East of the Red:

Early Ukrainian Settlements North Of The Dawson Trail Vol. 2

Michael Ewanchuk

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Dedicated to

the Memory of

Dr. Joseph Oleskiw

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Foreword

The end of the nineteenth century saw the Europeans beginning to leave for the Americas to seek employment or to acquire freelands that were advertised. People from Central Europe, in particular, were trying to escape from political oppression, poverty and intolerance. These conditions also induced the Ukrainian people to emigrate.

Consequently, in 1892 a few Ukrainian families joined the German settlers and came to the Canadian West. The majority of the Ukrainian immigrants of 1892, however, were induced by agents to accept free trans-Atlantic transportation and free lands, left for Brazil. There they were directed to settle in the Parana jungle regions.

The Parana region, by no means, proved to be "heaven on earth", but the opposite. Tropical climate and tropical diseases, and periodic skirmishes with the natives who emerged from the jungles to attack them, made life difficult. They, therefore, wrote home to their relatives in Ukraine and discouraged them from coming to South America.

On learning about the plight of his countrymen in Brazil, Dr. Joseph Oleskiw, a professor of geography and an agronomist, tried to assist his people. Therefore, on reading advertisements about settlement opportunities in Canada, and aided by the Canadian High Commissioner in London, he toured Canada in 1895. On returning to Lviw he reported positively and wrote a pamphlet about the freelands available in Canada. When he visited the Mennonite settlements in Manitoba, he found land west of the Red River easy to bring under cultivation. His publication created an intense interest among Ukrainian peasants and they began to make plans to emigrate. It is to this man of vision that Dr. Michael Ewanchuk has dedicated Volume II of his Red River series: and Dr. Oleskiw rightly deserves this special recognition.

The first of Oleskiw settlers arrived in the Red River Valley in 1896. Here, however, the freelands - the $10.00 - 113 morgens homesteads were no longer available for them, in the Red River Valley, so they were directed to areas rejected by other immigrant groups: the Scots, French, Mennonites and Anglo-Saxon settlers from Ontario. Ukrainians, therefore settled on lands in the Parkland areas of Manitoba where they were faced with the arduous task of clearing the land of its trees, stumps and stones, before they could even bring a small plot under cultivation to sew grain and plant vegetables to provide food for their families.

Michael Ewanchuk has undertaken the task of appraising the life of the settlers from Ukraine from the socio-historical point of view. He analyzes and records for posterity the experiences and hardships endured in the development of homesteads and the struggle of the pioneers to promote the "vertical development" of their children. His initial study of the Interlake region culminated in the publishing of Spruce, Swamp and Stone. He has also analyzed the life of the pioneers in the Dauphin and Stuartburn-Vita areas; and selected

samples of his interviews with living pioneers from all areas settled by Ukrainians in Manitoba which have been published in the collection, Pioneer Profiles.

The latest of Ewanchuk's numerous studies, titled East of the Red, appears in two volumes. This second volume deals with the triangle north of the Dawson Trail, where the pioneers were not only farmers and dairymen, but they tried their hand at lumbering and trapping. Many of those in the Gonor-Cook's Creek area became successful market gardeners.

In the preparation of East of the Red, as in his research for Pioneer Profiles, the author travelled to various settlements in Manitoba, and gleaned his information from primary sources and interviews. In Volume II he has utilized the "sample" approach of a statistician, interviewing descendents of the pioneers and recording their reminiscences. He devotes considerable attention to the Elma region, an area separated, to a degree, from the Red River Valley by the Sandilands and Agassiz Forest Reserves. He informs the reader that despite the hardships and even disappointments experienced, the settlers built schools, churches and community halls to replicate the life of their past in Western Ukraine. Thus, despite their distance from cities and large towns they led a full societal life, avoiding the pitfalls of social disorganization. They went into various business ventures and frequently obtained additional employment to supplement the income from their farms.

As the Ukrainian pioneers cleared the forests and bush lands, they developed good farms. However, W.W.II arrived and their descendents entered the armed services in admirable numbers, but after war many, as did those of other ethnic origins, did not return to their farms but relocated to the cities.

As an historian the author deplores the "depopulation" of Ukrainian Canadians in the parts of Manitoba opened up by their ancestors but which are now occupied by new people. He notices the change of character and the loss of the historical characteristics of such areas. If his objective has been to show the contributions of the Ukrainians to the development of Canada, he has attained it.

Borislaw N. Bilash, Ph.D.

Introduction

It was the engineer Simon James Dawson who first surveyed that sector of Manitoba southeast of the Red River; and proposed a water line and railway routes. His route became known as the Dawson Trail. Before the French settlers came to the Red and the Mennonites established themselves in Steinbach, the area north of the Trail and the Red stretching to Lake Winnipeg was - with the exception of the Scottish settlers on the east side of the Red – sparsely unsettled. This area was further geographically bisected by the Agassiz and the Sandilands Forest Reserves; and many rivers, creeks and streams seemed to impede travel from the east to St. Boniface and Winnipeg. Consequently, when the settlers came into the area it was a region to be known for its many corduroy "highways" crossing the lowland areas.

The unoccupied regions of Manitoba needed settlers. It was the redoubtable Dr. Joseph Oleskiw who after crossing Canada from "coast to coast", recommended that the land-hungry, and politically oppressed Ukrainian peasants seek land and freedom in Canada. A year after he returned from Canada, in 1895, it seems, that the Canadian government opened the floodgates to immigration and welcomed the Ukrainians to come into Queen Victoria's land of the free.

In Volume I, I have dealt with the first Oleskiw settlement established east of Dominion City to form the Vita - Stuartburn area. In this sector of Manitoba, in spite of difficulties encountered and the inferior stretches of land they settled, the Ukrainian pioneers succeeded and the vertical development of the young Ukrainian citizens was outstanding. The area under study in Volume I was restricted to analyzing the development of the region of Manitoba south of the Dawson Trail and north of the 49th Parallel.

In this Volume II I am reporting the findings of my research and my contacts with people, having – before WWII – lived in the area for seven years – and came to know the people, the land and the social interactions of the various groups.

According to such competent authorities as R. W. Murchie and H. C. Grant, at one time, the Ukrainians constituted the majority of the ethnic mix, east of the Red River. It was observed by some that, during the early years the Ukrainian language was the second language next to the English in use. In 1926 Murchie and Grant reported that in the Brokenhead-Whitemouth area under study in Volume II that the total population...was over 30,000 of whom 45 per cent were Central European, chiefly Ukrainians, 34 per cent of British origin, and 8 per cent Dutch and German.

The geography of the regions dictated agricultural development and employment opportunities. In recent years as farms became larger population decreased and a marked exodus of Ukrainians has taken place.

There were not many original pioneers to interview, therefore, the writer depended on the reminiscences of the descendants of pioneers, and the infor-

mation he gleaned from samples selected to show how Canada was built. And now 100 years after the Ukrainian pioneers came, it is mainly their descendants who tell the story.

In Volume I, I dealt with an area where the Ukrainian population was more homogeneous. In Volume II the population has had to make adjustments from the start to living with other groups, and their respective development differs.

Michael Ewanchuk

Dr. Michael Ewanchuk

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Map of Ukraine

Homesteader

SECTION I
Part I
The Newland – Canada

Chapter 1
The Coming of Ukrainian Pioneers to Canada

In mid nineteenth century the Hapsburg Empire was in an advanced stage of disintegration. In Imperial Russia radicalism was on the march. The 1848 proclamation that serfdom was being abolished in Austria - Hungary added a new dimension to the aspirations of the long-suffering and exploited population of Central Europe: The peasants were no longer bound by the dictates of the lords of large manors. However, the vestige of freedom gained did not give them a chance to acquire more land to be able to support their families. They, therefore, had their freedom limited by having to work for the lord of the manor. If any land was available, the peasant lacked the requisite means to acquire it.

There was yet another burden: the Hapsburgs required that all men on reaching maturity report for a three year period of military training. This the peasants found to be a continuation of exploitation of manhood. Then children, too, had to go to work to help out. Their opportunities for education were limited.

However, after completing the period of military training men did have an opportunity to seek employment - though seasonal - in other countries, mostly Prussia. Employment in other lands provided the average man with information about the New World where land and labour opportunities were available. This New World was the U.S.A. - a democracy where all men were considered relatively free.

Consequently, toward the end of the nineteenth century, the people in that part of Ukrainian territory, known as Halychyna, now popularly called Western Ukraine, began to undergo a period of national re-awakening and a change in social attitudes intensified. Opposition to foreign overlordship and to political control grew.

In time, however, the Ukrainians began to show progress - to advance culturally and develop new pride in their traditions. A historical revival appeared, and led by men who managed to get a higher education and go into professions and also by the more progressive clergy of the Ukrainian Catholic church, they began to organize enlightenment groups, "Prosvita" and to form circles where those capable of reading would read to the progressive yet illiterate peasants. Consequently, their horizons widened.

There were sections of the country before 1848 where the peasants agreed

to pay taxes in lieu of being bound to the lord of the manor providing free labour three days a week. Such was the case in the Kolomyja region. In this region schools were established sooner and a gymnasium soon came into being, giving many younger people an opportunity.to acquire a higher education, and go into professions.

A Chance to View Democracy

Across the Atlantic a young country, known as the United States of America, was progressing economically at a rapid pace. The eastern states were getting rapidly industrialized. The industrial centres needed energy to operate their factories. There was plenty of coal in Pennsylvania, but they needed miners. True, there was an influx of miners from Ireland, but more was needed and soon they began to attract miners from Central Europe, and the Slavs came: Czechs, Poles, Hungarians and along with them Ukrainians. The Ukrainians who left informed others of the opportunities in the New Land and by 1870 there appeared nuclei of Ukrainian community centres in the coal-mining areas of the U.S.A. Before long missionaries came to minister to the emigrees, and foremost among them was Rev. Iwan Volansky.*

Brazilian Agents

As Poles, Germans, Czechs were leaving for the U.S.A., the steamship magnates, mostly Germans, found that there were opportunities for the land - hungry Europeans to settle on land in Brazil. Soon they were transporting people across the Atlantic; Polish and German colonies were formed in southern Brazil. Then agents appeared in Central Europe to induce Ukrainians to settle in Brazil. The special inducement was that trans-Atlantic transportation would be provided free; the Brazilian Government would cover the costs. In 1892 many Ukrainians sailed for the Parana region via Italian ports.

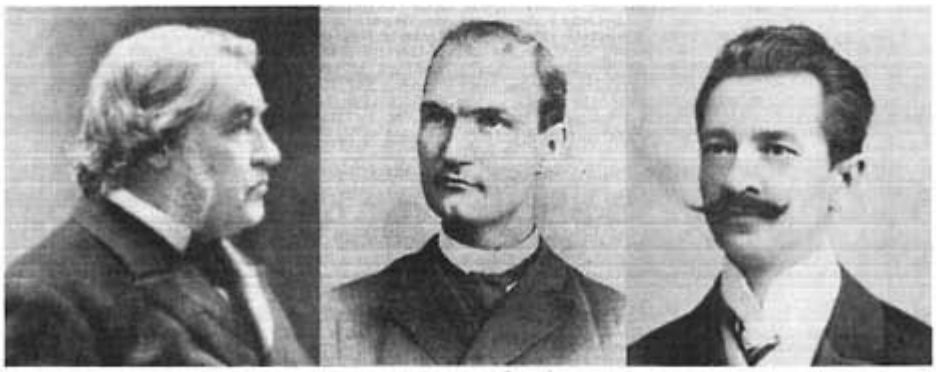

Fig.1 Sir Charles Tupper | Rev. Iwan Volansky | Dr. Joseph Oleskiw

* He signed his name Volansky, and in correspondence used John instead of Iwan. See Appendix 3.

Brazilian Disappointments

Although the Ukrainian "colonists" received free transportation to Brazil, on arrival there, they found that the living costs and cost of equipment were high - there was no employment. Therefore, what they saved on transportation, they expended in getting settled in the jungle regions of Parana. From the start misfortunes beset them: fever was decimating their young people, and the attacks of the natives made life unbearable. When news of the untenable conditions reached Ukraine and the Ukrainian miners in the U.S.A., Rev. I. Volansky and his wife - then living in Pennsylvania - set out to investigate conditions in Brazil. Tragedy, however, beset them in Rio de Janeiro: Mrs. Volansky died of yellow fever. On return to the U.S.A. Rev. Volansky reported his findings to the Ukrainian press to dissuade further settlement in South America.

In Lviv Ukraine, Rev. Volansky's report on the plight of Ukrainian settlers in Brazil came to the attention of Prof. Joseph Oleskiw. Having heard about the German settlers and the Nebeliv group that went to Canada, he, a competent geographer, began to study literature about the new country and then established contact with Sir Charles Tupper, the Canadian High Commissioner in London. He made a trip to London and, with the Commissioner's guidance and the offer from the C.P.R. to provide him with a free passage to Canada, he started to make preparations for a visit, at the same time making a press release suggesting that prospective emigrees withhold leaving for Brazil, until he had a chance to investigate conditions and opportunities in Canada.

Settlers for Canada: The Nebeliv Group

In 1891 Ukrainian families joined the Germans to settle in what is now Alberta and around Saltcoats, Saskatchewan. Two men, however, became trail blazers as far as Manitoba was concerned. The two were Wasyl Eleniak and Iwan Pillipiw. They arrived in Winnipeg and established contact with the Mennonite farmers of the Gretna area who spoke their language as they had lived for many years in the Ukraine. (When the Mennonites came to Manitoba in 1874, it seems, that there were some Ukrainians among them.) After harvesting in the Gretna area Iwan Pillipiw returned to his village in the Ukraine to encourage other settlers to emigrate to Canada and to bring out his and Mr. Eleniak's family to Manitoba. Wasyl Eleniak, however, remained in Gretna.

For his efforts to encourage the Ukrainian farmers to emigrate, Iwan Pillipiw was arrested and imprisoned. However, twelve families arrived in Winnipeg and left for Alberta in 1892. Iwan Pillipiw finally came and also settled in Alberta. Wasyl Eleniak worked in Gretna area for five years and should be given credit for being the first Ukrainian to establish a home in Manitoba. In 1892 Wasyl Yatchew was the first to establish a home in Winnipeg.

Wasyl Yatchew also from the Nebeliv area came with his wife and did go to Gretna, but it is not known whether he established contact with Eleniak who was later joined by Wizynowich. Eleniak worked for the farmers herding cattle, but he actually was indentured for five years. It may, therefore, be that Mr.

Yatchew did not stay in the Gretna area avoiding indenture. After a few years, the Yatchews left Winnipeg for Beausejour.

