951, she has been active in many curling clubs; she skipped a rink and convened catering at the Granite Club during the bonspiels. In St. Basil's Ukrainian Catholic Women's League, she has participated in many committees and held a number of executive positions: vice-president, secretary, and treasurer.

Born in Alberta in 1911, Helen is the daughter of the late Wasył Triska (1887-1942) and Paulina (1890) of Vegreville. Wasył emigrated to Canada in 1907 from the village of Wolchiwsi, Sniatyn, Ukraine. In the same year he married Paulina Aronitz who had emigrated with her parents in 1900 from the village of Vydeniw. The Triskas home-stayed north of Derwent until 1917 and then moved north of Vegreville where they continued with mixed farming.

For many years, Joseph and Helena have been members of St. Basil's Ukrainian Catholic Church in Edmonton. For a hobby, they have been operating a farm in the area of Hilliard.

They have two daughters: Ferne Alice, born September 7, 1941, and Cynthia June, born on June 14, 1944. Their only son, Lewellyn Damian (1947-1948) died in infancy.

Ferne is a graduate from the University of Alberta, with the degree of B.Sc. in Household Economics, and received a post-graduate diploma in dietetics from Toronto Western Hospital. Later she graduated from the University of Alberta with a Master of Science degree in Nutrition. She works as a nutritionist with the Edmonton Local Board of Health. She is married to Cal D. Putnam who is a part owner of Scientific Machinery and Welding Ltd.

Cynthia is also a graduate from the University of Alberta with the degree of Bachelor of Arts in Sociology. She is married to Winston Gereeluk, a Bachelor of Education graduate. He also holds a Master of Education degree in Education Foundations. He is employed by the Alberta Union of Civic Employees. Winston and Cynthia have three children: Darren Michael, Marlow Eliot, and Perry Nathan.

It is a great privilege to their children to extend publicly to Damian and Docia Lazarenko, their pioneer parents, their many sincere and heartfelt thanks and warm appreciation of their daring venture in immigrating to this land of opportunity. They left behind all that was dear to them: their many relatives, their native land, and the charming highland scenery.

In middle age, they arrived in Canada and, for some years, they suffered greatly. There was a shortage of wholesome food, of warm clothing and a lack of human understanding in their relations with the established Canadian citizens. But the rugged years were not in vain. Their chil-

dren, their grandchildren and the generations yet to come will reap ample rewards

of the struggles and sacrifices of Damian and Docia Lazarenko.

IVAN LESKIW AND HIS TWO SONS — STEFAN AND SEVERKO



Leskiw Family. Severko, Stefan, Ivan, Irena, Mary, Helen, Kateryna, Anna, Wasylena. Children: Nick, Fred, Stella.

Ivan and Irena (nee Stelmaschuk) Leskiw were natives of the village of Yastrubychi, county of Sokal, formerly in the Ukrainian province of Halychyna, Austria. When the area was ceded to Soviet Ukraine in 1945, the village became a part of the county or rayon of Radekhiw; and the province or oblast is now Lwiw. Ivan served as the mayor of the village where his two sons, Stefan and Severko (Savaryn), attended school. They did not remain long in the village after graduation; Stefan emigrated to Canada in 1908 at the age of seventeen and Severko followed him a year later at the age of fifteen. The parents joined their sons in 1914, leaving their land unsold with Irena's brother with expectation that they might return with their sons. When they reached Canada, however, the father and his two sons filed on homesteads in what became the Spedden area after the railway was built.

Stefan married Kateryna Zdril who had arrived alone from the same village. Since

he had continued his education in Canada by attending night school, he was able to serve as secretary-treasurer of the municipality and justice for the next twenty years. At the same time he held the position he was instrumental in obtaining Ukrainian teachers for many schools. But he was involved in other activities as well. He taught English in evening classes to many who lived in the district.

The three of them, the father and two sons, farmed their land at Spedden cooperatively. They were also among the first organizers of the "National Home" or community hall and the Ukrainian Greek Orthodox church in Spedden. The first Ukrainian cultural association in Spedden was formed in 1919. The three donated generously to the M.H., (now St. John's) Ukrainian Institute and their children resided in this institution in seeking a higher education in Edmonton. They tried to instill in their children a love for Ukrainian culture and their church in which they

were involved throughout their lives. The father and his two sons also possessed an immense joint library the use of which they were happy to share with other members of the community.

Stefan and Kateryna's daughters were: Mary, a teacher, who married William Strashok; Helen, also a teacher, who married Zenon Fedorkiw; and Stella, a nurse, who married Marshall Shubert. Fred, their only son, married Kate Goruk and farmed the home quarter until his death in 1971. He held the position of municipal councillor for many years.

Kateryna died on November 10, 1950, and Stefan followed her on October 28, 1952. Severko married Wasylena Wovk on January 24, 1921. She was born in the Stry district on January 5, 1906, to Ivan and Anna (nee Sadowy) Wovk.

Ivan arrived in Canada in 1900 from the village of Stariawa, county of Mostyska, also in Halychyna at that time. The county or rayon is still Mostyska but the province or oblast is now Lwiw. Severko and Wasylena farmed until 1935 and, during

these years, he served as councillor and reeve of Ashmont municipality. Their home was always open to visiting clergy speakers to their cultural association.

After leaving the farm, Severko pursued a business career as a hotel operator in different parts of the country; but the couple always retained their interest in the Ukrainian cultural and religious organizations. They retired to Edmonton in 1948 where they were immediately and closely involved in the organizations around St. John's Ukrainian Orthodox Cathedral. Severko died on July 23, 1959, but his widow is still active in all church activities and has won distinction as an honorary member of St. John's Ukrainian Greek Orthodox Cathedral.

Severko and Wasylena's children are: Anne, who married Andrew Skuba, now retired from the Edmonton Public School staff. Anne is still working as a secretary and travel consultant. Their second child is Nicholas who married Phyllis Slipchuk. A teacher by profession, he holds the position of Teachers' Welfare Officer with the Alberta Teachers' Association.

MICHAEL AND AHAFIA (NEE RYBAK) LUBYK

Michael (Mykhailo) was born on October 4, 1898, in the village of Chortovets county of Horodenka, province of Halychyna, Austria. Since the area was included in the Soviet Union in 1945, it is now in Horodensky rayon, Ivano-Frankivska oblast, Ukraine. His parents were Andrew and Anna (nee Patalko) Lubyk whose family consisted of three sons and two daughters. Michael attended the village school for three years before proceeding to the aricultural college in Horodenka. After two years his education was interrupted by the outbreak of war in 1914. The territory was occupied by the Russian army early in the war and, though it was lost and retaken by the Austrians a number of times, the Russians did not



Nestor, Zenovy, Michael, and Ahafia Lubyk.

withdraw permanently until 1916. However, Michael had no time to rejoice at the defeat of the Russian armies for he was immediately conscripted into the Austrian army and sent to Hungary for artillery training. His first battle experience was on the Russian front in autumn in 1916. In 1917 he was posted to Bulgaria to instruct Bulgarian artillery men in the use of modern artillery; but after ten months was transferred again to L'viv and assigned to units intended for the Italian front. When the Austro-Hungarian Empire disintegrated at the end of the war, Michael joined a newly-formed unit of the Ukrainian army then engaged in a struggle with Polish units in the streets of L'viv.

The Ukrainian Halytska army was organized on a formal basis only after it was forced to abandon L'viv with a predominantly Polish population and superior Polish forces. General Pawlenko was then appointed to the post of commander-in-chief. The struggle with the Poles would have continued in spite of the lack of ammunition and supplies had not the Poles been re-inforced by the modernly equipped Polish forces under General Haller which had obtained French aid. Facing certain defeat if it remained, the Halytska army crossed the Zbruch River into eastern Ukraine hoping to aid the eastern Ukrainian army to expel Red and White Russian forces from Ukrainian soil and to return with a combined Ukrainian army to drive out the Poles from Halychyna. But this never happened. The first and third corps of the Ukrainian forces under Petlura to advance on Kiev while the second corps to which Michael was attached was stationed in Zhytomyr to defend the northern front. Though the combined Ukrainian forces marched into Kiev without much resistance from the Red Army, they found that Denikin's forces had entered Kiev from another direction. Since they were unprepared for such an eventuality, they had to withdraw

to the west. The Zhytomyr corps was ordered to join the other two corps of the Halytska army while Petlura's forces occupied Zhytomyr.

The rest of the story had a tragic end because epidemics of its former fighting capabilities. In this weakened state the Halytska Army joined Denikin and, when his forces were overrun by the Red Army, retreated to the south where the combined forces could count on the protection of the Allied fleet at Odessa. With the help of the Allied fleet, they obtained permission from the Romanian government to cross into Czechoslovakia and most of the western units of Halytska Army surrendered to the Poles.

The terms of surrender provided for the return of the rank and file to their homes but most of the officers and even some of the men were interned.

But Michael was too far east to be included in the surrender. Instead, he joined one of the partisan groups in Kholodny Yar and, because of his special abilities as a carpenter, he was welcomed in one of the communes where another comrade-in-arms, Pawlo Rybak, was principal in the commune school. Here, he met Pawlo's sister, Ahafia, who had travelled all the way from the village of Staromischnyna in the county of Pidvolochesk, in Halychyna, to join her brother, ostensibly engaged in exporting dyes but secretly involved in carrying messages to the Ukrainian underground. Pawlo was arrested by the Cheka on information given them by a fellow-teacher, Hrebeniuk, that Pawlo was teaching nationalistic songs and that he had been a captain in the Halytska army. Michael was unable to obtain any information on the fate of his brother-in-law, for by that time, he and Ahafia had been married for almost a year. Ahafia was the daughter of Athanasius and Maria (nee Andrushko) Rybak of Staromischnyna and they were married in the volost of Tashlyk in the Smila rayon.

Claiming the status of a displaced person, Michael finally obtained permission from the Cherkas commissariat to leave for home.

Arriving at home, Michael found his father still living and the married couple made their home on Michael's ancestral land until they left for Canada in 1926. By this time they had two sons, Nestor and Zenovy. Michael had joined the underground in Poland and was a member of the Ukrainian Army Organization from 1922 to 1926.

Michael left his homeland on the strength of an affidavit signed by Leon Zelematsky from Claytonville, Alberta, but he never saw the man. He joined a number of fellow villagers in Saskatoon instead and was employed by Cushing Brothers in their furniture factory. Later, he was employed as a fireman in the railway roundhouse and remained at this employment until his retirement in 1959. However, Michael was not satisfied with labor during working hours. During the war he had bought older homes, repaired or redecorated them with the help of his wife, and sold them for a higher price. In this way he achieved a measure of financial independence. Nevertheless, his interests were also cultural. He did not forget the long Ukrainian struggle for independence in which he had been involved and was one of the prime forces in Saskatoon to organize the Ukrainian War Veteran's Association. He especially played a leading part in the building of their hall in Saskatoon. Not only did he donate forty days of

carpenter labor in the building of the hall, but his wife prepared meals for all the other men who were donating their labor. Actually, this was no great loss for these men during the depression; in any event, they were paid very little for labor anywhere. When the hall was completed, the adults could congregate there for concerts and drama activities while Ukrainian classes were organized for the children.

The Lubyk children attended school in Saskatoon. Nestor completed a two-year commercial course at the university and is now an employee of the Campbell Furniture Company of Edmonton. He married Elaine Brady and they have three children. Zenovy completed high school and planned to enroll in Education but gave up the idea. When they arrived in Edmonton, he joined his father in construction activities. He never married and is now in Portland, Oregon, where he has acquired some property.

When the Lubyk family moved to Edmonton in 1959, Michael bought an apartment. He worked with Western Cabinet Manufacturing Company for a time and later completed an apartment building on his own just across ninety-ninth street from where they had moved in the first place. After a long illness, Ahafia passed away in 1978, and Michael now lives alone in an apartment at 9915-87 Street. He is still an active member of the Ukrainian War Veterans Association and the Ukrainian Self Reliance League. He is also a member of St. Elia's Ukrainian Greek Orthodox Church.

WASYL AND ANASTASIA LUCHAK

Wasył and Anastasia (nee Goriuk) Luchak arrived in Canada with their five sons and three daughters in 1903 from the village of Ispas, province of Bukovyna, now Ukraine. The first member of this family to come to Canada was their eldest son, George, who had arrived in 1901 and had

been working here for two years. He later accompanied the family to settle with them in Hamlin, Alberta. One daughter, Anne, was later born to Wasył and Anastasia in Canada.

Having arrived in Strathcona, Alberta, the Luchak family, along with six other

families from the same village, travelled east on the North Saskatchewan river in three scows which were tied together and manoeuvred by the men. Since there were no roads, this form of mobility, by no means the safest or the most economical, seemed to be the answer to their problem. Their destination was Wasel, Alberta. From their son, George, they learned that Nykolai Hawrelak had earlier settled in this area and that the "Burdei", (dugout) which the Hawrelak family had first occupied, was now vacant (Nykolai having, in the meantime, built a proper house) and could provide shelter for the Luchaks and all the other families with them whom they had been travelling.

After a short stay at Wasel, the Luchak family took homesteads in 1904 and settled in the Hamlin district, bordering on the Indian Reservation of Saddle Lake, Alberta. This area was not the best for farming but it was located on a higher plateau away from the flat marshes and had a good stand of timber. At that time there were other available homesteads, but the Luchak family chose to stay in the Hamlin area because it provided instant building material and fuel.

The first school, Quiet Nook, was built in Hamlin in 1912. Later another school, Green Lake, was built closer to the river. However the older children of Wasyi and Anastasia could not take advantage of this since most of them were beyond school age by that time.

All of the Luchak sons, namely: George, Oleksa, Nicholas, Mychailo and Petro took homesteads nearby and continued to work together as a family unit. Their daughters, Wasylyna, Paraska, Yelena, and Anna also settled in the neighbouring districts after they were married.

Wasyi Luchak was a gifted carpenter and craftsman. He built and fashioned all household utensils and farm equipment by hand. He was versatile as blacksmith,



Wasyi and Anastasia Luchak.

carpenter and cabinet maker, traits which his youngest son, Petro, later inherited.

Wasyi built one separate building called the "oliynyntza" where oil was produced from hemp and poppy seed which was grown on the farm by the acre. All the interior unique machinery was designed and constructed by him with the help of his sons. It is unfortunate that in later years this building was converted to another purpose and that all the equipment, such as the "tarany", "stupy", and the mechanical gear-operate "zorny" were placed in storage in the nearby "shopa" only to disintegrate through exposure to natural elements. Some of these items, however have been retrieved by Frank Lakusta of Edmonton, who collected various artifacts for the "Selo" next to Elk Island Park, Alberta. Some of the wood-carved hand crosses are still to be found in use in the Ukrainian Greek Orthodox Church of St. Mary in Hamlin. Wasyi also took part in building this church, an almost exact replica of their church in Ispas, Bukovyna.

Anastasia was certainly Wasyi's equal when it came to doing hard manual work alongside with the men. She was especially gifted in weaving beautiful

"kovertzi" and "vereni" (rugs and bed-throws) for herself and the whole family. She also set the spirit for family worship, prayers fasting and the observance of all holy days of obligation. A deep and abiding faith in God was the guiding principle in her daily life.

In August, 1930, Wasyl Luchak was laid to rest in the family plot of the church cemetery in Hamlin. On January 13, 1949 Anastasia also passed away and was buried beside him. May they rest in peace, and may their memory remain with us forever.

PETRO AND KATERYNA (NEE EURICHUK) LUCHAK

Petro was the youngest son of Wasyl and Anastasia Luchak. According to tradition and local custom, he remained to farm the original homestead and care for the aging parents. Although he did not have the advantage of a formal schooling he soon learned two other languages: English and Cree. Like his father Wasyl, he was also gifted. Being especially mechanically inclined, he became the local blacksmith and general repair man. From the steam boiler to the awkward Allis Chalmers tractor and the Twin-City thresher he seemed to have the cure to make them mobile and running. As a blacksmith he spent many hours repairing and constructing new pieces for machinery that was not yet perfected to take the strain of the function for which it was designed. In his case, the old saying that "necessity is the mother of invention" comes true, as it was true of everyone in those pioneering times. One either invented, adapted, or substituted in order to progress; or he gave up and perished.

Petro married Kateryna Eurichuk, daughter of Ivan and Maria Eurichuk on September 19, 1917. She was born in the village of Ispas on November 4, 1900. Her parents arrived from Ispas to settle in Downington, Alberta, in 1902, but later sold their homestead to buy land at Wahstao, Alberta.

Petro and Kateryna had eleven children ten of whom are living today. There were eight boys and three girls: Helen (Elena), Doris (Evdokia), Marie, Dmytro, Alex, George, John, Steve, Peter, and



Kateryna and Petro Luchak.

William. The eighth son, Nicholas died at the age of four during an outbreak of diphtheria. Almost all of the children are now married and have families of their own. Most have chosen careers in agriculture, the lumber business, and other related fields. Marie, however, dedicated her life to the nursing profession. Steve is with the Edmonton City Police. Dmytro has been a priest of the Ukrainian Greek Orthodox Church of Canada since 1952 and is now Chairman of the Presidium of the Church in Winnipeg.

Petro and Kateryna have been called to rest in the Lord leaving many grandchildren and great-grandchildren, some of whom have attained university degrees in the various professions. They are indebted to their forefathers for their dedication and sacrifices that their posterity may en-

joy the fruits of their labour — fruits which Canada has so generously provided. It was through their foresight that their children's children are now able to take their rightful place in the ethno-cultural society of Canada. To these good and faithful pioneers all of us say "thank you" and pray that all their efforts will be rewarded by our Lord. Speaking of the pioneers, J. G. McGregor, in his book *Vilni Zemli*, says

"One by one, from each of these hard-won quarters and for each hospodar or baba as their time came, a similar procession carried them not to be gathered to their fathers but to be laid in this one-time strange land which decades of toil and love had converted to their new homeland. In each of the cemeteries crosses ranked row by row, mark where the pioneers who came together from some

Carpathian Village, settled together, strove together, suffered together and succeeded together, now lie buried together. To this cemetery on a day appointed every spring, sons and grandsons and great-grandchildren, rich businessmen, doctors, lawyers, judges and engineers come to decorate these graves. For here lie the brave men and women who, barely able to read and write, travelled half-way round the world to a new and strange country, ready to endure anything in their search for the "Vilni Zemli", for freedoms and opportunity, not for themselves but for their children."

The family gratefully acknowledges the valuable assistance given by the Editorial Committee in making this publication possible.

MYCHAILO AND HAFIA (NEE DENNIS) LUCHAK

Mychailo was born on July 27, 1895 in the village of Ispas, Bukovyna, Ukraine. He arrived in Canada in 1903 with his parents, Wasyl and Anastasia Luchak, who eventually settled in Hamlin, Alberta. As young men both he and his brother, Petro, worked for the Sacred Heart Mission located at Saddle Lake, Alberta, where they learned English and Cree. In 1915 Mychailo married Mary Yusep and the two farmed on their homestead at Stry, Alberta. They have five children: Nicholas, Ivan, Eudokia, Wasyl and Elena. In 1927 Mychailo and his family moved to Vancouver, B.C. where he worked in a shingle mill.

Mychailo later moved to Vernon, B.C. and was remarried to a widow, Hafia Yarema (nee Dennis) in 1945. Hafia had been previously married to Petro Yarema who farmed in Big Meadow, Alberta. Her husband, Petro, died leaving Hafia with three children: Tanasiy, Kateryna and Elena who are still alive.

Mychailo and Hafia continued to be loyal supporters and members of the



Mychailo and Hafia Luchak.

Ukrainian Greek Orthodox parish in Vernon, B.C. Upon the death of her husband, Hafia moved to the senior citizens' home in Vernon, but while visiting in Calgary, she became seriously ill and is now hospitalized and under the care of her daughter, Elena.

Mychailo and Hafia together have

twenty-two grandchildren and three great-grandchildren. They also belong to a long list of pioneers who have left their mark in

the progress and growth of Canada, their chosen land.

MICHAEL AND ANNE (NEE HRYNIUKA) LUKASIEWICH



Lukasiewich Family. (Standing) Carl, Mike, Anne. (Seated) Anne, Joseph, grandson Isadore, Tekla, Kate.

Michael Lukasiewich was born at Egremont, Alberta, on November 14, 1912, to Joseph and Tekla (Krochmal) Lukasiewich who had settled on a farm near Egremont in 1910. Joseph had arrived in Edmonton in 1905 from the village of Dobryliwka, county of Brody, province of Halychyna, Austria (now Ukraine) with a number of fellow villagers among whom were Stemkowski, Dzioba, and Mandziuk, some of whom became his neighbours in the north Egremont farming community.

Tekla arrived in Canada from the village of Shurovychi in the same county in 1906 to live with her uncle, Michael Rudyk, who kept a boarding house in Edmonton. It was here that Joseph and Tekla became acquainted and they were married in 1907. They raised six children: three sons, John, Michael (Mike), and Carl; and three daughters, Mary, Kate, and Anne. As this was a new area there was no school until Ingleside school was

built in 1913 on the property where the Ukrainian Orthodox church stands today. All of their children attended at this school.

Recognizing the need for social institutions, the settlers first established a cemetery on a non-denominational basis which was later incorporated under the Ukrainian Orthodox church. In 1917 the people of the same community organized the Michael Hrushewsky National Home Society. For the beginning this organization became the centre for concerts and dramas in Ukrainian; but when children began to grow up, the members hired teachers of Ukrainian who could also direct choirs and choruses during the summer months. Sometimes these teachers were regular classroom teachers from Ingleside School who could teach Ukrainian after school hours. One such teacher remembered by Mrs. Anne Lukasiewich was John Lesyk, who later retired for teaching to become a postmaster. Sometimes these teachers were newly-arrived

immigrants who had not only a good knowledge of Ukrainian but also had musical ability and could conduct choruses and choirs. One such individual was a Peter Paly who not only taught secular music but also chants from church liturgy, tunes which are still popular in the area. Another individual was a local product, Peter Chaba, who later became a member of the provincial legislature. The first Ukrainian Greek Orthodox priests, Father Senala, Horbay, and Mayba all held their services in the National Home. But a parish was organized in 1925. Taking advantage of the sale of the property and building of the old Ingleside school in 1927 they converted the building into a church. A new school was built at a new location further north. The converted school building was also dismantled in 1935 when the present church was built.

Mike remained on the farm with his parents even after his marriage in the same church to Anne Hryniuka on May 7, 1933. Anne was born in the Egremont district on Aug. 17, 1915, to Michael and Mary (nee Onushko) Hryniuka. Her father (Michael) arrived in Canada with his parents, Yakiw and Maria (Bzdel) Hryniuka from the village of Verkhata, county of Ruska Rava, province of Halychyna, in the company of a number of fellow villagers among whom were Ivan Wasylenska, Hryhory Buhay, and Kost Pawliuk. Hnat Pawliuk, Kost's brother, had arrived in the area two years earlier and operated stores almost from the beginning. His first store was at Egremont corner. Maria, Anne's mother, was born in Skaro, north of Lamont to Panko and Anna (nee Danylko) Onushko in 1897 in the year of their arrival in Canada. Panko and Anna came from the village of Lazy (pronounced Lahzy), county of Yaroslav, Halychyna. After their marriage in 1913, Anne's parents, Michael and Maria, went to live on the homestead which Michael had acquired back in 1910. Both of them

lived on this farm all their lives and raised a family of seven children: two boys and five girls. The boys' names were John and William, and the girls were Anne, Mary, Kate, Frances, and Audrey.

After their marriage in 1933, Mike and Anne went to live with Mike's parents, the Lukasiwiches. Although the land was heavily indebted, Mike was able to repay his debt when times improved after his father's death. His mother continued to live with them for many years.

The Egremont community was one of the most active groups in the whole district. The families which played the most active part in the National Home were Lukasiwich, Stenkowski, Wasylenska, Hryniuka, Buhay, and Plupek. On the other hand, the most fervent supporters of the church were Pawliuk, Wasylenska Buhay, Hryniuka, and Gawalko. In the National Hall the members organized a library and a reading room where meetings were very frequent.

Mike and Anne took over activities in the National Home and the church after some of the older members had passed away or had left the community. Anne's most important duty became the direction of the church choir but she and her husband often prepare children's concerts for Christmas, Mother's Day, and St. Nicolas day.

They had two children, Isadore and Sylvia. After Mike's death on March 5, 1973, Isadore took over the operation of the farm and Anne left her son to live with her daughter Sylvia and her husband in Edmonton at 4332-16 Street. Sylvia started school in the village of Egremont, but after Grade 8, she was vanned into Thorhild where she completed high school. She completed her education as a laboratory technologist in Edmonton and is still employed in the same profession. She married Donald Chomyc, a teacher with the Edmonton Public School system. They have two children, Lance and Lau-

rel. Isadore, who chose to remain on the farm, married Elsie Radomsky. They also have two children, Colleen and Connie.

In Edmonton Anne no longer plays an active part in church life though she is a member of the Ukrainian Women's Association connected with St. John's Cathe-

dral. However, she still maintains her membership in the Ukrainian Orthodox Church parish in Egremont. She is a comfort to her daughter and son-in-law, both of whom play an active part in church and other activities, and a source of strength to her grandchildren.



Michael and Mary Hryniuka.



PETER AND MICHAELENE (NEE KINDRACHUK) MALKO



Peter and Michaelene Malko.



Peter Frederick Malko was born in Alvena, Saskatchewan, on June 16, 1906, to Theodore and Justyna (nee Humenna) Malko arrived in Canada in 1900 from the village of Laniwci (Laniwtsi), county of Borshchiw, province of Halychyna, Austria. Since the last war the county has become the rayon of Borshchiw, the province is Ternopilska oblast, and the country is now Ukraine. Peter's father actually came from Laniwtsi, a neighbouring settlement known as Kozachyna.

Peter attended Svoboda school close to his home until the age of ten when he was sent to a school operated by Ukrainian Catholic sisters S.S.M.I. at Mundare, Alberta. Here he remained for the next four years. His last year in this school in grade eight is marked by the sad loss of his father who died at an early age. In 1922 he registered in St. Joseph's College in Saskatoon where he remained until graduating from high school. He then went to normal school in Saskatoon. Although he graduated with a teaching certificate, he taught only during the summer months and returned each fall to attend

university where he enrolled in Medicine. Because of ill health he switched to Engineering after two years and graduated in 1933 with a degree of B.Sc. in Chemistry and Engineering with additional special qualifications in chemistry and mathematics. Unfortunately, he was unable to obtain a position as chemist during the Depression and continued teaching. The schools in which he taught during those years were Alvena, Hazel Dell, Norquay, and Rosthern where he met and married Michaelene Kindrachuk who was nursing in Rosthern. After their marriage Peter and Michaelene moved to the town of Alvena where Peter continued teaching and Michaelene served as a community nurse.

Michaelene was born in St. Julian, Saskatchewan, on November 1, 1910, in the family of Dmytro and Paraskevia (nee Tokaryk) Kindrachuk who had arrived in Canada in 1900 from the town of Horodenka in Halychyna. Since the last war, Halychyna has become the oblast of Ivano-Frankiwsk in Ukraine.

In 1918 Dmytro gave up farming in St.

Julian after fourteen years to open a blacksmith shop in Cudworth where his daughter, Michaelene, could attend high school. At that time the population of Cudworth was largely German in origin but Ukrainians now form a very strong element. In 1929 Michaelene began training as a nurse and graduated in 1932 with the diploma of a Registered Nurse from St. Elizabeth's Hospital in Humboldt, Saskatchewan. She then took a post-graduate course in tuberculosis at Saskatchewan Sanatorium and was employed in her profession for the next few years at St. Paul's Hospital in Saskatoon, in Cudworth, Pearson Sanatorium in Vancouver, and finally in Rosthern, Saskatchewan, where she met her future husband.

A school with fifty students in all the grades from one to ten, was too much for Peter. In addition, he taught Ukrainian for two hours after school hours in every school in which he had been teacher. So, disappointed with these conditions, he accepted a position in the liquor store in Alvena at a much higher salary. But in 1940 war broke out and there was a shortage of chemists. As a result, Peter was assigned to the position of chemist in the Co-operative Refinery in Regina, a position which he held for the next five years. This appointment was also fortunate for Michaelene for she was able to continue work as head nurse in the obstetrical department at the Grey Nuns' Hospital in the same city.

When the war ended Peter had to relinquish his position to the chemist who had held it before the war. However, he decided against accepting the position of assistant chemist which was offered to him. Instead, he launched his own business in the manufacture of a sweeping compound. Though this business was profitable in the beginning, the provision of suitable containers became so expensive that Peter decided to return to teaching when he was offered the vice-principal-

ship in Mundare 1954. Subsequently, he was promoted to the position of principal. It is interesting to note that Ukrainian as a high school subject was introduced in this school during his administration. He remained in Mundare until 1960 when he moved to Leduc.

When he was recovering from a heart attack in 1963, Peter decided to apply for a position which was not so difficult and was persuaded to accept a position in Fort Saskatchewan where he aided in the organization of the first separate school of which he also became the first principal. While he was in Fort Saskatchewan, a former friend from Saskatchewan, M. Gault, who had become a superintendent, persuaded him to accept a position in St. Martin's school in Vegreville from which he was transferred in the next year to teach in Vegreville Composite High School. Peter was the first teacher of Ukrainian in this high school and also served on the committee to set departmental examinations in this subject.