The Ukrainian Lord Selkirk

Dr. Joseph Oleskiw may be called the Ukrainian Lord Selkirk. He was very much concerned that the agents of the Brazilian Government were responsible for many Ukrainian settlers leaving for the Brazilian jungle where they were meeting with unprecedented difficulties. He, therefore, decided to explore whether conditions for settlement were more favourable in Canada.

Dr. Oleskiw was a professor of agriculture in a gymnasium in the Ukraine and the right person to make a personal survey of the "New Land". On Thursday July 25, 1895 he left the city of Lviv accompanied by a well-to-do farmer, Iwan Dorundiak, and stopped in London where he had a conference with Sir Charles Tupper. On Tuesday, August 12 they arrived in Canada, and after a conference with the officials of the Department of Immigration plans were made for his "sea to sea" trip.

Before returning to Europe he visited Rev. Nestor Dmytriw, a Ukrainian Catholic clergyman and editor of a Ukrainian newspaper, Svoboda, who was then living in Mount Carmel, Pennsylvania.

In 1895 during his first and only visit to Canada, Dr. Oleskiw had an opportunity to travel as far as the west coast. While in the Edmonton area he established contact with a few Ukrainian settlers there. In the meantime Iwan Dorundiak appraised the situation in the Saltcoats area where there were a few Ukrainian settlers.

Dr. Oleskiw in Manitoba

The colonization agents took Dr. Oleskiw south to see the Mennonite settlements west of Emerson in the Gretna area. Being fluent in German he could discuss conditions of life with them. In the Red River Valley he was impressed with the rich black soil, and so much more impressed with the mode of cultivation: imagine a farmer seated on a gang plough and ploughing land that he did not have to clear by cutting down a tree or by picking up a stone. He had a vision, as Pierre Berton states, that in this fine country the land-hungry, politically-repressed Ukrainian farmers would do well. More importantly the opening of the gates to Canada would, at the same time, divert the Ukrainian emigration from going to Brazil.

It is difficult to determine which Ukrainians who were living in Canada Dr. Oleskiw contacted in the Edmonton area. Mr. Dorundiak spent some time with those in the Saltcoats area and Dr. Oleskiw received considerable information from the Edmonton group and there is no doubt that while in Manitoba he contacted both the Gretna people and Wasyl Yatchew in Winnipeg. It appears he was not only impressed with the richness of the land around Edmonton and south of Winnipeg, but the progress his countrymen were making

economically.

And as for Wasyl Yatchew, Pierre Berton writes:

....he came in 1892 with only $40.00, in 1895 he owned a house in Winnipeg, two cows and had a nest egg of $120.00

Yurko Paish had even managed to send home $120.00 - a small fortune. Dmytro Wizynowich had also come with only $40.00 in 1893 and had been able to save $400.00[1]

It's no wonder that on his return to Ukraine he wrote a booklet.[2] This booklet was read by the peasants in the provinces of Halychyna and Bukovyna and many were hoping that they would soon be able to leave for Canada.

The booklet published was to a great degree responsible in developing interest among the Ukrainian peasants in emigrating to Canada. He also met with prominent Ukrainians including clergymen of the Ukrainian Catholic church and reported on his tour of Canada. The pamphlets were distributed by the Prosvita Society and became widely read by the land-hungry peasants.

"Dr. Oleskiw's booklets," writes Dr. Vladimir J. Kaye, "About Free Lands" and "About Emigration" published in 1895 were read by thousands of peasant farmers in village halls throughout the land. One of these booklets came to the newly established library of "Prosvita" reading hall in the village of Senkiw in the district of Zalishchyky...[3]

Zalishchyky is located close to the Dnister* River in the southwest corner of the rectangle. (See Fig. 2)

Dr. Oleskiw was a remarkable and a brilliant man: he was able to carry correspondence with the Canadian immigration officials using the "trilingual approach": he was thinking in Ukrainian, translated his thoughts into German and then with the aid of a German-English dictionary was able to communicate with the Canadian immigration authorities in English.

Reactions to Dr. Oleskiw's Reports

The two of the Oleskiw's booklets and his meeting with the Ukrainian intelligentsia created a keen interest not only among the land-hungry peasants, but also among those who wished to provide a better future for their children in the Oleskiw's "Land of Promise". And what added credence to the Oleskiw report was that his claims were substantiated by his companion Iwan Dorundiak. "The claims of a romantic intellectual," said the peasants, "are substantiated by a well-to-do farmer."

Consequently, the tide of immigration to Brazil diminished considerably as Dr. Oleskiw helped to open the flood gates to Canada.

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[1] Pierre Berton: The Promised Land: Settling the West, 1896 - 1914. McClelland Stewart, Toronto, 1984, p.3

[2] Also read. V. J. Kaye, Early Ukrainian Settlements in Canada 1895 - 1900. p. 29

[3] V. J. Kaye, p.136

* Other spelling variations: "Dniester" or "Dneister".

Pioneers by artist Dr. Leo Mol

Chapter 2

The Flood Tide of Immigration

The letters written by the small Nebeliv group to the relatives in the Ukraine and their positive reports about the Canadian West developed interest in Canada among Ukrainian peasants. Leaving their native Ukrainian land was not an easy decision; however, difficult living conditions demanded that a change be made. J. G. MacGregor in his book summarized the conditions thus:

> ...the deep rich soil of the vast Ukraine lay shrouded in a fog of frustration.
> ...oppression and...poverty dogged the peasants' efforts.
> Landlords, taxes and clerical levies gobbled all their surplus and then gnawed into their necessities.[1]

When the Oleskiw pamphlets "About Emigration" and Vilni Zemli – Free Lands" reached the reading circles, "Prosvitas" in the villages the settlers were keen to leave.

However, late in the nineteenth century, the Ukrainian cultural and political renaissance spelled free Ukraine and leaders encouraged the people to maintain their landholdings small as they were: The clergy and the intelligentsia were not keen in having a vacuum created where the landlords would bring in more Shwabs and Mazurs to occupy their lands.

Nevertheless, on return to Lviv, Prof. Oleskiw held a conference with several Ukrainian leaders and clergy and presented a strong case why Ukrainian peasants who wanted to emigrate should go to Canada. However, he made a stipulation: the emigrees should be a select group: families with adequate means to pay for their passage across the Atlantic and have enough money to make a start.

First Group of Oleskiw Settlers

On May 1, 1896 the first group of Oleskiw settlers arrived in Quebec with Professor Oleskiw's brother Volodymir in charge. They left by train for Winnipeg. When they left Hamburg on S.S. Christiania there was a total of 107 Ukrainians.[2] And they were a select group – after paying for their passage they carried $7,250 in cash. Individual families carried different sums of money:

Ivan Halkow	$700
Konstantin Nemyryski	$600
Ivan Lakusta Theodora	$600
Paul Kobersky	$500
Alex Czorny	$400

None had less than $100 and Ivan Lakusta Andreja had the most, $800.

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[1] J. G. MacGregor, Vilni Zemli – Free Lands, p.1.
[2] V. J. Kaye

On arriving in Winnipeg a committee was taken to the Whitemouth region by he immigration official hoping they would settle there. They declined and the whole group then left west to join the Nebeliv group around Edmonton.

The second group of Oleskiw settlers also rejected the Whitemouth area, around the present Elma. This group was led by a school teacher Cyril Genik. The people of this group preferred to join the others who chose the Stuartburn region.

> Nevertheless, more Ukrainian settlers arrived:
> In 1898 a group of settlers guided by Mr. Anderson (came on SS "Christiania") included 462 souls and carried on them ten thousand nine hundred and forty dollars. Of this group 17 families went to Dominion City, and 28 to Brokenhead.[1]

Thus it appears that soon the area north of the Dawson Trail was beginning to attract larger numbers of newcomers than did the Stuartburn region.

[1] Archives #63456 Alfred Akerlindk Immigration Officer Frank Pealey Superintendent Inspector July 18, 1898.

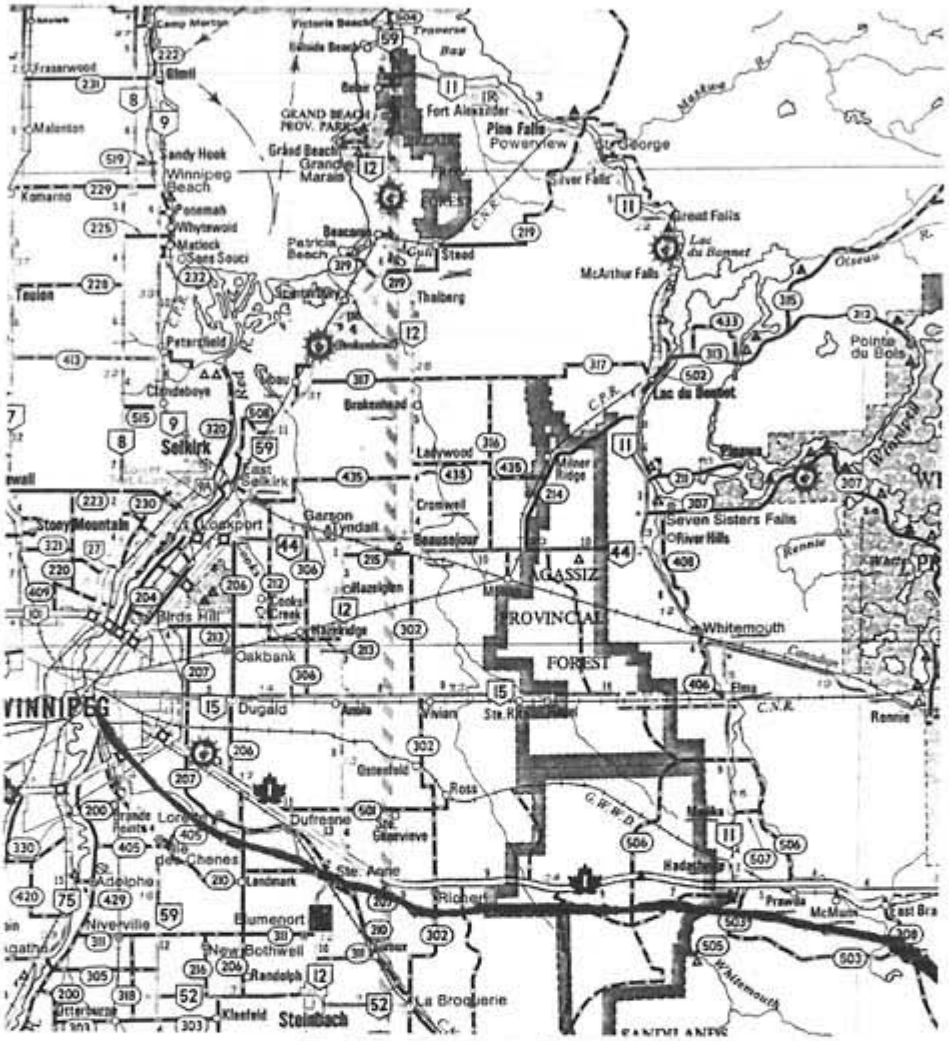

Fig.1 Map of Area Under Study
Dawson Trail

Fig.2 Ukrainian Settlers, 1897.

Chapter 3

Geographic Region under Study: A Review

The region under study north of the Dawson Trail is located between the Red River and the western slopes of the Canadian Shield. The soil and topography dictated the type of agriculture and employment opportunities that would evolve. Only a few of the municipalities in the southern part had some of the well-known fertile heavy clay "loam"[1]

> In others, soils were less productive and very patchy.[2]
> The distinctive topographical feature of this district is the high sandridge rising from 1000 to 1275 feet. This is an irregular formation known as Bedford Hills extending into Township 1, range 12 . . . .[3]

Murchie and Grant describe the area east and northeast as a bog, and that at the eastern end of the area peat moss is found to the depth of 20 to 30 feet. A ridge had the outcropping of limestone and accounted for the building materials found at Garson and Tyndall.

The area south of the Dawson Trail is drained by rivers running in a northwesterly direction. They are the Seine, the Rat, the Marais and the Roseau. As late as 1926 the area was subject to flooding.

On the other hand north of the Trail the north-eastern regions had some good agricultural land particularly northwest of Beausejour. Rivers here also run to the northwest in the main. Some are only creeks. They drain into the Red River or Lake Winnipeg. The main one is the Winnipeg River, but of importance are also the Whitemouth, Boggy, Brokenhead and Cook's Creek and their subsidiaries that presented problems to pioneer settlers, as bridges were required for the crossing of many creeks.

The topography of the region dictated the mode of establishing community centres and also the degree to which the Ukrainian centres were able to coalesce into larger communities.

The geography of the region also accounted for the fact, that from the start - particularly in northern sectors - Ukrainians established themselves on smaller holdings. Such was the case in East Selkirk and the river-lot settlement at Gonor. Small holdings also started at Cook's Creek, Pine Ridge and northeast of Bird's Hill. The Whitemouth River created a special situation southeast of Elma, and the river-lot plan was adopted around Medika and Prawda.

As the settlements developed employment opportunities arose in the development of water-line. Seven Sisters and Lac du Bonnet also became important. The foundry at West Selkirk provided work for East Selkirk people. C.N.R. attracted people to Transcona. The proximity of Gonor, Cook's Creek and Pine Ridge to Winnipeg provided opportunities for market gardening and work for

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[1] R. W. Murchie and H. C. Grant, Unused Lands of Manitoba, Published Government of Manitoba, Winnipeg, 1926, p.74
[2] Ibid, p.74
[3] Ibid, p.74

men and women among the market gardeners in East Kildonan.

The geography of the region seemed to dictate the pattern of land settlement. True they were induced to come to the Canadian West where for $10.00 one could acquire a homestead – a quarter section of land; but this, however, wasn't always possible. For example, land adjacent to the east side of the Red River was divided into river-lots by the Scots (Red River Settlers) and homesteads were not available in the Gonor-Narol sector.

East Selkirk started as a small holding unit. This type of land subdivision west of the Van Horne farms was suggested by Archbishop Langevin, the spiritual leader of the Roman Catholics in Manitoba. Small holdings were also the mode of land holding in Pine Ridge and Cook's Creek areas and the Hudyma Corner district east of Bird's Hill. South of Elma – toward Hadashville, the Whitemouth, the Brokenhead and Boggy rivers necessitated the adoption of the "river-lot" type of farms.