Both Peter and Michaelene enjoyed living in Vegreville where he sang in the church choir, often as a soloist. He also served as cantor because, many years before, he had received his training from the Basilian fathers in Mundare. He fondly remembered accompanying Fr. Kryzanowsky and Fr. Ladyka, later Bishop Ladyka, to serve as cantor when they celebrated mass in various churches. In fact, many of Peter's choices of positions were motivated by his desire to be close to a Ukrainian Catholic church. In Vegreville he had finally found a place where he could retire. Unfortunately, in his last year before retirement, he took ill in June and died of leukemia on August 30, 1970.

Both Peter and Michaelene had been closely connected with the more recent developments in the Ukrainian Catholic Church in the West. When the first bishop was appointed to the western eparchy,

Peter became the first president of the Ukrainian Catholic Brotherhood and Michaelene the first president of the Ukrainian Catholic Women's League in the eparchy of Saskatchewan. As a member of this organization since 1946, Michaelene has served on all positions of the executive at the eparchial level. She is now vice-president of E.C.W.L. in the Edmonton eparchy. In the national executive she is also assistant editor of *Nasha Doroha*, their magazine, and contributes to the artistic content of this journal which is being published in Ukrainian. Her interests and accomplishments in the artistic field won her many trophies in Ukrainian embroidery and the decoration of Easter eggs. She still has her youthful energy and new interests, and works unselfishly in her organization. She lives in a duplex unit next to her daughter and her family

and has little worry about outside chores. Her principal interest now is attending St. Basil's church on the south side. Her children's story is as follows:

1. Her daughter, Minota, trained as an X-Ray technician in the university hospital in Saskatoon. She obtained her degree in 1957. She has been employed in the W. W. Cross Cancer Clinic in Edmonton since 1960. She is married to Ronald Dundas and they have two sons.

2. Her son, Ted, who attended high school in Mundare, is now a driller in a copper mine at Princeton, B.C. He married Rosemarie Svekla of Vegreville and they have four children.

3. Another son, David, completed high school in Fort Saskatchewan and is the owner of David's Exclusive Men's Shop at Edmonton Centre. He married Joan Hunt and they have two children.

MRS. DOMKA (DORA) MALYK

Domka Ungurian was born on March 6, 1897, to Yakiw and Maria (nee Ungurian) Ungurian in the village of Bila, county of Cherniwtsi, province of Bukovyna, Austria (now Ukraine). The village is on the south side of the Pruth River quite close to Cherniwtsi. The whole family, consisting of five sons and the youngest, daughter Domka, arrived in Canada late in the summer of 1902. They were taken to Wostok by Iliia Soloniuk with whom they were quartered until they filed on their own quarter. As Yakiw Ungurian was somewhat wealthier than ordinary villagers, he was able to buy a yoke of oxen, a wagon, three cows, and a hand-mill to grind grain into flour before proceeding to Wasel. The first part of the journey was easy and they crossed the river at Pakan by ferry. The main difficulty came in Wahstao where a bridge over the creek had been washed away. The wagon box was hoisted off the wheels and used

as a ferry to transport chickens and supplies across the creek. The next trouble was with the cows who stampeded and had to be brought back to cross the flooded creek. The last to cross were the oxen who were driven into the water with the empty wagon. Fortunately, they crossed without mishap, though it appeared for a time that they would be carried downstream in the rushing water.

Yakiw Ungurian had chosen to settle in Wasel because of two of his nephews, Nykolay and Wasyl Ungurian, had settled there earlier in the same year. They had both filed on a quarter about a mile north of the Wasyl Hawrelak quarter. Yakiw was able to obtain a quarter about a mile north of where the ferry was located later.

Domka did not attend school at all because there were no schools in the new settlements. When the school at Wasel, called Bavilla school, was built she was



Peter and Domka Malyk.

needed at home to drive the oxen in farm work. She was married to Andrew Bezushko, a name later shortened to Bezuko, on November 26, 1913. The marriage ceremony took place in Wasel church. Andrew was born to Nykolay and Eudokia Bezushko in the village of Lenkiwtsi on the north bank of the Prut River directly opposite the village of Bila on the south side. Andrew arrived in Canada alone leaving his parents and his three brothers, Wasyl, Iliia, and Ivan, back in the village. Ivan came to Canada later as also did a younger sister, Wasylena. After their marriage Andrew worked in the coal mines. But after a few years, he returned to farm on Domka's parents' homestead in Wasel. Unfortunately, Andrew died in 1931 and Domka had to work the farm with the help of her children. She left the farm in 1943 to buy a house in Edmonton. In 1945 she remarried, her second husband being Peter Malyk who had arrived in Canada in 1929 from the village of Antoniowka, county of Zhydachiw, Halychyna, then, a part of Poland and now Ukraine. Peter Malyk operated a tavern in the village but his main interests

were cultural activities. He was a cantor in church and a member of the church choir. He also took part in other choral activities both in Halychyna and later in Canada. He died in Edmonton on November 24, 1969.

Domka now resides at 10638-129 Street in Edmonton. She has not retired from all activities because she still takes an active part in the activities of the Ukrainian Women's Association connected with St. John's Ukrainian Orthodox Cathedral. She also visited Ukraine in 1970 and became acquainted with the members of the families of both her husbands in their villages. She also did not neglect to visit her own village. Her children are as follows:

1. Her daughter, Mary, married Nick Radomsky. They farmed in Wasel for seventeen years before moving to Edmonton. Since leaving the farm they have invested in and operated several hotels in communities like Waskatenau, Willingdon, Vegreville, Dawson Creek, and Lethbridge. They had one daughter who became a nurse and married Dr. Groot. In this family there are two children.

2. Laura went into hair-dressing and married Jim McKee, a salesman. They also have two children.

3. Stephen farmed and also spent four years in the Canadian Armed Forces. He now operates a store, post office, and a Massey Harris agency in Bellis, Alberta. He married Katherine Rybak and they have four children.

4. George also farmed but moved to Edmonton, where he acquired an apartment building which he operates. He also has a position in a hardware wholesale. He married Mary Nykytor and they now have three children.

5. Kay married Paul Shandro. They have retired from farming and moved to Edmonton where Paul built City Central Motel. They have four children.

JOSEPH AND BARBARA (NEE SHOSTAK) NECYK

Joseph Necyk was born on January 7, 1891, in the village of Mykolaiyw, county of Radekhiw, province of Halychyna, then in Austria, to Prokop and Palahia (nee Horpyniuk) Necyk. Between the two wars the area was occupied by Poland and was not ceded to Ukraine until 1945. Since that time Halychyna has been divided into three oblasts or provinces and the village is now in the oblast of Lwiw and in the county or rayon of Radekhiw.

Joseph completed four grades of the village elementary school and supplemented that with two grades of twice-a-week classes. The local landlord employed him as an operator of a steam-powered thresher and as a plant engineer of the local distillery. This experience was recognized in 1923 as the Canadian equivalent of steam traction engineer.

At the age of twenty Joseph accompanied his parents to Canada through Antwerp to disembark in St. John, New Brunswick, on April 1, 1911. Their destination was Chipman, Alberta, to re-unite with Joseph's two older sisters — Maria, married to Maxim Martyshuk, and Anna, married to Lucko Witiuk. One brother, Stefan, who was not able to accompany him in 1911, remained in Ukraine during the war and did not reach Canada until 1928. The depression of the thirties prevented his family from joining him.

Shortly after their arrival, Joseph and his father filed on two adjacent home-



Joseph and Barbara Necyk.

steads, namely, the north half of 28-60-17 W4, about eight miles north of Smoky Lake. Pioneer hardships and influenza brought an untimely death to Joseph's parents — Prokop in 1916 and Palahia in 1918. They were buried in the newly established Greek (now Ukrainian) Catholic cemetery of the parish of St. Paraskevia, named after the village church in their homeland. Father Rhue, of Belgian descent, was the first Greek Catholic priest to serve in the parish.

In 1916 church ceremony in the Mundare Greek Catholic church, Joseph married Barbara Shostak, the daughter of Konstantin and Yustyna (nee Dolaychuk) Shostak. She was born on December 28, 1896, and arrived in Canada in 1914 from Joseph's neighbouring village, Baryliw, where her father was the village secretary. Before her marriage Barbara was employed as a maid in the home of the Warshawski family at Chipman, Alberta. After their marriage, Joseph and Barbara settled on the land Joseph, a few years earlier, had acquired together with the adjoining quarter which was willed to them by Joseph's parents. After farming for forty-seven years, the Necyks retired in 1958 to take up residence in Smoky Lake. The land was sold in 1962, this ending a financially unproductive farming venture.

However, Joseph's main interests were not entirely concered with farming, he was a man of innumerable talents, interests, and skills. He played a leading role in the community, being involved in the parish, "chytalnia" or reading room, the school; and, beyond the immediate community, in the municipality, serving for many years as secretary treasurer, president, councillor, and municipal reeve. He read widely and regularly all available books, newspapers, and periodicals. He was a good conversationalist and a commendable public speaker, qualities which drew him out as the community mouth-piece on social an economic issues. For twenty-three years he was postmaster of the rural post office of Cossack. He was a Commissioner for Oaths, a watchmaker, a reasonably proficient performer on several musical instruments, a singer of folk and church music, an interpreter and translator, and a community adviser. During his retirement he wrote several long articles for publication in Ukrainian weeklies, basically on themes pertaining to the hardships of pioneer homesteading. Likewise, he put together numerous pages of

poetry in Ukrainian and even embarked on the writing of his memoirs but did not complete them.

The Necyks were active members of the Ukrainian Catholic (at one time Greek Catholic) Church of St. Paraskevia and original subscribing members from 1911.

The Necyks had seven children but one died as an infant in 1919. The remaining six children attended the local Wild Deer School #3650 which opened in 1920 and closed its doors to county centralization in 1955. The eldest son, William, attended Smoky Lake High School and became a graduate of the University of Alberta with a B. Ed. degree. He served as a school teacher and administrator until his retirement in 1976. He married Mary Chahley, daughter of Andrew and Elena (nee Cebuliak) Chahley. They have two children: Sharon, who held a master's degree in Pharmacy and Barry a graduate in Electronics. In 1979 William prepared and published an illustrated booklet, *Who Has Seen Wild Deer*. It was an excellent memento for former students and teachers of Wild Deer School who met in Smoky Lake for the First Wild Deer School Homecoming in August, 1979. William and Mary reside in Edmonton and are active members of St. Basil's Ukrainian Catholic Parish. Jerry, the second son, is a Chartered Accountant, graduating from the University of Alberta, and a junior partner with Price Waterhouse in Rio de Janeiro, Brazil. He is married and has three children. Victor, Joseph and Barbara's youngest son, is in charge of the water plant in Manning, Alberta. He married Christine Kibich and they have three children. Mary, the eldest of three daughters, is married to Metro Rubuliak who is a town maintenance man in Fort McMurray. They also have three children. Anne, married to George Ponich, lives on a farm near Smoky Lake. They have three children. Olga, the youngest of the Necyk children, resides in Edmonton. She is

married to Herb Ingram who is a builder and real estate operator. They have a family of four boys.

Joseph spent approximately two years in the Smoky Lake Nursing Home before he was moved to the Rosehaven Auxiliary Hospital in Camrose where he died on March 16, 1976, at the age of eighty-five. He was buried in the cemetery of the St. Paraskevia Ukrainian Catholic Church

where he had spent most of his life. His wife, Barbara, now eighty-three, is also at the Smoky Lake Nursing Home where she receives proper care. There are now eighteen grandchildren and eight great-grandchildren. Barbara's parents never came to Canada and died in their native village in Ukraine. She still has one sister in Ukraine and a brother, William, in Calgary.

THE WILLIAM NICHOLAS PIDRUCHNEY FAMILY



L — R Michael and Eva Raychyba; Anna and William Pidruchney; Anastasia and Fred Podsaluk.

Written in July, 1979, by Mr. Pidruchney's wife, Anna, in the twentieth year of the death of William Nicholas Pidruchney on November 23, 1959.

William Pidruchney and Anna Raychyba were married in Prelate, Sask. on July 22, 1928, at the farm of Anna's parents. Under a bower shading an altar placed on a board platform outside a granary, Bishop Joann Teodorowich and priests, Rev. S. Hrebeniuk and Rev. D.

Strachuk, conducted the Sunday Liturgy and then the marriage ceremony. It was a very hot, clear summer day.

It was the only time that district was visited by the Bishop, and I think that all Ukrainians within travelling distance were invited. All other friends were welcome, for an Archbishop's visit was an "out-of-this-world" occasion to the common man. Several factors warranted this "excessive" occasion.

Anna was the first graduate of an education institution in Canada from this district. After graduating from Normal School in Saskatoon, she had taught a full twelve months in the Marlin-Wolia school districts near Glaslyn. She was marrying a university graduate in Agriculture from the University of Manitoba. He was working for the Alberta Government as an Extension District Agriculturist in the predominantly Ukrainian population of Vegreville. Their acquaintance came about through the inter-University debates in exchange programs between the P. Mohyla Ukrainian Institute in Saskatoon and the Ukrainian Students' Club in Winnipeg.

Our Prelate district had had a good crop in 1927. The 1928 summer was also promising a bumper crop. Canada was delivering her promise of bounteous rewards for their hard work.

The community needed an occasion to bring thanks to the family who had offered themselves and their children to their welfare. Why, Anna had taught Ukrainian every two-month period of summer holidays since she was twelve; delivering two drama-concerts each summer for the pleasure and benefit of the locality. The younger children were all growing into the same practical way of life. They came; they brought food; and they brought gifts. We celebrated three days.

William's parents had come to Canada from Ivankiv village, county of Borschiv Ukraine, in 1900. Born on January 10, 1900, William was two weeks old when they boarded ship. He was six months old when his father died and was buried on their homestead in Ukraina district near Ethelbert, Manitoba. A tall, strong man, William Sr. wasted few hours in sleep. He would clear a patch of land for seeding and harvest enough logs for a house! But he contracted pneumonia in the harsh Canadian Spring and passed his ambitious nature on to his little son, who, in turn, gave his life to the Canadian mud

roads and winter snows in an effort to educate his people in their own language, in the science of animal and grain husbandry.

The Podealuk family were neighbors from the Old Country; and Fred had been the "best man" at the Pidruchney wedding. Now he stepped in to help the widow. Soon they all realized that they must concentrate their energies on one living center. Fred and his sister were the only children of their middle-aged parents, and they had the grandparents to care for. Fred married Pidruchney's widow and little William grew up with a family of ten half-brothers and sisters. Until father took William and his year-and-a-half younger brother, Dmetro, to school and registered under the "Pidruchney" surname, he did not know that he was born of another "father". If anything, this knowledge strengthened the respect between the two men.

Comparing the conditions of Alberta farmers to the poverty of the lands in Ethelbert, Manitoba, William relocated the Podealuk family to a half-section farm just a mile out of Vegreville, in April, 1928, here the family could finish high school without leaving home and attend university in Edmonton just seventy miles from home. Four Podealuk schoolteachers would chip in to pay off the bank loan. For his own experiments in farming, William acquired a quarter section four miles north, in Fitzallen. The family helped William paint the half-duplex in preparation for his July marriage. Vegreville was selling homes for unpaid taxes. Alberta Hotel manager, Mike Dutka, doubled his investment in two weeks when William bought the home for \$1200 at monthly payments of \$50.

In September of that year, a shortage of teachers gave Anna (now Mrs. Pidruchney) an opportunity to teach in Lwiw School, north of Chipman, thus



(Standing) Auvrillia, Lillian, William Jr., Zenovia. (Seated) William Sr., Myroslawa and Anna Pidruchney.

helping to remain on top of payments for that year.

In the fall of 1930, District Agriculturist Pidruchney awaited the completion of a house in Willingdon, Alberta, where he would locate and carry his work further north to Vilna, Boyle, and Athabasca. The Canadian Pacific Railway had just come through and the town was in the excitement of far-reaching decisions.

In the next seven years the young couple activated and participated in numerous community works, such as the organization of the Natalia Kobrynska Ukrainian Women's Association, The Colonel Reid Chapter I.O.D.E., and The Ukrainian Greek-Orthodox Church together with the hall. The arrival of a third child did not slow the pace in school festival, drama, picnics and dance promotion. Two lady-teachers, Olga Kryskow and Olive Uhryniuk, and two doctors, Victor Goresky and Michael Boykovich, found board and lodging in the Pidruchney home.

Mr. Pidruchney's work began to "show" in competition results. His Grain and Calf Club members were winning provincial and national judging competitions. His farmers began to harvest wheat, oats and barley competition ribbons and John Eliuk of Hairy Hill was crowned "Oat King" for three wins at the Canadian National Exhibition in Toronto. They scored wins at the International Grain Exhibitions in Chicago. His "Farmers" proved that they were very worthy of the recognition awarded Norma Municipality in 1930, when Bill Pidruchney was pleased to accept a \$1,000 prize for "the most progress in 20 years" in a pioneer community. The Ukrainian exhibition of local weaving of home-carded and dyed wool, quilting and embroidery exhibited in the old National Hall in Vegreville, revealed the reason why Ukrainians survived the harsh pioneer circumstances in Canadian beginnings. The banquet of Ukrainian pyrohy, holubtsi and meats (all clay-oven baked), added to milk, cheese and butter to go with home-

baked bread and honey, and embellished by homegrown preserves and wine, emptied the vocabulary of all superlatives.

Two very-timely policies suggested by D. A. Pidruchney and espoused by the Alberta government were "The Purebred Bull Ring" and "The Registered Stallion Club", where the membership rotated "the keep" of each animal and paid a fee for services. Still owning them, the government rotated these animals to other established clubs. These policies enabled the poorest farmer to up-grade his herds.

In 1938 to 1943 the Pidruchney family were placed in the older-established community of Smoky Lake. This era demanded a more solid common ground between the pioneers and their offspring. Here Bill brought forth his first draft of a Father and Son Partnership Mixed Farming Venture. Here he established the first club of curling in an open two-sheet ice, introducing the idea that an outdoor "leisure" physical activity was good training for the Farming Family basic partnership. Here we worked for the War Effort in drama presentations, card parties and children's concerts.

A fourth child was born here.

In 1943 the Pidruchney family was back in our own home, in Vegreville. As others, our home had been empty that winter. The post-war period was shifting the work areas, and the family farm was attracted to the larger centres. But Bill Pidruchney had refused a promotion to "The Buildings" in Edmonton. Maybe people were preferring to find selective shopping in the city but he could not see them roaming the corridors in search of "The D.A.'s Office".

He was right. Today the Department of Agriculture hangs out its shingle in the small towns of Alberta.

On November 23, 1959, Bill attended a Service Board meeting in Mannville. On his way home he stopped at Lavoy to drop off Mr. Samoil. Wm. Porayko was coming with him all the way to Vegreville. Before

they parted, the "boys" saw him lean to their side and close his eyes. Until they tried to "wake him up", they did not realize that he had died. It was too late to put a glycerin pill under his tongue, as per their standing instructions when they would notice any faltering on his part. (The pills were ALWAYS in his right-hand pocket.)

A hereditary heart condition had given up to coronary thrombosis!

Left with a fourteen-year-old daughter, Myroslawa, I put my name down on the "substitute" list of teachers. Next year I boarded Walter Kowal, a Rocky Lane youngster anxious to take his Gr. XII. He took the two following years in the University of Alberta, while living with my son's family as babysitter. He then taught four years in his home Rocky Lane school to receive his permanent Teacher's Certificate.

In her high school years Myroslawa accepted a few private music pupils. After matriculation, and two degrees (A.R.C.T. on piano and violin) she taught a full school of music until 1968, when she enrolled in a B.Ed. Faculty in the University of Alberta.

After a Summer School Session to update myself and qualify for a certificate in teaching Ukrainian to add to my qualifications in French and Latin, I took positions in Parkview Jr. High Edmonton, High Level Gr. IX, Willingdon Gr. V, and Vegreville High School. Then Vegreville Jr. High offered options in Ukrainian and French. I taught Language Arts in Gr. VII and Ukrainian in Gr. VII, VIII, and IX, until my retirement in 1975.

Visiting with my father in Rocky Lane (now High Level) in 1960, I filed on a half-section homestead. At eighteen Myroslawa filed on a homestead also.

With homestead sales to make viable units, I now have titles to two sections which I rent to two families.

I take care of my old home myself and am proud of the variety of trees and

shrubs I have nurtured through the years: a Ukrainian "lypa", a forty-foot culture willow, my wedding-day 51-year-old spruce, a government-gift cedar, (in remembrance of the visit to Canada of the Prince of Wales in 1929), a native pine from Valleyview; a grafted elm oak, bing-cherry, saskatoon, large apple-crabapple and flowering white and pink Centennials Red crabs; saskatoon, currants and many flowering perennials from Beaverlodge Nurseries. I take great pleasure in giving away seeds, suckers and young seedlings or perennials. The high-bush cranberry was transplanted to this area by my husband as a gift for his mother. He grew up on fresh, hot cranberry sauce over hot cakes in the first frost of autumn in Manitoba, and missed that very pariticular kitchen aroma as much as his mother.

I enjoy the numerous handshakes of people who remember having been entertained in our home after our many guest-artist or community gatherings. Inevitably they will say, "times have changed: a D.A. now is more likely to say, "the girl will help you find the pamphlet on the rack". Mr. Pidruchney would come to the farm, don his coveralls and rubber boots and climb into the pig-pen. He settled many rifts between families and neighbours. He even managed to entice us to take a group trip to the World Fair in Toronto when there was no government grant. The carrol was a reduced fare for a group. He was a great man; they don't make them like that any more. And wives now aren't like you were. We'd see you helping in the concert; then we'd see you sitting with your children and then we'd all be invited to your home; and you'd have coffee, sandwiches and cakes for the twenty or thirty of us. Nobody seems to have the time or the desire to live that closely with people any more.

We raised a family of four girls and a boy. I taught Ukrainian School all the time

and all mine speak, read and write Ukrainian as their mother-tongue. All entertain the community as we did at home, I am proud of them all. Lillian (Mrs. Victor Chanasyk) A.R.T.C. schoolteacher, secretary-stenographer; she raised Linda Irvine as their daughter, Guelph, Ontario; Zenovia (Mrs. Robert Irvine) R.C.A.F. and "CYMK" Queen of Canada, died in 1978 and left three children; Auvrella (Mrs. S. Brown) A.R.T.C. schoolteacher, music store business; one son, Red Deer, Alberta; Myroslawa (Mrs. William Fodchuk) A.R.T.C. piano and violin, B.Ed. schoolteacher, choir leader of St. John's Cathedral CYMK, in Edmonton, Merezhi pianist; has a son and a daughter, Edmonton, Alberta; William Theodor Pidruchney; B.A., L.L.B. and now Queen's Counsel; C.O.T.C. Flight Lieutenant, President of KYK (Canadian Ukrainian Committee) Edmonton Local and Provincial, and a member of the Board of Governors of the University of Alberta. He has organized such "firsts" as "Edmonton Symphony Goes Ukrainian" and "A Ukrainian Music Festival in Edmonton". He was involved in the promotion of the Ukrainian Bilingual program in which his youngest daughter, Lisa, has studied from Grade I to Grade VI. He has spent many sessions at Pigeon Lake Camp in its beginnings and worked with Boy Scouts. The Ukrainian Heritage Village on Highway 16 is consuming much meetingtime in government consultations. He has a son and three daughters.

His wife, Florence (Cerezke), B.Ed. schoolteacher, entertains the numerous guest-artists and dignitaries graciously. She dismantles her home for the many art exhibitions for struggling artists. She has hosted countless Girl Guide cook-outs and weekends' seeing Canada "that might fill a geography and history book, including snapshots of all museums encountered.

Two years ago our C.N.I.B. representa-

tive, Alex Tymchuk, asked me to tape a reading of the New Testament of the Bible in Ukrainian for our blind people. Having complied with his request, I asked for more tapes so that I might read some novels for the enjoyment of these people. I selected first "Sons of the Soil", by Iliia Kiriak, in its three volumes. Then I went on to tape four more historical novels and intend to keep on reading as I have time. Of each of these readings I have made a copy for myself. Any school or organization wishing to have such stories may tape off my readings.

I have painted in watercolor and oils

and am proud to have friends hang some of my scenes and flowers.

I admit a few students in music and Ukrainian language; otherwise I spend my summers on the homestead burning brush and picking roots.

The two Edmonton families visited me on my seventieth birthday.

I keep busy writing: family histories, short stories in Ukrainian and English, and letters to the press. I like to attend a symphony, a good play or a concert, and usually travel for such delights to Edmonton. Bus service is good.

NICHOLAS AND ROSE POOHKAY



Don, Nicholas, Rose, grandchildren Brent and Shauna Poohkay.

Nicholas was born in the vicinity of Mundare (*) on January 2, 1904. His parents, Dmytro and Anna, had already built a pioneer cottage, thatched and clay-plas-

tered, and here the other five children, William, Anne, John, Peter, and Pearl were born; the older three, Mary, Helen and Mike having arrived with their parents

*Before 1905 it was called Beaver Lake

from the province of Halychyna, Western Ukraine (**) in the spring of 1902.

In 1910 Nick was enrolled in the Stanislawow one-room school which operated only part of the year because of a lack of funds to pay the teacher. The Pookhay family, like most of the neighbors, possessed limited winter clothing and, and since walking the snow-drifted trails was the only mode of transportation, school attendance was regular only during the warm weather. Tribute is herein paid to W. M. Whillans, a dedicated teacher who taught in Stanislawow School for five or six part-years. He gave Nick and the other students a sound basis in the use of the English language.

Nick was anxious to go to school in Vegreville where Mike, an older brother, was taking Grade XI. He, in the eyes of Nick, was almost an authority in educational matters and, on his advice, Nick registered in Grade VIII. The office of the Vegreville Public School Board and the classroom teacher accepted Nick's placement in that grade in good faith. Fortunately, when Nick wrote the Department of Education examination, he passed. In the next year, about eight of the best students in Grade IX, including Nick, were elevated by the principal to Grade X.

In 1920, Nick took Grade XII in the red-brick Victoria High School in Edmonton and the following year Normal School teacher-training in the Highlands School in Edmonton. In those two years, he resided in the M. Hrushewsky Ukrainian Institute. The challenge of teaching was now before him.

Nick taught around Smoky Lake and in rural schools around Mundare. When the Canadian Pacific railroad was built through Hairy Hill in 1927, he was accepted to the principalship of the New Hairy

Hill School. L. G. Bray, Anne Kereluk, and Lillian Boutilier were the other members of the staff. During his teaching career he also served as principal of the centralized schools at Myrnam and Two Hills.

In 1934, Nick fell victim to the charms of a pretty maiden and married Rose, the daughter of William and Jennie Grekol of Hairy Hill. They had one son, Don, who graduated with a B.Ed. degree from the University of Alberta. He is a member of the staff of the Edmonton Public School system. Brent and Shanna, the two grandchildren, are the pride and joy of their grandparents.

Nick registered at the University of Alberta, received a B.A. degree in 1939 and a B.Ed. in 1951. While at the University of Alberta he was awarded the Lehman Prize in Chemistry.

During his employment in the Two Hills Division, Nick served as president of the Two Hills Local of the Alberta Teachers' Association for a number of years. In 1951, he was elected to the ATA Provincial Executive for a two-year term.

The family moved to Edmonton in 1955 where Nick taught Social Studies and Ukrainian in Victoria Composite High School for some twelve years. Retirement came in 1969 after a span of 47 years in the service of youth.

Nick and Rose are keen sports enthusiasts having won many trophies in curling and tennis. Nick was president of the Edmonton Men Teachers' Curling Club for a one-year term. The family have been a member of the Royal Glenora Club, a sports complex, since its inception in 1968. Nick, at the age of 76, still plays tennis three times a week.

Nick and Rose belong to St. John's Ukrainian Orthodox Cathedral and Ukrainian Professional and Business Club of Edmonton.

Appreciating the amusing events of life and telling about them is one of Nick's fortes. Here is one such happening which

**a part of the Austrian Empire at that time.

one of his Victoria Composite students remembered Nick telling them in class. A teacher was presenting a lesson in which he gave a short assignment. He went up and down the aisles to see if the given exercise was being done properly. One of the Grade XII girls, who was taking music privately, was copying sheet music, and not doing as the master had required. He stood beside her desk for a moment and said, "I've had many things said about my lessons, some good and some not so

good; but this is the first time my lesson is being put to music."

During their travels, Nick and Rose visited the six continents and toured all the countries of Europe except Finland and Bulgaria. This travel program included four trips to Ukraine where they were able to see the collective ownership of property in practice.

With Nick, fishing and curling have a high priority. It will not be long before he will just be snailing along.

NICOLAS PYLYPOW

Nicolas Pylypow was born on January 20, 1890, to Ivan and Maria (nee Luniw) Pylypow (pronounced Pylypiw in Ukrainian). His parents were villagers in Nebyliw, then the county of Kalush, province of Halychyna, Austria but the province has now been changed to Ivan-Frankiwsk and the country to Ukraine.