There were unused lands in the area under study and Murchie and Grant in their report of 1926 appraise the situation in the Whitemouth area:

> The agricultural land of the Whitemouth municipality lies almost wholly in the valley and immediate vicinity of the Whitemouth River. This river has built up a strip of alluvial soil on either bank, extending for varying distances to the east and west (the river flows north), but usually is very narrow, quite often less than a mile in either direction from the river bed. The result is a long narrow strip of excellent soil and this is flanked by shallow peat on either border. The excellent soil is farmed, but the peat has so far been put to little use.
>
> Father south in the Elma district, township 10, ranges 11 and 12, some farms have encroached on stony soils, which take the place of the bog in this section and there is some farming land on the Bog River.
>
> The problem of the unused lands in Whitemouth is one of utilization of shallow peats overlying in part stony soils and in part excellent river soils. Some attempt to use these peats has been made already and the results are rather encouraging. Excellent growths of hay and other crops were seen on such lands. Where peats are shallow (and they almost invariably are in the Whitemouth area) they are a small defect and many farmers have found it possible to burn them off entirely, though this practice is hardly to be recommended.
>
> A careful inventory of these shallow peat lands will reveal large stretches that with sufficient drainage would develop into excellent agricultural sections.
>
> Farming practices in this section are already of the diversified type. Dairying predominates and the cream and milk is shipped to the Winnipeg market. The cattle are as good as the general run in the province.[4]

The Ukrainians came and seemed to adjust to circumstances dictated by the geography of the region and soon, in some areas, they formed the majority of land holders.

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[4] Op.Cit., p.110.

Chapter 4

Venturesome Individuals

At the start the Ukrainian settlers came in groups; however, some got isolated or detached from a group. Others came as single families.

One of the early Ukrainian settlers north of Beausejour was Mr. Komarnitsky. He evidently got detached from the Ksionzik group that went to farm in the Drifting River settlement - Terembola. Another Wasyl Yatchew (Yaciv) of the Nebeliv group, after arriving in Winnipeg in 1892, got detached from the families from Kalush. He stated:

> The other immigrants left for Edmonton where they could get land as they had adequate money with them. However, my wife and I only had a reserve of forty dollars.[1]

> (To get started in the new land he had to seek employment, and landed in Neche, N.D.)

> We took off our baggage at the station and my wife, sitting on the baggage began to cry bitterly. (She was only 23 years old) A man who was passing by stopped and wanted to give her a few dollars to help her out. The next day when I went out on the street, an Englishman approached me and in sign language asked me to work for him. I went with him and he asked me to carry brick at the construction site. I worked there for a whole month and my wife was employed washing dishes in a restaurant. I earned two dollars a day.[2]

Wasyl Yatchew also related that he walked from Winnipeg to Tyndall, worked for a day cutting wood, stayed overnight and walked back to Winnipeg. During winter for cutting a cord of wood into cookstove lengths, and splitting he earned $1.25 or $1.50. In the summertime he worked on construction carrying sand and brick and earned $2.00 a day.[3]

One day Wasyl Yatchew met Joe Komarnitsky from Ladywood and decided to take a homestead there. (Joe Komarnitsky later left for Ethelbert to rejoin his group). This he did in 1898. On the farm the Yatchews raised three boys and one girl. The boys took high school training and two became teachers, John became a lawyer in Windsor, Ontario.

Their homestead was all bush, the trees were well rooted and had to be pulled down with a yoke of oxen. They remained in Ladywood , worked hard and now both are resting in the Ladywood cemetery.

Other pioneer settlers followed and soon a large Ukrainian settlement, stretching 15 miles northeast of Beausejour was formed.

In 1901 a report submitted by J. Obed Smith, Commissioner of Immigration lists the number of the Ukrainian settlers in the area under study in 1901.

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[1] M. Ewanchuk, Pioneer Profiles, p.4
[2] Ibid.
[3] Ibid, p.5

Gonor, 100; Whitemouth 200; Cook's Creek, 200; Poplar Park, 36; and Brokenhead, 600. A total of 1336, as compared with 3000 in Stuartburn and 5000 in the Dauphin area.

That the Ukrainian settlers continued to arrive in Manitoba is further evidenced that in 1902, 5290 Ukrainians and some Germans arrived in the East Selkirk immigration hall and the accommodation was cleaned and interior whitewashed and painted.[4]

The Rashkos

My parents, John and Mary, came to Canada in 1896 from the Western Ukrainian village of Zwyniach. Mother heard about land across the Atlantic and as she had two boys of age to be called for military training in the Austrian army, she decided to leave.

The first thing that happened was that my brothers "stole" out of the village and got themselves into Germany. The nobles were against people leaving and when they found out that my parents were about to leave, they reported this to the military authorities and they made leaving difficult as my brothers were not available.

We landed in Winnipeg having paid for the transportation of the family and earlier gave money to my two brothers. My parents landed in Canada with $37.
Alec and Mike having left, Nick, George, I, Peter, and an adopted daughter who later became Mrs. Magalas came with my parents. Transportation cost much for the whole family.

In Winnipeg they were guided to the Pine Ridge district where there were some German settlers occupying small holdings. However, since there was no place to live on the Pine Ridge farm, mother bought a little shack in the north end of the city. My father built a cabin and during the winter months cut wood and hauled it to Winnipeg. He also went harvesting out Plum Coulee way. Mother wanted the boys to have a trade and the older one became a shoemaker, another a blacksmith and the third a butcher. After a while we moved to Pine Ridge.
I got a high school education and became a teacher. I returned to the Pine Ridge area and for 17 years was teacher of Corona School.*

After we moved in to Pine Ridge, others joined us buying small holdings from the Germans and soon the district began to extend into the Melrose, Cook's Creek areas. It was close to Winnipeg and the settlers sold their vegetables there, travelling with oxen along the ridge than ran through Bird's Hill.

Mr. Peter Roscoe, when in his eighties, was interviewed in a personal care home in Transcona, Manitoba.

* * * * *

*Corona school was bought by Mr. Leo Mol, moved into North Kildonan and used as his shop. Recently it has been moved to Assiniboine Park to be close to his artistic creations.

[4] Vidi: Morrison Report, Department of Interior, 1902.

Part II
East Of The Red

Chapter 1

East Selkirk

This hamlet grew as a consequence of the building of a railway line to the west. Van Horne's specific plan was to cross the Red River to West Selkirk.

When the railway road had reached the Red River at East Selkirk and was to be extended west - the CPR, influenced by Lord Strathcona who had large land holdings in St. James, rerouted the line south through East Kildonan to Winnipeg. The Van Horne- acquired-land, known as the Van Horne Woods remain to this day, and two miles east he had landholdings, farms of choice land later to be known as Van Horne Farms.

An Anglo-Saxon community began to occupy land in the fertile area to the east. A railway roundhouse was built which, later, when the Ukrainian settlers began to arrive in large numbers, became an immigration hall. Here the settlers were detained up to a two-week interval.

The East Selkirk Ukrainian settlement, according to Prof. J. C. Lehr, was established as a small holding community on the suggestion of Archbishop Langevin. He wanted to replicate, to a degree, the type of a landholding pattern the Ukrainians left in their Native Land. Consequently, many families built modest homes and settled in the hamlet, taking advantage of employment opportunities in West Selkirk, Garson quarries and Van Horne farms.

Initially many new arrivals left for other areas in Manitoba to settle on homesteads. Some, for instance, left by boat from West Selkirk to Gimli to establish an Interlake Ukrainian settlement.

There was considerable "out migration" of people from East Selkirk: they wanted homesteads like the people acquired in Brokenhead. Consequently, some started to move into the Libau area. That was the case with the Zyla family. Mrs. Zyla's reminiscences are interesting.

The Years Go By:

At 88 my active years have ended and here in this personal care home good people take care of me. I have not been a healthy person all my adult life – the doctor says that I have been able to live this long because I have a very strong heart. I really shouldn't have been on the farm for I could not work out in the sun, I used to get headaches and had to carry a wet cloth under my kerchief to protect my head; most of the time I had to work after sunset and at night.

In 1912 I arrived in East Selkirk and then went to Winnipeg where I worked in restaurants and hotels. After I got myself Canadian clothing, I started to save

money and put it in the bank. I had about $400. saved when a young man from my village proposed.

I was married from my aunt's home in East Selkirk. My aunt, Mrs. Malanchuk, belonged to the Orthodox Church there – (no longer standing) – and we got married there.

My husband could not get work so with the money I saved we bought 40 acres of land ten miles east of East Selkirk toward Brokenhead, and started to work hard. Really throughout the years we always had bread and clothing – but could not attain much more besides making a frugal living.

After the flu epidemic, my husband was sick and could not work for a year. I ran short of fuel, but the neighbours were good and helped me out.

We had a team of horses and used to shop in East Selkirk. Later we went to Tyndall – Ted Wawryshyn had a store there, so did Prychun. Ted was a smart man and had a hall and people used to gather there.

After a while we bought another eighty acres of swamp land, but could not develop it as the drainage was poor – the people did not want to get the drainage for fear of high taxes. We were able to raise cattle and sell cream: that was our main source of revenue.

There wasn't much happiness. I stayed home most of the time with the children; but I had nice children. My lovely daughter died when she was only 22 years old – cancer of the kidney. One son works in Winnipeg and one in the Rolling Mills in Selkirk. My husband died in 1977. "Eh, Boze, Boze;" Dear Lord: The years have gone by.

(Mrs. Katijana Zyla was interviewed at Selkirk, September, 1979.)

East Selkirk area began to attract settlers who took up small holding farms establishing patch-work type of settlement. Van Horne Farms and West Selkirk provided employment opportunities for men and women. There was a rural school district in the area, which actually got moved to East Selkirk.

When the Ukrainians began to settle in East Selkirk, considerable friction arose among the Anglo-Saxons with respect to moving to the school building and the location of the building. Finally one settler pointed to a site that satisfied most of the people. A new school district was organized named Happy Thought.

In time a new four-room stone structure appeared in the hamlet. Evidently the stone* from the dismantled roundhouse was used in the building of the school. No Ukrainian trustees were elected until later and no teachers of Ukrainian extraction were employed until in the twenties when Isidore Goresky taught a grade seven and eight class.

Not Adequately Motivated

Few pupils completed high school. It seems that Andy Corby (Korba) was the first to take his grade XII in West Selkirk, later to become a celebrated sea captain.

* Originally there was a stone quarry in East Selkirk.

Since Frank Halinski considered himself a Pole, the first principal of Ukrainian extraction was Michael Ewanchuk. He encouraged and guided students, and they began to finish high school grades. It is claimed that Frances Zegil was the first to go to university from East Selkirk.

Andrew Sozansky emigrated to Canada in 1912 at the age of seventeen. He joined his sister Mary Hasiuk who had come out the year before to join her husband John at Elma, Manitoba. Andrew found work in the construction of the waterline from Shoal Lake to Winnipeg. He also worked in a lumber camp and on railroad construction around The Pas.

Eventually he moved to East Selkirk where he bought five acres of land. In 1920 he married Mary Korba. They were blessed with four children. Because he had found permanent employment at the Selkirk Rolling Mills, he was able to send his four children to university.

Natalie, the eldest, finished her B.A. and became a teacher, after doing post- graduate work receiving a B.Ed.

She started to teach in East Selkirk and got a position in Winnipeg becoming vice- principal and eventually principal of two elementary schools. She had an excellent record.

Her younger sister, Ann finished university, got B.A., BEd. degrees started to teach high school work in Melita, Manitoba, and then while teaching in Winnipeg, married a school teacher George Sim. Their brother, Eric taught in St. James having also completed B.A. and BEd. degrees. He died early in life. The youngest, Val, a graduate with a BSc. degree was production manager for Duplate Industries in Hawkesbury, Ontario, but died at 54. Father's employment as a foundry "steel" man provided the required finances for the children to attend university.

Paul Swaity was a graduate of United College. Other young people followed.

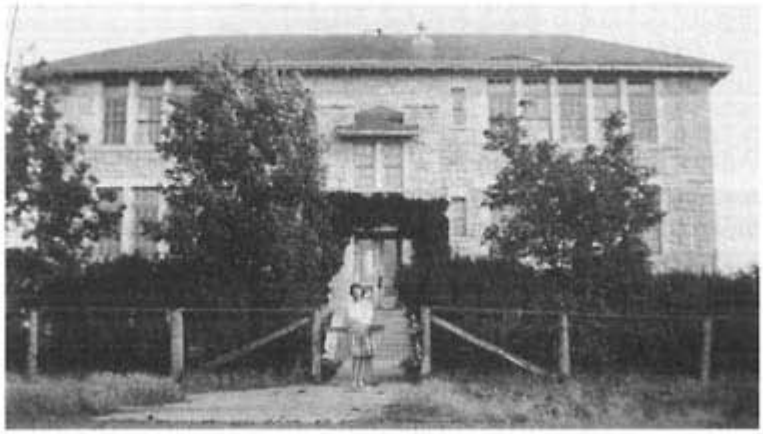

Fig.1 Happy Thought School with
Natalie Sozansky, standing. (1934-44)

Nellie K. Patson

Nellie Patson graduated from Happy Thought School in 1940 and attended the University of Manitoba receiving a B.Sc. degree in Home Ec. – specializing in clothing and textiles and Applied Arts. To earn requisite funds she taught Home Economics in Winnipeg after receiving a diploma in Education. Nellie being proud of her Ukrainian heritage became a member of the Alpha Omega Women's Club.

She was employed in the Extension Dept. with the University of Saskatchewan and proceeded to Iowa State University to earn a M.Sc. degree.

After teaching in Alberta and Washington State University she was selected to go to Lahore, Pakistan to organize Home Ec. Courses and also worked in Punjab.

Nellie Patson received her Ph.D. from Ohio State University where she also had a teaching assistantship in the Textile Department. She also served as CUSO representative in Jamaica.

Fig.2 Dr. Nellie Patson

Since retirement in Winnipeg Miss Patson has been active in Ukrainian organizations and her church, the Holy Family Ukrainian Catholic Church.

Due to its proximity to West Selkirk, East Selkirk did not develop as a great business area. However, Mr. Machewski, Mr. Michalowski and Mr. Sharp operated small stores. Later the Kelechs went into business. Matthew Kelech, a fine capable student did not get a chance to attend university, but did well in Winnipeg.

William Lewko (Lonnie) Patson

Nellie Patson's brother, William, was born February 27th in East Selkirk in 1925. His parents were: Mother, Mary Skrypetz, born in Libau, Manitoba and Father, Michael Patson, born in Stara Dikowa, Halychyna, Ukraine. He came to Canada in 1910.

William Lewko attended Happy Thought School in East Selkirk 1930-1941, and proceeded to United College in Winnipeg, Manitoba. His education was interrupted by war. He enlisted with the Princess Patricia Canadian Light Infantry in 1943 and went to Aldershot, England for training. After serving in Europe and also playing hockey entertaining the troops, he returned to Canada. William enrolled in the University of Manitoba studying Plant Sciences and receiving a Bachelor of Science in Agriculture Degree in 1951. Then he joined the Assessment Branch, Department of Agriculture, Government of Manitoba. He married Lucy Bellay and they raised twin girls. William passed away in 1987 at an early age of 62.

Like William Patson other young men from the East Selkirk-Libau area enlisted and served overseas during WWII. Mr. John Malyna served in the armed forces, then worked in Sudbury to return West and get established in Winnipeg.

In East Selkirk there was also a St. Clements Municipal Hall and a hotel. Now it has a large composite high school and a fine highway connecting Grand Beach and Winnipeg. The market gardening small holdings have been further subdivided and fine residences have been built, many by people working in Winnipeg and West Selkirk.

Fig.3a East Selkirk Women
Courtesy of Ms. S. Herda

Chapter 2

Poplar Park – Libau

Some new settlers who stopped over in East Selkirk went north into the Libau area and took homesteads there. Fedko Semeniuk moved into the area in 1902. Others went to Brokenhead first and then went west to settle among Finns and Icelanders. This was the case with the Marko family.

Two rural schools were organized there, Poplar Park and Sheffield. Steven Sawula grew up in Poplar Park and became a Winnipeg lawyer. Lysaychuk and Gregory Marko were two from the area to go into teaching; Maria Marko became a fine dressmaker. Harry Marko was another one to become a teacher then went into business.

The district got known as Poplar Park and had two churches Ukrainian Catholic and Ukrainian Orthodox, the Independent Polish National Church was also located in the Libau area.

Fig.3 Katherine (née Michalynski) and husband John Marko, Maxim and Pearl Marko (née Wusaty) and N.M. walking to church Sunday morning.

Other residents in the district that depended largely on dairying due to an abundance of hay and good pastures were Steve Myslawchuk, Wusaty, Michael Marko and Metro Kowalik.

South of Libau there were also several Ukrainian settlers from the early days and their social life centred around Brookside School.

Like in other centres settled by Ukrainians the Poplar Park community organized a community hall, "Narodnyj dim".

Some of the early teachers of Ukrainian extraction of Poplar Park School were Peter Budzinski, Steven Sawula, Frances Hryciuk and Nicholas Bilash. Theo Bodnar taught in Brookside School south of Libau.

Fig.4 Mr. and Mrs. Maxim Marko

The closest high school the Poplar Park school pupils could attend was at East Selkirk, or a larger high school in West Selkirk. The Markos sent their students to Saskatoon. Gregory, Harry Marko and D. Lysaychuk did go to Saskatoon and became teachers.

Stephen Sawula, L.L.B.

Steven Sawula grew up in Poplar Park, Manitoba and on completing his high school education became a teacher. His parents could not afford to help him financially beyond his high school training, therefore, he, too went out teaching to be able to study law. He related that he taught in Poplar Park school and lived at home that was four miles away. Through the year he walked the four miles morning and night, no matter the weather.

Mr. Sawula was a man of good physique, a man of independent nature and politically, a radical. He successfully practised law in Winnipeg for many years.

The Hinkewich Family of Poplar Park

Ukrainian settlers who arrived from the Province of Bukovyna formed a settlement in Gonor. There were no homesteads in the Gonor area. So when the Hinkewiches came in 1901 they found homesteads were available north of East Selkirk in the Libau district. They the Dolinskis and Skehars who came from the village of Vikno, walked out to the Libau area. There was no railway or any roads leading to the swampy area.

The Hinkewiches came with four children and in due time the family increased to nine.

Bill Hinkewich, born in 1913, stated:

Three of the children in our family of nine died.

Our neighbours were the Sawulas, Vermeys, Sidors, Zaluski, Dolinski, Semeniuks, Lysiachuks, Wusatays and Markos.

There were two schools in the area, Poplar Park and Shefield. I attended school, but did not go to high school; as it was Happy Thought or the West Selkirk high school and we'd have to live away from home. It was hard for my parents to get started. They carried flour on their backs all the way from East Selkirk. During winter my father sold cordwood in West Selkirk and hauled it there with one horse and one ox. When the C.N.R. line went to Victoria Beach, hundreds of carloads of cordwood was moved to Winnipeg. This helped the settlers.

To the northeast there were five hay meadows. We cut hay 12 miles from home. We had a haybailer and also sold hay. In time cattle raising and shipping of cream was helping the farmers. We had many horses and my father also travelled around the country with a stud horse.

As we grew up we had to go to work. I did well working for the C.P.R.

Our cultural life centred around the church and Narodnyj Dim, and life, though hard was happy. But the mothers had to work hard, very hard.

Fig.5 James Chorney with his stallion, 1933.

Fig.5a Hinkevich, S. and his father's stallion, Darby.

Fig.6 Potato Harvest

Part III:
The Brokenhead Region

Chapter 1

North of Beausejour

In dealing with the Brokenhead settlement, it became apparent, that, whereas the Stuartburn – Vita settlers had from the start to be removed from the railway at Dominion City by 20-30 miles and more, the Brokenhead settlers could get off the CPR train at Beausejour, and reach the homestead area 10-12 miles to the northwest. This accounts for the rapid growth in the number of homesteads settled. This section will deal with individual families to show how they made a start.

The Kozyra Family History

In 1901 Nicholas and Maria Kozyra emigrated to Canada from the village of Synjava, District of Zbaraz, County of Ternopil, Ukraine.

All their children were born in the Ukraine, except the youngest one, Steve, who was born at Brokenhead, Manitoba. Three girls, Mary, Ann and Frances were followed by the sons, Michael, Tony, Harry and Steve in that order.

On arriving in Canada, the family temporarily lived with Nicholas's brother, Peter who had emigrated to Canada earlier, and had settled along the Brokenhead River, about 12 miles north of Beausejour. They stayed with Peter's family for about a year and then built a small house on a school section near the Rogoski, Roshko and Dyma* families

In 1902 a bush fire swept through the property, destroying their small home and all their belongings. The family relocated at another site owned by the Strobush family, which they purchased for $100.

By this time the girls had found employment in Winnipeg, and the boys helped their father clear the land and cut logs which were hauled to a saw mill, six miles away at Ladywood.

The whole family helped build a small house on this new site, completing it in 1903. Some neighbours assisted the family in any way they could. Steve Murmillo owned a team of horses and wagon and hauled the logs to the saw mill. Marian Basarabowicz provided Nicholas with employment cutting cordwood. Finally, in 1921 a major change occurred when Harry, Michael and Steve purchased a half section of land in the Starbuck, Manitoba area. However, the next years were very dry and resulted in poor crops and low grain prices, forcing the brothers to move back to the former homestead at Brokenhead in 1927. By that time the girls had all married and settled in Winnipeg and raised families of their own. Mary married Andrew Balzer, Ann married Michael Misurak, and Frances married John Kuczer. Mr. Kuczer will be remembered for his skill in making some

* Father of Dr. Bronislaw Dyma of Winnipeg.

very fine violins, as well as repairing them. Their three children were all musically inclined. Mary taught piano. Jennie, professionally known as Judy Wright was a singer, and Michael, who studied Art and Music in London, England later played as first violinist with the London Symphony Orchestra and became a gifted artist, and on coming back to Canada established an art studio in Toronto. He played violin with the Toronto Symphony Orchestra.

Tony married Stella Chorneski of Ethelbert. For many years he operated the Canteen at the United College.

Harry married Catherine Kryschuk of Ladywood. He ran an insurance business in Beausejour. Harry's son, Peter married Edna Krawchuk of Brokenhead.

Fig.1 Mr. and Mrs. Peter and Edna Kozyra

Peter was employed in Winnipeg for ten years, returned to Beausejour and started a Sign Painting business, then went into the insurance business. Their three children have done well by improving their education. Michele married Dr. R. Day of Winkler, Maureen Married Dr. Day's brother, Daniel. She is a holder of a degree in Fine Arts, and has a certificate in education. Peter and Edna's son David is a graduate in Engineering Design and Drafting Technology and is employed by a large oil company.

Harry and his wife Catherine left the farm and moved into Beausejour.

* * * * *

Peter Kozyra takes a leading part in the Beausejour community and he and Bill still own the original Nicholas and Maria Kozyra's farm they acquired in 1901.

In particular Mr. Kozyra is involved in the preservation and restoration of the Pioneer Village Museum and the Glass Factory.*

* Based on information received from Mr. Peter H. Kozyra.

Chapter 2

The Coming of the William Mosquin to Brokenhead MB

I was born in 1894 at the village of Pomorce where my father had an acre of land. This was in Western Ukraine about seven miles west of Buchach. Before I went to school I used to live with my grandfather and grandmother. My dad wanted to come to Canada sooner but the age of his parents prevented it. My father used to say: "In Ukraine we did not have white bread to eat – we ate only brown bread." And he also told me that the reason he came to Canada was: "maybe it will be better for my children."

We left the country in March of 1904 and we arrived in Halifax. From Halifax we went to Ottawa where I got lost for I had gotten off the train to look around and it changed tracks while I was away and I could not find our car.
We arrived at the East Selkirk Immigration Hall and soon were taken by my mother's cousin, Mr. Strogus, who took us to his son's property to the east which we bought.

This was the 80 acres where we homesteaded. When we arrived on the farm we had to build a house. We went to the bush and cut the logs – 30 ft. long, not squared but left as round poles. Then he got someone's oxen and we hauled all those logs to our farm. The next day a man and my dad began building the house. The log corners were molded in the usual way and in a few days the walls were up. Then they put up the rafters of spruce railing. My Dad went to a neighbour and bought some lumber. He charged only $4.00 a thousand because the lumber was full of knot holes. These were placed on the roof and covered with a layer of tarpaper which was held down by poles. That night it rained and the house was protected. However, the next day the wind ripped off the tarpaper and the following night a tremendous thunderstorm took place. We three children hid under the table while dad and mother stood in the corners - the floor had at least 2 inches of water.

Mother set out to plaster the house. The clay was yellow and good. It was mixed with hay, and this was then applied directly to the cracks between the logs. The clay was smoothed with the hands and then when dry, whitewashed. Then the ceiling of railing was plastered. Then we could keep the house warm.

Recollections of my Childhood Days:

My first and only recollection of childhood in the Old Country is when I was four years old – I remember that I was standing on a bench saying goodbye to friends and relatives and neighbours. This was in 1907. We left from our nearest town of Zbaraz – not far from Ternopil – probably about 15 to 20 miles.

The place where we lived was hilly and my only recollection is of my returning from a neighbour's house where I had been sent to borrow an egg. Unfortunately the egg broke on the way home and I buried it, but I don't recall anything else about it. I also recall being told that we children used to sleep on top of a clay oven (peech) – it was a warm bed to sleep on.

Before we left our home forever, people came and someone started to sing a song, so I sang:

Chorneje mory	A white ship
Bilayj parakhod.	And a dark sea
Kyda ne poidu;	Where ever I roam
Vse chuzhyj nazod.	Strangers I see.

The next thing I remember is being on the ship. The ship had bunk beds with narrow, very narrow passageways between them. The men who looked after us had white round hats. My mother would not let me go out of her sight. The ship had only 2 rails at the edge – most dangerous for children. I recall running away from my mother at dinner time only to be caught by one of the ship's crew and returned. I did not do it again...*

The last thing I recall about our sailing was when the people saw land. Everyone was very overjoyed for we had been at sea for three weeks. On the ship with me were father, mother, brothers aged 17 and 18 and sister Mary, aged 10. Then I have some faint recollections of travelling by train.

Time passed and the next real thing I remember was Brokenhead - the farm and the walk "home" along the road by Molinski's. There was much water for we had arrived in April. (The Molinski's property was section 35, Township 14, Range 7 east.) Our property was on the south side of the section. Our land included 160 acres. I was the NW ¼ of 35, 14, 7E and our home was on the west side of the quarter and slightly south of Molinski's.

We arrived at my cousin's place (Bahry's place) and we stayed there during the summer and into the fall until the house was built on our property. My father and the two boys had built a log house and it was finished by the fall. The wood used was white poplar very common around the house.
The house was a rectangle with two rooms. Walls were made of logs but the roof was made of slats. It leaked badly. The slats were placed up and down and there were cracks in between them. These cracks were then covered with a thin mud plaster. Nevertheless, it leaked. The next summer a lean-to was built and the cow was stabled in it. The barn was built during the third summer. Eventually, we had oxen. The boys started to cut cordwood and hauled it to Beausejour. That's the way we lived. The wood went to Winnipeg to be used as fuel.

Poplar sold at fifty cents a cord in the bush and $1.75 at Beausejour. Birch sold at $1.00 in the bush and $2.50 at Beausejour. The boys used to trade all their cordwood for sugar, tea, coffee, flour, lard, syrup, yeast and tobacco, and also moccasins and other clothing and material for the women to sew clothes.

Flour was $1.50 per 98 lb., sugar, five cents a pound, bread was five cents and a ring of sausage 25 cents.

The boys used to go and shoot rabbits – four or five rabbits. Wild chickens used to be shot, too – five chickens on each outing. If the boys ever shot a deer, I was not told.

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* Mrs. Mosquin who came to Canada when she was four, related this story on April 24, 1970 in Lucerne, PQ. We received it from her son Ted, (Taras).

Before I went to school I had to herd the cows up and down the road and in the woods around the home. There were a lot of neighbouring children to play with, cousins – the Bahrys, Kozyras, Cheskies, Klyms and Yansas.

My brothers could read and write so by the time I went to school I knew all the alphabet in Ukrainian, but I could speak no English. I did not start school until about 1911 and 4 years after that (1916) a law was passed which made it an offense to speak any language other than English on the school yard.

In all my childhood, I never saw a wolf. But we heard many howling and very close, too. They used to howl all year round.

Victoria Olchowecki (née Mosquin)

Mrs. Olchowecki was born in the Beausejour district the daughter of William and Anastasia (née Kushnier) Moskwyn. Both her parents came to Canada from Western Ukraine, father from the "selo" of Pomirchi, and mother from Shelch. Victoria attended Brokenhead school and Beausejour Collegiate. She became a teacher, was Superintendent of Schools and also a lecturer at the Faculty of Education University of Manitoba. She holds, B.A., B.Ed. and M.Ed. degrees.

She married Dr. Alexander Olchowecki, professor of Biology University of Manitoba.

Mrs. Olchowecki's brother John also graduated from University of Manitoba and served successfully in the junior high schools of Winnipeg.