Nicolas's father, Ivan Pylypow, sometimes known as Pylypiwsky, was the son of a comparatively prosperous villager, Hawrylo Pylypow. Though Hawrylo was in better circumstances than the ordinary villager, dividing his property among six sons understandably diminished each share of the property and John sought means to supplement his income. He became a cattle buyer, an enterprise which sometimes took him across the Carpathian Mountains to Transcarpathian Ukraine then a part of Hungary. He also became a contractor to deliver logs which were floated down the Limnytsia and Dniester rivers to many towns and cities along their banks and even to the Black Sea.

As John Pylypow travelled a good deal, he heard much of Canada and discovered that one of his German school mates, John Krebs, had already emigrated to Canada. Accordingly, persuading two



Nicolas Pylypow.

other villagers, Wasyl Eleniak and Tyt or Teodor Zynk, to accompany him, he set out on the long journey to Canada. At the border Zynk was forced to return home because of insufficient money but the other two continued their journey and reached Montreal on September 7, 1891. They first visited Langenburg in Saskatchewan and later travelled to Calgary, reaching the latter city toward the end of September. As it was late in the year and there was no railway to where John Krebs was settled, they returned to

Winnipeg, stopping at another German settlement at Grenfell in Saskatchewan. These were all Austrian Germans from the same province as Pylypow and Eleniak and there were no language difficulties.

On the advice of people in Winnipeg, Pylypow and Eleniak travelled to the Mennonite colony of Gretna where they were hired for harvest work at two dollars a day and remained here for the next two months. Both decided that Eleniak should remain in Canada and Pylypow should return to Nebyliw to bring out both families. Starting out before Christmas, Pylypow returned to his village on January 12, 1892. Here he met a mixed reception. While eight families had left for Canada that spring, others treated his report about Canada with skepticism, in fact, police arrested and imprisoned him and Tyl Zinyk. Expenses of litigation and time lost in prison prevented him from returning to Canada that year. However, three days after Easter next spring, he and his family, with other villagers, were on their way.

Nicolas arrived in Quebec on May 8, 1893 with his wife and four children, Wasyl 8, twins Yurko and Nicolas 3, and Anna still an infant. Two more, Mike and Margaret, were born in Canada. Their later history is as follows: Wasyl married Anne Witwitsky, George or Yurko married Paska Kiliar, and Anne married Joseph Pechanec. Nicolas, Margaret, and Mike never married.

Pylypow filed on a homestead where Scottford stands today and where some of his fellow villagers had settled the year before. When a fire destroyed his shelter and other prospective settlers arrived from Nebyliw the next year, he obtained another homestead near Star where the post office of Edna was established. The Nebyliw settlers who came there in 1894 already found others like David McGill, John Campbell, and Dixon who had set-

bled there earlier. However, there was still plenty of room for expansion in available homestead land and CPR reservations. Though John Pylypow was busy getting settled, he was not too busy to write to others who wanted information. Harry Oslashek, who settled around Andrew in 1898, came to Canada only after enquiring about the availability of land. It is interesting to note that Ivan Pylypow supplied oats to horses working on the railway being built to Edmonton in 1905 and 1906.

Nicolas went to school for a time at Limestone Lake School established on their quarter for which his father had donated two acres. He did not attend for very long and his education consisted mainly of what he himself learned later in life. Though he filed on a homestead when he grew older and obtained a title to the land, he left it to seek work in Edmonton. It was here that his life became interwoven with that of Kremar. This is noted in the account of Kremar's life elsewhere in this volume.

During the years between the two world wars, Nicolas was associated with many different enterprises and worked on many different jobs. His first business, named Union Meat and Grocery, was a store in partnership with Tom Stasychn (Stechishin). Eventually, they sold the store to George Lazaruk and went into real estate business, combining it with the sale of steamship tickets in his office under the name of the Canadian European Agency. The agency had to be abandoned because of difficulties with the Polish Consul, and Nicolas returned to selling coal for a time. Soon after, he left Edmonton to work on a ranch in High River. Following this he ran a threshing separator for a time, served as an interpreter for the Doukhobors in Saskatoon, and held other jobs.

During the Second World War, Nicolas was assigned to work in the yards of the Northern Alberta Railways. He had al-

ways thought he was given this assignment because he had reported some experience on the railway back in 1909, though this experience had only been temporary. His work here was on what was called the rip track where railway cars were overhauled. His immediate superior was a man called Billy Bones known as the carman, and he advised Nicolas to attend night school where Nicolas learned to read and write. Most of his further education came from reading newspapers. This was very fortunate as he was later promoted to the position of car inspector and, though his reports appeared to be well received, he was very sensitive about

them. It was here that he lost his arm and had his difficulties with the Workmen's Compensation Board.

Nicolas is now in the Veterans' Home by the Aberhart Memorial Hospital and draws a pension from the Workmen's Compensation Board as well as his Old Age Pension. His interviewer, even as late as March 1979, found him still active and eager to tell stories about a period now almost forgotten. He still attended horse races as late as the preceding summer but leaves his business dealings in the hands of his nephew, Ralph Pechanec. His sister, Anne, who was born in Nebyliw is living in Edmonton.

MICHAEL AND DORA (NEE BRUSANOWSKY) RACHUK

Michael Raczuk (Rachuk) was born on February 2, 1881, in the village of Kornicz (Kornich), county of Kolomes, province of Halychyna, Austria (now Ukraine). He lived with his parents and completed his elementary education in the village. As life was not satisfactory there, he decided to emigrate to Canada where he arrived on September 4, 1906, and settled on a homestead five and one half miles north of Smoky Lake. His first home was a dug-out shelter; two years later he built a log cabin. He was seldom alone because many immigrants lived with him while building their own shelters or cabins on their homesteads. As there was no income from the farm in the beginning, he found work elsewhere. He spent one winter in bridge-building at Cochrane, Alberta, and Fernie, B.C. He often related to his children how he travelled by ox team from his homestead to buy groceries and other supplies in Lamont, a distance of about sixty miles. In 1916, he helped to build White Earth school which, in due course, all of his children attended.

Michael was a well-read person and played an active part in the community. He



Dora and Michael Raczuk.

knew Ukrainian well and, through travel and other contacts, soon mastered English so that he could serve in the capacity of an interpreter for his neighbours. He also served as a returning officer at all elections held in the district and was a member of the White Earth School Board for many years.

In 1916 Michael married Dora (nee

Brusanowsky) Suprovich, a widow with one child. Dora was born on March 17, 1890, to Alex and Maria (nee Hlywka) Brusanowsky in the village of Toporiwtsi, east of the city of Cherniwtsi, province of Bukovyna, Austria (now Ukraine). She arrived in Canada in 1900 with her parents to settle around Pakan, Alberta. Her mother, Maria, was born in 1866 and died at Smoky Lake on November 30, 1960; her father was born in 1864 and passed away in 1916.

Michael and Dora had three daughters: Mary, who married John Snidanko of Smoky Lake; Anne, who married George

S. Tomnuk of Newbrook who later moved to Smoky Lake; Rose, who married Jack Hardy of Wainwright, Alberta. Michael and Dora became members of the Ukrainian Orthodox church in Smoky Lake after it was built.

Michael Rachuk died on December 17, 1954. After selling the farm, Dora retired to live in Smoky Lake but later moved to Edmonton where she passed away on February 8, 1979.

At the time of writing (1978) there are four grandchildren and six great-grandchildren.

WASYL AND ELENA (NEE SEMENIUK) RADOMSKY

Wasył Radomsky was born in 1873 in the village of Maliatyrntsi, province of Bukovyna, Austria to village farmers. The area is now in the rayon of Zastawna, province or oblast of Cherniwtsi Bukovyna, Ukraine. He completed elementary school and probably post elementary courses which were common at that time in the village, retaining an interest in literature all his life. He married Elena Semeniuk of the same village, the daughter of Kost and Ustyna (Justine) Semeniuk. Their first child, Zonia, was born in the village and brought with them to Canada when they emigrated in 1904.

They were not the first to leave their village for Canada for Porphyry Radomsky, a cousin, had settled in Wasel, Alberta, in 1900 and another branch of the same family had arrived in Kahwin, south of the river from Pakan, somewhat later. Furthermore, Elena's brother Stefan had arrived in Canada as a bachelor in 1902 and had sent for his mother a year later. She was later to marry Dmytro Gavreliuk who lived across the road from the Radomsky family.

When Wasył first arrived in Canada, he filed on the NW ¼-Sec. 29-T.59-R17 W. of 4 but he found the land too low and boggy. It was also overrun by bears. After he and his wife had laboriously plastered the walls of their first shelter with clay during one day and felt satisfied that they now had a warm home, they found to their dismay the next morning that all the plaster had disappeared, scratched away by bears. A watering pail which they used to feed calves was lost and found weeks later in the branches of a tree where the bears had left it. When Wasył bought his first reaper to which he harnessed two oxen and a horse, he would reap the grain by daylight and stook the sheaves as the sun went down. Once, when he was stooking he looked around and found that a bear tore the stooks apart almost as fast as he set them up and he had to drive the bear away by threatening it with his fork. When another homesteader abandoned the SW ¼-Sec.17-T.59.-R.17 W. of 4, which was much higher land, Wasył immediately acquired that quarter which was to become the home which their family remembered



Radomsky Family. (Front Row) Steve, Wasylyna, Baby Tom. (Middle Row) Kost, Wasyf, Elena, Jessie. (Back Row) Zonia, John, Nick, Mary.

and on which both Wasyf and Elena were to pass the rest of their lives. It still remains the property of their youngest son though he does not reside there.

Wasyf and Elena were founding members of the Ukrainian Orthodox Church of Smoky Lake and its lay organizations.

From their home on the later quarter the Radomsky children attended Toporoutz school which was first located about one and a half miles south of the present town of Smoky Lake. Later it was moved to the south-west corner of the Radomsky farm, when Smoky Lake was established after the railway was built in 1918. When it was farther away, the two older children, Zonia and John, attended the school during the summer months but were boarded and attended classes during the winter in Kolokreeka Mission, established by the Methodist Church about half a mile north of the future village. Nykolai, who supplied the information for this story remembered that the earliest

teachers were Whitney, Jacob Hawrelak, Flanigan, and a Mrs. Sutton who was teaching at the time the school was moved to its new location. Wasyf Radomsky was anxious to give all his children an education but the penury of early years on the farm and the customary summer operation of the early rural schools prevented some of the children from advancing very far in the school system. A short account of each child follows.

Zonia probably attended only to grade six or seven. She married Dmytro Klompas and moved to his farm near Andrew, south of Vancouver. He is Civil Technician of Structures and Controls Group with CP Air. John farmed at Wostock. He died in 1978. Nick obtained Masters degrees in Aeronautics and in Mechanical Engineering. He lives in Albany N.Y. and is working for General Electric on stationary turbines. Peter lives in Edmonton. He is Director of Assessment Inspection and Advisory Services in the Department of



Wasyl and Elena Radomsky.

Municipal Affairs. Angie has a B.Ed. degree and is teaching in Edmonton.

Mary is the second child and attended school to the age of fifteen. She married Nick Dwernychuk who farmed north of Warspite. They had five children. Willie is farming at Smoky Lake. Kate (Bernhardt) is a teacher. She lives in Prince George, B.C. Walter is a cab driver in Edmonton. John works for NuMac Oil and lives in Sherwood Park, Alberta. Stephania (Kokotilo) is a medical receptionist working in Edmonton.

John attended Toporoutz and Smoky Lake schools until the end of grade ten when he moved to Edmonton to reside in the M.H. Institute and attend Victoria High School to complete grades eleven and twelve. He attended normal school in Camrose in 1926-27. He returned to teach in Smoky Lake but passed away very early in life due to a heart affliction with which many members in this family have suffered. He married Ruth Lawford and had one son, Hugh John, who is now law professor in Queen's University.

Nykolai or Nick, the fourth child, ceased to attend school in grade eight because he was needed on the farm on which he remained until the end of 1927.

He left the farm to work in a general store and lumber yard in Radway for three years. For the next fourteen years he was an employee of the Hayward Lumber company at various Alberta points. In the spring of 1947 he established his own lumber yard and hardware business in Edberg, Alberta, which he operated until 1976 when he sold out and retired.

Nick was very active in various civic affairs, serving for 23 years as town councillor, of this, 15 years as mayor. He also served on school boards and as chairman of the Board of Directors for the Municipal District of Camrose Senior Citizens' Homes. He is a Charter and Life Member of the Elks' Lodge.

In 1937 Nick married Pearl Pylypiuk of Beauvallon, a teacher. She passed away in 1971. They had four children. Dr. Lassa Radomsky Van Hise practises in California. Dr. Audrey Radomsky Wilson heads radiologist practice in Philadelphia. Dr. John Radomsky, a radiologist, practises in Red Deer, Alberta. Dr. Eugene Radomsky, a dentist, practices in Regina.

Nick remarried in 1977. His second wife in the former Nancy Shemeluk, a teacher. They reside in Edmonton and are

active members of St. John's Ukrainian Orthodox Cathedral Parish.

Kost attended Toporoutz school and then proceeded to the Technical School in Edmonton to enroll in auto-mechanics. After working in garages for several years, he operated his own garage in a rented building in Thorhild for three years before joining a group to purchase and operate a hotel in Wainwright. Following this experience, he invested with others in other hotels including the Commercial Hotel in Edmonton. He married Olga Kulka and they had one son, Ronald, who is a principal in Calgary and now on sabbatical leave to attend university at Albuquerque in New Mexico. Kost died in 1975.

Steve attended Toporoutz and Smoky Lake schools to complete grade twelve, and then took his teacher training at the Edmonton Normal school. During his teaching career he took courses during Summer Sessions at the University of Alberta and at night school, eventually earning Bachelor and Master degrees in Science, specializing in mathematics, excellence in which won him a Mates Memorial Prize in mathematics. He also won a Fellowship tenable at Queen's University, Ontario.

Steve began his teaching career in Smoky Lake Division. For ten years he was principal of Thorhild High School. He was very active in community work. He was president of the local Lions' Club, and member of the Ukrainian Orthodox Church. Moving to Edmonton, he taught science and mathematics at Eastwood, Strathcona, Victoria, and Harry Ainlay High Schools. He also taught, on a part-time basis, at the University of Alberta and Alberta College.

In the course of his long professional career, Steve co-authored a grade ten science textbook and helped revise the grade eleven science text. He served on a number of ATA Curriculum Committees,



Steve Radomsky.

in recognition of which he received a Distinguished Service Citation.

He married Mary Gawinchuk of Smoky Lake, and they raised three daughters, all of whom are married: Amelia (Webb), Gloria (Dunning), and Carol (McRae). Amelia and Gloria are teachers, and Carol is employed in social work.

Steve passed away February 24, 1975.

Jessie also became a teacher after attending high school in Smoky Lake and normal school in Camrose. She first taught school in Wandering River near Lac La Biche, and then in the Smoky Lake School Division. She married Stephen Semeniuk but died childless on January 1, 1941.

Wasylena completed high school in Smoky Lake and in her final year, 1940, was chosen class valedictorian by acclamation. She married Taras Kulka who, after teaching in many districts, finally moved to Edmonton. They have two children: Sonia and Kenneth. Both have completed teacher education at the University of Alberta. Kenneth has a Bachelor's degree in Science and is teaching in Edmonton. Sonia is married and has moved with her husband to North Carolina.

The youngest child in the family was

Tom who attended Toporoutz school and farmed the home quarter even after the death of his parents. He left the farm to go into the lumber business with his brother Nykolai whom he also left to operate a motel in Canmore. He has now retired in Calgary. He married Marge Sparrow and they had two children: Marilyn Rose and Phillip. Marilyn obtained her B.Sc. and is now employed by the Government of British Columbia. Phillip, with a degree in education, is now teaching in Calgary.

Wasyi and Elena remained on the farm all their lives. Wasyi died on May 29, 1936,

and Elena born in June 1883, followed him on April 7, 1939, at the age of fifty-six. In Smoky Lake they were founding members of the Ukrainian Greek Orthodox church built in 1928. They did not live to take advantage of the better times which followed the Second Great War but they laid the foundation for their children's later success. When Wasyi swam across the North Saskatchewan River to seek work on the railway being built through Vegreville to Edmonton in 1904, he had no conception of what future awaited his family in the new land.

THE "MIKE RAYCHYBA" FAMILIES OF ROCKY LANE, ALBERTA



Eva and Mike Raychyba.

The outlook for each post-war year in the 1920's was more bleak than the previous one. Young people were growing up to find that money was scarce, jobs were hard to find and prices for farm commodities were low. But the price of machinery was high; and farmers began to realize that mortgaging their land to buy machinery was going to be their ruin.

It was not imperative that Mike Raychyba look for homesteads. He had only one son, who could farm with him on his section of land in Prelate, Saskatchewan. But he had eight daughters who would eventually have to settle some place. By 1929 his household had managed to send four of the older children away to Saskatoon, to P. Mohyla Institute,

to high school. The previous year their eldest daughter, Anna, now a school-teacher, had married District Agriculturist William Pidruchny and was settled in Vegreville, Alberta.

However, Mike heeded the requests of a dozen young men — several were his own nephews — and travelled through northern Saskatchewan, searching for good homestead land. Disillusioned, he decided that they might find something better in the Peace River country; after all the Government of Alberta was advertizing, "Go West young man, and acquire a homestead of 160 acres for ten dollars."

A meeting of about thirty men collected a five-dollar fee among themselves; this money was to pay the expenses of a nephew, Alex Bizen, to travel with Mike Raychyba to Peace River. Because their trip would take them through Vegreville, his wife, Eva, accompanied them and they were guests at the christening of their first grandchild, Lillian Iris, now wife of Professor Victor Chanasyk, of Guelph University, Guelph, Ontario.

The party arrived safely in Fort Vermilion and a hired team deposited them on a homestead 15 miles east of the present High Level town. This land is still owned by young Peter Chomiak. Mike Procki's homestead, just south of Jack Gibb, was sold in '74 to the John Gibb family. Both places became stopping places for trappers and freighters along the High Level Ridge to the north. Son-in-law William Fedeyko and his wife, Justine, with their two sons, William and Dennis, own and rent the lands homesteaded by Mike Raychyba.

Andrew Sarapuk, Nick Hayday, Bill Gretchen, Stanley Solotkiuk, Mrs. Mike (Mary) Panko, and Mrs. Stanley (Irene) Lawrence are some names of this early group whose presence is still noted in this district.

Other pioneers and newcomers availed themselves of "Mike's" freighting ser-

vice.* In later years Mike Raychyba would be greeted by strangers who would shake his hand and say, "You probably don't remember me, but you freighted me down the Peace with my twin boys and my seven black horses." "I don't recognize you, but I can never forget you," reminisces Mike. "I have seen many horses, but I have never come across any as beautiful as those of yours. Black as night, and as identical as seven black marbles. And I worried about those six-year-old twin boys; how they would fare among the mosquitos and wolves without a mother." "God was with us. Both boys are married, have families, and are not too far from each other; so that I visit with each one every few weeks."

Mike Raychyba kept enlarging his scow till it boasted a large eating-sleeping shelter in its mid-section. He was on the river till the summer of 1938, when he set it up as housing for his wife and five daughters. The previous year they had left the Saskatchewan home to the now-married son and moved out to the Peace River Flats north of the bridge to be with their father.

This acreage is still owned by daughter Irene. The last two years on the boat were comfortable and happy ones. At his request, daughter Mary came on board as chief clerk and cook. Her happy disposition coupled with efficient organization of the business and her ability to make a tasty soup from anything, or almost nothing, endeared her to everyone who crossed her path. "The perfume of freshly baked bread still lingers over the miles of The Mighty Peace river," claims her passengers.

For the family of Grandfather Theodore Raychyba and his wife, Justina, this was the second homesteading exodus to Canada. From Ukraine they had settled in

*See "Mike Raychyba and the Russian Navy."

Gimli; from Gimli in ten years they had migrated to better lands in Prelate, Saskatchewan; and now he wanted to see these recent homesteads. In June, 1932, as they slept in their tent on the bank of the Peace river, Grandmother died — quietly in her sleep. Her son, Mike Raychyba, had no choice . . . she was buried in the Peace River Cemetery. Beside her, later, was buried her granddaughter, Katerena Olga Raychyba, who passed away in 1946. Grandfather spent the winter with the Peter Chomiak family, then returned to complete his days with the Michael Raychyba household in Prelate, Sask. He died in 1935.

When the children left home, Eva Raychyba spent the summers with her husband on the homesteads, where they had almost completed a new house with a full cement basement; that house is still in use today. By this time Andrew Sarapuk owned or operated a General Store, a butcher shop, gasoline tanks and general trade in farm products as well as the Rocky Lane post office. The "boys" had done well. Mike and Eva could take time to visit, to relax and to bask in the grateful appreciation and love of these families.

At McLennan they came upon a road-building crew, working with mules through a sea of muskeg mud. They checked out the weekly train schedule and begged permission of the station personnel to drive their car on railroad tracks to Peace River. Eva Raychyba lived in that car, a Dodge Victory 6, for two weeks in Peace River while the men went on to Fort Vermilion by the Hudson Bay boat; so far they had not seen anything that could be classed as good land for homesteads. In Fort Vermilion they engaged teams to take them across the river and west where they saw large forests of poplars. In Buffalo Prairie they came upon large patches of level prairie land ready for the plow. The

Land Office in Peace River registered their request. The son remembers that that was the last trip the Dodge Victory 6 made; it had no shock-absorbers and no springs left.

An exodus of twelve young men during the summer of 1930 took some careful planning. In May, which was after seeding in Saskatchewan, two married couples, Mike and Annie Prockiwi and Peter and Nastia Chomiak, stopped in Vegreville for the night. The two young women travelled in the back of the three-ton truck, sitting on their trunks wedged amid household freight under cover of a tarp, while their husbands enjoyed the front seat with Mike Raychyba.

Mrs. Chomiak, now Mrs. Andrew Sarapuk, relates how a large group of Peace River residents watched them load their freight onto the scow — and advised them to change their minds about travelling with "The Russian Navy". The scow at that time was only a "flat" of heavy lumber propelled by a paddle wheel turned by the truck motor. Mike Raychyba stood in front, measuring the depth of the water with a long poplar pole and Bill Gretchen stood at the back steering it so that a current would not swing it on a sand bar or out into deep water.

In 1954, as they arrived at home from a visit with the Bohay families where Mrs. Eva Raychyba customarily read the *Ukrainian Voice* to the gathering of neighbours (this was weekly enjoyment), she collapsed and died three weeks later in the Fort Vermilion hospital. She is buried in the Peace River cemetery.

Mike Raychyba kept on farming his Rocky Lane homesteads and spent his winters with his son-in-law, Michael Panko, and daughter, Mary, in St. Michael, Alberta, where he died in January, 1970. He is buried in the Evergreen Memorial Gardens, Edmonton.

WASYL ROMANCHUK



Romanchuk Family. (Seated) Eudokia (sister) and Wasyl. (Standing) Steve, Olive; John and Kay Diduck; John and Florence Romanchuk.

Wasył Romanchuk was born on February 28, 1894, to Tanasko and Katrina (nee Cebuliak) Romanchuk in the village of Toporiwtsi, province of Bukovyna, Austria (now Ukraine). The village was in eastern Bukovyna on the border of the Russian province of Bessarabia. In Canada the name of the village survived as Toporouts, the name given to the first school around Smoky Lake. When Wasył was five years of age, his father died, leaving a widow with three children: Domka, the eldest, who later married Nikolai Makarenko, Wasył, and the youngest, Eudokia, who married Dmytro Melnychuk in 1914 after the family had arrived in Canada.

Wasył's mother married a widower, George Babiuk, a year after her first husband's death. George Babiuk was a newcomer to their village as he had come from the nearby village of Yurkiwtsi. He

had married the daughter of a Wasył Royick but she died within a year. After his second marriage he sold his property and, leaving the family behind, left for Canada in 1902. In Canada he met John Ternoway in Swift Current and followed John Ternoway to Smoky Lake in the next year, 1903, where he filed on SW 30-59-17E, three miles west of the Russian Orthodox church.

Wasył did not attend school in his village until 1904. His mother secured the aid of the village priest to keep him out of school until the lower grade village teacher noticed his absence and reported him to the authorities. Unfortunately, his attendance lasted less than a year as the family left for Canada in the spring of 1905 to join their stepfather.

Wasył's mother wanted to leave for Canada as her husband and her sister

(Cebuliak) in Canada were urging her to leave, but there was a problem with the sale of her property since the children were all minors. Fortunately, Domka was married and had property in her own name and agreed to sell her property to provide the money necessary for travel to Canada. She agreed to hand over the proceeds of the sale to her mother as rental for the Romanchuk property. Domka never came to Canada herself but her husband came later and remained here until his death in 1943.

Meanwhile, the family travelled to Hamburg where a small boat waited to transport them to another port where a larger boat was to take them to Canada. Wasył remembers that the small boat was overcrowded and that they had to proceed to the port of departure by train.

The family was accompanied by Wasył's cousin, Wasył Starchuk, whose mother was also a Cebuliak. As he was of military age and had already been ordered back once from the border, Wasył Starchuk sought the advice of a Petro Gelech who was planning his third trip to Canada and could advise him how to evade questioning at the border. By evading check points he was successful in reaching Canada and signed up for an extra gang near Swift Current where he met John Miller and accompanied him to Smoky Lake in 1906.

On reaching Canada Wasył's mother and her family proceeded to the Babiuk farm at Smoky Lake. Wasył tried to attend Kofokreeka Mission school to learn English but found the three and a half mile walk morning and night too onerous and gave up the attempt. The mission building itself was built in 1906 but Wasył helped to shingle the mission barn in 1907. During that same year he obtained work as a water boy as he was too young to work as an ordinary laborer. But next year he worked with other men in Calgary on the

water and sewage system and returned to work there every year until 1912.

He had filed on a homestead two miles west and one mile north of the Russian Orthodox church and returned there for at least a part of a year to fulfill homestead requirements. It is interesting to note that he filed on his homestead at Pine Creek south of where Waskatenau was established after the building of the railway.

At this time his sister Domka was disturbed because there was no news of her husband in Canada, and Wasył set out to find him. The closest railway station to his home was Lamont. (Most of the people still crossed the river at Pakan if they wanted to travel south) He did not have enough money to pay the total fare to Calgary (\$5.75) and paid his way only to Wetaskiwin but stayed on the train all the way claiming he had lost his slip. He was unsuccessful in finding his brother-in-law but obtained work as a teamster at Galloway, B.C., west of Fernie, where he worked all that winter.

After he returned to Smoky Lake, he learned about a section foreman from his own village, Wasył Elaszuk (Ellstock), who was stationed eight miles west of Wetaskiwin (Gwynne?). After working here for three months, he again obtained work in the bush at Elk, B.C. Their camp was later moved to Bull River, one day travel by horse from Cranbrook.

However, he had to return to his homestead again to establish residence and break more land. After the lack of success and his brother-in-law, he resolved to return to Toporiwtsi to bring out his sister and her family who had been abandoned by her husband. As soon as he was able, he again travelled to Lamont where he caught the train to Edmonton where he hoped to find work to pay his fare. But war had broken out in the meantime, and he was arrested for failing to register as an alien. He was fined, ordered to return to his farm, and instructed to report regularly

to Mitchell in Pakan. This was changed later, and he reported to Sutton who lived nearby. Like other immigrants he lodged in rooming houses while in Edmonton. He remembers that one was kept by a man whose first name was Kost from the village of Dobryniwtsi and the other house by a man whose name was Holeychuk who had come to Canada from the village of Ispas.

Having been ordered to the farm, Wasyl decided to marry, especially as his younger sister was married that year. His wife was Sandra Mihalcheon of Pakan who had arrived in Canada in 1899 with her parents from the village of Boyan in Bukovyna. Her father related to Wasyl that four families from that village had settled in Pakan but three of them later moved out to settle where the post office of Boyan and a school by that name were established east of Willingdon. After his marriage Wasyl continued to work on the farm but from 1915 to 1919 he also hauled freight from Lamont for Mitchell's store in Pakan and Dwernichuk's in Smoky Lake.

Wasyl sold his farm in 1919 to establish a general store in Smoky Lake with three partners; Kozma Cherniwchan, Andrew Shymko, and Petro Dubets. It was named the U.F.A. Store and was built across the road from the one operated by Wasyl Chahley since 1917. The railway grade had been completed as far as Edward in 1919 but when they ordered a carload of apples it was necessary to haul them by wagon from Radway. Two of the partners had some experience in business since Shymko had just sold his partnership in a mill to Bielish, and Petro Dubets had a small store on his farm two miles north of the new U.F.A. store.

Wasyl remained in the store business until 1925 when he withdrew to concen-

trate on his agency in the Massey Harris Company which he had begun to operate as far back as 1919. Unfortunately, in 1926 he contracted polio which disabled him to such an extent that he had to get Alex Boychuk to take his place for two years. He resumed the management in 1928 and retained the agency until 1946 when his sons took over.

There were four children in the family but the oldest one died. Living now are John who was first married to Zenovia Sawchuk. After her death he married Florence (nee Hawrelak) Shewchuk who had also lost her husband. They now reside in Edmonton. Stephen, the second son, married Olive, the daughter of Stephen and Mary (Verenka) Repka and they now reside in Smoky Lake. Wasyl's only daughter, Catherine, was married to Nick Makarenko. After his death she worked for many years with Smoky Lake Municipality and later married John Diduch to reside in Edmonton.