Mr. and Mrs. Olchowecki now live in British Columbia, Salt Spring Island. Since retiring, the Olchowecki's have enjoyed travel. They have visited China, Australia, New Zealand, Mexico and Ukraine.

Fig.2 Mrs. Victoria Olchowecki (Mrs. A.) née Mosquin

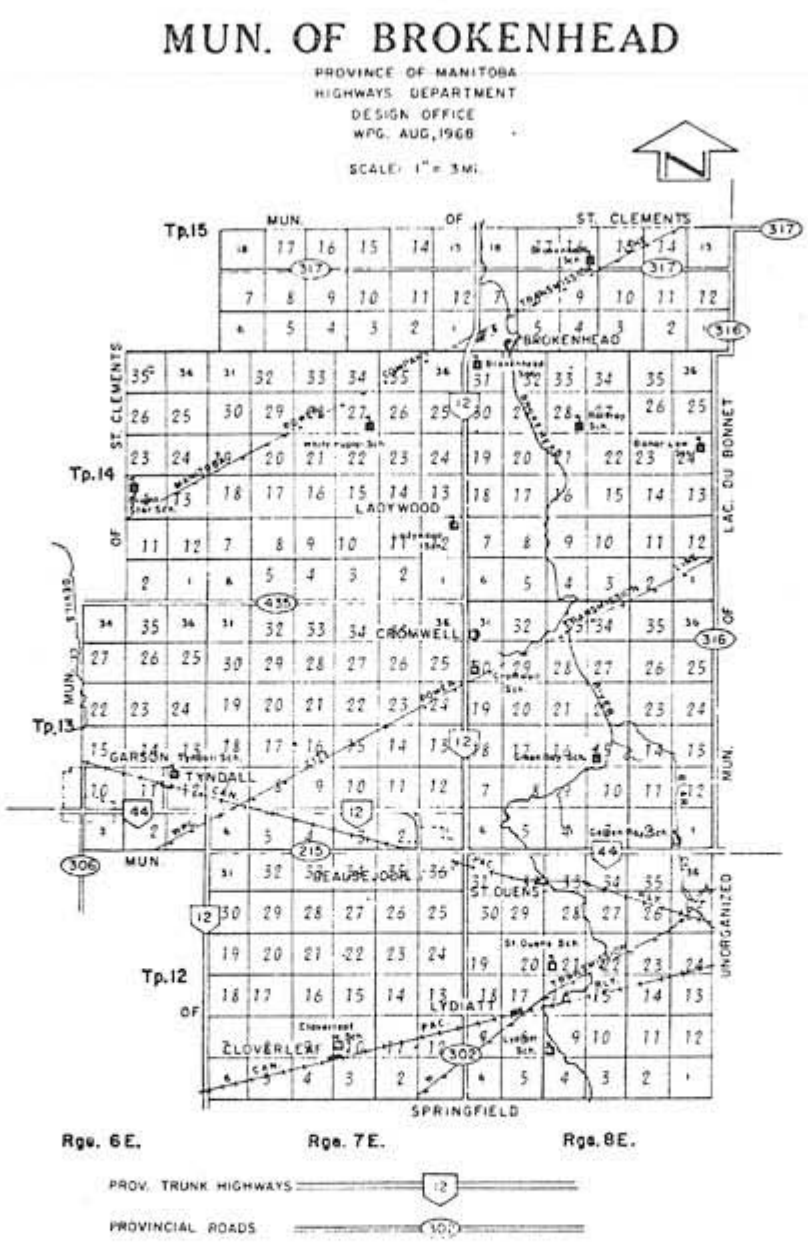

Fig.2a Map R.M. of Brokenhead

Chapter 3

Rural School – Education

In the early twenties the "Ukrainian-English" teachers published a list of schools where teachers of "Ukrainian-English" extraction could teach. They were one-room rural schools in the main. However, no schools in the triangle between the Red River, Springfield Road and the Canada Shield were included: None of the following appear:

Ladywood, Cromwell, (Ivan Ardan), Rattarai, and then farther south Sapton, Hazel Glen, Zora, Corona and schools in the Elma area were not included either. This fact, along with others, suggests that the Ukrainian cultural activities were less formalized, and the mixed population: people of German, Polish, Czech, Scandinavian and Anglo-Saxon extraction seemed to oppose the hiring of teachers of Ukrainian extraction, though some from time to time, were employed there. Some of the early ones were: V. Karpetz, W. A. Czumer and W. Kolodzinski.

The Great Teacher

From Wasyl Czumer's recollections we learn that in 1907 the school organizer among Ukrainian settlers came to the Minto Avenue school, where Mr. Percy Cressy was principal, and wanted a teacher who could teach English, Ukrainian, Polish and German – it was the period of bilingual schools. Not many volunteered except one Wasyl Czumer. He was assigned to school "B" (Bachman). When he came to the district north of Beausejour to sign the contract the chairman disagreed to hire a Ukrainian teacher. However, the contract was signed and in September the children came to school – all except those from Prussian homes: they went to G. B. school (Green Bank). The next year due to Czumer's popularity as a teacher, the children from German speaking homes returned and attended his school

Christmas Concert

In 1908 the Christmas concert organized by the teacher; and the Christmas presents for the children, provided further inducement for the community to coalesce.

> In his book Mr. Czumer reports:
> The school room was beautifully decorated with... evergreen and coloured paper chains...The concert started precisely at 7:00 (PM)...The programme consisted of Christmas carols in English, Ukrainian, Polish and German...the school room was absolutely jammed...even a few people from Beausejour came.
>
> ...The first carol 'Silent Night' was followed by Polish carol, 'What News is This'; the Ukrainian children sang "Boh Predvichny". Then the German, Tannenbaum and recitations came next, and lastly the distribution of gifts by Santa.[1]

[1] William A. Czumer, Recollections About the Life of the First Ukrainian Settlers in Canada, p.67-68.

Then the Mayor of Beausejour, an Englishman, asked for permission to speak.

He stated: "I have never seen such an interesting school as yours...I was amazed and admired how masterfully and melodiously your children sang...

Regrettably, Mr. Czumer did not remain in the district to continue the work of developing further understanding and mutual respect of each for his neighbour as a Canadian should: more people with the understanding akin to that of the Mayor were needed.

However, there were other districts in which there were problems. In one school when the Ukrainians wanted to have a lecture in the school, the Prussian trustee locked the door on them. The teacher not having Mr. Czumer's approach, crawled through the window to open the doors. He was W. Kolodzinski and had his teaching permit cancelled.

In another district that was named Ivan Ardan after a prominent Ukrainian editor of a paper Svoboda (Liberty) was renamed Rattarai. This action led to bitterness and divisiveness.

The first reading club was organized in Ladywood (originally called Brokenhead) by the Koziar brothers and V. Chraplyvy. Mr. W. Czumer was the first to deliver a lecture.

Then a Brokenhead Farmers Trading Company was organized with V. Karpetz as manager. Later he took the business over and was a community activist for many years.

W. J. Sisler

One of the early Manitoba educators who got interested in the Ukrainian settlers and visited most of the Ukrainian settlements in Manitoba was Mr. W. J. Sisler, erstwhile principal of Strathcona school in Winnipeg. He visited many of the early rural schools in the Ukrainian settlements. Though de jure, he was not authorized by the Department of Education to do so; however, he was fair and established good relations with the teachers. De facto he was reporting his findings to the Immigration Department of the Federal Government. Mr. Sisler travelled by bicycle and was able to contact settlers on their farms.

As far as the area under study is concerned, he included many schools in his survey.

North of Beausejour J. Sisler listed schools and the teachers visited and reported as follows:

Ladywood:	W. Jerowksy, John Yatchew (a local young man)
Brokenhead:	N. Stryk
Ivan Ardan:	T. Marciniw (Marcinni)
Sandy Hill:	A. Mykytiuk
Green Oak:	Wm. Lisowski
Buckman:	A. J. Graban

(The reeve of Brokenhead Municipality is John Monderjewski; H. O., Dr. Bissett of Beausejour.)

Sunday, June 25, 1916

Podephak (?) Ladywood. Here three years. Was a guard in the "penitentiary" where Shichynsky, the man who assassinated Count Potoski, was imprisoned. He helped Shichynsky escape. He is now in the U.S.

Peter Dennis on 40 acre farm has cultivated 4 acres. Pasture, 2 oxen, 3 cows, 3 calves. 40 chickens, 15 – 20 geese. Gets 10 cents a lb. for chickens...

June 26 – In store customers with eggs (sold) 3 ½ dozen; (bought) tobacco, matches and tea. (sold) 4 dozen (bought) tobacco 50 cents, bluing 5 cents, cloth 15 cents, oranges 5 cents and silk (thread) for embroidery.

Green Oak School, June 26

35 children present: 6 in Gr 1; 10 in Gr II; 6, Gr III; 12, Gr IV; 1, GrV.

Reading Gr.II, spelling very good, ages 6-13 yr.

"How much we have? How much she have?" Children on playground use (Ukrainian) only.

Conditions had changed since the first teachers, graduates from the Ukrainian Training school at Minto and Brandon, began to arrive in the Brokenhead area.

The population of the school district north of Beausejour, though Ukrainian in the majority also included Poles and Prussians – a few Anglo-Saxons came earlier than the Ukrainians and the Poles. And there were tensions in the districts from the start: the Prussians did not want to see that the majority assume control of administration and would not let the Ukrainian settlers use the schoolhouse for meetings and lectures. The Ukrainians, of course, had little use for the Prussians for it was due to the Hapsburgs that they left their beautiful fertile Ukraine.

It was from the Brokenhead area that the first teachers came. The first was John Yatchew and then there were the Bassarabovichs and Koziar. In due time the numbers increased; but it was many years before a Ukrainian-speaking teacher came to teach the high school grades in Ladywood.

Fig.2b Wasyl Czumer

Chapter 4

Ladywood

Volodymyr Karpetz came to Canada in 1904 from western Ukraine to join his sister and brother-in-law, Mr. and Mrs. Nickolas Hladky who established themselves in Winnipeg. Mr. Karpetz having attended gymnasium in Ukraine enrolled in the Minto Street school with other young men of Ukrainian extraction to receive teacher training. He taught one year in Melnytsia school in the Interlake area and then moved into the Brokenhead area to join W. A. Chumer and W. Kolodzinski, two other pioneer Ukrainian teachers in the area. He earned the credit of being- with Nykola Hladky – the original members of the mutual aid society of St. Nicholas. In 1912 he joined W.A. Chumer in the organization of the Brokenhead Farmers' Trading Company in Ladywood.[1]

Mr. V. Karpetz became an active member of the Organization of Ukrainian teachers, and a charter member of the newspaper Ukrainian Voice. In May 11, 1911 he married Josephine Franchuk and settled in Ladywood. He was the first manager of the Cooperative Store later taking over the business himself. He was also the Ladywood postmaster.

Fig.1 Mary Karpetz-Kucin

Fig.2 Paul Karpetz - WWII

Ladywood soon developed into a Ukrainian centre and a church was built. There was, however, a sizeable mixture of Roman Catholics, and the priest who lived in the community exercised considerable influence. But the Karpetz family being strong members of the Ukrainian Catholic church there did not seem to be discriminated against.

Mr. and Mrs. Karpetz raised four children. Paul served overseas, Eugene, an inventor, Dr. Eddie who served as major during the Korean War and Mary.

Mary Kucin

I taught school in several points in Manitoba. My first school was Lord Roberts

[1] W. A. Chumer, p.83.

south-west from Tolstoi close to the American border. I enjoyed my experience in Sapton and the Happy Thought school in East Selkirk. Then I moved to the Shevchenko school in Vita. Here my experience was different – the people were culturally advanced and the Ukrainian culture flourished here.

My parents did well financially and to retire bought a house in Winnipeg, but my mother soon passed away and my Dad was left alone.

I left Manitoba for B.C., attained my B.Ed. degree from the University of B.C. and continued with teaching specializing in work with exceptional children.

In B.C. I married Nichola Kucin and on retirement made several trips to the Ukraine and visited my father's village.

Lieutenant Ann Crapleve, B.E.M.

Ms. Ann Crapleve is a descendant of Ukrainian settlers in the Brokenhead region. On completing her high school, she graduated in Home Economics and studied accounting and with the outbreak of W.W.II, enlisted in 1941. She served overseas, was an active member of the U.C.S.A. and for her distinguished service was awarded B.E.M. at an investiture in Buckingham Palace and received commission as an army officer.

Fig.3 Lieut. Ann Crapleve, B.E.M. (Mrs. Smith)

While overseas she became a member of the Ukrainian Service Association and was highly respected. On discharge in Winnipeg she became an active member of the Ukrainian Veterans Association in Winnipeg.

* * * * *

Very early in the Brokenhead area people of different ethnic groups began to have closer relations in the community, and show greater religious tolerance. Table 1 gives examples of intermarriages.

Table 1. Marriages and Intermarriages: Ethnic background and religious affiliation of husband and wife

HUSBAND	WIFE
Ukrainian-Polish (Ukrainian Catholic)	Ukrainian-Polish (Ukrainian Catholic)
Polish-Ukrainian (Protestant)	Ukrainian-Polish (Ukrainian Catholic)
Ukrainian-Polish (Roman Catholic)	English-German (Lutheran)
German-Polish (Lutheran)	Ukrainian-Ukrainian (Ukrainian Orthodox)
French-Ukrainian (Roman Catholic)	Polish-Ukrainian (Roman Catholic)
Ukrainian-Ukrainian (Ukrainian Orthodox)	Ukrainian-German (Lutheran)
Polish-Polish (Roman Catholic)	Ukrainian-Ukrainian (Ukrainian Catholic
Ukrainian-Ukrainian (Ukrainian Catholic)	French-French (Roman Catholic)
Ukrainian-Polish (Ukrainian Catholic)	Ukrainian-Polish (Ukrainian Catholic)
Ukrainian-Ukrainian (Ukrainian Catholic)	Ukrainian-Polish (Ukrainian Catholic)
Ukrainian-Ukrainian (Greek Catholic)	Ukrainian-Ukrainian (Greek Catholic)
Ukrainian-Ukrainian (Greek Catholic)	Ukrainian-Polish (Greek Orthodox)
Ukrainian-Ukrainian (Ukrainian Orthodox)	German-German (Lutheran)
Polish-Ukrainian (Roman Catholic)	Polish-Ukrainian (Roman Catholic)
Ukrainian-Ukrainian (Ukrainian Catholic)	Ukrainian-Ukrainian (Ukrainian Catholic)

Fig.4 Beally Homes

Chapter 5

The Heroine of Lowlands

It is Olga Gregoriczuk who has earned the sad status of Heroine of Lowlands. Lowlands is a settlement northwest of Lac de Bonnet. On the bush homestead lived the Gregoriczuk family. It was in September, 1929. The country was still very much underdeveloped. Settlers were isolated, and at an early age children had to assume responsibility. In assuming her responsibility, little seven-year old Olga paid the supreme sacrifice. She was left to take care of the younger children while the parents were away from home reaping the grain on their small acreage in the bush.