After divorcing his first wife, Wasyl married Helen (nee Melenka) Radomsky, daughter of Ilutsa and Eudokia Melenka who had arrived in Canada from the village of Rohizna, Bukovyna, in 1898. Wasyl and his wife lived in Smoky Lake until 1951 when they moved to Edmonton. In 1963 they moved back to Smoky Lake but Helen died in 1967 and Wasyl has lived alone since then. After residing in several other homes he is now living in the Senior Citizens' Home in Fort Saskatchewan. On the date of the last interview he was still healthy and possessed a good memory. He visits and is visited from time to time by his children and is very happy when he recalls past history. He now has six grandchildren and two great-grandchildren.

IVAN AND YELENA (NEE WOROBETS) ROMANIUK



Nicholas, Mary, Yelena, Pearl, Ivan Romaniuk.

Ivan Romaniuk, the eldest of five children, was born in the village of Zalucho, province of Halychyna, Austria, now Ukraine, in 1887 to Nicolas and Kalyna (nee Kwasniak) Romaniuk. As his parents were poor villagers and prospects were not bright for the future, Ivan decided to emigrate to Canada where his uncle, Lesio Romaniuk, had in 1898, already settled at Zawale, Alberta, southwest of Andrew. Arriving in Canada in 1908, Ivan found work in Edmonton but resided in Zawale during the winters. It was here that he met and married Yelena Worobets. She was the daughter of Hrycko and Anna (Wirsiuk) Worobets who had arrived in this area from Zawale (Ukraine) in 1898, together with Hrycko's brother, Simon, and other residents of Zalucho, where Anna was born on June 2, 1891.

After their marriage in 1911, Ivan and Yelena resided, for a year, in Edmonton, where Ivan was employed by a contractor providing water and sewer facilities for the city. Later they moved back to Zawale and bought a quarter of CPR land three miles southwest of Andrew. On this land they

farmed until they moved to Andrew in 1943. Their children attended Suchawa School about three miles south of Andrew.

Ivan Romaniuk was a community-minded citizen and served on various local municipal and school boards for many consecutive years. The first Co-operative Store in Andrew was a project on which he worked from the very beginning and was one of its first board members. He took an active part in the Wheat Pool and was aware of the needs of the farmers in the area, assisting them through his wise counsel and guidance. He died and was buried in the Zawale community cemetery in 1945.

Ivan and Yelena had five children: Paraska, Mary, Anne, Jane, and Harry. Their only son, Harry, passed away in 1967. Paraska and George Kotyk farmed in the Smoky Lake district; Anne and Stanley Tymchyshyn had a farm near Mundare, Alberta; Mary, together with her mother, Yelena, owned and operated the Style Dress Shoppe in Andrew until 1962 when they moved to Edmonton where Mary obtained work in the housekeeping depart-

ment of the Misericordia Hospital until her retirement in 1978. The youngest daughter, Jane, having completed high school in Andrew, took her teacher training at the University of Alberta. After graduation she taught in various school districts in Alberta. In 1952 she was married to Dmytro Luchak, a theology student who is now a priest of the Ukrainian Greek Orthodox Church of Canada. Jane continued her teaching career and her studies, eventually obtaining a Bachelor Degree in Education from the University of Alberta.

She was choir director in various parishes in Canada and is presently director of the Youth Church Choir in Winnipeg and is president of the Provincial Executive of the Ukrainian Women's Association of Canada.

The late Ivan and Yelena were blessed with eleven grandchildren and sixteen great-grandchildren. Yelena is now residing in Edmonton with her daughter, Mary, who had, for many years, dedicated herself to the needs of her beloved mother.

MYKOLA AND ANASTASIA (NEE KNYSH) RUDKO



Mykola and Anastasia Rudko.

Mykola was born on October 3, in the village of Zvyniach, county of Chortkiw, province of Halychyna, Austria, to Oleksa and Anastasia (nee Hradovy) Rudko. Since the territory became part of Ukraine after 1945, the county had become the rayon of Chortkiw, and the province is now the oblast of Ternopil. Two families, the Rudkos and the Zburas, who arrived together in 1898, are believed to be the first families from Zvyniach to arrive in Alberta. Oleksa had planned to emigrate to Brazil

but was not ready to leave when a neighbour named Krasowsky left for that country. Before Krasowsky left, however, they agreed that the latter should write to describe conditions in Brazil. If, for some reason, he was compelled to praise conditions in the new country, he was to mark the envelope with drops of blood on its four corners as a warning. When a letter did arrive eulogizing life in Brazil, he was ready to leave at once until his wife reminded him of the agreement and they did

find traces of Krasowsky's blood on the four corners of the envelope. Another letter arrived which not only confirmed their suspicions, but also warned them that, under no circumstances, should they emigrate to Brazil and briefly described the terrible conditions under which the immigrants were compelled to live.

Mykola was born in 1855 and Anastasia in 1858. Though he had gone to school and had learned to read and write, the prejudice against an education for women was still too strong for Anastasia to obtain any education. He made enquiries about emigration to other countries and approached agents for information on the cost of travel. To learn more about the New World, he also visited a priest named Woliansky who had already been in the United States and had returned. The priest informed him that no free land was available in the United States and that people emigrated there work in mines and factories. Free land, however, was obtainable in Canada; but people from Halychyna might find the climate somewhat colder than it was in their own land. After weighing all information, the Rudko and Zbura families emigrated to Canada, the Rudkos with five children, Nykola being only six months old at the time.

After Oleksa had become adjusted to conditions in the new country, he wrote to the parish priest in Zvyniach, Father Hlushchynsky, to describe life in Canada in case other villagers planned to emigrate. Probably as a result of this information, there was a steady stream of newcomers from Zvyniach filing on homesteads further and further north of the Rudko farm until many of them crossed the North Saskatchewan River and formed the largest percentage of the early population around Redwater. Oleksa had tried to keep some records of this early settlement but died before he could do very much about editing them.

When the Rudko family arrived they were, for a time, quartered with a farmer whose name was Spachinsky. Later Oleksa filed on SE 2-57-19, W4 where his son Mykola and his wife lived until recently. The children of the Rudko family were: Stephen, twelve years old and the eldest of the family, who moved to Delph after he grew up (He organized the first post office when the area began to be settled about 1909); Petro, age three, who first farmed close by until he moved to Waskatenau to operate a store; Olena, age fourteen; Maria, age four. The two sisters married farmers in the district, one to a Michalchuk (Mikhalchuk) and the other to a Senyshyn. Oleksa died in 1919 and Anastasia in 1932.

Mykola married Anastasia Knysh at Leeshore on August 5, 1923. She was the daughter of Michael and Kateryna (nee Halas) Knysh who had emigrated to Canada from Zvyniach in 1901. Anastasia was born at Leeshore on January 8, 1901. It appears that her parents were influenced to emigrate by what they had heard from their priest in the village church. When they arrived in Canada, they were quartered with the Rudkos until Michael Knysh filed on a homestead not far away. The Knyshes had three children when they arrived and two more were born in Canada.

Mykola and Anastasia Rudko continued to live on the farm left by his father and where his mother was still living. Mykola really wanted to go into business with his brother, Peter, but the rest of the family felt he was too young at that time. Furthermore, one of the sons had to remain with their parents.

Mykola had attended Prosvita school which still stood near the highway in 1972 but had been a mile north of that site previously. His father had taught him some Ukrainian at home. The first teacher of Ukrainian ethnic origin was Olga Magera in 1928; she was followed by a

Humeniuk, John Nykyforuk, and Stephen Malowany, the last one a descendant of one of the immigrants from Zvyniach. Oleksa Rudko, the father, had attempted to obtain Ukrainian-speaking teachers earlier but Fletcher, the government organizer of schools, had compelled the district to accept his nominee for the teaching position.

The first priest to come to this area to a church was Father Zaklynsky during whose stewardship there erupted a dispute between the Greek Catholic and the Russian Greek Orthodox sects which left a legacy of bitterness in the community for decades. The Russian Orthodox group had a very able Ukrainian priest at this time, Father Korchynsky, who won over a large part of the Greek Catholic parish to his church.

Mykola and Anastasia Rudko had six children of which five are still living; Walter, who married Jean Holowach, farms near Bruderheim; Bohdan, who married Pauline Dziwenka (deceased in 1973), is teaching in Edmonton; Jean, married to Stephen Prusak, a Lamont businessman, (recently deceased) is teaching in Lamont; Myroslava is teaching in Edmonton. She married Eugene Corry who is a high school teacher in Edmonton.

In 1972, when this information was obtained, the Rudkos had sixteen grandchildren and one great-grandchild. At that time, they were still living on their farm during the summer and moving to Edmonton for the winter. Eventually, they bought a house in Lamont where they now live permanently.

ALEXANDER AND MARY (NEE MAKSYMCHUK) RUSNACK

Alexander was born on July 19, 1910, to Tanasiy and Elena (nee Blashko) Rusnack in the village of Barbiwtsi, county of Washkiwtsi, province of Bukovyna, Austria. Most names of places have undergone change since the Second World War and the village is now called Brusnytsia, named after a small river which flows through the village, while the county had become Kitsman and the province or oblast is now Cherniwtsi. After the dissolution of the Austro-Hungarian Empire, the area was annexed by, and was part of, Romania for about twenty years. In 1945 it became part of Ukraine.

Alexander's attendance in the village school suffered from many interruptions as Austrian, Russian, and Romanian troops followed one another in rapid succession in advancing and retreating through the territory between 1914 and 1918. However, after peace was declared and order was restored, he was able to attend regularly for two years before he finally quit school in 1924. For a time he



Mary and Alexander Rusnack.

remained at home to help his father on the land but, at the age of sixteen, he was hired to work as a guard on a bridge for the railway.

Since his father's property was too small to accommodate the five children of the family, Alexander decided that for him,

emigration was the only solution. Accordingly, he set out for Canada in 1929 at the age of nineteen with two village friends, John Shanchuk and Nykolay Antofichuk. John Shanchuk obtained work immediately in Swift's Packing Plant in Edmonton where his two brothers, Alex and David, were already working, but Alexander left the city for employment on farms and, for a time, worked for two prosperous farmers around Chipman, Wasyl Melnyk and William Stefura. For the next five years conditions were difficult, and he tried various occupations. He left Chipman and worked as a miner in Bellevue in Crownsnest Pass for the next three years, and then as a logger in a lumber camp near Edson. In 1934 he returned to work on the farms and occasionally found temporary employment in Swift's Packing Plant. In 1935 the temporary employment became permanent and he remained at Swift's for the next forty years until his retirement in 1975.

The above story of his work experience does not reveal what the real situation was during the depression years. When Alexander went to Bellevue, he was permitted to work for only two days a week and even this was gradually reduced to one day. Later, single men were divided into two groups, of which one group was to appear for work the first two weeks and the other the last two weeks in a month. But because there was insufficient demand for coal it often turned out that a miner would work only one day in a month, till later, only married men were given what work there was in the mines and single men were left to fend for themselves. Some applied for public assistance, he decided to leave Bellevue and returned to Chipman where he worked for farmers for short periods at five dollars a month during the summer, and in the lumber camp at Edson in winter.

He married Mary Maksymchuk on October 30, 1937. She was born on May 9,

1915, in Saskatoon to Dmytro and Sophia (nee Tomiuk) Maksymchuk who in 1913 arrived in Canada from the village of Stari Kuty, county of Kossiw, province of Halychyna, Austria. Since this area was incorporated into Ukraine there have been changes in names. The old province of Halychyna was divided into three oblasts and Kuty is now in the oblast of Ivano Frankiwsk. The county of Kossiw is now the rayon of Kossiw. When Mary's parents arrived in Canada, her father obtained a position on the street car railway in Saskatoon and her mother worked in the city hospital. At the age of two Mary was brought to Edmonton where she has lived ever since. She completed grade 9 in 1930 and, a year later at the age of sixteen, became an employee in Swift's Packing Plant. With work being scarce over the next six years, Mary worked either at Swift's or as a houseworker at three cents an hour.

After their marriage, Mary and Alexander bought a house at 11539-65 Street. It was in this house that they spent their early years of marriage. Their two children were born in this house. Janice was born in 1942 and Terry in 1943.

When the two children were older, Mary obtained a position as manager of a restaurant and confectionery store, a position which she held until 1953 when she joined Chemcel. Though she found the maintenance of her home and employment at Chemcel somewhat burdensome, she kept her position for the next six years. Then she left it for part-time employment, first with Hudson Bay and later with Woodward's where she is still working. In 1953 she and her husband moved into the Highlands district.

Since his retirement in 1975, Alexander's chief interests have been his garden and fruit trees as well as the occasional camping trip. In Canada and the United States they have visited Vancouver, Seattle, Hawaii in the west and

Burlington in the east. They travelled to Europe where they visited Alexander's native village twice, remaining there for a whole month in 1967 and for a shorter period with Janice and Terry in 1977. At the same time Mary and Janice visited the village of Mary's parents.

Janice and Terry attended Bellevue, Montrose, and Highland elementary schools and Eastglen high school in Edmonton. Janice obtained a B.Ed. degree from the University of Alberta and attended McMaster University. She taught elementary school while living at Burlington, Ontario. She married Walter Ingham, an electrical engineer, who is employed as a consultant by Winkler, Howard, and Associates Engineering. They have two children: Heather, born in 1971, and Jennifer, born in 1972. After residing in Ontario for five years, the Ing-

hams moved back to Edmonton. In 1978 Janice returned to teaching with the Edmonton Public School Board.

Terry received a B.Sc. from the University of Alberta and a M.A. as well as a Ph.D. from the University of Calgary. He began his teaching career as a teacher in Biology in 1965 and now holds an administrative position with the Calgary Board of Education. At the university he met Elaine Cranston and they were married in 1965. In 1966 they moved to Calgary where Elaine obtained a position as an elementary teacher. They now have two children: Wendell, born in 1972, and Melanie, born in 1974.

Mary is planning to retire from her part-time employment so that she can devote more time to her four grandchildren. Both she and Alexander are in good health and live at 11150-67 Street in Edmonton.

STEPHEN D. AND MARY SAMOIL

Stephen D. Samoil was born April 9, 1905, in the district known as new Kiev, nine miles north of the present hamlet of Lavoy, but which at that time went under the name of Dinwoodie Post Office. It is about 11 miles north-east of Vegreville, Alberta.

His parents, Dmytro and Kateryna (nee Bulawsky) Samoil, emigrated to Canada in 1900 from the village Butsiw, county of Peremyshl, Post Office Medika, province of Halychyna.

Upon their arrival in Western Canada, his father filed for a fairly good homestead in the area now known as Warwick. However, his concept of a good homestead at that time was that it must have much bush to provide wood and many sloughs to provide water for cattle. Consequently, he cancelled it and moved to a homestead in new Kiev: Section 10, S.E. quarter, Range 13, Township 52, w. of 4th Meridian. This quarter was hilly and bushy and took up much time and back-breaking

labor to clear the land. Steve's father had some schooling in the old country and could read Ukrainian and Polish. This knowledge enabled him to help his fellow immigrants to locate their land by reading citations on the surveyors' iron rods, which indicated quarter section, section, township, range and meridian of each homestead.

Two of the Samoil children were born in the Old Country and eight more in Canada. Steve was the fifth child in the family. With a poor farm and a large family, it was impossible to give all the children a higher education. Steve, however, a boy with a special desire for learning, was determined to work his way through school. He attended some of the neighboring schools (Zaporozze, Kiev, Volia) which were usually closed all winter because of bad roads and severe weather.

For two years Steve lived at the old Basilian Monastery (a few miles out of Mundare). This was a good experience for



Samoil Family. (Front Row) Steve and Mary Samoil. (Second Row) Greg; granddaughter Dawna Roskies holding great-grandson Jesse; grandson Leo. L. Jr.; Leo L. Sr.; daughter-in-law Ollie; Lisa Samoil, granddaughter.

him because, aside from regular schooling, the nuns in charge taught the Ukrainian language, literature, etc. They prepared concerts where pupils recited Taras Shevchenko and other Ukrainian poems.

In 1920 Steve stayed at the Shevchenko Institute in Edmonton, where he also had a chance to study Ukrainian while taking Grade VIII in Sacred Heart School. He took Grade IX in Vegreville High school. He stayed at the home of his principal, earning his room and board by doing daily chores such as bringing in the coal and water, taking out ashes, splitting wood and kindling, sweeping snow. Next two years he attended Victoria High School in Edmonton. At first he tried to earn his board and lodging at a dairy farm. He had to be up early enough to milk 13 cows before going to school and again in the evening. In due time his hands began to swell (no milking machines), so he had to leave. He then moved to M. Hrushewsky Institute where he earned

his keep by firing the furnace (coal), sweeping, dusting and doing other janitorial work. Here again he had a chance to learn more Ukrainian language, literature, history, culture.

Steve took his teachers' training course at Camrose Normal School in 1925-26. For this course Government loans were available. This was nice, but sometimes hard to repay. As a teacher, his first school was Hamburg; then Zaporozhe and Buchach.

In 1929, Steve married Mary Humen, also a teacher. Mary was born on December 10, 1909, near Two Hills. (The post office was then Lanuke, Alberta) Her parents were Dmytro and Kalyna (nee Danyluk) who arrived in Canada in 1907 from the village of Kniazhe, county of Sniatyn, province of Halychyna. They settled south of Two Hills — S.E. quarter, Section 10, Range 12, Township 54, w. of 4th Meridian.

Mary's mother was illiterate. Although she was of school age, in Halychyna under Austria it was not compulsory for girls to go to school. However, she had a sharp memory and was especially good at memorizing numbers. For instant, when she took twelve dozen eggs to a neighboring store, no merchant could get away with giving her less than \$1.80 worth of merchandise. Her father was more fortunate. He attended the village school and later was tutored by the village priest who was determined to make a church cantor (diak) out of him. He was especially proficient in reading Old Church Slavonic. There was no church near their homestead; so he was often summoned to read the psalter all night in the house where there was serious illness.

Mary was the youngest of the family of eight, and the only one born in Canada. Her father died when she was only six years old.

Then her brother, Wasyl Humen, came home from the mines and took over the management of the farm and family, thus becoming Mary's guardian. He and her other brothers and sisters made sure that Mary could read and write in Ukrainian long before she started school. The name of her school was Pobeda (built by Peter Svarich). Then she took Grade VIII in Smoky Lake, her High School in Vegreville and Normal School in Carleton Place. As a teacher, her first school was Hillock, near Ranfurly and did janitorial work to boot.

After Steve and Mary were married they taught for five years in the two-room Pruth School, six miles south of Willingdon (grades one to ten). One of Steve's grade eight pupils, Vera Ropchan, received a Governor General medal for the highest standing in that Inspectorate.

In the Pruth district there already existed a Community Hall (Narodny Dim); and about the time the Samoils arrived, a Ukrainian Greek Orthodox Church was

being built. Steve and Mary at once became involved in church and community work. Mary directed the choir and took part in amateur plays. Steve taught Ukrainian, and gave cultural lectures.

During the Depression years (Hungry Thirties), teachers' salaries were dropping drastically. Moreover, the farmers could not pay their school taxes, so teachers could not collect their pay, low as it was. When some teachers heard of a farmer who had paid part of his taxes, they rushed to the school treasurer to collect a few dollars to pay the grocer and the butcher.

In 1934, Steve was appointed by the Alberta Government as manager of a newly opened Liquor Store in Willingdon. Although the Government salaries were also low, it was better than teaching because the pay cheques arrived regularly every month. He stayed with the Alberta Liquor Control Board for a total of 35 years — 15 years in Willingdon and 20 years in Edmonton until his retirement in 1970.

While living in Willingdon both Samoils took an active part in the church and the community. Steve was president of the National Hall (Narodny Dim) for five years and the first secretary of the Willingdon Ukrainian Orthodox Church. He was also the first secretary of the Willingdon Agricultural Society in 1941 and elected to the same position again in 1946.

During the World War Two, he was chairman of the War Finance Committee including the districts of Andrew, Willingdon and Hairy Hill. His service in organizing committees and selling War Bonds were acknowledged by a special scroll from the government of Canada. He was also active in Red Cross work.

In sports, he was one of the organizers of Hockey, Baseball and Curling Clubs.

Mary was secretary of the Willingdon Branch of the Ukrainian Women's Association of Canada, directed the church

choir for a number of years; was a member of the I.O.D.E. (Imperial Order Daughters of the Empire) and was an active member of the Red Cross during the war.

The Samoils moved to Edmonton in 1949 when their son, Leo, was ready for university and immediately became members of St. John's Ukrainian Greek-Orthodox Parish. Shortly after that, St. John's Cathedral was built and they did their share in this project. They were made honorary members of St. John's Cathedral parish in 1977.

Steve was a SUS member at large since 1927 and TUS (men's section), when it was organized. He served as treasurer for the Edmonton Branch and Provincial TUS Executive for six years. He was president of Provincial Executive for three years. He is now on SUS Executive and National TUS executive as one of the comptrollers.

He served as secretary of the Order of St. Andrew's for three years and is now second-vice-president. He has served as secretary of the Ukrainian Senior Citizens' Home of St. John and is still holding that position. He represents the TUS organization of KUK Board (Canadian Ukrainian Committee).

He has been a subscriber to the "Ukrainian Voice" since 1926, "Vistryk" since

1947 and "Ukrainian News" for several years.

Mary worked as an executive secretary of St. John's Institute for 8½ years. They have both been active members for many years). She was corresponding secretary for the Ukrainian Benevolent Organization which is now part of the Cathedral Branch of the Ukrainian Women's Association of Canada. She served in the same capacity on the Provincial Executive, UWAC, and as an archivist for ten years. At present she is a convener for the magazine "Promin". On the local level she was first vice-president for one year, second vice-president for one year, a representative to the Local Council of Women for two years, and is now on the "Promin" committee of the Branch.

Steve and Mary Samoil have one son, Leo, who is a petroleum engineer. He holds a position with Denison Mines as vice-president of Oil and Gas Operations. He is married to Ollie Fushtey, daughter of the late George Fushtey and Pearl Fushtey of Two Hills. They have three children: Dawna Roskies (Samoil) of Calgary; Leo Jr. who is a student at the University of Calgary; and Lisa, still in elementary school. Leo and Ollie lived in Calgary for many years but lately have moved to Mississauga, Ontario.

VICTOR AND PARASKA (PEARL) SAWKA

The Victor Sawka family in Canada is descended from Myron Sawka who was born in Kariw and grew up near Uhniw, county of Rava Ruska in the Ukrainian province of Halychyna in Austria. After being ceded to Ukraine it is now in the rayon of Sokal, east of Lviv. He had four children, Maria, Anna, Theophil, and Anton. It is from Anton that our branch of the family originates.

Anton came from a fairly well-to-do family and had a varied background in Ukraine. His experiences included forced service in the Polish Army, training in the Austrian Military Academy, and a brief career as a tenor singer in the Academy and in the Vienna Opera. He also completed his education for the priesthood but was not ordained. He abandoned his attempts to make a career away from home and

returned to work on his father's land like other villagers. There he married Rosalia Doroshenski and continued farming for several years.

Anton and Rosalia had four children: Olga, Alexander, and Victor (1890), who were born in the Ukraine, and Michael who was born after they arrived in Canada in 1896. They were among the first Ukrainian immigrant to settle in the Lamont-St. Michael area. Shortly after they settled on their homestead close to Wostock, Anton passed away.

In 1904 Rosalia and her children moved to Vinca area (also known later as Cookville or Amelia) where she lived until her death in 1934.

In 1913 Rosalia's son, Victor, married Paraska (Pearl) daughter of Nicholas and Dominica Lakusta.

Nicholas Lakusta came to Canada in 1900 from the village of Zawale, county of Sniatyn, from the Ukrainian province of Halychyna in Austria. After working in Calgary for two years, he obtained a homestead in the Skaro district. In 1903 he brought his family to Canada. This family consisted of his daughter, Paraska, and four step children.

Due to the sparsity of population at the time, no schools were built until much later; so Paraska's opportunity for formal education was limited to only a few weeks. However, she was fortunate to have parents who taught their children at home to read and write Ukrainian.

Soon after their marriage, Victor and Paraska moved to a homestead near the hamlet of Opal, later known as the Trenchville District. In their little one-room home, built of logs and lined on the inside with mud, they spent their first six years. Farming this rugged and extremely rocky land was strenuous.

Born to the Sawka's during these difficult years were five children: Rose, Nicholas, Veronica, Anna, and Julia. Of these,



Victor and Paraska Sawka.

Nicholas, Veronica and Anna died in the post World War I influenza epidemic.

The Sawkas were devout people and most of their social life at the time revolved around the church. Victor was involved in the building of the Russo-Orthodox Church at Eastgate.

Farm life proved to be very difficult; so Victor decided to sell his land and other possessions and move to Thorhild where he set up a general store. He operated this store until 1928; then sold out and bought the Thorhild Hotel. Disaster struck on November 13, 1929, when a wind-driven bush fire levelled most of the hamlet including the hotel. Victor gave up the idea of a hotel and the following spring built another general store.

During the thirties Victor expanded his properties to include three quarters of land, a trucking business, the John Deere Agency, and a new home for his ever-growing family. He also found time to contribute to the construction of the Egremont Ukrainian Greek-Orthodox Church and become involved in numerous community affairs.

In spite of his large family and the hardships of the depression years, Victor managed to add to his material possessions. However, this came to an abrupt end

when on January 30, 1940 he died suddenly. He left his wife to care for their family which, with the birth of eight more children, had grown to ten; Rose, Julia, Mary, Theodore, Alexander, Jennie, Eva, Walter, William, and Emma. Despite this added burden, Paraska maintained a good household and at the same time managed the estate left to her. She carried on this way until 1946 when she sold the store. In 1951 she married Michael Yachimec with whom she lived in Thorhild and Edmonton until his death in 1962.

Following her husband's death, Paraska's health began to deteriorate and she has spent a number of years in senior citizens' homes and is now a patient in The Good Samaritan Auxiliary Hospital in Edmonton.

At 86 years of age, Paraska (Pearl) Yachimec can be justly proud of the family she has raised to carry on the Sawka line.

There were ten surviving children in the Victor Sawka family at the time of Victor's death in 1940.

The eldest daughter, Rose attended school in Thorhild, Waskatenau, and Alberta College. She married Adolf Kalweit who was in the hotel business. After his death in 1958, she worked as a civil servant in Edmonton until she too passed away in 1972.

Julia, the second oldest, went on to Edmonton Normal School after completing high school in Thorhild, and later obtained her B.Ed. degree in the University of Alberta. She taught school for twenty-five years. She married Jim Sadlak who was in the fuel business in Thorhild where they have now both retired.

Mary went on to Edmonton Technical School after completing high school in Thorhild. She worked in the Food Service departments of hospitals at Yellowknife and Pine Point in the North-West Territories. She married George Malofe and they had four children. They now reside in retirement in Fort McMurray.

Theodore (Ted), the oldest son, interrupted his education in Thorhild to join the R.C.A.F. during the war. After some years experience in hotels, he operated a retail business, but is now living in semi-retirement in Edmonton. He married Anne Puchalik and they have three children.

Alexander (Alec), like his brother Ted, also interrupted his education and joined the R.C.A.F. He married Mary Sawka and they have four children. After operating a restaurant in Thorhild, they went into the hotel business and are now semi-retired in Edmonton.

Walter went on from Thorhild to graduate with a B.Sc. in Engineering from the University of Alberta. He married Della Wright, a graduate nurse, and they have four children. They live in Mississauga, Ontario, where Walter is employed by Cryovac.

William went on to the university after Thorhild and obtained two degrees: B.Sc. in 1954 and B.Ed. in 1955 from the University of Alberta. He married Annette Tchir and they have two children. Both are still teaching, William in Gibbons and Annette in Redwater.

Jennie attended school in Thorhild and Alberta College. She married Donald Byron, a Newfoundlander in the R.C.A.F., then stationed in Edmonton. They moved to Manitoba and later to Belleville where Donald retired from the Air Force. They continued to live in Belleville. They have three daughters.

Eva attended school in Thorhild and continued her education to become a graduate nurse from the University of Alberta Hospital. She married George Trott, a lawyer in Edmonton, and they have two daughters.

Emma, the youngest child, completed teacher training at the University of Alberta. She married Tony Vold and they have three children. They are now living in Ponoka where Emma is teaching and Tony is active in the cattle business.

THE SAWKA-EWANETZ FAMILY

(A condensation of an account submitted by Dr. Wasył Ewanetz in 1972)

Walter P. Sharek

The Sawka line descended from Myron Sawka who was born and raised in the village of Karow near Uhnów in the county of Rawa Ruska, Halychyna (western Ukraine). During his time the Polish noblemen and landlords exercised complete power over the peasants who not only worked their masters' large tracts of forests and arable land for a mere pittance but were also subject to the lord's laws and regulations because, in his regional jurisdiction, he dispensed "justice". In addition the lord controlled the peasants' spiritual life by appointing the parish priest and not infrequently handing the church keys to the local Jew innkeeper who was beholden to the lord for the many "favors" conferred on him by his master.

Such circumstances were not exactly conducive to a peasant's obtaining an education, changing his social status or improving his mode of living. For Myron circumstances worsened when, during his adolescence, both of his parents died. He was at the crossroads: either he assumes his father's responsibilities and retains status quo or improves himself by training for the position of a deacon-teacher. He decided on the latter course. Instruction was available in the village and prospects for a fairly well-paid position were favorable.

Myron's decision was not to the lord's liking, however. He had other plans for the youngster. He forcibly took Myron to his court to serve as his personal page. To some this may have been a lucrative job but Myron disliked his new role. He ran away, was captured, thrown into jail from which he eventually escaped. In the meantime, while crossing the village stream, the landlord slipped off the narrow plank and impaled himself on a sharp

stake in the water. There he died. Needless to say Myron completed his course. Soon after he married Paraskevia Reshytylo from Uhnów who, though orphaned in her childhood, received a good education and a good upbringing from her aunt and her uncle Reverend Tostanowsky, pastor of Vilni Mazovetsky.

The young couple was provided with a handsome dowry by aunt Tostanowsky. They were given land, a house and all the necessary buildings for "farm" operation. Paraskevia assumed the management of their newly-acquired husbandry while Myron taught and took on the responsibilities of a deacon. Their combined income enabled them to add new landholdings, more buildings and other properties. They became rich, not only materially, but they were also blessed with four children: Mary, Anton, Theophile, and Anna. Mary married Anthony Maliutza who had substantial land-holdings near the village of Belz in the Sokal county. In time a few of the Maliutzas emigrated to the United States while others chose to remain in Western Ukraine.

When Myron, the father, died at 54, Theophile discontinued his studies in the Lvov gymnasium to assume, with his mother Paraskevia, the management of the various properties. He married a German girl and the two had six children. The four girls married well and Bohdan, who finished medicine, set up a practice in the county of Sokal. Michael, an engineer, settled in Lvov. For her youngest child, Paraskevia bought 25 acres of land from a Jewish innkeeper in Hubyńka. There, Paraskevia spent the rest of her days with her daughter Anna and her son-in-law Hryhoriy Ewanetz, son of a Cossak de-

scendant Wasył Ewanetz and his wife Kateryna Woytowich.

Wasył and Kateryna had seven children, the youngest of whom was also Wasył. He completed his medical studies and, after the outbreak of World War II, found himself in an Austrian refugee camp from which he and his family emigrated to Canada to re-unite with their relatives, the Sawkas, in Thorhild and Redwater, Alberta on October 2, 1948. Within two or three days of their arrival Wasył was accepted as a staff member in the Charles Camshell Hospital. His wife became a nurse's assistant. In 1971 Wasył Ewanetz retired. It was Wasył who provided the information for this short account of the two related families.

Anton, the last of Myron's line, was of very proper and likeable nature. He was a sincere Ukrainian patriot and a faithful son of his people. He could not be diverted by promises or attractive offers for careers. He remained honest with himself and had a clear conscience. After completing his theological studies he did not enter active priesthood because he felt that his disposition and attitude were not suitable for that work. He enlisted in the Austrian military academy even though it was contrary to regulations which permitted only sons of aristocrats to be trained by staff officers.

After two years of service Myron resigned from the academy. He advanced a number of reasons for his action; his finances did not allow him to keep up with his free-spending wealthy colleagues; the Austrian Dynasty favored men of Roman Catholic faith, and, as an Austrian officer, he was expected to marry either a German or a Polish Roman Catholic girl of aristocratic origin.

Anton chose to remain faithful to his

people. He returned to his native village to marry Rosalia Dorozhynska. His mother, Paraskevia, gave him a dowry of 15 acres of land. The young couple became very active in their community, but the adventurous spirit did not leave Anton. In 1896 he and his family joined a large group of Ukrainians and emigrated to Canada. In her letters to her relatives in the old country Rosalia described their Atlantic crossing, the long train ride to Edmonton and their life in their newly adopted country. To the three children, which they brought from western Ukraine, they added Michael in Canada. Anton had hoped for a bright future in the new, free land of Canada. His hopes were not to be realized. Weakened by hard work and the cruelly cold winters in Alberta, he contracted pneumonia and died a few years after his arrival in Canada. Rosalia took charge of her family. She raised her children and grandchildren in the love for the Ukrainian people and their culture. She developed in them a personal pride, dignity and self-worth. She taught them respect and love for their relatives. If there ever occurred a need for help within the family, the members came with material help and moral support. After World War II Rosalia's youngest son Michael responded to the call for help from Dr. Wasył Ewanetz who at that time was in an Austrian refugee camp. Michael contacted his relatives and managed to raise enough money to bring the Ewanetz family to Alberta and, as mentioned earlier, the family obtained work within their respective professions.

The Sawka as well as the Ewanetz families assumed their responsibilities within their respective communities. Their dedication to the ideals of hard work, familial love, and Canadian loyalty contributes to the bright future and the strength of our country.

JOHN AND BARBARA (NEE SHOWKOPLES) SHANDRO



John and Barbara Shandro.



Barbara was born on January 20, 1903, to John and Evdokia (nee Procyk) Showkoples in the village of Zadubriwtsi, county of Sniatyn, Halychyna, Austria (now Ukraine). John Showkoples was a poor villager but had a good voice and served the parish as a cantor in their church. Hoping to improve his condition, he set out for Canada with his family when Barbara was only three weeks old and filed on a homestead about eight miles north of Vegreville. He had no experience as a farmer, and life would have been very difficult if his services had not been so much in demand by the new Independent Greek Church which was very active at this time. In return for his service many of the members of these churches clubbed together to break his land so that he was able to obtain his title much earlier than he had anticipated.

Her father sold his farm when Barbara was seven years old. He moved to Vegreville to become a clerk in the National Cooperative newly organized by Ukrainians of the Vegreville district. When

the organization expanded, he was sent to Innisfree to operate a branch of the company and remained here during 1916 and 1917. At the end of this period he returned to operate a general store in Vegreville in partnership with Frank Lemiski who had also worked in the National Cooperative previously. John remained in this business until his retirement.

During this period Barbara attended school in Vegreville and Innisfree to complete grade nine. Grade five, however, she took with the Sisters in Mundare. After she left school, she worked in her father's store. But this was not her sole activity. She was always in demand with the Ukrainian organizations in the presentation of plays and concerts, especially after the National Home was built.

She was married to John Shandro in the Russian Orthodox church in Vegreville on January 27, 1921. John Shandro was born in the village of Rusky Banyliw on June 15, 1892, to Stefan and Anastasia (nee Ostashek) Shandro of that

village. Rusky Banyliw lies along the Cheremosh River in eastern Bukovyna, then a province of Austria but now Ukraine. Because of crowded conditions, land was difficult to obtain in their village. So many of the villagers began to dream of emigrating to the new world where land was plentiful and only waited for news from some of their villagers who had emigrated before them before emigrating themselves.

Two Shandro brothers, Stefan and Nikon with their families, started on their journey in the spring of 1899 and reached Halifax on the steamship *Brazilia* on May 9, 1899. Steamship records indicate that there were six children in Stefan's family: Andrey, Oleksa, Iwan, Nykola, Maria, and Frozina. Ivan or John, as he came to be called, grew up on his father's farm and went to school in Alberta College to learn English. His experience on the farm and the time he spent in school served him well as a cattle buyer later in life. He left his father's farm to work for Knobby White in Fort Saskatchewan, a farmer who was elected to parliament. (It was Knobby who influenced John's brother, Andrew, to follow a career as politician). John, too young to qualify for a homestead, purchased half a section of land one mile east of the Shandro church, he married Irene Moisey whose parents had also arrived from the village of Banyliw a year before the Shandros. Unfortunately, Irene died during the 1918 influenza epidemic, leaving John with two children.

When they were married in 1921, Barbara accompanied her husband to his farm and was immediately involved in mothering Stephen and Andrew, John's two sons. Since she had no experience in farming as she had grown up in a village, her adjustment for a time was difficult, especially as John was a cattle buyer and was away from home for a couple of days every week to buy cattle first at Bellis and later at Derwent. Another change came in

her life when her father decided to retire in Edmonton. John and Barbara moved in with Barbara's parents; John could travel from Edmonton to buy cattle almost as easily as from the farm.

In Edmonton Barbara was one of the first women in the group of sixteen who formed the Ukrainian Women's Association and held the position of vice-president during 1926 and 1927. Since she was a member of the executive, she was deeply involved in all activities of the association which included tag days, bazaars, banquets, church dinners, and carolling. At the same time she joined the church choir and the M.H. Institute chorus. Her greatest service, however, was in staging one act and longer plays. Not a week passed without her taking some part in a play, each demanding time and effort for the memorization of the dialogue as well as time for numerous rehearsals. The staging of these plays was designed not only to obtain funds for the new church but also to raise the cultural level of its members and to remind them of their heritage. In 1928 Barbara was elected to the presidency; but she held the position for only a short time as the family returned to the farm at Shandro.

In Shandro there was less opportunity for theatrical and choral activities, but Barbara managed to organize a Ukrainian dance group which was directed by Pihuliak, one of Avramenko's pupils. In 1932 the family moved again to a farm near Duvernay where they were to remain for the next fourteen years. By this time John's health began to fail and the family returned to Edmonton to reside in a house on the south side. Though there were now two more children, Zenovia and Deanna, Barbara took on boarders for the first four years to supplement the family income. She re-joined the Ukrainian Women's Association where she became a member of the Benevolent Committee and served as canvasser for the Community Chest, the

Cancer Society, and the Red Cross. She was also involved in the preparation of parcels for displaced persons in Europe. She was a member of the Hospitality Committee and was often a member of the Committee of National Arts. But her greatest service in this respect was as a consultant to the Junior S.U.M.K., serving as an instructor as well as a consultant in Ukrainian sewing and the decoration of Easter eggs.

But Barbara's difficulties at home forced her to seek employment away from home. She became a cook at the Tuck Shop near the university and later became the chef at the Garneau Coffee Shop working the latter for two and a half years. At this time John's illness became progressively worse and he died after seven months of painful affliction. Though the family passed through a difficult time her experience in these two restaurants enabled her to obtain a position as assistant housekeeper at the Aberhart Memorial Hospital where she was employed until her retirement.

Both Stephen and Andrew started school at Shandro but Stephen dropped out early. On the other hand, Andrew went on to high school and university where he completed teacher training while boarding at the M.H. Hrushevky Institute. Zenovia spent two years in the French Sisters' convent in Vegreville and went on to Edmonton to complete a course in ste-

nography. She works in a Los Angeles bank. Deanna completed high school and university, majoring in music, and is now a music teacher in the Calgary Public Schools. Additional information about the children follows.

1. Stephen married Olga Shulba of Chipman and both now live in Camrose where Stephen has retired. They have three sons and one daughter.

2. Andrew married Helen Spasiuk of Glendon where he was teaching at the time of his marriage. After serving as principal for many years, he has retired and is now living in Lamont. They have one son and two daughters.

3. Zenovia married Michael Patrick, a salesman-manager, and they live in Los Angeles. They have one daughter.

4. Deanna married Orest Hamaluk a reading specialist in the Calgary Public Schools. They have no children.

Barbara is still well and takes a lively interest in the world around her. She is a member of St. John's Ukrainian Orthodox Cathedral, a voracious reader, and an active member of the Society for Retired and Semi-Retired. She is planning a visit to her parents' homeland in western Ukraine. She remains a strong critic of our compulsory retirement policy, claiming she could still work for many years because she is in excellent health. Above all, she takes a strong interest in the careers of her children and grandchildren.

WASYL AND ZENOVIA (NEE ZACHARUK) SHAPKA



(Front Row) George, Wasyl, Katherine. (Back Row) John and Zenovia Shapka.

Wasy Shapka was born in early January 1896 to Gawrylo and Paraska (nee Kebych) Shapka in the village and worked on his father's land until he left for Canada in 1905 to follow his aunt and her husband, Alex Halitsky, who had left for Canada in 1900. Since conditions in the village were difficult, he aided his brothers, George and Harry, to come to Canada, George arriving here in 1910 and Harry in 1912. The province of Bukovyna was annexed by Romania after Austria's defeat in the First Great War. The northern part was occupied by Soviet armies in the Second World War and ceded to Ukraine because Ukrainians formed the majority of the population in this area. After its cession to Ukraine, the territory's official name was changed to the oblast of Cherniwtsi.

On his arrival in Canada Wasyl immediately filed on a quarter four miles north-

west of the Wahstao Orthodox church near which Dickie Bush school was built later. It was only a mile north of the farm of Maltey Zacharuk whose daughter, Mary, he married in October 1910. Mary died in 1915 leaving Wasyl with two sons, John and George. A year later, on February 15, 1916, Wasyl married Zenovia, Mary's younger sister in the Pakan Methodist church. Unfortunately, George died at the age of nine.

Zenovia was born on September 22, 1900, in the village of Berhomet, Bukovyna, Austria, along the Prut River west of Cherniwtsi to Maltey and Katrina (nee Semaka) Zacharuk (Zakharuk). Katrina was born in a neighbouring village, Zawale, just across the provincial border in Halychyna, another Austrian province. The family arrived in Canada on June 14, 1901, when Zenovia was still an infant. They were influenced by their correspon-

dence with Katrina's three brothers: Tom, Wasył and Dmytro who had reached Canada a year earlier from the village of Zawale. Tom and Wasył did not take up homesteads but went into partnership with George Lazaruk, from the same village, to operate a store in Edmonton. However, Dmytro farmed in the Wahstao district. His first wife was Maria Kupchenko, daughter of Hryhory Kupchenko whose family accompanied the Zacharuks to Canada. There were seven children in the Zacharuk family.

Wasył and Zenovia had two more children: Katherine and another son whom they named George. John, from Wasył's former marriage, remained a member of the family until 1931 when he left to become an employee of Imperial Lumber Company in Willingdon. He married Lena Kureluk and, with his father's help, started a hardware store in Vegreville in 1943. Meanwhile, Wasył and Zenovia remained on the farm where Wasył kept the post office and also served on the board of the Prosvischenia school. He sold the farm in 1945 and operated a store with George's help in Vilna until 1957. Wasył died on July 3, 1962. Zenovia remained in Vilna until 1974 when she moved to Edmonton to reside in St. John's Senior Citizens' Home. She passed away on September 18, 1979, leaving, besides her stepson, John, a daughter, Katrina, and a son George, thirteen grandchildren, and six great-grandchildren. The story of the children and grandchildren follows.

John and Lena operated the store in Vegreville until John's death in 1974. She sold the store after operating it alone for five years after John's death. Their son, Robert, is B.Sc. graduate in Science and is employed by Texaco Oil Co. of Canada. His wife, Evelyn (nee Winnick) is also a B.Sc. graduate in Science and has a Master's degree in Home Economics. They live in Toronto. Their daughter, Evelyn has a B.Ed. degree and supervises a depart-

mental library in the Faculty of Agriculture at the University of Alberta. She lives in Edmonton. John and Lena's second son Rolland, studied Architectural Planning at N.A.I.T. He is a lumber broker and lives in Edmonton.

Katrina completed a stenography course at a commercial school in Edmonton to become a stenographer. She married Steve Hruđey, a building contractor in Edmonton, and they have three sons. Their first son, William, a graduate in medicine from the University of Alberta, was with the Brentwood Clinic in Sherwood Park for five years before he was appointed to the medical staff with the Workers' Compensation Board in Richmond, B.C. He married Irma Mundt of Edmonton and they have three children, Carrie, William, and Patricia. Their second son, Terry, is a Ph.D. graduate in Mechanical Engineering from the University of Alberta. After serving with the National Research Council in Ottawa for six years, he joined the staff of the Faculty of Engineering at the University of Alberta in Edmonton. He married Carol Clements of Ottawa and they have two sons, David and Michael. Steve is a B.Sc. graduate in Mechanical Engineering from the University of Alberta and also holds a Master's degree in public Health Engineering from Imperial College, London, England. He was with the Department of Environment in British Columbia and was also employed by the Federal Government. For the past five years Steve has been on the staff of the Faculty of Engineering at the University of Alberta. He has also been continuing his studies for a Ph. D. in Environmental Engineering from London which he is completing in November 1979. Steve is married to Elizabeth Dixon of Ottawa, a B.Sc. graduate in Biology from Carlton University. They have one son whose name is also Steven and are expecting another child in April.

Wasył and Zenovia's youngest child,

George, completed grade twelve and served as a pilot in the R.C.A.F. He married Mary Fasenko and they live in St. Paul where George is the territory manager for White Farm Equipment. They have seven children. Their daughter, Sylvia, is a B. Ed. graduate from the University of Alberta and is teaching in Sherwood Park. She is married to Andy Roes, an electronics technician with the R.C.M.P., and they live in Edmonton. Of their six sons, Victor has a B.Sc. in Science and a Professional Teaching Certificate, both from the University of Alberta. He married Audrey, a B.Sc. graduate of the University of Alberta with a B.Ed. graduate in Home Economics, is employed by the Federal Govern-

ment. Raymond is a graduate of the University of Alberta with a B.Ed. degree and is teaching school in St. Paul, Alberta. Amil has a B.Sc. (pre-Med.) from the University of Alberta and is in his second year of Medicine at the Foothills Hospital in Calgary. Rodney is in his fourth year of Education at the University of Alberta and will be graduating with a B.Ed. degree in the spring of 1980. Nestor has studied for two years in Science (Pre-Dental) at the University of Alberta and is now in his first year of Dentistry. Bradley is fourteen years of age and is still at home where he is in grade nine at the junior high school in St. Paul, Alberta.

WALTER P. SHAREK AND FAMILY

Walter Sharek was born in Greenlawn in eastern Alberta in 1913. Both of his parents came to Wostok in 1910 from the village of Denysow, in the Ternopil county of western Ukraine. From Wostok they travelled by oxen and wagon to range five, township 55, west of 4th meridian. The arrival of other settlers prompted Paul to file for a homestead in 1911 and in 1912 he married Maria Kowal. They had two children: Walter and Stephen.

Walter's education began at home where he learned to read and write Ukrainian. At seven years of age he started attending Primula school where he completed grade eight and then enrolled in Victoria High School in Edmonton. During his high school days he lived in the Michael Hrushevsky Ukrainian Institute where he participated in the many activities offered by the Institute. He studied Ukrainian grammar, history and literature; sang in the church and the student choirs, learned Ukrainian dances and took an active part in public speaking. For two years he was secretary of the Adam

Kotsko Students' Union in the Institute. In addition he received numerous awards in Ukrainian studies. His highest marks were in history.

In 1933 Walter enrolled in the Arts program at the University of Alberta — he was one of the 115 'freshies' that year. Limited finances forced Walter to change his plans; so next year he went to Camrose Normal school for a one-year teacher training course. He launched his teaching career as principal of a two-room school, Provischenia, in Wahstao about 18 miles south-east of Smoky Lake. Later he taught in Primula, Boian, King George, Heinsburg, Fawcett, Westlock, and eventually in Edmonton.

In each of the communities Walter was involved in extra-curricular activities such as instrumental music, choral work, Ukrainian dancing, and, wherever required, teaching Ukrainian language. He also developed an interest in the Canadian Ukrainian Youth Association (SUMK) which he joined and soon became one of its trainer-organizers. With Harry Tyzuk,

Stephen Sklepowich and John T. Lupul helped organize, direct and administer SUMK conventions in areas north-east of Edmonton. Youth groups in Calgary, Edmonton, Radway, Smoky Lake, Belis, Vilna, Kahwin, Stry, Primula, Vegreville and other centres attended. These conventions usually took the form of competitions in gymnastic drills, softball tournaments, dances, public speaking and music. An evening performance, made up of winning items, attracted large crowds and ended the day.

In the summer of 1935 Stephen Sklepowich, John W. Melnyk and Walter, at their own expense took a cross country trip, in Sklepowich's 1931 Ford coupe, contacting the SUMK groups in Saskatoon, Dauphin, Winnipeg, Toronto, Montreal and Calgary. They also visited a Ukrainian youth group in New York.

In 1937 Walter married Anne Klebak from Radway. Her parents, Theodor and Maria, came from the neighboring villages of Kamena and Chahor near Cherniwtsi in western Ukraine. Theodor's older



(Seated) Walter, Anne, Gordon, (Standing) Myrna and Paul Sharek.

son Nicholas established himself in business as a farm implement dealer in Thorhild. He was a very active member of the Ukrainian community in that he was involved in the Ukrainian Orthodox Church and the community hall. Peter, who became a journeyman welder, moved to Edmonton after serving on the Italian front during World War II. Aurora, a teacher, married Anthony Mastaler and taught in the Myrnam area, Lac La Biche and Edmonton where she retired. Anne in her youth was an active SUMK member and a participant in the Radway Ukrainian hall and the Ukrainian Orthodox Church. After Walter and Anne's marriage Anne devoted her time to raising her children and to community work such as the Alberta Women's Institute, library, and United Church Women's Auxiliary. With increasing responsibility Walter was obliged to devote less time to community activities and to pursue further education and professional development.

To do this he enrolled in the Provincial Institute of Technology and Art in Calgary in 1943. He registered in the architectural draughting and construction course. During his studies he not only achieved the highest marks in his class but also edited the school's yearbook. After a two-year stint with the Canadian armed forces as draughtsman at the NDHQ in Ottawa, Walter resumed teaching and studying. He enrolled in the Faculty of Education at the University of Alberta and in 1952 graduated with distinction. He received first class standing, the Stanley Fyle memorial prize in history and the Dr. Clarence Sansom gold medal in education. Because of the financial straits in which Walter found himself as a result of the loss of income during the years at university, he was unable to attend the convocation but congratulations, which came in along with job offers from Canadian and American universities, more than made up for his absence from the convocation. He decided

that for the time being he would take a job in an Alberta high school. He went back to the Westlock School Division as a social studies teacher in the Westlock high school. In 1955 he was appointed assistant-principal.

In the nine years at Westlock he was secretary of the local Alberta Teachers' Association for two years and president of the local for another two, and during most of his stay at Westlock he was an active member of the salary negotiating committee. In the summer months he taught social studies at the University of Alberta to teachers who were eager to upgrade their academic standing prior to further studies at a university.

Walter's interest in community work did not end with the educational matters. He was president of the Westlock community library which, with his planning and the community's cooperation, obtained a permanent location and a business-like setting for its operation. In the United Church he was treasurer of the board of stewards. His wife, Anne, was active in the ladies' auxiliary and Women's Institute. She was also busy with routine housekeeping looking after Myrna, Paul and the twins Gordon and Gerry. In the spring of 1959 Myrna married Melvin Rude a teacher of English in Eastglen high school and in the fall of the same year Gerry passed away.

When the Shareks moved to Edmonton, Walter was engaged by the Jasper Place school board to teach social studies in the newly-constructed high school. There he was appointed department head and in 1966 assistant-principal. In 1967 he was transferred to his old alma mater, Victoria high school and from there to Queen Elizabeth Composite High School as first assistant-principal. In January 1970 the school board appointed him principal. He remained at Queen Elizabeth until retirement in 1975. As an active professional (teacher), Walter, with cooperation from the staff in his social studies department

at Jasper Place, prepared a series of ten lessons in ancient history for coaxial-cable TV, was a member of the Professional Relations Commission ATA, and helped set final examinations in the grade twelve social studies for the Department of Education.

Walter's brother, Stephen, assumed the responsibility of looking after the homestead and the farms. He married Lois Kjenner in 1951. They have two children: David who is with the RCMP, and Donna who is with the provincial Department of Health. Stephen sold his farms and at present is a grain buyer in Elk Point.

HARRY (HRYHORY) GEORGE AND ANNA SHEVCHISHIN

Harry Shevchishin was born on October 21, 1882 in Hovlyiv Velyky, a village in the western part of Ukraine, Halychyna, which was then part of the Austro-Hungarian Empire. It is now in Ivano-Frankivsk oblast.

Two years after his birth, his mother died and he passed into the "tender" care of a step-mother who forced him to leave school at the age of sixteen, then to leave home, and eventually, to go out into the world to shift for himself. After visiting the villages of Dubriwtsi, Kupotsintsi, Oryshiwtsi, Tchortkiw, Turylichiw, Krywchiw, and Khorostkiw he bid farewell to his beloved country and emigrated to Canada, landing in Winnipeg in 1904.

After two weeks in Winnipeg, Harry got a job on a CPR extra gang at Lemberg, a town in Saskatchewan. Two weeks of this was enough for him; he quit and walked all the way back to Winnipeg, a distance of about five hundred miles, along with many fellows like him. He had not even a cent in his possession except a ticket which could be exchanged for money only on his arrival in Winnipeg. Here, he worked at whatever job he could get: digging sewers, cementing roads and other simi-

lar work, to the middle of September of that year. Subsequently, he obtained work in Lac du Bonnet, 75 miles northeast of Winnipeg where a new electric station was under construction. After thirteen months of hard work, he saved 350 dollars and returned to Winnipeg.

On the advice and assistance of his close friend, Mr. Klymko, Harry entered Manitoba College from which, a little later, he was transferred to the Ruthenian Training School in Brandon. During his entire



Anna and Hryhory Shevchishin.

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On the advice and assistance of his close friend, Mr. Klymko, Harry entered Manitoba College from which, a little later, he was transferred to the Ruthenian Training School in Brandon. During his entire

stay in this institution, he worked at whatever jobs he could get during the summer holidays: on the farms at harvest, mixing cement, carrying bricks, tarring the CPR roundhouse, paving Winnipeg streets. From time to time he drove to outlying districts with Basilian Fathers Hura and Kryzhanowsky to assist them in conducting services as he had some knowledge of the cantorial art. In this capacity, he even assisted Father Sichynsky, a Russian Orthodox priest.

By 1909 Harry was permitted to teach school and his first school was Ivan Franko in the region of Canora, Saskatchewan, and then at Skalat and Antoniowka Schools. In 1912 he decided to cross over to Alberta where he taught in such schools as Halych, near Leduc, Svboda, Radyjno, and White Mud Creek near Smoky lake.

In 1917 Hon. J. R. Boyle Minister of Education, engaged Harry as an assistant in his department where he worked until his death in 1937.

Before emigrating to Canada, Harry was a member of Provista Association (a local Reading Club), and the local Cooperative organization. In Winnipeg he was a member of Shevchenko Narodny Dim (National Home) where he took part in various dramatic activities. He was also a shareholder of the Ukrainian weekly newspaper *Robochy Narod* (Working People).

In Edmonton Harry was a regular member of the Administration Committee and secretary of the local branch of the Benevolent Association of Canada. He was also the president and secretary of Ivan Franko Association, of the Ukrainian National Home, a member, secretary and treasurer of Michael Hrushewsky Institute. At the same time he took an active part in other committees such as: collecting for the needy in the Old Country; Sixtieth Anniversary of the Confederation of Canada; member and secretary of Ridna

Shkola; one of the founders, member and secretary of the Edmonton Ukrainian Orthodox parish.

In Winnipeg Harry was a member of "Vzaimna Pomich" and one of the organizers of its fifteenth branch in Edmonton, the successful existence of which today, to a large measure, must be attributed to his indefatigable efforts. He was not merely a "member sympathizer" who would bend to whichever way the wind blew. He always strove to keep Ukrainian national consciousness alive and to see that the national affairs were conducted by intelligent and honest individuals.

Harry died suddenly and unexpectedly on November 4, 1937, in the fifty-fifth year of his life. To mourn him, he left his wife, Anna, and two sons: Myroslaw and Evhen, as well as close relatives Dr. John Verchomin and his wife Emma, and Dr. Verchomin's sister, Mary.

Harry's wife, Anna, came from the family of Ubohy who lived in the village of Makowysko in the district of Yaroslav. At the age of twenty-two she married Harry in Canora, Saskatchewan, on June 2, 1911. She had come to Canada in 1909, five years after her husband.

In 1914 the Shevchishins moved to Edmonton. Here Anna distinguished herself in the art of Ukrainian Easter Egg painting. She was an active member and founder of the Edmonton Branch of the Ukrainian Women's Association of Canada and, for her long and faithful service, she was honoured on her seventieth birthday.

Anna died on June 7, 1965 at the age of seventy-five. Both she and Harry distinguished themselves for their diligent efforts to teach both of their sons Ukrainian reading, writing, speaking and to appreciate their national heritage to the extent that Evhen succeeded in winning a trophy in a Ukrainian speech contest in Edmonton.

KASIAN AND RACHEL (KALANCHA) SKAKUN

Kasian Skakun was born on February 29, 1900, in the village of Shypyntsi, northern Bukovyna, Austria (now Ukraine) to Kost and Parasyna Skakun, poor village farmers. Kost left for Canada in 1905 hoping to earn enough money to buy land in the village but, when he returned in 1908, he was convinced that the village was no place for his family and prepared to emigrate in 1909. By this time Kasian was attending the village school and had completed grade one.

But they were not to see Canada for some time. A Theodore Baranowsky from the neighbouring village of Revno, was organizing a group to leave for Argentina where he claimed the climate was much better and conditions for growing crops much easier. Kost was persuaded to join this group which left Austria from the port of Trieste on the Adriatic Sea. The sea voyage to Buenos Aires took thirty-four days but Kasian spent almost the whole time in isolation suffering from a severe attack of measles. From Buenos Aires they proceeded to Libaros in the province of Enerios from which they were taken by horse and wagon to the farming area settled by Ukrainians.