Olga was in the house with the youngest child when her younger brother ran in yelling: "There is a 'big black sheep' walking into the yard."

"Shut the door," Olga shouted, "and it will go away."

They huddled in the safe corners, when they heard pounding at the door. Olga pushed the child under the bed. And all of a sudden they heard the door crash and the "big black sheep" appeared in the room. As the brute waddled into the small room, the little boy managed to dart past him and ran to the nearest neighbours. Olga attempted to ward off the beast with a broom.

Before the neighbours could arrive, there were people driving along the road and saw the "big black sheep" emerge from the house.

* * * * *

It was a dry summer and come the end of August forest fires started to burn and destroyed the bears' berry-feeding areas and other food supplies. Being hungry they wandered closer to the settlement in search of food. And so did the "big black sheep" – the hungry black bear and he broke into the house.

* * * * *

The neighbours arrived, the bear disappeared into the bushes, and what they saw was Olga's mutilated remains. "And where is the other child?" said one.

"When I ran out," said the little boy, "I heard Olga's piercing cry."

"I can hear a child crying," said a woman.

There in the far corner under the bed was the boy.

This will remain a black Friday forever. "Yes, Olga saved her brother, but could not save herself: She was a brave little girl."

On Saturday three constables arrived. They followed a path to the farm; one carried a machine gun. They sighted the bear; and stopped. Seeing them he reared on his hind legs. He was 20 yards away. Then he charged; Constable Kerr fired. The bear fell, but got up again; the constable fired another round: The bear fell and tried to get up to charge. There was a third round and the 450 pound brute lay still. They waited, walked up to him and stretched

him out. He measured nine feet. "The Eastern Manitoba" of Beausejour reported the incident in its September 6, 1929 paper.*

* * * * *

Brave little Olga Gregoriczuk was a real heroine. Her remains lie in an unmarked grave. Children of Manitoba should remember her and honour her by erecting a small cairn in the Lowland cemetery. The inscription could read: **To: Little Olga the Heroine of Lowlands**. Just a few pennies from each will do it. Bravery should be recognized. Olga's bravery deserves recognition.

Sister Charitina of Thalberg

Thalberg area is at the extreme north end of the Ukrainian settlement east of the Red River. And in search of homesteads Cormylyj and Tekla Bandera joined others to settle in the northern wooded section. In 1913 their sixth child was born who had a distinguished career as a member of the congregation of the Sisters Servants of Mary Immaculate and taking the name of Sister Charitina.

Sister Charitina became prefect in the Sacred Heart Academy in Yorkton, Saskatchewan.

She loved singing and composed many songs. She was a kind and dedicated servant of her Order. Sister Charitina passed to her reward in Winnipeg in December 1993.

Mary Kondraliuk

Another teacher from the Ladywood area, who, when engaged as teacher of Happy Thought school, East Selkirk made a fine contribution in the field of music. Her classes used to win nearly each year at the music festival in West Selkirk. She was the daughter of Xenia and Michael Kondraliuk. Born in Suchowola, Ukraine in 1902, she came to Canada in 1903. She retired in West Selkirk and lived to a ripe age of 94.

Beside Mrs. Kondraliuk there were other girls who went into teaching, among them was a Grenuch girl who moved to California.

A Karpetz girl, Valerie, cousin of Mary, was a talented violinist. She taught school in Winnipeg.

Often Families Got Separated

Ukrainian settlers in leaving Ukraine often got separated as families. Such was the case with the Zembiks from Zbaraz. As an example one Zembik along with the Stocki and Chepley family came to Beausejour in 1900. Another Zembik sent to Brazil and continued to correspond with relatives in Canada. He wrote that Brazil was hell on earth and if he could walk out he would come to Canada. Then there were the Zembik relatives, the Lutys who settled in the Interlake region in Zbaraz,

* Note: The 1929 incident at Lowlands is variously reported. The writer interviewed the older boy several years ago.

Manitoba and New Valley. Mary Stonga went to Hawaii. In Oahu she found the name Michael Zembik in the phone book. They arranged to meet in the hotel, "and when he walked into the lobby, I recognized him." Mary Stonga said, "he walked like Uncle Walter."

Early School Administrators

When the larger area school system of administration was introduced in Manitoba, the School Division of Agassiz #13 was organized and in 1969, Mr. Michael Czuboka became its first Superintendent and Mr. Ernie Hafichuk his Assistant.

Michael Czuboka, M.A., M.Ed., came to Beausejour from Brandon where he served as principal of Neelin school. During W.W.II, he served with the paratroopers in Germany and was Second Lieutenant during Korean War. Since retirement he has lectured at the Faculty of Education, U. of M., and also lectured in the Ukraine where he met the present Mrs. Czuboka.

Mr. Ernie Hafichuk, B.A. M.Ed., came to the Agassiz School Division from Pilot Mound where he was principal. While employed as Assistant Superintendent, he was on the Hospital Board and for three years was Councillor of the Town of Beausejour. When Mrs. Hafichuk passed away, he took theological training and is now serving as clergyman of the Ukrainian Catholic Church in Winnipeg.

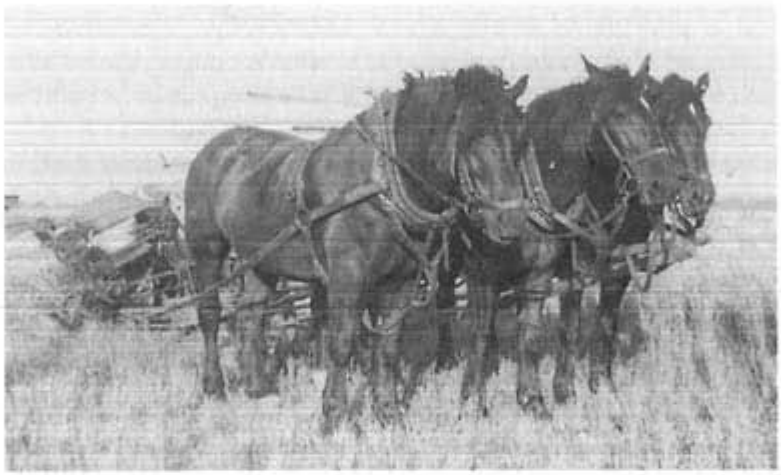

Fig.5 Harvesting

Part IV:
The Gonor-Narol Area

Chapter I

Gonor-Narol Settlers

The diversion of the CPR line from East Selkirk to Winnipeg made it more plausible for settlers to reach the Winnipeg Immigration Hall. The East Selkirk Immigration Hall, though used, was poorly maintained. It is recorded that in 1898 a large group from the Ukrainian province of Bukovyna, dissatisfied with the accommodation in the East Selkirk "roundhouse", picked up their bag and baggage and walked along the CPR track to establish the Gonor-Narol-Kirkness settlement. Here they settled on small riverlot farms running about four miles to the east. This type of settlement had its advantages – the people were less isolated.

However, once a few settled, others followed and soon there appeared four groups: the old Anglo-Saxon group, the Ukrainian Catholic group, the Orthodox people from the Ukrainian province of Bukovyna and the adherents of the Roman Catholic church. In due time the Orthodox people formed two separate church parishes. The new settlement of Ukrainians stretched from Lockport to about six miles south forming the populated section o the R.M. of St. Clements.

The settlers in the area enjoyed some advantages. One was their proximity to Winnipeg. In early days they walked there to get their supplies. Mrs. George Gowriluk made these observations:

> When my father and later my husband went to Winnipeg, they shopped there for most of our needs. In time there were small grocery stores in the settlement, but before that there was a Hudson Bay store at the Fort in Lower Fort Garry and the settlers used to walk there to buy many of the items they needed![1]

During the winter people crossed the Red River on the ice and took the Winnipeg electric streetcar to Winnipeg. Some of those who lived on the riverbank got boats and crossed the Red to use the streetcar. Some boys went to high school in Winnipeg in this manner.

The Anglican Church owned tracts of land that was wooded and the settlers were able to rent wood lots and cut logs for the building of their log cabin homes and also to get firewood – others had to go east for their wood supplies.

Soon there appeared a chain of Ukrainian style log, mud plastered, whitewashed, blue trimmed houses with fine flower gardens. These were capably recorded in pictures by the talented Winnipeg artist Mrs. Guest. She also painted a picture of potato pickers.[2]

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[1] Pioneer Profiles, p.132.
[2] Vidi Winnipeg Free Press.

Fig.1 Geo. Gowriluk ploughing with three horses c. 1928

The Gonor settlers grew vegetables and from this source came most of their revenue. The children helped. "My husband would take a whole wagon load of boys to the field and they worked; and got tired of it." Not many remained to live off the land as vegetable growers.

The great Ukrainian historian observed that journalist, Frank Yeigh, reported in the Toronto Globe in 1902 about his visit to the Ukrainian settlement in Gonor. In the article he deals with his visit to the home of a Ukrainian gardener.

> . . . Farther along the winding highway – and a Manitoba road is as capricious in its course as a Manitoba river – stood the home of a Ukrainian*(Sic) settler of five years' residence, now a prosperous market gardener, raising potatoes and hens, onions and garlic, cabbages and beets for the Winnipeg market, to which he drives his ox team once a week. If the weather be too hot for his sleek beasts of burden, he will mercifully make the tedious journey by night, even though his own rest is sacrificed. The cattle in the grove nearby are his, too, and the milk and butter therefrom further add to the savings, for the Ukrainian can give pointers to a Scotchman in economy. "I sell 400 bushels potato; this year I sell 200 more," boastfully remarked this proud land-owner in his pulverized English. His house showed corresponding prosperity. The logs were plastered over, and he made the plaster. The clay floor had been planked, the one original room had been expanded into two and a lean-to, and a porch added dignity to the front door.
>
> Hardworking are these simple-minded peasants, rising before sunrise and laboring till darkness, the women doing a man's part in the field. Only the babies are immune from work, and there were enough of them to give promise of thickly populating the colony in the near future. Besides those which swarmed around my feet, I found others stowed away in the nooks and corners of the interiors.
>
> The groups in the fields, the bright-colored headgear outlined against the cloud-flecked sky, transplanted many a Millet canvas from Brittany to Manitoba.

Everywhere cordial was their greeting to the stranger. "We are pleased to have you," greeted one at the threshold, and the language of gesture was no less eloquent than that of words. The proffered right hand was often grasped in both hands of a host, followed by a deep obeisance. The universal language of a smile is understood and answered by a smile, and a welcome unmarred by

sham characterizes these children of Europe who, passing by scores of countries and crossing the, to them, unknown seas, have planted their stakes on Canadian soil. God grant them peace and prosperity in their new home![1]

Narol Pioneer

I was born in Western Ukraine in 1883 in the village of Verbivtsi, district of Trembovla where I attended the village school. Then I worked at home and married Michael Wasylyk when I was eighteen. My husband's brother went to Canada in 1903 and we followed in 1904, bringing with us a 10 month old child.

There was a small settlement in Narol and among them was Steve Nabozenko. He was a good man and a leader among his people.

We bought a long river lot a chain wide and four mile long for $400. Finally we had forty acres. We built a log house on the Red River getting tamarack logs from the east end of our farm, but before we could build it, we lived with the Nabozenkos.

We had nine children and seven are still living. I am 95 years old this year (June 1978). My husband passed away ten years ago.

We crossed the Red River by boat, walked to the street car and that was how we got to Winnipeg (a street car ran between Winnipeg and Selkirk) and on the start we took our produce to Winnipeg with a yoke of oxen - we were market gardeners. It was hard work, but the children helped.

Peter Koterla leaves for Canada

When my father announced that he was going to Canada, the people in the village said to him: "Peter Koterla, why do you want to leave your native land?" (village of Kitsman)

> ...we left in 1903. I was eight years old...when we arrived in March. I went to school for a while and when I was old enough my mother told me that I had to go to work. I went to Winnipeg and worked...earning three to five dollars a month. I seldom came home, it was fifteen miles.

In 1914 I became Mrs. George Gowriluk. We had twelve children, but only nine are alive. One little girl died in infancy and one little boy died when he was four and a half - his appendix ruptured.[2]

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[1] V.J. Kaye, Early Ukrainian Settlements in Canada, University of Toronto Press, 1964.
[2] Pioneer Profiles, p. 150-51.