The experiences of the Skakuns in Argentina were not as happy as they had anticipated from the rosy predictions of Baranowsky. Their crops were subject to destruction by diseases and insects, especially by biennial incursions of locusts for which there was no defence. But the event which did more than anything else to make up Kasian's father's mind to leave was the visit of two Ukrainian Canadians who told the Ukrainians that Canada had much more to offer in spite of cold weather. Kost had already been corresponding with Mike Lakusta who was living at Soda Lake, Alberta, and in 1914



Kasian and Rachel Skakun.

Kost, Parasyna and four of their children, Dmytro, Kasian, Zenovia and Sylvester left Argentina on their way to Canada. Their other daughter, Elena, was left with the promise that she would follow next year with her uncle, as Kost did not have sufficient money to pay her fare. She was only to visit Canada in the dim future for she married and remained in Argentina.

When they arrived in Alberta, the Skakun family were treated very kindly by the Ukrainians around what was called Luzhan, after their village of Bukovyna. They were given a house to live in close to Maftey Kalancha's home and a Mrs. Gordichuk was even kind enough to present

them with a cow so that the children might have milk. Though only fourteen years old, Kasian was hired for a year to work on the farm of Maltey Kalancha. In 1900 Maltey had left Luzhan, his native village in Bukovyna, with his wife and two sons, now married and on their own.

They settled in the area in Canada, which they first called, Luzhan but later renamed Pruth after the river in Bukovyna where Luzhan was situated. Working on a farm was not new to young Kasian, he had already been working as a hired hand in Argentine. His only problem was that no one thought of sending him to school. In Maltey's home there were only his wife, Anne, and an eleven-year-old daughter called Rachel. Before long, the two children became very close to one another. Kasian's brother, Dmytro and his father also worked for other farmers during the year to make enough money to farm on their own. Pooling all their earnings they were able to move on a quarter about twelve miles southeast of St. Paul which Kost had taken as a homestead in 1915.

During the next four years, Kasian worked with many farmers but his first year was with a neighbor whose name was Morin who also operated a lumber mill. In their spare time, the two brothers, Kasian and Dmytro, caught fish and trapped muskrats and weasels. Most of Kasian's money went to his parents. However, his father advised him to invest some of it in a heifer which eventually became the nucleus of a small herd of cattle. He spent the first winter with a family by the name of Keskey near Elk Point. Through the efforts of Mrs. Keskey and her son, he learned more formal English which was to be of great help to him in the future. His next employer was Peer Larsen, south of Derwent. To reach Derwent, Kasian had to cross the North Saskatchewan River by ferry at Hopkins.

Two years later, both brothers became lonesome for the Luzhan country and

walked there in time to join carolling groups visiting homes on Julian Christmas Eve, January 6, 1918. In visiting the Kalancha home he found Rachel was no longer a child but a beautiful young woman. From this time on he planned to find work somewhere near the Kalancha home; but, where possible, to work for English speaking farmers in order to learn the language. He accomplished this by working for Ernest Ure, a farmer at Soda Lake. He was thus able to see Rachel often, though he had very little hope of marriage because of financial circumstances. However, through a fortunate turn of events he did win Rachel whom he married on June 9, 1919. (Rachel was born to Maltey and Anna (Lakusta) Kalancha on August 28, 1903, at Soda Lake, Alberta).

In the first year of married life, they lived with Rachel's parents. In 1920 they were both hired by Albert Glass near Kerrobert, Saskatchewan, where they made about seven hundred dollars and learned a great deal about modern farming and home management. Though Rachel's parents had not been very happy about their leaving, Rachel's father realized the experience was beneficial and agreed to transfer a quarter section of land to them if Kasian bought an adjoining CPR quarter; which he did, and the young couple began farming in earnest.

Unfortunately, grain and cattle had taken a plunge on the stock market and Kasian had to look elsewhere to make enough money to pay interest and taxes. His first venture was as a portrait salesman; but he soon left that to go into auctioneering. Before the young couple could get out of debt, the depression of 1930 hit them. He sold his six-thousand bushel crop at seventeen cents a bushel. During this period he was elected municipal councillor. Seeing no future in farming, he sold all the stock and implements at an auction sale and moved to Willingdon in

1937 to operate a store for the next five years.

But a store in Willingdon was also not very profitable and, after selling the business, Kasian and Rachel bought a house in Edmonton near the Ukrainian Orthodox church for \$2,200 — all the money they had left after many years of hard work. In Edmonton he started at ninety-six dollars a month with Northwest Milling Company and then worked in McCosham's. Because both of these jobs were hard work, he quit and obtained a position as elevator man and engineer's helper in the McLeod Building. After holding this job for five years he was employed by City Telephones where he worked for the next twelve years until retiring. Because property values were going up, they found it profitable to renovate and resell their homes — moving the family nineteen times in the process. But Kasian did not

rest in retirement. He bought property on the corner of 97 Street and 108A Avenue where he ran a store for a year. Later he built a service station in front in partnership with his son-in-law, Nick Tomyn.

Because of deteriorating health, Kasian did not remain in this business very long. After suffering several strokes, he was moved to a nursing home where he died. Fortunately, Kasian has left a story of his life experiences which make interesting reading and have historical value.

Kasian and Rachel had three children: Mary, Casey, and Zenovia. Mary became a stenographer and married Nick Tomyn who, for many years, operated a service station mentioned above. He is now a car salesman. The Tomyns have five children. Casey is an architect. His wife, Alexandra (Sandi) Kostyniuk. They have three children. Zenovia lives with her mother.

EFREM AND ANNA (EVHENIA) SKUBA

Efrem, son of Roman and Marina Skuba, was born on February 8, 1882 in the village of Pozdymer, district of Sokal in Western Ukraine. He was the third youngest in a family of seven children. He attended the village school and later served the compulsory two years in the Austrian army. Anna (Evhenia), daughter of Andriy and Ewka (nee Gushta) Sawka was born on March 6, 1886 in the same village. She, too, came from a family of seven children and was the third youngest. She completed elementary and preparatory school in the village.

Efrem and Anna were married on February 20, 1910 and lived for a while with Efrem's parents; but when the youngest brother got married, they decided to emigrate to Canada. With one child two and a half years old, they embarked on their journey in late December and arrived in Canada in January, 1914. Soon after their arrival another child was born.

They settled on a small farm two miles west and one mile north of Spedden in the Sokal school district. Here five more children were born and all of them completed school there. In 1948, Efrem and Anna Skuba retired from farming and moved first to Abee and later to Smoky Lake.

There were seven children in the Skuba family. William, who married Teresa Tomasiuk, farmed in the Abee district; they had three children, Harry, who married Anne Pacholek, also farmed in Abee, and raised five children. He died in September, 1976. John, who married Pearl Filewych, was for a time a school teacher and later became secretary-treasurer of the County of Smoky Lake. John and Pearl had three children. The only daughter, Eva, married to William Diduck who operated a general store in Abee and later a school bus in Thorhild, raised four children. Eva and William have now retired and live in Edmonton. Andrew, a graduate



Skuba Family. (Seated) Evhenia and Efrem Skuba. (Standing) William, Harry, John, Eva, Andrew, Michael, Steve.

from the University of Alberta, married Anne Leskiw. He taught in rural Alberta for several years before moving to Edmonton. He has recently retired as principal of an Edmonton school. Andrew and Anne have three children. Michael married Olga Gavinchuk. He was a teacher, principal, school superintendent, and is now in administration with the Edmonton Public School Board. He obtained a Ph.D. degree from the University of Alberta.

Michael and Olga have four children. Steve, also a graduate from the University of Alberta, married Helen Shepert. He is Superintendent of Schools for the Bonnyville School division. They have two children.

Efrem Skuba died on January 4, 1975. Anna is still active and lives in Smoky Lake. She has twenty-four grandchildren and fifteen great-grandchildren.

DAMIAN AND WASYLENA SMULSKI



Smulski Farmstead.

Damian and Wasylena (nee Nypiuk) Smulski were the first villagers to arrive in Canada from Krasnostawtsi, county of Sniatyn in the Ukrainian province of Halychyna, Austria. When the area was incorporated into Soviet Ukraine in 1945, the province became the oblast of Ivano Frankiwsk. The Smulski family, including five children. Dora (16), Irene (13), Wasyl or William (10), Helen, and Daniel, disembarked at Halifax from the steamship, Brazilia, on June 8, 1899. One daughter, Kathy, died at the age of two before the family left for Canada. One close relative, Wasylena's brother, was left in the village.

Their first destination was a Melnyk family at Edna, an area later included in the Skaro district. After being quartered with this family for a time, Damian acquired a homestead in what was known at that time as the Beaver Creek area,

later known as Leeshore. Leaving his family on the homestead, he found work on the Canadian Pacific Railway near Lethbridge. When he earned enough money, he bought two horses at Fort McLeod and walked them to his farm.

Damian was naturalized on June 21, 1905, by Edmonton Certificate #450 (NWT), registered with Citizenship Immigration office at 10138-100 A Street on page 383 of the book for the years 1895 to 1905.

In 1912 Damian's daughter, Helen, married Wasyl Puchalik who had settled on the north side of the North Saskatchewan River near Vinca ferry where Vinca post office had been established. The Smulskis followed their daughter across the river and purchased land in Section 19. Wasyl buying SE 19-21-W4 and his father NE 19-21-W4. Damian resided on

this farm even after his first wife's death and continued farming there after he remarried. When he passed away, he left the home quarter to his son, Dan.

In 1913, Wasył, the elder son, married Dora Pasiczney (Pasichney) who bore two children: John and Rosalia. When Dora died in 1918, in the 'flu epidemic, and Rosalia followed soon after, Wasył married Dora's sister, Anne, who looked after John until she also passed away in 1930.

Wasył was naturalized through his parents on June 21, 1905. He died on February 11, 1972.

Dora Smulski married Fred Procyk who lived in Fort Saskatchewan, Redwater, and Chipman. They had seven children: Anne, twins Mary and John, Millie, William, Joseph and Rose. John died at the age of two months.

Irene married Carl Chickloski and they had two children: Amelia and Rosalia. Dan married Pauline Pesklevits and they lived on the home place until they moved to a farm near Winterburn. Dan died in 1973 and is survived by his wife, daughter Mary, and son Michael.

Mary married Peter Wolanski. They farmed in the Leeshore area and had three sons and one daughter.

Of the grandchildren, five became school teachers, three became nurses, and one a physician. The grandson, who is a physician, farms the original land in Vinca with his family. Of the great-grandchildren, one graduated in home economics, another became a teacher of home economics, and the third is an engineer.

MICHAEL AND MARY (NEE PAWLIUK) SNAYCHUK

Mary Pawliuk was born on February 16, 1912, on a farm two miles north of Egremont to Hnat (Ignatius) and Katherine (nee Tarnawsky) Pawliuk who had arrived in Canada from the village of Werchrata (Verkhrata) county of Rava Ruska, province of Halychyna, Austria. Though settled primarily by Ukrianians, Rava Ruska is now a part of Poland. Hnat and Katherine were married in 1898 and their eldest son, Peter, who later became a physician in Chicago, was born in 1900.

Seeing no future in his homeland, Hnat left for Canada alone in 1907. He worked at various jobs in Canada for two years before returning to the village to make arrangements to bring out his family. In spite of the difficult physical labor which had been his lot in Canada, he concluded that this was the country of his future. In 1909 he brought out not only his family but also a number of fellow villagers: Wasylenka, Buhay, and Hryniuka, all of

whom settled in the same area with their families. He filed on a homestead two miles north of Egremont.

But Hnat was attracted to business and launched a small store on his farm long before he had cleared much land. As he had to travel to Edmonton to obtain supplies, he was reputed to be the first settler to own his own horses. Oxen would have been too slow for this kind of travel. Their son, Peter, attended elementary school in McKinley school, then proceeded to Edmonton to continue his high school education, residing for a time in the M.H. Ukrianian Institute. He started university and medical school in Edmonton but completed his medical degree in Chicago. There were other children in the family between Peter and Mary but they died young.

Hnat gave up the store on the farm to go into partnership with Balka in Egremont and, when the railway was com-



Mary and Michael Snaychuk.

pleted through Radway, he moved there in 1919 to build his own store which he operated until his retirement. By this time Ingleside school had been built on land which is now occupied by the Ukrainian Orthodox church, and Mary was registered in that school. If she had gone to Radway with her parents, she would have had to walk to Old Radway school two miles north of the new station. She was, therefore, left with her uncle Kost Pawliuk to complete the year. He lived a mile west of the school. But this was not the only interruption in her regular attendance, for she had spent some months in Kolokreeka Mission in Smoky Lake during the influenza epidemic in 1918 and also in the M.H. Ukrainian Institute in the next year. Nevertheless, she still had to attend Old Radway school before Mazepa school was built in the village. Eventually, she completed grade eleven in Radway and grade twelve at Eastwood School in Edmonton. In 1930-31 she attended Edmonton Normal School and obtained a teacher's certificate. Her first and last teaching position previous to her mar-

riage was in Mazepa School, teaching combined grades one and two. Here she remained for the next five years. She married Michael Snaychuk on July 6, 1935.

Michael was born in what is now known as the Two Hills district on November 11, 1905, to Fred and Mary (nee Wowk) Snaychuk who had arrived in Canada in 1904 from the village of Medyka, county of Peremyshl, Halychyna, Austria, which was also annexed to Poland after the First Great War. Others like Teresio, Urchak, and Buk came later. Emigrants from a neighboring village, Butsiw, who had arrived earlier, settled further west in the area known as Warwick. People had settled in these areas when the nearest railway station was still Strathcona. The railway through Vegreville came in 1905. Michael went to Pobeda school, organized in 1907, for another two years after his parents had moved to Lafond, about fifteen miles southwest of St. Paul in 1914. He attended school in Lafond until he was fifteen years of age and, since there were many French children in the school, he learned to speak French well. At the time

of the interview he remembered that there were fifty-four pupils in Pobeda and that the building included an upstairs section as a residence for the teacher. He completed his education with a course in mechanics at the Hemphill Trade School in Edmonton.

Michael returned to the farm but was invited (in 1928) by a grain buyer in St. Paul to serve as an apprentice in his elevator. He learned not only about grain buying but he also had to deliver oil as far as Cold Lake. In 1929 he was employed by the Alliance Grain company at Glendon and in 1930 he joined the United Grain Growers to operate their elevator in Radway. He served as manager of Country Grain Elevator with United Grain Growers Limited until his retirement in 1970.

Michael and Mary had two sons and one daughter; Larry, the eldest, completed high school in Radway and attended the University of Alberta to complete his law degree and is now practising in Edmonton. He married Beverly Cruikshank and they have four children. Wilfred attended Radway school and Alberta College to complete high school and attended the University of Alberta for a year. He is now employed by Honeywell Ltd. in Vancouver. He married Marilyn Moxan and they have one son. Malvina, the third child in the family, completed high school in Radway and a secretarial course in McTavish Business College. She married Julian Usyk, a teacher in St. Kevin school, and they have three children.

Michael and Mary have both been active in community organizations in the Radway community. As a grain buyer, he involved himself in the organization of a Four H Club during the thirties when the club took part in beef and grain competitions organized at that time by M. Shemeluk, the district agriculturist in Smoky Lake. Michael also served on the Radway village council for eighteen years, fifteen of which he held the position of mayor. For the last nine years, he has been secretary of the Radway and District Chamber of Commerce. He retained the same position in Radway St. Joseph's Hospital for fifteen years, from 1961 to 1976.

Michael became a charter member of the Lion's Club which was organized in 1949 and remained in that organization for the past thirty years. He won the distinction of not missing one meeting during that period. He has held many positions in this organization: president from 1950 to 1952, zone chairman in 1951-52 and deputy district governor in 1952-53, and secretary of the club for twenty-five years.

Both Michael and Mary have followed in the footsteps of Mary's father in playing an active part in the Ukrainian Orthodox church in Radway and in the many activities in the Radway community hall. Michael is still the treasurer of the church, a position which he has held for the past eighteen years. Their leadership in all organizations has been highly appreciated in the community where they still reside. Both are in very good health and they travel widely.

WASYL AND AXENIA (NEE DVERNYCHUK) STARCHUK

Wasył Starchuk was born on June 14, 1884, to Kost and Eudokhija Starchuk in the village of Toporiwtsi, formerly in eastern Bukovyna, Austria, but, since 1945, in the rayon or county of Novoselytsia, oblast or province of Cherniwtsi, Ukraine. He came to Canada in 1905, accompanying his aunt and his cousin, Wasył Romanchuk. On the journey he had to take great pains to avoid questioning by the police as he was of military age. However, he succeeded in avoiding border control and arrived in Smoky Lake to live for a time with his aunt, Mrs. Cibuliak. The school was built later on the Cibuliak quarter, and Cibuliak acted for a time as secretary-treasurer of this school. It was given the name of the village, Toporouts (Toporiwtsi) from which most of the early settlers arrived. After remaining here for a short time, he obtained a job in British Columbia with a railway bridge gang where he had fairly steady employment because, according to his wife, he had a railway pass which he used long after he was married.

Mrs. Axenia Starchuk was born on September 5, 1888, also in Toporiwtsi, to Wasył and Maria Dvernychuk, her mother's name being Sorojly before her marriage. She arrived in Canada with the help of Todyr Ternoway who was visiting his native village. She came to Canada to live with her uncle, Tanasko Dvernychuk, who was living just across where the Russian Orthodox church now stands. Though people from their village had settled in this area before 1900, the only railway at that time was through Chipman and the immigrants had to walk from Chipman to Smoky Lake.

Axenia and Wasył were married in the Kysyliw church near Andrew in 1909; the Smoky Lake church (Russian Orthodox)



Wasył and Axenia Starchuk.

was not built till after their marriage. The first church burned down in 1928 and the present building was built in its place. After they were married, Wasył filed on a homestead three miles west of Smoky Lake on the SW $\frac{1}{4}$ of T. 59, R. 17 W. of 4. Though he later bought two other quarters, the homestead remained the home place on which all the children grew up. Wasył and Axenia lived on this farm for forty years. During the interview, Axenia remembered that Stefan Holowaychuk and Cibuliak raised the roof on their home.

The Starchuks belonged to Toporouts School which was first on Cibuliak's farm and then moved to the Radomsky farm after the railway was built and Smoky Lake village was established. All of their children attended Toporouts, but John also went to Smoky Lake for high school.

During the years they lived on the farm, Wasył played an active part in the com-

munity and was a trustee of the church. In spite of privation during the early years and during the depression, he was able to raise his large family. In those days the husband's role was outside the house on the land and the primary role of raising the children fell to Axenia.

But the years took their toll and, after forty years on the farm, Wasyl became crippled with arthritis. In attempting to cure arthritis, some error must have been made in the remedies which were applied, for gangrene set in and he died in 1961. Axenia retired to Smoky Lake and lived alone until she was admitted to the auxiliary home in that town. When she was interviewed she could still tell the story of her life and described very vividly the robbery at Cibuliak's where school money was stolen. One of the interesting facts about her story is that later immigrants came to Canada in the company of fellow villagers like Todyr Ternoway and Peter Gelech who, after revisiting the village, were returning to Canada. Axenia died in the nursing home in 1977.

Wasyl and Axenia had thirteen children of whom eight are still living. Of those who passed away, George and Peter died young; Kate was the wife of Mike Basaraba; Mary was the wife of John Shevoley; and Nick, who passed away recently, was married to Mary Slemko and they lived in Edmonton. Those who are still living are: Kost, who married Anne Strilecky and lives in Smoky Lake; John, who married Mary Laschuk and lives in Calgary; Stephen who married Lillian Starchuk and lives in Victoria; Doris, who married John Stablyk and lives in Edmonton; Mabel, who married Alex Martiniuk and lives in Edmonton; Helen, who married John Lukian and also lives in Edmonton; Olga, who married Jim Deer and lives in Calmar; Walter, married Lillian Mysyk who died two years ago, lives in Edmonton.

There were twenty-three grandchildren at the time of the interview with Axenia in 1974.

JOHN STOGRIN

John Stogrin, the youngest of eight children, was born at Smoky Lake on February 10, 1913, to Nykolai and Elena (nee Salahub) Stogrin. In 1899 his parents had arrived in Canada with two children, (one of them still living today), from the village of Toporiwtsi in eastern Bukovyna, Austria. Since the area became a part of Ukraine in the last war, the province of Bukovyna is now called Chernivetska oblast. When Nykolai and Elena arrived in Canada with a large number of fellow villagers, they first settled south of Saskatchewan River and moved north when they heard that surveyors were about to survey new areas there. John was conscientious and good natured as a boy and enjoyed taking part in a variety of ac-

tivities, including softball at school and swimming in the creek in the valley nearby. Most of all he loved to ride horseback on the farm. But his recreational activities were limited. When his brothers and sisters left home, it fell on him to look after chores and other work on the farm. These duties combined with homework took most of his time after school.

On completing high school, John spent a year at the Calgary Technical Institute. Lack of funds prevented him from enrolling at the university to continue his education. He returned to his father's farm but his career as a farmer lasted only one year for times were hard and grain prices dropped catastrophically. In 1935 he and two of his friends, Stephen Pawluk and

Fred Ternoway, set forth to Toronto to enroll in a course of wireless radio telegraphy at Marconi College. Though John completed his course before the end of the year, no positions were available and he had to be satisfied with a variety of temporary jobs. In the meantime, he became active in the Ukrainian National Youth Federation and was elected president of the organization in 1936. In 1937 he proceeded to New York to continue his studies eventually obtaining a "Second Class Certificate of Proficiency in radio telegraphy. At the same time he continued working to support himself.

In December of that year, John sailed for England as Radio Officer in the merchant marine. This was the beginning of six years of travel to every corner of the globe. These were adventurous years. His first major trip was as Third Radio Officer on a huge passenger liner sailing to Australia through the Suez Canal. Not long after, he was promoted to Second Radio Officer and was transferred to the Indian Foreign Service at Bombay, Durban, and Natal. In 1938 he was promoted to Chief Radio Officer on a ship calling at ports in India, Ceylon, Singapore, the Dutch East Indies; the Phillipines, China, Africa, along the Mediterranean, and the east and west coasts of North America.

With the outbreak of World War II his voyages through seas infested with enemy submarines and often with enemy planes overhead were fraught with danger. Nevertheless, John had some of his most thrilling experiences serving as Chief Radio Officer on a catapult ship, one of the new secret British anti-submarine vessels and a terror for the Axis shipping raiders. He then had charge of three Junior Radio Officer. While at sea, John continued his studies through correspondence courses, first from Bennet College of Sheffield, England, and later from the National Institute of Washington, D.C.

Having contracted malaria while stop-



John Stogrin.

ping at an Iranian port in 1941. John was forced to spend some time in Bombay to regain his health. On advice from the medical authorities, he was released from the navy and returned to Britain in 1942 to continued treatment for the recurring malaria. During his convalescence John was not idle. He returned to Canada and obtained a First Class Certificate of Proficiency in radio telegraphy and telephony. He was the first Canadian of Ukrainian origin to earn this distinction. After he had recovered sufficiently, he joined the Royal Air Force, Ferry Command. The experience was emotionally hard on him because many of his fellow airmen were shot down by enemy planes while ferrying aircraft from Canada to Britain.

John married Rose Pryhar of Hamilton on July 23, 1944. She was the daughter of Stefan and Elena (nee Gordichuk) Pryhar both of whom had arrived in Canada just before World War I, Stefan from the village of Slobidka, Halychyna, and Elena from the village of Nova Zuchka, in Bukovyna, both under Austrian rule at that time and now part of Ukraine. Rose had two sisters who are married and living in Hamilton. Their father died when the children were very small and their mother had to work to support them. Because their income was

meagre, all the girls worked while attending school to help with expenses in the home.

After their marriage Rose joined John in Montreal. It was a strange city to her and she found it difficult to adjust to life there. As a girl Rose had been very involved in Ukrainian organizations in Hamilton. The family belonged to the Ukrainian Greek Orthodox Church where Rose sang in the choir and she was an active member of the youth organization, the SUMK. Though she missed this life in a new city, she was able to obtain a position in the Bank of Montreal.

However, tragedy struck the young family. Just as they were making plans to move to the Bahamas, John became ill and it was discovered that he had contracted cancer. They returned to Hamilton instead and Rose took care of John until his death on July 23, 1944, barely a year after their marriage. The death of her husband was a tragic blow to Rose. However, she had to make a living and was fortunate in obtaining a position with the city of Hamilton where she is working today. Fortunately too, she remarried and her present husband is Harry Smolarchuk who works in an iron smelter in Hamilton.

John Stogrin's death was a serious loss



Rose and John Stogrin.

to the Canadian Ukrainian community. In belonging to the Ukrainian organizations he and his friends were instrumental in the publication of early Ukrainian history in Canada, a service for which they will be long remembered. If he had lived, there is no doubt he would have discovered other areas of service now sadly neglected.

PHILIP AND HELEN (NEE LASCHUK) STRASHOK

Philip Strashok was born in 1880 in the village of Trybukhiwtsi, county of Buchach, in the Ukrainian province of Halychyna in Austria to Wasyl and Paraska (nee Nykolyshyn) Strashok. After this territory was ceded to Soviet Ukraine in 1945, the village remained in the county or rayon of Buchach but the province or oblast is now Ternopil. Philip's father and his mother were natives of Trybukhiwtsi, the father being born in 1854 and the mother in 1861.

In 1897 Wasyl and Paraska left for Canada with their family, landing in Halifax from the steamship Labrador on February 21, 1897. The children with them were: Philip, age seventeen, Maria, eleven, and Anna, four. Wasyl filed on SW 36-T.55-R.18 W. of 4 and Philip took a homestead north-east of his father's quarter.

Philip married Helen (Olena) Laschuk in 1901. She had arrived in Canada with her parents, Semeon and Ksenia (nee Boyarchuk) Laschuk in 1898 from the vil-



lage of Uvyn, now in the rayon of Radekhiw in the oblast of L'viv, Ukraine. They settled in Edna or Star; but when Semeon died in 1901, the family moved to Krakow where they farmed 240 acres, building up a well-equipped and well-

managed farm. Helen's mother, Ksenia, passed away in 1930 at the age of seventy-seven.

Philip and his father were founding members of the parish which purchased land and built the Ukrainian Catholic



Church of St. Nicholas in St. Michael. The land, of which there are forty acres, cost only ten dollars in 1896 and is now the site of both the church and the cemetery. The present church, built in 1923, is probably the first church constructed of brick in northern Alberta. The original church and manse were built in 1904. With their neighbours, Phillip and his father were also instrumental in organizing the Lviw School district in 1909 of which Fedir Nemirsky was the secretary-treasurer.

Phillip and his brother, Wasyl, worked hard and bought four more quarters of land. They became model farmers; and Phillip was awarded the Master Farmer Award in the thirties. Wasyl passed away in 1917 and Paraska in 1941. Phillip died in 1951 and Helen in 1962.

Phillip and Helen raised twelve children; seven sons and five daughters.

Mary married Nick Minchuk and resided in Edmonton; but both have now passed away. Merian married Millie Chickloski and they reside in Edmonton. Fred, a district agriculturalist, married Verla Verbitski but has passed away. Sam, unmarried, lives in Lamont, and Anna, also unmarried, has died. William, now a retired teacher, married Mary Leskiw and they reside in Edmonton. Nick, an accountant, is living in Tolstoi, Manitoba, but his wife, Lilly Checknita has died. Peggy married Frank Kucy and resides in St. Michael. Pearl married Andy Baron and resides in St. Paul. Cassie, unmarried, resides in Edmonton. Sandy married Vella Morrison and is working as manager of Oilwell Supply Company in Calgary. Philip, married to Anne Lavkulik, works for the Imperial Fertilizer Plant in Redwater. They reside in Fort Saskatchewan.

GEORGE AND ANNA (NEE RACZUK) TOMNUK

Two elements in the story of this family deserve mention: their success in business, which contributes largely to the establishment of the village of Thorhild as a business centre, and their deep involvement in community organizations. This statement is particularly appropriate when we consider the modest beginnings of both of their families.

George Tomnuk was born on September 4, 1910, in the township of Caribou, Kiltson County, Minnesota, in an area of very unproductive land. He was the son of Stefan and Sanda (nee Fikus) Tomnuk who were living in this area. Both Stefan and Sanda had travelled to Canada with their respective parents, Stefan arriving in 1902 from the village of Chahor, a village near the city of Cherniwtsi, in the province of Bukovyna, an area now in Ukraine. Sanda and her parents came from a neighbouring village, Molodia. All of these people first arrived in Manitoba where

they settled near the border. Some of them, like the Tomnuks, eventually landed in the United States, and it was here that George was born.

In 1912 Stefan Tomnuk and his two older brothers, accompanied by their parents came to settle in Alberta where they filed on homesteads in what later became Wild Deer School District about nine miles north of Smoky Lake. With Sanda, his wife, and their small son, George, Stefan settled on a homestead on which he was to raise his whole family of six sons and one daughter. The land in this area was not particularly productive and it is not surprising that members of the family began to look elsewhere for their future after they had completed school in the district.

In 1934 George and his brother Alex went into partnership to establish a blacksmith shop and garage in Newbrook, Alberta. As the business became more prosperous, George married Anna



George and Anna Tomnuk.



Raczuk (Rachuk) of Smoky Lake, daughter of Michael and Dora (nee Bruslanowski) Raszuk whose life history is given elsewhere in this volume. As the business continued to prosper the two brothers dissolved their partnership in 1946. Leaving his brother to carry on with the garage in Newbrook, George moved to Thorhild to establish an implement and automobile dealership of his own. He lived in Thorhild until his untimely death from heart failure on May 9, 1964. During these years his dealership became widely known because of the large volume of its business and the efficiency of its operation. Aside from this business, George and Anna played an active role in church and community affairs.

George served in many positions in the community during his busy life. He was a member of the Thorhild village council for many years. At the time of his death he was a director of the Auto Marine Acceptance Corporation. He also served as president of the Thorhild Community Association, the District Chamber of Commerce, and Thorhild Curling Club. For many years he was also an active mem-



Five Generations of Tomnuk: (Standing) Phyllis Polanski (daughter); Anna Tomnuk (mother); Maria Bruslanowska (great-grandmother); Dora Raczuk (grandmother); Baby Carmen Polanski (granddaughter).

ber of the Thorhild and District Community Association and the Thorhild Lions' Club. He passed away while serving his sixth years as president of the Thorhild Ukrainian Orthodox Church in Thorhild.

Anna Tomniuk was born on August 17, 1918, at Smoky Lake Alberta. After her marriage she played an important part in her husband's business operations and continued to operate the garage for three years after his death. she sold the business in 1967 to move to Edmonton where she now resides. But she has not been idle in retirement for she has been very

active in the Ukrainian Orthodox Cathedral in Edmonton. After holding many other positions over the years, she was elected to the presidency in 1978. From time to time she has also been temporarily employed in various office positions.

George and Anna had two daughters. Phyllis, the older daughter, married Edward Polanski who pioneered cable television in Alberta. Patricia, the younger daughter, is now employed as an elementary school teacher in Medicine Hat, Alberta. There are five grandchildren.

IVAN AND KATERYNA (NEE PAWLIUK) WASYLYNKA

Ivan (John) Wasylynka was born to Ukrainian parents in 1882 in the village of Verkhtrata, county of Rava-Ruska, province of Halychyna, Austria. His father was Yakub Wasylynka and his mother came from the Motsiy family. The area was annexed by Poland after the First World War, and a new boundary was arranged between Poland and the Soviet Union in 1945. As a result, the village found itself on the Polish side, though its old county centre, Rava Ruska, is still on the Ukrainian side of the boundary.

Ivan married Kateryna Pawliuk of the same village in 1906. She was born in 1889. Her father was Kost Pawliuk and her mother was a Nechay. After their marriage, Ivan and Kateryna lived with his parents where two of their children, Mykhailo (Michael) and Julia were born.

Hnat Pawliuk, Kateryna's cousin, had left for Canada in 1907 and, after he had resolved to settle in Canada, he returned to the village in 1909 to bring out his family. When he left, he was accompanied by a number of fellow villagers among whom were his brother Kost, Ivan Wasylynka, Buhay, and Hryniuka. All of them worked on the railway to earn enough money to bring out their families. In 1910 Ivan filed on a homestead "kitty-corner" to Hnat's

and in 1911 he sent for Kateryna and their two children. Among fellow villagers who followed later, there were a number of women including Kateryna Buhay, Kateryna Ostafiychuk, and Maria Skowronski.

After settling their families on the same homesteads in what became later the Egremont area, the men worked on the railway with construction crews to earn money to equip their farms with buildings and farm implements and to buy milking cows so that children might have milk, as well as horses or oxen for work on the farm. Of course, there were also immediate necessities such as flour, coal oil, salt, and sugar to be provided. The women helped in the arduous task of clearing the land. Gradually, the land began to provide a living. The Wasylynka family grew to nine children.

Kateryna arrived in Canada with some money and clothes, including kerchiefs which she treasured because they could be worn on Sundays. However, by the time she left Edmonton, she had shared much of her money and kerchiefs with others who had none. Such was her nature to share with others in the hope that they would also be kind to those who were less fortunate. Ivan was also very gener-



Ivan and Kateryna Wasylynka and Family.

ous. Because he had great respect for culture and education, Ukrainian dance and choral groups, and writers were all made welcome in their home. He was especially generous in his hospitality to the clergy priests who arrived by train or buggy to hold services in their church were always accommodated in his house. This hospitality was also extended to the bishops whose visits were less frequent. Ivan learned much by listening to conversation. He had a remarkable memory and could repeat to his children an entire sermon heard in church or a "vidchyt" (address) heard in the National Home.

All the Wasylynka children attended school for the elementary grades in Ingleside school which stood on the property now occupied by the Ukrainian Greek Orthodox church. Michael took his high school in Edmonton where he resided at

the M.H. Ukrainian Institute. Anne was the next child to attend school in the city.

The NAR track and old highway 28 cut across Ivan's land on the west side. The old Highway 28 also turned east along the northern border of his farm. The corner where it turned was known as Egremont corner from the name of the village which was established a mile and a half south when the NAR was built.

When the community was fairly well established it became concerned about a church. The first services were held in the National Home which was built by the M.H. Hrushewsky Society, organized in 1917. In 1928 the old Ingleside school was purchased and the church built as it stands today on the same property. Ivan and Kateryna's daughter Mary were the first to be married in this church.

The National Home or community hall was named the M.H. Hrushewsky Educa-

tional Centre and it was well-named. During the depression years the society obtained the services of a Peter Paly as director of the choral singing group but he assumed much wider duties. He boarded with the Hryniuka family and although he received very little other payment, he took over cultural activities for the whole year. During the summer he conducted children's Ukrainian classes. Immediately after harvest, young adults of the community, who were members of the amateur drama circle, began rehearsals for a play to be presented in November. Then it was time to prepare for the Christmas season and the St. Nicolas concert. New carols had to be learned for Christmas carolling and also new songs for the traditional observance of the New Year Season. After that came rehearsals for the Taras Shevchenko concert in March for which choral numbers and recitations had to be prepared. There were choir practices for the church choir. A library was established in the hall and its books were borrowed constantly. Sports like basketball and CYMK drills were additional activities. In all of these, Ivan was deeply involved.

Ivan Wasylynka carried out his duties not only in his church and the community; he also attended every convention of the M.H. Institute in Edmonton where he was inspired for further efforts in his community. He generally attended these gatherings in the company of another member of the community, Michael Yakimets.

Ivan and Kateryna lived a useful and productive life. Since they lived on a sort of crossroad where travellers came from Edmonton, Radway, Thorhild, and Ingleside, they had many visitors who were always made welcome whether to share a meal or stay overnight. They were gener-

ous and good-hearted and treasured the friendship of many people.

John Wasylynka passed away in March 1965 in his eighty-third year and Kateryna died in 1968 at the age of seventy-nine. Their children were the following.

1. Michael attended school in Ingleside and Edmonton and married Sophie Dowhaniuk of Banff. They had one daughter and three sons. Michael worked in the lumber industry and met his death as the result of an accident at work.

2. Julia is married to John Radomsky and they reside in Vancouver. They have two daughters.

3. Mary married Michael Fedukewich who was employed in a packing plant before he retired. They live in Edmonton and have one daughter and two sons.

4. Evelyn married Joseph Pawliuk, a farmer near Egremont. They have three daughters and one son.

5. Lillian married William Metruk who was employed in the lumber industry in Vancouver. They have no children.

6. Olga is unmarried and lives alone on the home farm.

7. William is farming at Egremont across the road from the original homestead. He married Anne Kushyn from Opal and they have three daughters.

8. Anne became a teacher and married Alex Krupnik, employed in the oil industry now stationed in Calgary. They have one son.

9. Dave is a chemical engineer employed by an oil company and stationed in Peru. He married Lillian Hansen and they have three sons.

The legacy which the Wasylynkas left to their family consists of three things: faith and willingness to serve the Ukrainian Greek Orthodox Church; respect and love of friends whom they left behind; and pride in their Ukrainian heritage.

PETER AND SOPHIA (NEE DERBAWKA) WASYLYSHYN



(Seated) Doreen, Peter. (Standing) Sophia and Christine Wasylyshyn.

Peter Wasylyshyn was born on January 27, 1895, in the village of Runhury, county of Pechenizhen, in the Ukrainian province of Halychyna, then in Austria, an area occupied by Poland after the First World War and ceded to Soviet Ukraine after 1945. The name of the village has now been changed to Novomarkiwnka, the county or rayon to Kolomea, and the province or oblast to Ivano-Frankiwsk. His parents were Michael and Maria (nee Zholob) Wasylyshyn, village cultivators with a family of six boys and four girls. Peter completed elementary and post-el-

ementary school education in the village, but poverty prevented him from proceeding to the "gymnasium" or secondary school. During the next four years he worked near home on roads, harvesting, and on the railway, and further away with logging contractors in Hungary and Romania.

Arriving in Canada at the age of seventeen, Peter spent the next four years in mines and lumber camps before he enrolled in the School for Foreigners in Vegreville. After completing grade eight in this school, he proceeded to high school

in Edmonton, residing in the M.H. Ukrainian Institute. In the institute he became a member of the Adam Kotsko Students' Association, and involved himself in their cultural activities. Fortunately, he was able to obtain teaching permits to conduct school during the summers at Innisfree, Hilliard, and Vegreville between 1920 and 1923. This enabled him to return to school during the winter. He completed teacher training in 1923.

Peter's first position as certified teacher was in the senior grades of Spring Creek School where one of his teachers in the junior grades was the writer, Elias Kiriak. This was the beginning of a lifelong friendship. One admirable quality which Peter possessed was that he not only carried out his classroom duties conscientiously, but he also was generous with his time after school hours which he devoted to cultural activities among adults.

While serving as best man at the wedding of his friend, Elias Shklianka, at Hafford, Saskatchewan, Peter met a young teacher, Sophia Derbawka — a meeting which was to bring a change in his life. In January 1931 Sophia and her friend, Anne Chonko (later Anne Danelovich) taught in a two-room school, Kotsman, a few miles east of Smoky Lake. Peter and Sophia became close friends and their engagement was celebrated in Willingdon on February 21, 1931, in the home of their good friends William and Anna Pidruchney. Among the guests were many student-friends from the M.H. Institute and Hanka Romanchych who was later to be godmother to their daughter, Doreen. (Incidentally, Hanka played an important part in the early organizations of Ukrainian women).

Peter and Sophia were married by Rev. Peter Melnychuk in a pioneer Greek Orthodox church near Hafford on July 26, 1931. That church now stands, fully renovated, in the provincial museum in North Battleford. The wedding reception was

held in the home of Sophia's parents. The best man was Elias Kiriak and he made the occasion a memorable one with his warm humour in song and story which entertained the many guests at the wedding.

After their wedding Peter and Sophia obtained positions in Side Hill, a two-room school at Stry near Vilna, and immediately launched a number of after-school-hour activities with both children and adults. Sophia introduced Ukrainian dancing lessons to the community and, Peter organized a dramatic group which staged a historical play entitled *To the Faith of Their Forefathers*, a historical drama which left a lasting influence on the community and spurred the construction of the Ukrainian Orthodox church in the community.

In 1932 Peter accepted the position of principal of the M.H. Ukrainian Institute. (The position had become vacant with the resignation of Peter Lazarowich, former principal.) Peter Wasylyshyn had always supported the Institute, not only by generous donations to enable it to carry on cultural activities but also by zealous efforts to recruit students to reside in the Institute. Unfortunately, because of the depression, the Institute was in deep financial trouble, and he often had to forego his own salary to enable him to buy food for the students.

Peter resigned in 1934 to set up his own business, a grocery store. Inevitably, he became involved in the management of Independent Wholesale with which he was to be associated for the next twenty-three years, serving as president for eleven years. But he was involved in other organizations as well: an organization active in supporting the Ukrainian Government in Exile, the Mutual Aid Association, and the Ukrainian Self-Reliance Association in which he held the office of president for a number of years. The creation of a fund to erect a monument to the Ukrainian

Pioneers in Elk Island Park also involved his participation. Financially, Peter supported the M.H. Institute and contributed generously to institutions like St. John's Ukrainian Greek Orthodox Cathedral in Edmonton, the Ukrainian press, and St. Andrew's College in Winnipeg. He had a large library, read widely, and was eager to share his own knowledge with others.

Sophia not only supported her husband in all his undertakings but also performed valuable services on her own as a teacher and as a member of the Ukrainian community. Her parents, Stefan and Barbara Derbawka, arrived in Canada with four children from the town of Horodenka, province of Halychyna (which is now the oblast or province of Ivano-Frankivsk in Soviet Ukraine) and settled at Stuartburn, Manitoba. Five more children, including Sophia, were born in Canada. Dissatisfied with conditions around Stuartburn, Stefan filed on a homestead five miles from Radisson, Saskatchewan, in 1906 and later bought more land ten miles north of Borden. Crops were good and he was able to give his children a good education, supporting three of them at one time in the P. Mohyla Institute in Saskatoon. Sophia's interest in the Ukrainian community had its origin while she was in the Institute.

Through the years, Sophia held most of the executive positions in the Ukrainian Women's Association, of which she was president in 1956. Her activities began with organizing a branch of the Association in her own district in 1928 and, following this, in Smoky Lake, in Stry in 1931, and in Spedden in 1932. In Edmonton she became a member of the Association's branch located in the church and organized a girls' cultural club in the M.H. Institute.

In Edmonton she held many executive and consultant positions in the Association. She taught Ukrainian and Sunday School classes and was a member of the advisory council to SUMK, the young peo-

ple's organization. In 1949 she organized a junior branch of SUMK. In 1951 she was appointed to the chairmanship of the jubilee committee of the Ukrainian Women's Branch and was awarded an honorary membership for her services. In her capacity as consultant, she was responsible for drawing up requirements for scholarship grants. The Association also sent her to take the Civil Defence Course at Arnprior, Ontario. She subsequently organized a similar course for the Alberta branches of the Association. During her presidency in 1956 and 1960 she campaigned for the publication of a Ukrainian women's journal. *Promin*, its first issue, appeared in January, 1960.

Although occupied with work in the Ukrainian community, Sophia worked on her professional qualifications and completed them at the University of Alberta. At the university she received special mention for her skill in audio-visual methods in teaching. Following this, for five years she served on the audio-visual committee of the Edmonton Public School Board and aided in the evaluation of films and slides obtained either by the school board or the Department of Education. She also prepared guidance material for the teaching of Ukrainian and presented it and a model lesson to the convention of the Ukrainian Self-Reliance League in 1971. She also prepared slides on the traditional observance of Christmas among Ukrainians; the slides are widely used today. But her crowning achievement was the publication of three textbooks in Ukrainian, published in 1975 under the title *Dyvys, Slukhay, Hovory* (Look, Listen, Speak) and designed for teaching Ukrainian in the primary grades.

Peter and Sophia were married for twenty-eight years. On their twenty-fifth anniversary their relatives and friends organized a surprise social event in their honour at the M.H. Institute Hall in 1957. Teachers themselves, they urged their

daughters to obtain a higher education and study music. Both daughters attended Ukrainian classes, Sunday School, and were members of SUMK and the cathedral choir. Both attended the University of Alberta and studied violin and piano. Doreen, the older daughter, completed her teacher training in Toronto where she also obtained an ARCT in music. She is married to Alexander Keir who is currently head of fitness with the Department of Health and Welfare in Ottawa. Retaining her interest in music, she is a member of the Ottawa Symphony Or-

chestra. The younger daughter, Christine, obtained her B.Sc. degree in Home Economics at the University of Alberta and interned in dietetics at the General Hospital. She is now employed with Consumer and Corporate Affairs — Canada. She is married to Orest Ulan, a broadcaster with CBC. They are now living in Halifax.

Peter Wasyllyshyn died on January 23, 1959. Sophia has retired from teaching but retains her interest in Ukrainian affairs. But above all, as a change in her busy life, she enjoys visiting with her six grandchildren.

IVAN WELESCHUK



Seated — Ivan and Anna Weleschuk. Standing — Teklia Tymko and her daughter, Agnes.

John (Ivan) Weleschuk was born in 1853 in the village of Trybukhiwtsi (Trybukhiwci) county of Buchach, in the Ukrainian province of Halychyna, Austria; but after 1945 the county became the rayon of Buchach, the province oblast of Ternopil and the country is now Ukraine. Ivan was

the son of Theodore and Kateryna (nee Gogan) Weleschuk. Ivan married Anne Luchkow who was born in 1855. The family landed in Halifax on April 30, 1897. The children in the family were Theodore (14), Kateryna (11), Paraska (9), Maria (7), Mykhalina (4), and Nykolai (2). Two sons

were born in Canada, Peter in 1898 and Jacob in 1902.

The family applied for a homestead near Wostok on May 19, 1897, and obtained a title to SE 12-56-18 West of the Fourth Meridian on March 6, 1902. Ivan Weleschuk became a naturalized Canadian at the Supreme Court of the North-West Territories in Edmonton in 1900.

When Ivan arrived in Canada, he brought with him two packages of bees, a complete blacksmith's tool set, and \$400 in cash. Early in 1898 immigration officer Speers in his report noted that the family assets were as follows*: house (\$60), stable (\$50), blacksmith shop (\$30), two horses (\$85), six cattle (\$140), and twenty tons of hay (\$60).

In 1896 Ivan built a stone mill powered by wind; and in 1903 he bought a horse powered threshing machine called a "kiral". His first steam engine and threshing machine were purchased in 1908 and, later that year, he bought a sawmill. In 1916 he bought a second steam engine and threshing outfit. He often used his equipment to help other homesteaders and never charged for his services. Upon his retirement in 1924, he left his farm and equipment to his three sons, Theodore, Peter, and Jacob, all of whom had experience in steam engineering.

Ivan Weleschuk died on March 23, 1940, in Lamont hospital and was buried in St. Nicholas cemetery near St. Michael, Alberta.

*Kaye Vladimir J. *Early Ukrainian Settlements in Canada, 1895-1900* (Toronto: University of Toronto Press, 1964), p. 352.

THEODORE WELESCHUK



On Theodore Weleschuk's Homestead, 1938. Back — left to right, Theodore's sons Mike, Joe, Mike Kaschyshyn, Theodore Weleschuk, and son Paul. Front — left to right, Mother Rosalia Weleschuk, Peter (Fr. Damien) sons, Nick and Steve, and cousins Elizabeth Stepa and Leona Weleschuk. (Sons John and Carl are missing from this picture.)

Theodore was the eldest son of Ivan and Anna Weleschuk. He was born in 1883 and came to Canada when he was fourteen years of age. He was naturalized on April 27, 1903. He applied for his homestead on August 1, 1898, and obtained title to the land on June 24, 1906. He married Rosalia Kaschyshyn at Wostok on June 15, 1908. The children born in this family were: John, Paul,

Frances, Mike, Carl, Joe, Peter (now Fr. Damien), Steve, and Nick. Theodore's vocations were steam engineering, farming, and bee-keeping. In later years his brothers Peter and Jacob took over the steam engine and threshing machine.

Theodore Weleschuk died on May 24, 1944, and was buried in St. Nicholas Ukrainian Catholic Church cemetery near St. Michael.

JOHN KASCHYSHYN



Kaschyshyn Family at Opal in 1938. Adults, left to right — Katie Andruchow (daughter), Rosalia Weleschuk (daughter), Stepmother Kaschyshyn, Mary Werbitski, John Kaschyshyn, Mike Kaschyshyn (son), Anne Stepa (daughter). Children, left to right — Leona Werbitski (Mary's daughter), Nick Weleschuk (Rosalia's son), Elizabeth Stepa (Ann's daughter).

John Kaschyshyn was born on April 4, 1861, in the village of Slobidka Dzhurynska, county of Chortkiw, also in the Ukrainian province of Halychyna, Austria which is now part of the oblast of Ternopil in Ukraine. His wife, Frances, was born in the same village in 1868. Their children on landing in Canada were: Kateryna (9), Rosalia (6), Anna (4), Petro (1½). Those born in Canada later were Steve, Mike, Joe, Paul and Mary. The family landed in Halifax from the steamship

Scotia on April 30, 1897. He filed on NW 16-56-18 West of the Fourth Meridian in February 1902.

In Ukraine John was an experienced veterinarian and looked after horses in the Austrian army. In Canada he was one of the founding members of St. Michael's Roman Catholic Church in St. Michael, Alberta.

His daughter, Rosalia, married Theodore Weleschuk on June 15, 1908 at St. Michael, Alberta.

MYKOLA AND TEKLIA WIZNURA



Mykola Wiznura.

Mykola (Nicholas) Wiznura was born on February 27, 1897, in the village of Chornokintsi Velyki, county of Kopychyntsi, Halychyna, Austria. Since the area was incorporated into the Soviet Union after 1945, the county is now the rayon of Chortkiw, the province is the oblast of Ternopil and the country is Ukraine. His parents were Hnat and Anna (nee Minzibrodski) Wiznura who had a family of six children. In addition to Mykola there was a son named Ivan and four daughters, Julia, Maria, Frances, and Leona. Mykola attended the village school and completed matriculation in the gymnasium (secondary school) in Ternopil. Further studies were interrupted by two years of compulsory military service in the Austrian army. When war broke out in 1914, he was called up immediately and sent to the Italian front. During this period he was posted to Endorf where he completed an officers' training course.

After the collapse of the Austrian-Hungarian Empire in 1918, Mykola returned home and volunteered for the Ukrainian



Teklia and little Mary Wiznura.

Halyska Army where he rose to the rank of a second-lieutenant (khorunzhy). In the ranks of the "Kolomeyska" brigade he fought against the Poles in Halychyna and crossed the Zbruch River with the Halyska Army to join the eastern Ukrainian forces. In the final struggle of the Ukrainian army against the Red and White Russian armies as well as the Poles in battles known to Ukrainian soldiers as the "Four Corners of Hell", he was taken prisoner by the Poles and spent ten months in a Polish prisoner-of-war camp at Tukholi in Poland. When he was released, he returned to his village in Halychyna, now under Polish control, to rejoin his family who were very happy to see him again.

After recovering from the scars of the war, Mykola enrolled in engineering in L'viv University and completed two years of study. In the meantime, he courted and, in 1923, married Teklia Kucher of the same village. They lived with her parents until he emigrated to Canada in June, 1926. Canada was not entirely an un-

known country for Mykola: his father had been in Canada prior to the First World War to visit his oldest daughter, Julia. She had emigrated with her husband, Theodore Chaba, and they were farming at Egremont, Alberta. When Hnat returned to his native village, he informed people about what he had seen and heard and the memory of those stories inspired Mykola to seek his fortune in the new land.

Leaving his wife, Teklia, behind, Mykola sailed from Gdansk (Danzig) to arrive in Quebec city on July 31, 1926. A long and tedious trip brought him to Edmonton where he boarded a C.N.R. train to Kerensky. Here he was met by his sister, Julia Chaba, and her family who lived on a farm half a mile north close to the settlement of Egremont.

Shortly after his arrival, Mykola obtained employment on the Northern Alberta Railway in the Lac la Biche area and later worked in logging camps. Having earned some money and acquired command of the English language in the next two years, he purchased two quarters of land in the Moose Hill School District, five miles west of the village of Thorhild, from William Parkhurst, an American school teacher who was also a farmer. Only forty acres of this land were broken and the rest was virgin forest. Parkhurst had constructed a two-room cabin and a barn on the north quarter and had also dug a well. The cabin was furnished with a stove and some home-made furniture. Having made this provision for the future, Mykola sent for his wife and their two-year-old daughter, Mary. They arrived in Canada in 1928.

Moose Hill district was quite well settled in 1928. The families of Michael Klapkow, Stefan Kolasa, Joseph Zolkewski, and Ivan Chmara were neighbors. American settlers in the area were L. Z. Brandbury, Tom Parranto, the Howells, Browns, and Jennisons.

Teklia (nee Kucher) Woznura was born on June 17, 1900, in the village of Chor-

nokintsi Velyki, also her husband's village, to Ivan and Maria (nee Paziuk) Kucher. Her three brothers were Stefan, Petro, and Dmytro. Her father, Ivan Kucher, was a prosperous landowner in the village and spared no expense to educate his only daughter. Teklia completed elementary education in the village school and proceeded to a teacher-training school (seminary) in the town of Chortkiw. She was only fourteen years of age when the war broke out in 1914. She still vividly recalls the tensions and hardships in the village subjected to invasion by various armies; Austro-German troops, followed by Russian soldiers, and the final occupation by the Poles. Their home was requisitioned for headquarters by the Polish officers-in-command who took whatever they needed from the villagers whom they suspected of disloyalty and subjected to cruel mistreatment. Her father was frequently away for days on forced expeditions to haul supplies to the Zbruch River. Stefan, her oldest brother, fought with the Ukrainian Halytska army in eastern Ukraine beyond the Zbruch. Teklia herself, was arrested and interrogated by Polish officers. Petro and Dmytro were too young to be involved.

After the war Teklia could not obtain a teaching position because the Polish government forbade the employment of Ukrainians in the professions. As Teklia was too staunch a Ukrainian to submit to Polish oppressors, she remained with her parents in the village and helped on the land until she married Mykola in 1923.

Despite strong opposition from her family who did not wish to see her moving so far away from home, Teklia left for Canada with her little daughter and arrived in Kerensky to join her husband in the fall of 1928. She spent her first winter with her sister-in-law, Julia Chaba, at Egremont. In the spring of 1929 she moved to their farm near Thorhild.

Those first years on the farm were very

difficult for Teklia, for she had to adjust to a totally different life style. However, both she and Mykola worked very hard and managed to overcome many obstacles that faced all of the early pioneers. They raised four children: two daughters, Mary and Lida, and two sons, Roman and Zenon. Despite the lack of money and material goods during the depression, they fulfilled their ambition to educate their children and to instill in them pride in their ancestral heritage and appreciation of and respect for the freedom and opportunity they enjoyed in their adopted land.

The Wiznuras attended the Greek Catholic church of Egremont, known formally as the church of "Chesnoho Khresta" (Elevation of the Cross) but recognized in the community as "the sand-hills church". Mykola was elected chairman of the Moose Hill school board in November 1945 and served in that capacity until the school was closed and the pupils were vanned to Thorhild. The Wiznura children obtained their studies at the University of Alberta in Edmonton. Mary became a teacher and married Peter Kolasa. She is presently a teacher in Thorhild High School. Lida also became a teacher and married Stanley Yacey. She taught in Thorhild but has retired from teaching to help her husband in operating their business in Thorhild. Roman married Elizabeth Holmes and is on the administrative staff of the Edmonton Public

School system. The youngest, Zenon, married Norma Wilson and is a teacher on the staff of the Francis Xavier High School in Edmonton.

Mykola and Teklia are very happy that they now have fifteen grandchildren and even two great-grandchildren to visit them. As to the later history of the Kucher family which Teklia left when she came to Canada, Stefan completed his medical studies in Warsaw and became a specialist in surgery. In time he became a director of hospitals, first in Cholm and later in Stanislaw (Ivano-Frankiwsk). His career, however, was interrupted by the Second World War when he was forced to escape to Regensburg in Bavaria. While he was a refugee there with his wife, Antonia, and their daughter, Maria, with her husband Dr. Volodymyr Bryk, Stefan managed to contact his sister in Canada who arranged for the whole family to emigrate to Canada in the fall of 1949. Teklia's second brother, Petro, was banished to Siberia after the Russian occupation, died there, and lies in an unknown grave. However, Teklia was fortunate in being able to assist Petro's oldest son, Michael, an engineer, to come to Canada from England where he found himself after being held prisoner-of-war in Italy. Her youngest brother, Dmytro, still lives in the ancestral village but is now only a laborer in the commune which includes land that once belonged to his father.

PETER GEORGE AND MARY (NEE KERELUK) WOLOSCHUK



Peter, Boris, Mary and Lesya Woloschuk.

Peter George Woloschuk was born on his father's homestead north of Stormoway, Saskatchewan, on December 4, 1914. His father Nykolay, was born on June 13, 1886, in the town of Skala, county of Broshchiw, province of Halychyna, Austria. Since 1945 there have been some changes because the country has become the rayon of Broshchiw, the province is now the oblast of Ternopil, and the country is Ukraine. He came to Canada in 1905. In 1907 he filed on a homestead close to his uncle, Oleksa Derkach, who came to Canada a year or two earlier and settled near Crooked Lake, south of Mikado. Peter's mother, Wasylena, daughter of Fedor and Warwara (nee Tuchak) Wyntonyk, was born on January 24, 1891, in the town of Horodenka, county of Horodenka, also in the province of Halychyna. The county is now the rayon of Horodenka and the province is the

oblast of Ternopil. She came to Canada with her parents in 1905. Peter's parents were married on February 1, 1908. In 1909 they moved to a second homestead near Stormoway.

Peter attended Angove public school. In 1930 his parents moved to a farm near Saltcoats, Saskatchewan. He completed high school there and assisted the parents with the farming operations during the "hungry thirties". Following completion of the course of studies with the Saskatchewan Department of Municipal Affairs for secretary-treasurers, he accepted a position in 1940 with the Rural Municipality of Calder No. 241, at Wroxton. He served in the Canadian armed forces during the Second World War and, following discharge, returned to this position.