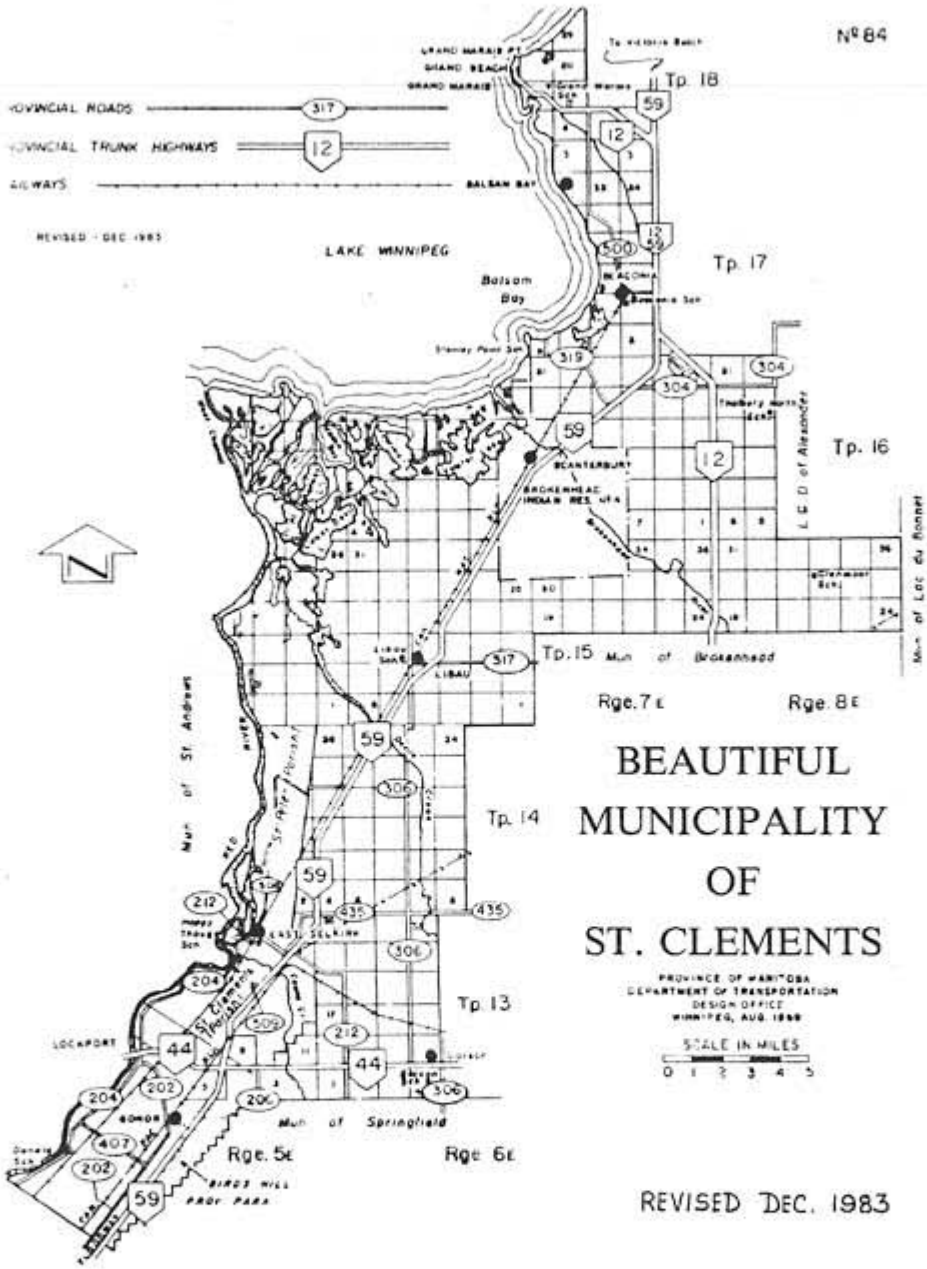

Fig.1a Map of R.M. of St. Clements

Chapter 2

Making Progress
Education

Dr. N. M. Hnatyshyn of Gonor

One of the earlier first generation descendants of the first settlers in the Gonor area to forge ahead appears to have been N. M. Hnatyshyn. He was fortunate that his parents settled close to Winnipeg on the east bank of the Red River. During spring and fall he crossed the Red River by boat and took the street car to Winnipeg to attend St. John's high school. Proximity to the Red gave him an advantage. In the winter time he crossed the Red on foot.

After completing his high school he went to Alberta and may have had a permit to teach. There he established contact with the progressive Ukrainian group that operated a residence for students, known as the M. Hushewsky Institute, now St. John's Institute. He lived in the Institute and commenced his medical studies. Earning money by teaching during summer months he completed his medical training at the University of Alberta and continued with post-graduate work in Chicago. He first established a medical practice in the State of New Jersey and then in Cleveland. He died early in life and was buried in Gonor.

Dr. Hnatyshyn's younger brother graduated from university, and became an engineer. His older brother became a successful accountant.

Fig.2 Dr. N. M. Hnatyshyn

Dr. Matthew Reutcky

Another successful man in the professional field was Dr. Matthew Reutcky. Like Dr. Hnatyshyn he received his senior high education in Winnipeg and then in 1941 graduated in dentistry from the University of McGill. He prac-

tised in Montreal where he contributed to community and charitable organizations. Through the years, he was also a supporter of the Holy Trinity Church in Gonor.

He passed away in 1997 at the age of 92. His son, also Matthew, followed him in the profession in Montreal.

Following Dr. Hnatyshyn's and Dr. Reutcky's example were the Nebozenko boys who also crossed the Red by boat to receive their high school education in Winnipeg. However, depression years denied them a chance to get a university education. One worked for a while in Detroit in the early thirties.

There were not many opportunities to develop business or industry in the rich soil belt where Gonor is located. Therefore, young people had to seek employment or go into business elsewhere. That was the case with the Kruse (Krushelnytsky) brothers who did well as fur-farmers in the North Springfield district. Mr. Peter Homenick, on the other hand, went into the transportation business and successfully operated several bus lines. A member of the Reutsky family became a successful automobile dealer.

More recently, Michael Semenchuk took advantage of the opportunities provided when a one-room high school opened in Gonor, became a teacher and later established a successful appliances and T.V. outlet in Lockport.

In time there were two schools in the settlement, Gonor and Donald. To start with non-Anglo Saxon teachers were employed. The school population continued to increase and school taxes were high. A school administrator, Ira Stratton was appointed official trustee. He selected teachers, but not any to teach high school grades. Consequently, the children lost an opportunity to acquire a high school education. It wasn't until Mr. Bill Wall (Wolochatiuk) was hired that things changed. He was a good teacher and a good community leader.

There was vertical development before Mr. Wall arrived. In Donald school the Nebozenko boys acquired high school standing, and the Gawryliuk boys became successful businessmen.

One Bazan girl worked in Winnipeg, and Doris was a successful teacher.

Fig.3 Ukrainian Orthodox Church

Fig.4 Ukrainian Catholic Church, 1914 (Sisler Coll.)

Stephan Nahirny of Gonor

I was born in 1920 in Gonor. My parents settled here in 1898. They came from the Ukrainian province of Bukovyna – Father from Vikno and mother from Kitsman. I was Christened in the Gonor St. Nicholas Orthodox Church.

My parents moved here from Winnipeg during the depression and bought this property of 3½ acres of land. Later they bought 10 acres more. We grew all kinds of vegetables and took them to Winnipeg with a team of horses.

In time as one farmer had a larger truck, the others "chipped in" and he took their vegetables to Winnipeg for them. Later my father bought a truck. We also raised chickens and pigs and had a few cows. During the depression prices fell low, eggs sold at 5¢ a dozen, and butter at not much more. There was no way to keep the butter cool to bring it home, and one the way home they used to dump the unsold produce into the ditch.

I attended the Gonor school, and until Mr. Wall (Wolochatiuk) came there were no high school grades. I didn't go to high school.

Then the war came and I enlisted and spent five years in the army.

There are not many Ukrainians left here: J. Pihuliak, Walter Danko, John and Alec Pawluk and Bill Lanchun.

Yes, Prazniks came from the west side. Mr. Praznik is our M.L.A.

I am retired now and we get along. I married a girl from the west side of the river and we go to the Roman Catholic church here. We have one daughter, Joan.

Fig.5 Holy Trinity Ukrainian Catholic Church Gonor

Part V:
Rural Municipality Of Springfield

According to records it was the first Rural Municipality in Manitoba. The Ukrainians settled mostly in Hazelridge, Sapton, Pine Ridge and Cook's Creek. And somewhat later in the North Springfield School District.

North Springfield – Hudyma's Corner

West of Pine Ridge and east of the tip of the Red River lots a settlement of small holders got established. In the northern sector was a small settlement of Jewish people: Lazar, Maslowsky and Daiter remained the longest. Others who had a start in North Springfield were, Sabinski, Pekoe, Spivak and Goldfine who soon moved to Winnipeg and some even left for South Africa.

The Ukrainians began to settle earlier than the Jewish settlers having moved west from Pine Ridge. Before long a sizeable compact Ukrainian community grew up. Relationships between Ukrainians and the Jewish settlers was exemplary – it was neighbourly and good.

The Ukrainian community included: J. Ambrose, H. Bodnar, Borowski, Peter Hudyma, Hrysio, Kolta, Hudzik, I. Maciejkow, Koruna, M. Maslanka, M. Ostrowski, F. Pasetska, Skolovy, Uswack and J. Zelinsky.

Most belonged to the North Springfield School District, others were Corona School District ratepayers.

The centre of the community became the Iwan Franko Hall, and on the ridge a Ukrainian Cemetery was organized.

Before long Peter Hudyma started a Red and White Store operated by his wife Eufrozina and later; their son Bill became a very capable storekeeper. The Hudyma Store seemed to establish the name for the community. The area became known as the Hudyma's Corner. Mr. Peter Hudyma was a capable man. For many years he served as trustee of the North Springfield School #38 and was a judicious community leader. At first his family lived back of the store and he continued to work for the Arctic Ice Company in Winnipeg.

Most of the people were market gardeners and some men were also employed variously – Patrick was a landscaper and yard maintainer in Tuxedo. Hrysio worked for the C.N.R. in Transcona. Others worked in the gravel pits. Michael Kurelko was the head greenkeeper of the Pine Ridge Golf Club. Some Ukrainians worked with him and also at the Elmhurst Club.

The women did go out to work, too. Many walked to the larger market gardeners south of the hill and helped with planting, hoeing and digging of potatoes - which was the main crop.

North Springfield School #38

One of the early schools established by the descendants of the Red River settlers was North Springfield. They settled south of the gravel ridge in the

Municipality of Springfield. These were good farm lands.

In time the farms south of the ridge increased in size and the school population decreased while those coming from the northern Ukrainian sector increased. The two groups were separated by the gravel ridge, the Winnipeg golf course and the power line. The North Springfield School became a two-room school, but few went to high school; the nearest being Transcona. Most stopped school at age fourteen.

However, a young school teacher Mr. R. T. F. Thomson, later superintendent in St. James, encouraged the children to continue in school past age 14.

In the thirties the school population increased and the Ukrainian Ivan Franko Hall was opened as a third room. This became an elementary school grades I-IV attended mostly by children from non-Anglo-Saxon homes. Fortunately, they had a good young teacher, J. Muriel Smith; and she gave the Ukrainian children a good start that they lacked in an overcrowded two-room school. It was reported that the hall stage was used in weekly concerts, plays and choral singing –a close relation, consequently, developed between her and the community. The children who spoke Ukrainian at home received a very good foundation in English, too.

When the population declined as children in the large school left at 14 to

Fig.1 Mrs. Muriel Ewanchuk (née Smith) beside Ivan Franko Hall 50 years later

Fig.2 North Springfield School with Muriel Smith primary teacher

be caddies on the golf course, Mrs. Smith was transferred to the two-room school. She was to be in the district the longest of any teacher.

In 1936, trustee Mr. Peter Hudyma encouraged a new teacher to apply for the senior room. Michael Ewanchuk was hired and he organized the children to improve the school grounds and plant trees. The appearance of the school was greatly enhanced. He taught all grades from Grade V up and encouraged the children to stay in school and soon he taught the first Grade IX class. Four completed Grade IX and started to attend a neighbouring school, but decided to return, he, therefore, taught grade X without remuneration. Paul Hudyma, Elston Morris, George Borowski and Eddie Lazar were the first North Springfield pupils to go to university.

Fig.3 Mr. and Mrs. Peter Hudyma

Fig.4 Children of North Springfield School, 1937
Teachers: Miss Muriel Smith (R), Michael Ewanchuk (L)

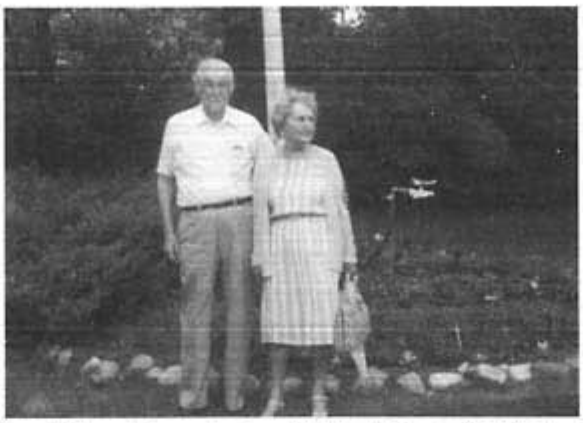

Fig.5 Mr. and Mrs. Michael Ewanchuk revisit North Springfield School fifty years later. (Trees planted when Michael Ewanchuk was teacher)

Michael Ewanchuk left to take the principalship of Cartwright High School and married Muriel Smith the primary teacher. And this ended her teaching career.

Mr. Ewanchuk enlisted as an officer with the R.C.A.F.

It is interesting to note that as young men, his students of North Springfield school, followed his example; and though it was a small school district, the numbers enlisted was out of proportion both men and women:

Borowsky, M. and Tony; Bodner, N.; Bzoney, Peter; Hrysio, Peter; Hudyma, John and Paul; Lazar, Edie; Mersey, G. Norman and Rollie; Morris, Elston; Majiekow, Joe and Tom; Pozluzney,Nick; Skolny, Peter; and Adeline Kruse and Audrey Norton.

With the formation of larger school units, North Springfield school was sold to private owners and converted into a fine residence. Trees fifty years old

Fig.6 Muriel and Michael Ewanchuk revisit North Springfield School where they met in 1935.

planted as part of the beautification of the school programme still grow: a poplar at the gate grew to a huge size.

Beside the Hudyma's store and the Iwan Franko Hall there was little else to develop a centre north of the "hill". However, the vegetable growers lived close by on their small holdings and there was no need for the clustering of homes. Then the Hydro line went through the area. The "power line" as it was called provided a road for the farmers in the Cook's Creek-Sapton area and was used extensively for conveying their farm products by wagon or sleigh to Winnipeg.

The Hudson Bay Co., established a fur farming unit on the hill. Local men got employment and soon learned the trade. There were several independent fur farmers in the area, among them Joe Kruse and his brother from Narol. On the south side of the hill there were several cottages, but in due time the Winnipeg golf course became a gravel pit, and the Huchings' castle became vacant and then dismantled– and the building of summer homes ceased.

Fig.7 Charlie Holland's Fox Tower

Cook's Creek Hamlet – Zora School
Shalays of Cooks's Creek

Alexander Shalay was born in the village of Zapolow, district of Soroslaw, Ukraine in 1893. As a young man, he left Ukraine for western Canada, but finding employment stayed in Hamburg, where WII trapped him and he worked in the shipyards for six years. In 1928 he finally left for Canada, arriving in Hamilton where he worked in a steel factory.

On coming west he started a small store with attached living quarters in Cook's Creek - a business he operated for 52 years.

In 1923 he married Margaret Nimchuk and they raised five children.

In the beginning, Cook's Creek was like a small village, "selo" of 20–30 acre small holdings. The people were engaged in mixed farming, making weekly trips to Winnipeg to sell their produce. As depression years set in some sold

their holdings and others increased the size of their farms, that were originally acquired from the Scottish and English settlers.

There were two schools in the Cook's Creek Ukrainian settlement. Zora a two-room school where the enrolment some years was 100 and Cook's Creek further south originally organized by Anglo-Saxon pioneers had an enrolment as high as 50.