Peter has two brothers and three sisters: Metro married Anne Polischuk in Re-

gina; Norman married Kay Werbowetski in Yorkton; Mary is at home with her mother in Yorkton; Anne is married to Maurice Sorokan in Prince Albert; and Irene is married to Basil Sherloski in Esterhazy, Saskatchewan. Peter's parents continued residing on the farm until his father passed away June 3, 1963. He is buried in the Yorkton city cemetery.

Peter's wife Mary, daughter of John and Paraskevia (nee Franko) Kereluk, was born August 25, 1911. Her father was born February 15, 1889, in the village of Horoshiwtsi, province of Bukovina, Austria. Since 1945 the province has become the oblast of Cherniwtsi and the country is Ukraine. He came to Canada with his parents in 1900, settling on a homestead south of Buchanan. The family moved to a farm near Insinger in 1920. Mary's mother, daughter of Hryhory and Sanchira Franko, was born October 15, 1892, in the village of Wasloviwtsi, in the oblast of Cherniwtsi, Ukraine. She came to Canada with her parents in 1902. Mary's parents were married October 20, 1908. The other children in the family were: William married to Lena Moldowan; Stephen, killed in an aeroplane accident on Alaska highway construction during World War II; Julian, married to Ethel Haluk, killed in an auto accident. His three sisters, Olga, Valenteen, and Violet live in Toronto. Mary's father passed away August 15, 1976, and is buried in the family plot in a cemetery adjacent to Insinger.

Mary attended public school at Insinger and her high school and teacher training in Saskatoon. She taught in Insinger, Ponass Lake near Fosston, Ukraina near Gorlitz, and Wroxton village schools.

Peter and Mary were married in Yorkton on October 10, 1942. They were active in the life of the Wroxton community. Peter served as Justice of the Peace and secretary-treasurer of the village and of the Ukrainian Orthodox parish of St. Elia during the construction of the new church.

(Reference National Geographic magazine, May 1979, Volume 155, No. 5 — "The People Who Made Saskatchewan"). Mary continued teaching in the village school.

In 1955 they moved to Thorhild, Alberta, where Peter accepted a position as secretary-treasurer of the County of Thorhild No. 7, serving in this capacity until his retirement in January, 1976. He also acted as secretary-treasurer of the village for a number of years, serving in the same position in the initial stages of the senior citizens' lodge in Thorhild, and the county general hospital in Redwater. He was president of the Lions' Club for a term and president of Redwater-Andrew constituency Social Credit League for a number of years. He was secretary-treasurer of the Ukrainian Orthodox parish of St. Peter and St. Paul in Thorhild and of the Radway Parochial Committee (Okruzna Rada) for many years.

Mary taught in the County of Thorhild until she retired in 1974. Her main contribution to the profession was an experiment with the first audio-visual course in Ukrainian to be introduced in the junior high school. In this project she cooperated with Superintendent of Schools, Isidore Goresky, who was responsible for introducing the course. The system was adopted and expansion in the use of this method followed.

Peter and Mary have two children: Boris and Lesya. Boris completed high school in Thorhild and obtained his B.Sc., B.Ed., and M. Ps. degrees from Edmonton and Ottawa universities. He is married to Constance (Hill). The two of them have set up their own firm of training consultants under the name of Woloshuk Associates in Ottawa. They have three children: Quentin, Nicholas and Alexandra.

Lesya completed high school in Thorhild and obtained a B.A. degree from the University of Ottawa. She is married to James Dunsmoor, electronics engineer

with Transport Canada. They have two sons: Kevin and Jerin. With another lady, Lesya is in business under the name of Valley Fibres Ltd. in Ottawa.

Peter and Mary moved to Edmonton in 1977 where they now reside. They are

members of St. Andrew Ukrainian Orthodox church where Mary joined the branch of the Women's Association of Canada. They have taken up a number of hobbies and enjoy travelling.

MICHAEL YACHIMEC

Michael was born to Dmytro and Pelagia (nee Bushko) Yachimec on October 23, 1887, in the village of Stariawa, county of Mostyska, Halychyna, a Ukrianian province of Austria. Between the two wars the country was occupied by Poland and became a part of Ukraine only after 1945. The village is still in the county or rayon of Mostyska; but the old province of Halychyna has disappeared — it was divided into three oblasts and Mostyska is now in the oblast of Lvi. Michael was the oldest of five children: Michael, Stephen, Maria, Anna, and Katherine. Realizing that the four hectares, on which the family sustained a modest living, was to be divided into five parcels, Michael resolved to seek his fortune elsewhere. At the age of nineteen he left home and, found work in the steel mills in Hamburg, Germany.

After a year and a half of fatiguing labor, Michael had sufficient money, to buy a steamship ticket to Canada where he arrived on March 3, 1908. His first employment was in the sawmills of Fernie, B.C. and then he left to work on the railway between Edson and Revelstoke. As soon as he had earned sufficient money, he filed on a homestead in the vicinity of Egremont, Alberta. When he wrote back to his parents that he owned 160 acres of land which was all wooded, his father's reaction was that his own son had turned out to be a liar, for only a lord could own that much land; even the lord could not have that much free wood.

Because of fear that his homestead might be cancelled, Michael was forced to leave his employment in 1911 to reside on



Michael Yachimec.

the land. Immediately, he built a tar paper shack and dug a shallow well before proceeding to clear a few acres of land. Through mutual friends he learned about Pelagia Bushko, a girl who had lived next door to him in Stariawa and who was now living with her uncle near Vegreville. She had arrived in Canada after two years of employment in Prague, Czechoslovakia and two years in New York. She was the daughter of Petro and Anna (nee Bialy) Bushko of the village of Stariawa. Michael and Pelagia were married on November 11, 1912 and had five children: John, Peter, Dave, Anne, and Michael.

Because Ukrainians in their homeland lived in a closely knit community, Michael and Pelagia began to realize how much they missed the social life of their homeland. In Canada there was no church, no songs, no dances, nothing that was familiar to them. To remedy this situation Michael called a meeting in the home of T.

Plupek of the Egremont district to discuss procedures for organizing a community club. P. Magera, S. Lashkiwski, and M. Woywitka from Fedorah were invited to give their group some direction. The club was organized at this meeting and resolved to build a community centre. William Odynski became its first president, M. Yachimec, the secretary, and M. Dmytryk, the treasurer. By 1920 the hall, named M. Hrushewski Educational Hall, was completed on the farm of T. Plupek and cultural work in the community had begun.

But Pelagia was especially interested in Christian worship for the children. The hall members applied for membership in the Ukrainian (formerly Greek) Catholic parish of the church known as the Jack Pine church located three miles west and three miles north of Egremont. When their application was rejected because members of their club were regarded as socialists, Michael took it upon himself to visit a convention of the Ukrainian Greek Orthodox Church which was just being organized in Edmonton. When he returned to the community, delegations of their members were sent to visit Ukrainian Greek Orthodox parishes at Redwater, Radway, and Fedorah. When these delegations reported, the members of the community resolved to organize their own parish. Rev. Kucy became their first visiting pastor and he was followed by Rev. Seneta.

Upon the arrival of Rev. Horbay in 1928, a meeting of the parish members was held at which M. Yachimec became president, M. Dmytryk, secretary, and T. Stepanenko, treasurer. Incidentally, the trustees of Ingleside School had decided to change the location of the school and to construct a new building to replace the old one. As Michael was the school secretary, he was able to inform the new church board that the old Ingleside school building would be offered for sale at a public

auction. Stepanenko, who was chosen by the church board to bid on the building, was able to purchase it for three hundred dollars. The work on the church progressed rapidly now. The building was renovated and furnished by faithful parish members. However, this old structure was torn down in 1939 and a new church with all the grandeur of a typical Ukrainian Orthodox church was built in its place.

Michael continued his work in the community. He became a school trustee in 1916 and the school secretary-treasurer in 1923 — a position he held for thirteen years. In 1917 he was elected to the municipal council and as municipal councillor he strove for better roads and living conditions for his little community. He also introduced many innovations in the operation of his farm. In later years he acquired a second homestead and bought a quarter from the Hudson's Bay Company. Beginning with a 1926 Model T Ford, he bought a Model D John Deere Tractor and a threshing machine. He kept a pure bred Yorkshire boar and a Shorthorn bull, chopped grain for farmers of the district with a crusher powered by a one-cylinder stationary Massey Harris engine, built two grain elevators into his granary, made chop with his hammer mill, and sawed lumber for his neighbours on a saw-mill that he had built in his blacksmith shop.

On February 23, 1935, a great sorrow befell Michael's home. His wife, Pelagia, who had advised and cautioned him on his many ventures, died in her sleep. It was the end of an era for Michael. His children were now on the threshold of vocations of their own; and farming was becoming arduous as hired help was impossible to obtain. On March 8, 1942, he sold his assets at a public auction and purchased the Thorhild Lumber Yard from D. G. Hardy and operated the lumber yard with his two sons, Dave and Michael.

Having established himself in Thorhild, Michael became aware of the fact that

there were no Ukrainian organizations in the village though many Ukrainians resided there. After discussing the matter with people of the district and village, including E. Kovalenko, V. Sawka, O. Samyca, G. Bahrychuk, and J. Olinyk, it was decided to visit the neighbouring parish of Tudor. The visiting pastor, Rev. Wasyliv, offered to hold a service for Ukrainians in the Thorhild school and the Tudor parishioners readily agreed to be included in the Thorhild parish as their membership was low and they had no church building. A new parish executive was elected in Thorhild with J. Olinyk as president, M. Yachimec as secretary, and S. Dowhan as treasurer. The construction of a new magnificent Ukrainian Orthodox church in the village of Thorhild followed in 1947.

On May 6, 1951, Michael married Mrs.

Pearl Sawka, widow of the late Victor Sawka. Pearl had come to Canada with her parents, Nicholas and Dominica Sawka, in 1898 when she was four years of age. She grew up on her father's farm at Skaro and married Victor Sawka who first farmed near Opal and later moved to open a general store in Thorhild. In 1955 Michael and Pearl moved to Edmonton where they again became involved in Ukrainian organizations and joined the Ukrainian Pioneers' Association. Community life was always close to their hearts.

Michael died on February 16, 1962, and was buried beside his beloved first wife, Pelagia, from St. John's Ukrainian Orthodox church near Egremont in whose establishment he had played such a large role.

HRYHORY AND STEFANIA (NEE TRACH) YOPYK

Every individual who reaches old age often reviews his past, especially the days of his youth. This should surprise no one because youth is a time when a person has faith in being able to overcome all obstacles. The young are confident in their ability to remove any impediments to success and do not recognize any barriers in their way. They are filled with hope and have dreams filled with plans for a bright future and also possess the determination to apply themselves to reach their goal. Fortunately, too, they derive satisfaction from the slightest success.

I, Hryhory Antonovych Yopyk, was born on November 16, 1911, in the village of Mykolayiv, county of Radkhiw, now in the oblast of Lviv, Ukraine, but formerly in the province of Halychyna, Austria. My parents were Anton Hryhorovych and Theodosia (nee Vawrychuk) Yopyk, a poor village family who had three sons and one daughter and I was the youngest. I completed village school in the village of



Stefania and Hryhory Yopyk.

Zavydche nearby but, because the war and succeeding years were full of hardship, my further education was fitful. I had to continue my schooling privately, without any assistance. I completed my secondary education only in 1948 in the displaced persons' camp in Germany.

As a young man in 1932, I embarked on my first venture, a general store in the National Home in Mykolayiw. I operated this store with the help of my brother, Joseph. In November 1937 I attended a commercial course in Lviv offered by the (Union of Ukrainian Merchants and Businessmen) with the support of the Ukrainian Cooperative Organization, were determined to break this monopolistic control and had adopted the slogan "To Your Own For All Needs". They were gradually edging out foreign control by developing economic power through the people themselves. In the autumn of 1938 I opened a fabric or cloth store in Radekhiw which I operated until the outbreak of war. During the war I continued my business activities for as long as this was possible but, in the summer of 1944, the cataclysm of war landed me on foreign soil — in Germany.

After the capitulation of Hitler's Germany to the Allies on May 7, 1945, I lived in an old Bavarian city, Augsburg, which was in the American Zone of Occupation. In partnership with an engineer by the name of Tverdochlib, I opened a book store in the fall of that year at No. 7 Ulmerstrasse. Everyone felt the lack of Ukrainian literature because all contacts had been lost with the cities that had been centres of Ukrainian culture previously. With the fall of Germany, new states had arisen with new boundaries over which communication was difficult. The Ukrainians in D.P. camps began to form their own organizations, publishing newspapers and printing books. We followed suit and published the following: *Tales* — Ivan Franko; *Poems* — Ivan Franko; *Life*

and Work of Taras Shevchenko — Dr. V. Simovych; *English*, a self-taught guide. — Y. Chorney; *An Almanac in a Foreign Land, 1947* — V. Chaplenko. The book store thrived until I left for Canada.

I reached Canada on September 28, 1948, through the help of my brother, Stanley, and his wife, Anne, from Elk Point, Alberta. My first venture into business in Canada was a grocery store in the spring of 1949 which I named "Narodny Bazaar". When I had paid back my debts in two years' time, I added a book section in the store. In 1944 I published Shevchenko's famous poem *Haydamaky* without aid from anyone, with illustrations by the well-known ethnographic artist, A. H. Stasion. The cost of this publication was \$7000. In 1955 I organized a company which opened the Karpatia restaurant in Edmonton, on the corner 103 Avenue and 97 Street. But not all companies or partnerships are that successful and I left in May, 1957, when my wife and I opened our own restaurant, the Astoria, on the corner of 100 Street and 102 Avenue, but moved later to a new location at 98 Street and 102 Avenue. We operated this restaurant until my retirement in May, 1980.

I have always been active in Ukrainian community and cultural matters. During my life I played an active part in a number of organizations. In Ukraine I belonged to the Prosvita and Ridna Shkola associations in Radekhiw, and the Ukrainian Relief Committee. In Edmonton I have been a member of St. Josaphat's Cathedral parish and the Ukrainian National Home almost from the beginning. But I have also been a member of other organizations. Among these is the Ukrainian National Federation where I was on the executive. I have also been a director of the Ukrainian Credit Union and a founding and executive member of the Ukrainian Professional and Business Men's Club. Other organizations with which I have been connected are the Edmonton Ukrainian Canadian

Committee. In this organization I served twice as president and twice as chairman of the committee on Ukrainian Day. I also served as president of the Plast organization, a founding member of the Taras Shevchenko Ukrainian Foundation in Winnipeg, and remain a member of the

Ukrainian Canadian Committee. The Historical Society of the City of Edmonton recently presented me with a scroll in recognition of my services in the collection of artifacts from the beginning of Ukrainian settlement in Canada.

JOHN AND WASYLENA (GORDEY) ZUKIWSKI



Wasylena and John Zukiwski.

John and Wasylena (Gordey) Zukiwski were both born in the Village of Boriwtsi, county of Zastawna, Bukovyna, Austria (now Ukraine). John was a member of a family of seven children born to Dmetro and Pearl Zukiwski. Of the seven, two were brothers, Sam and Mike, and four were sisters, Mary, Nancy, Kateryna, and Dora. John's wife, Wasylena, was the daughter of George and Varvara (Mykytiuk) Gordey. She had two sisters, Magdalena and Anne, and one brother, John. After completing his two years' service in the Austrian army when he reached military age, John and Wasylena were married. As evidence of their arrival in Canada, the manifest of the S.S. Brazilia shows that they arrived at Halifax on May 9, 1899, and that the members of the family were Iwan (John) Zukiwski, age 27, his wife Wasylena, age 25, and two small

daughters, Anica (Anitsa), age 3, and Parasena, age 1. On their arrival John took his family to the home of his wife's uncle, John Gordey, who had arrived in Canada earlier. In the following year John filed on a homestead near the village of Andrew. However, the area was subject to flooding, so he moved east to file on another quarter five miles north of the future village of Willingdon which was established after the railway was built in 1928.

Their two small daughters did not survive the hardships of the journey which took about three weeks. Both died soon after their arrival in Canada and were buried in Pagan. In Canada, however, they had seven more children of whom five were daughters, Varvara, Katrina, Parasena, Maria, and Wasylena. The others were two sons, George and James.

In 1908 John Zukiwski again gave up

his land north of Willingdon because it was subject to frost, trading it for a quarter belonging to Michael Hawrelak in the Ispas district. Before Brinsley school was built two miles away, the children had to walk three miles to Ispas School. In the beginning, there was little income from the farm so John supplemented it by carpentering and other means. As a result he was one of the carpenters who built Ispas church. When larger building projects were not available, he discovered another source of income. As flour mills and stores were a long distance away and settlers found it difficult to obtain flour, John started a project constructing hand mills with which settlers could grind their own grain into flour and other cereal foods.

In the beginning settlers had to walk to Edmonton, a distance of ninety miles, usually spending their nights beside some stream where they could build a fire to keep warm. There was no building in which they could find shelter, even if they had money to pay for lodging.

John read stories to his children and taught them all to read and write in Ukrainian. As both parents were good Christians, they also read Christian literature, especially on Sundays. After John retired he enjoyed panning for gold in the North Saskatchewan River as a hobby. He and Wasylena remained members of the Brinsley Ukrainian Orthodox church throughout their lives.

TO A HORSE

by George N. Vernon

Sebastopol, Calif. 95472

Like the sudden crash of a thunderbolt,
The lariat jerked with an angry jolt.
And it stopped him dead in his very track,
As the horse with the saddle drew fiercely back.
His beautiful neck snapped, almost in two:
And for a moment he thought that he was through,
But the closer to him the two-legged thing came,
It but fanned in him the undying flame.
Then his hoofs drove hard a-learing the sod,
At the thing that was made in the image of God!
With muscles of steel, and spirit courageous;
Hatred awakened, that's stored up for ages,
For impositions of things dictatorial;
Wrongs to his brethren since time immemorial:
The sting of the lash, the jab of the spur,
The chafing of trace, the flying of fur;
Unsavory weeds to fill up his maw;
The jerking of bit till tastebuds are raw,
And the numberless wrongs inflicted by man,
Since the taming of innocent beast began,
Exploded in him like a thunderclap
The spirit to kill and get out of the trap.

With ears folded back, he snorted and squealed;
With swiftness and force of a tiger he wheeled;
A volley of blows He shot in the air.
They struck with a will, but struck in despair,
For another lariat found its mark —
Truly, the outlook was dimly dark;
No possible chance remained for a breach;
The assailant kept just out of his reach.
He, worthy of horsehood, was game to the core,
But the lariats tightened a little bit more.
And the will to trample his two-legged foe
Had melted, as melts the midsummer snow!
Then he felt the hand of a master and lord —
The very same one he so strongly abhorred.
A soft pleading voice came into his ear,
To quell his misgivings, to quiet his fear:
"Steady, old fellow, Why all the commotion,
Have you yet to learn of a man's devotion?
The species of man is four billion strong —
You see how easy it is to be wrong?
To group them together and say, this is man,
Takes much more explaining than ever I can."
Yet, this I assert — and my blood starts to rise —
That some of my kin are a thin disguise
For the beasts of jungle, but ten times worse,
And to horses and men they are, truly, a curse.
To such, at the best, you are only a chattel
From the day you are born until your last battle.
You are only cold cash to the one who bets,
While to some you are only food for their pets.
But don't misconstrue by this condemnation,
And the real man distrust through misapplication."
"To the real ones you are a symbol of power;
In beauty, no less, an exquisite flower;
The breath of the wind; the strength of the wave;
The freedom of wilds; the trust of the brave;
Like a tree-covered hill; like a waterfall
You're the truest resort to nature's call,
And above, and beyond all of these you are
As trusty a friend as the Polar Star!"
The steed was impressed and lowered his head,
And let it sink in what the little man said:
"You and I have been through so much together —
Through ups and downs of foul and fair weather;
Through decades of sieges and terrible wars;
Exploring the wilds; prospecting for ores;
I've seen you in famine die slow on your hoof,

After I'd fed you the last straw of my roof!
We have faced together the angriest sea;
Crowned many campaigns with a victory;
When my heart, so wildly, beat for my love,
You've borne me to her as on wings from above.
Strong are the links, and sturdy the chain
That binds us together in mutual gain!"

"I'll cite but one instance, if I may digress,
To show how you've aided man in distress:
When, later my love had yielded its fruit,
And I as a father was still a recruit,
The stork was aided by a tailwind, so strong,
Two weeks in advance it sounded the gong.
Her doctor I called in the worst night I've known;
You plowed through quagmire, stumbled o'er stone —
The elements tried to stop you in vain
With torturing wind and downpours of rain;
Nor lightning, nor thunder could conquer your will,
Nor could the doctor his mission fulfill
Without a servant so faithful and strong,
Who had teamed with him forever so long!"

"Even, before the Sphinx was conceived,
Into my camp you were gladly received.
When the hook of a branch I used for a plow,
And a pittance I earned by the sweat of my brow;
When I mangled wood with an ax made of stone;
And I sewed the skins with a needle of bone;
When I walked with a club, prepared for attack,
My hair hanging down to the small of my back;
When I warmed by the fire at the mouth of a cave,
And to hunger and fear, I was truly, a slave,
Then the beasts of prey were your foes and mine,
And oft on your flesh I had seen them dine!"

"You then were so little, much smaller than now —
Me, for companion, you wouldn't allow.
Freely you roamed through the valley and hill
While carnivores trailed in your wake for a kill.
Nor is man, entirely, free from this guilt —
Before this charge he must shamefully wilt."

* Some Ukrainian farmers fed the straw of their thatched roofs to the starving livestock. There were still two feet of snow on the ground in the middle of May, 1920 (I think) in northern Alberta. The results were pitiful! — Vernon.

"Then a colt, one day, I found in a thicket.
For luncheon, deluxe, it was just the ticket.
My palate was tempted but as I drew near,
I saw the poor thing a-tremble with fear.
Before my eyes flashed the pageants of races —
I saw, in relation to time and spaces,
Man, the primeval, a savage, uncouth
Enveloped in darkness, groping for truth;
Saw logic and illogic wrapped in one pack
Like a burden of sin strapped to his back.
I saw man in the ever ascending scale
His pace was, at first, as the pace of a snail,
Yet, momentum he gained, by leaps and bounds —
Faster, ever faster, making his rounds,
Until he became supreme on the earth —
What then, would to him a tame pony be worth?"

"Though its tongue was silent, its eloquent eyes,
Could not in the least, its feelings disguise:
If you must of a cripple advantage take,
Don't play with suspense, for pity's sake!
For me and my club it was brimming with scorn;
Between hunger and pity I was rudely torn.
But pity asserted itself the most,
My palate cooled off, forgot was the roast."

"An armful I pulled of sweet-scented grass,
And water I brought in a thing made of brass
And when she was able to limp around,
Some odds and ends of leather I found.
I fashioned a rope and led her home.
For the rest of her life she wasn't to roam,
Except at the time when cupid's display
Had weakened her will and she stole away.
Before very long I was blest with a team,
And travelling since has been like a dream."

* In the Pilgrim's Progress — written about 300 years ago, by John Bunyan — the pilgrim has a permanent burden (a pack of sin) strapped to his back.

Ignorance was primitive man's greatest foe — it still is. He could believe a variety of contradictory ideas at the same time. He could not distinguish between logic and illogic. He had such an accumulation of witchcraft, demons and a variety of superstitions that it is a wonder he survived. See Sir James G. Fraser's: THE GOLDEN BOUGH.

Translated by Dr. N. D. Holubitsky

BY PROOT IN THE VALLEY

By Proot in the valley,
In a cottage so neat,
There dwells a young maiden
So lovely and sweet.
Her eyes are like stars
That light up the sky.
Beware of them, lover,
They may urge you to sigh.
By Proot in the valley,
By the pale moon that rose,
A youth to his maiden
Has come to propose.

A sweet conversation
Between them did grow,
While dreamingly the Proot
Continued to flow.
By Proot in the valley
Barvinok is pared,
Green wreathes for the wedding
Are being prepared.
In the cottage one hears
The fiddle and bass;
While guests keep on singing
"There's joy in this place."

A SONG OF NOSTALGIA

In the blueness of the heavens
Rows of cranes, to somewhere fly.
Like soft weeping after summer
One can hear their distant cry.
Kroo; kroo; kroo!
Farewell to thee, my native land.
In a year
We'll return, from 'cross the mountains
To you, dear.

The cranes are crying beyond the horizon,
Carrying tidings from afar.
Like a voice from some forebears
Hailing to us from a star.
Kroo; kroo; kroo!
Farewell to thee, my native land.
In a year
We'll return, from 'cross the mountains
To you, dear.

GIVE ME WINGS OF FALCON GRAND

Give me the wings of a falcon grand
So I may fly to my native land.
Where stood my cottage, as in a wreath
Mid orchards, mountains with air to breathe.
The flowering banks of River Stry,
Where forests, groves and meadow lie
And peaks so high, they reach the stars.
Give me those wings that I may rise
To my good fortune — my paradise.
Where summits lift their Beskid proud
With charming music, in tones not loud.
To heavenly peace, felt in one's chest,
Carry me wings to places best,
To Heaven of Youth, that Wonderland.

A SONG OF YOUTHFUL YEARS

Play, gypsy, play that one song,
The one I so admire.

I'll give you wine, I'll give you gold
And all that you desire.

For something glows within me here
That keeps my chest a-rending;
While my poor and aching heart
Keeps languishing unending.

Play on, old man, that one dear song,
That once to me was rendered
By my dear mother, as she rocked
Me with her love so tender.

Bring back to me my past years,
My youthful years so charming;
Those beautiful and golden dreams
So full of hope and yearning.

Play on, old man, when two tear drops
Will from face start flowing.
Then I'll feel lighter in my soul
And, in my heart, more glowing.

A CHRISTMAS TREE

by O. Oles

Once I donned my booties red,
Dressed in sheepskin to cross the lea.
Then hitched myself to a little sled
Home to bring a Christmas tree.

No sooner had I felled the tree,
The one I chose and liked the best,
When out a rabbit jumped at me
And tried the tree from me to wrest.

I tugged my way and he tugged his.
"I'll not give in, never!

Plant this tree first, if you so please,
It then will be yours forever."

"I'll not let go. This you must know.
Content yourself with toys you've tried.
For, by destroying our forest trees,
You'll leave for me no place to hide."

In forest deep, sly foxes abound,
Bears and wolves and other foe,
And such birds as rook are found;
Who cause for us a lot of woe.

I felt a fear. "Oh, please leave me.
And stop clinging to my coat.
My poor rabbit, please forgive me.

Never will I repeat this, please note."

Low I bent to make a bow,
And lower still, My cap I lifted.
The rabbit smiled and all aglow
Handed me his paw, uplifted.

MY NATIVE LAND

My native land, where I was born,
Again to see you, how do I yearn.
Your forests, hills and fields so green,
How happy with them my days had been.
The little cottage with thatch so old;
And mother dear, midst family fold!
To welcome them, no other delight
Would raise my soul to greater height.

A CHERRY ORCHARD WITH HOUSE CLOSE BY

The house with cherry orchard by
And beetles above in droning sound,
And plowmen plodding homeward bound;
While girls, with mother, in sweet refrain
With ready meal, tarried 'round.

The family sat to evening meal
When evening star had just appeared.
And daughter, offering help, drew near.
But just as mother sought to advise
The singing nightingale interfered.

Close to the house the mother placed
Her little children, to her so dear;
And went to sleep, with them quite near.
Then silence reigned; except the girls
And nightingale, so gay and clear.

IN NORTHERN CLIMES by George Vernon

In northern climes, the polar bear
Protects himself with fat and hair;
Where snow is deep and ice is stark
And half the year is cold and dark.
He still survives in climes like that
By growing fur, by growing fat.
These traits, Oh Bear, which thou transmittest
Prove survival of the fittest.

To northern regions, waste and wan,
Comes the encroaching race of man.
A puny, feeble little lubber,
He has no fur, he has no blubber.
The scornful bear sat down at ease
To see the stranger starve and freeze.
But lo! the stranger slew the bear.
He ate his fat, he wore his hair.
These deeds, Oh Man!, which thou committest,
Prove the survival of the fittest.

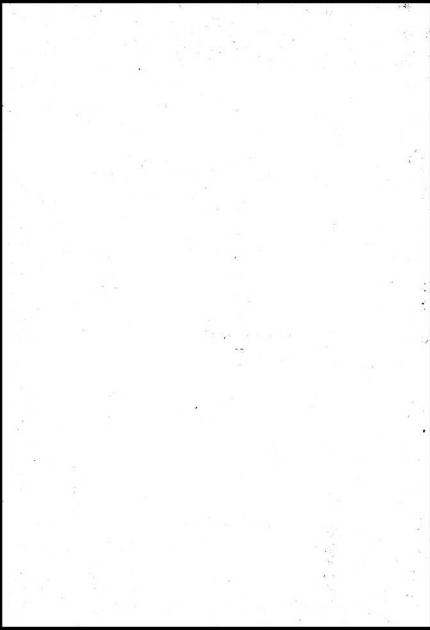
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