Some of the better known Ukrainian teachers to teach in Zora school were: S. Radomski, P. Budzinski, Miss E. Belinsky, Peter Humeniuk, Mr. And Mrs. Peter Onysko, Steven Kravetz and Mrs. E. Haydey (née Andreyowich).

Fig.8 Zora School – Cook's Creek
(Manitoba Archives)

The social life of the Ukrainians centred around a Ukrainian Catholic church. (It seems that in 1897 the missionary Rev. Nestor Dmytriw visited Cook's Creek). Later Rev. Ruh built a very large church. The Ukrainians also had a "Narodnyj Dim", a community hall, where plays were staged during winter months. Mr. A. Shalay Sr. used to take part in the staging of plays.

Alexander Shalay Sr. and his wife Margaret believed in providing their children with good education. Their daughters, Anne Bazan, Alice Kowaluk and Arlene Stanial became teachers, and so did their son Alexander. Alexander completed Grade X in Zora school, took Grade XI in Kevin High, Winnipeg and obtained his B.A. and B.Ed. degrees at the University of Manitoba. During his teaching career he taught for nine years in rural areas and for 28 years in Winnipeg, nineteen years as principal. He married Judith Lotecki who worked at the Sociology Department, University of Winnipeg. Their daughters Alison and Kara are teachers and son, Warren, is in the Graphic Arts business.

As far as the Cook's Creek area is concerned there were other schools nearby, particularly, Melrose East and Melrose West. Fred Klym and John Roscoe were employed in these schools in the thirties. And farther west were Pine Ridge and North Springfield.

Cook's Creek Museum

A museum has been established in Cook's Creek that houses many farm implements, artifacts and pictures. It is regrettable that it has not been housed in the Ukrainian Catholic church where there is more room for expansion

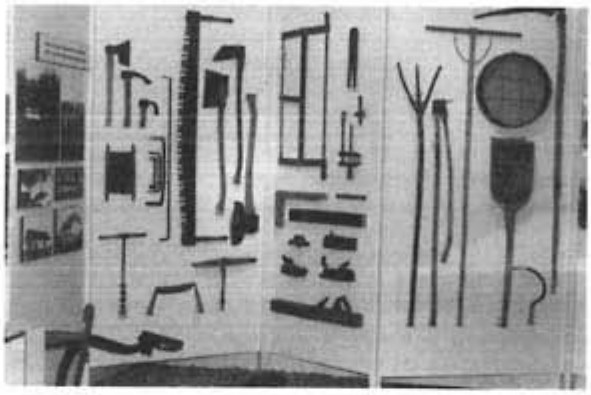

Fig.9 Settlers' work tools and harvesting equipment
(Cook's Creek Museum)

Sapton Settler

The Fred Mech Family went into the Cook's Creek area in 1900. They were preceded by the Roshko (Roscoe) family and others that settled in Pine Ridge in the fall of 1896. Roshkos bought their small holding from a German settler.

To go out into the northeast area from Winnipeg, the people followed the gravel ridge by way of Bird's Hill and took up small holdings in the present Cook's Creek area.

* * * * *

When the Mechs came to the Sapton area there were no homesteads so they bought an eight-acre farm. Travel was difficult – there were no roads – Alexander (Al) Mach of Ottawa relates:

> They carried flour and other supplies on their backs. Even after they got oxen there were no bridges and they had to ford the small creeks, and crossed Cook's Creek by barge.
>
> On their 80-acre farm they built a log house, mud plastered it and insulated the ceiling with grain chaff (when it became available).
>
> Alec Mach of Ottawa provides additional information:
> We made a living out of vegetables and dairy products. My father and I used to make the twenty-five mile trip to the Winnipeg market with a yoke of oxen.

A small centre grew up close to our farm; it was called Sapton after the name of our school district. There was also a Ukrainian Greek Orthodox church there.
I left the farm, but Peter stayed taking over the farm from my parents.
He lived on the original 80 acre farm and then bought 400 acres and sold the original farm. He was a successful farmer and was helped by his wife (née Topilo). They raised three girls Patricia, Joan and Orysia. They have done well. Patricia married, Joan was a teacher and Orysia holds a special degree in agriculture. Peter worked hard and retired in 1968, but died soon after.

I met a West Selkirk girl, Mary Metz in Ottawa. We raised two girls; Leanne a Ph.D. in biology and Nadine a teacher now living in Dauphin.

As for me I worked in Chicago, studied at St. Andrews and St. John's, became a teacher and then served in the armed forces, became a civil servant as personnel advisor and retired in Ottawa; Mary helped. She worked as steno for the Civil Service.

Nazeravichs of Hazelridge

Wasyl Nazeravich was born in the village of Stare Oleszychy. He came to Canada in 1897 to settle in the Sapton, Manitoba district east of Winnipeg. However, he did not get a homestead, but bought a small acreage from an Englishman.

In 1899 he married Anna Duda who came to Canada with her parents in1898. Wasyl and Anna were married in Winnipeg by a French Roman Catholic priest in the All Nations Church which was near the CPR station. The service was in French and they did not understand their responses.

Joseph Nazeravich, the Builder

On receiving good reports about Canada from his distant cousin Wasyl, Joseph Nazeravich came to Canada in 1906 at the age of 17.* He worked in Winnipeg where he met Pelahia who worked in Jimmy's Restaurant. They were married on October 10, 1911 in the St. Nicholas Ukrainian Catholic Church that was known as the "Big" church.

Joseph then bought himself a lot at 1093 Pritchard Avenue and built a house with the help of one of the Watsko brothers. It cost Joseph $1,900 to build this house and his son, Alexander Nazeravich, was born in that house on September 14, 1912. He attended Grade 1 at Lord Nelson School nearby. His siblings Mary, Dennis, William and Nicholas were also born in that house while Olga and Jean were born after Joseph and Pelahia had moved to Hazelridge in October 1919.

Besides farming, Joseph also was a building contractor. While Joseph was engaged in carpentry, Mrs. Nazeravich and the children looked after the farm. Together they cleared the 100 acres for cultivation. Joseph built the Ukrainian Orthodox Church located at Sapton Corner in 1922 and it was, apparently, in

* Based on information recorded by the Joseph Nazeravich, L.L.B. grandson Alann and son of their oldest boy Alexander.

helping Joseph build this church that Alexander developed his skills as a shingler of some note. Joseph built many other buildings in the area including the high school in Hazelridge in 1935 and the belfry in front of the Ukrainian Catholic Church in Tyndall.

Joseph and Pelahia moved to Winnipeg in 1956 and lived in a house on Knowles Avenue that he had built with the help of his sons. Joseph passed away in 1963 at the age of 74 and Pelahia passed away in 1982 at the age of 91.[1]

The vertical development of the Nazeravich children was good. Four became teachers and three were university graduates.

Market gardening and easy reach to Winnipeg helped the settlers in the Cook's Creek, Sapton and Hazelridge areas establish themselves economically and consequently, the Maluga, Meck, Nimchuk, Lucko, Shalay and other children and grandchildren did see success in farming, business, professions and politics.

The Nimchuk Family

Simon Nimchuk born in 1859 in the village of Dzhurin* in the Chortkiv district. Some Ukrainian people from his village left for Canada in 1897 but were diverted to Hawaii, Simon and his second wife Pearl came to Canada. He was 37 and Pearl was 25.

Simon and Pearl set sail from England with their six children on the S.S. Labrador. On arriving in Canada, they and the Marko Kociuks came to Cook's Creek while other Nimchuks left for Alberta.

Starting with an 80-acre farm they, in time, increased their holding by 160 acres in Hazelridge and the family was blessed with five more children. Of their family, Paul attended college and became a storekeeper at Anola and Bill (Nimrod) received a BSA degree and taught school in Canada and in California.** The others were employed variously – some farmed in Hazelridge. Simon passed away in Hazelridge in 1916.

John Hoplock, the Violin-Maker

Mr. Kuchmj was the early successful violin-maker in Winnipeg. Then came John Hoplock.*** Though born in Caliento, Manitoba he grew up in the Hazelridge area where his parents moved. Due to a sad, unfortunate accident, John Hoplock lost one of his legs. Consequently, while being disabled he became a specialist orthopedic limb maker, - having made one for himself. In time he made about 5,000 prostheses for amputees who called on his assistance from U.S.A. and Britain.

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[1] Some Nazeravichs settled in Tolstoi, Manitoba.

* Some Ukrainian people from Dzhurin left for Hawaii in 1897.

** Source: Frances Dutka.

*** Originally Hopaluk.

To earn additional funds while disabled, he, his brothers and others formed a country orchestra playing at dances in the Oakbank, Cook's Creek area. They were most popular.

Then John Hoplock turned to the making of violin replicas, and, among others, made four replicas of Stradivarius. He used imported wood from Africa and West Indies and even fashioned a violin bow out of a hawthorne branch from the Winnipeg Beach, MB area.

A skilful master of his arts, he was a man who fashioned his own tools, and produced musical instruments and superb orthopedic limbs; he also repaired more than 300 violins.

Though John Hoplock suffered due to an unfortunate accident, he did not give up: with his creative mind and skilful hands he made the world a happier place.*

It is regrettable the majority Ukrainian pioneers settled on less productive homesteads rather far removed from centres where their children could get a high school education. Consequently, lacking the opportunity and the financial support, many talented people did not have a chance to develop their creative ability.

* Vidi: Marjorie Gillies, Winnipeg Free Press, Jan.9, 1990; and M. Ewanchuk, East of the Red, Vol.1.

Part VI
South Of Whitemouth

Chapter 1

Elma – Hadashville – Prawda Area

The Elma area was rejected as a suitable place for settlement by both the first group of Oleskiw settlers, who arrived early in 1896, and the second group under the leadership of Cyril Genik after he led a committee that visited the area in the summer of 1896. This group preferred to join the Stuartburn group.

Nevertheless, as more Ukrainian settlers arrived in East Selkirk and Beausejour, they seemed to have been somehow induced to go into the Elma area. The coming of the Grand Trunk Railway may have also been an inducement.

In 1901 the Grand Trunk Railway established Elma as a railway stop.

However, there were no roads from outside points to reach it though during winter months it could be reached by sleigh from Whitemouth.

Start of the Settlements

The Ukrainian settlers began to arrive in the Elma area as early as 1902 – some earlier. Of the very early ones there were Stefan Carny, John Gilewich, John Malachowsky, Nicholas Kuz, Oleksa Kurian, Iwan Mamchur, Jacob Lesecki (Lysay) and Hrynko Spikula. All these settled between 1902 and 1904.

The coming of the Grand Trunk Railway continued to provide work opportunities in the area and a chance to acquire homesteads. The region east of Elma was highly forested, geography, therefore, dictated the settlement pattern: settlers found that there were lands more suitable for agriculture to the south. The whole area was east of the forest reserve that also cut it off from the fertile land area in the Dugald region. The rivers presented a problem and

Fig.1 Whitemouth CPR Train Station and water tank where the first settlers arrived. (G. Zachozy Coll.)

made it difficult to move to the available homestead land to the south that was surveyed into the mile-square sections. Lack of roads, nevertheless, undaunted the land-hungry Ukrainian farmers to settle there many of whom walked into the area.

Area between Dawson Trail and Elma

Medika

The community of Medika got its name from a Ukranian village in the Peremyshyl district of Ukraine north-east of Lviv. Many settlers from Medika and another district known as Yaniv moved into the area, and the post office at Elma was named Yaniv. Medika was established south of Elma and Elma could be reached from the new settlement formed after 1904 only on foot or by boat along the Whitemouth River.

The River System in the Area

The Whitemouth River

The source of the Whitemouth River is Whitemouth Lake about 20 miles north of the 49th parallel. Just about 10 miles south of #1 highway the river begins to flow northward passing through Hadashville, Medika and Elma – (15 miles north of #1 highway and 8 miles south of Whitemouth).

Birch River

At McMunn the Birch River is joined by Boggy River flowing west. At Prawda the Birch starts to flow to the north. The confluence of the Whitemouth and the Birch is about three miles south of Elma.

As the settlers took up homesteads south of Elma, the government survey, the square sectional system, presented a serious problem as rivers bisected farms. And since there were no bridges parts could not be readily reached for development. As there were no roads, settlers depended on the rivers and riverbank trails for travel.

> Settlers, therefore, wanted the survey changed.
> ...Under the leadership of Senko Hawirko and his brother Oleksa, an appeal to the Dominion Government was made to have surveys of land on the River Lot System. This request was granted and the Whitemouth and Birch River surveys were registered...in 1905.[1]

When the survey was completed each lot was given a number. In 1906 some of the following applied for titles to river lots along the Whitemouth River: Fred Holowaty, Wasyl Humen, Hrynko Pulak, Nykola Kolba, Peter

[1] A Packsack of Seven Decades, Hadashville Women's Institute, Derksen Printers, Steinbach, Manitoba, 1970 (?), p.20.

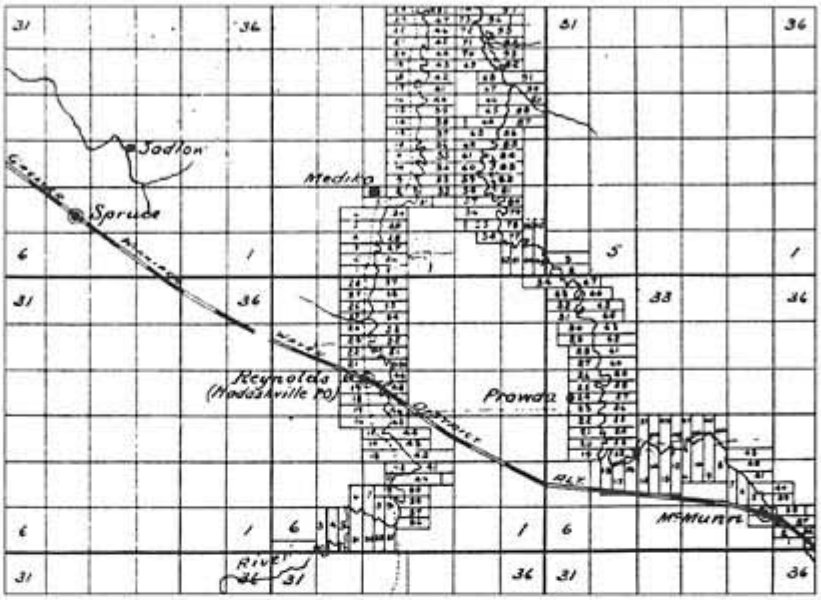

Fig.1a R.M. of Birch River
Courtesy Hadashville W.I

Iwanyshyn, Jacko Samec, Joseph and Moneta.

The river lot system led to the formation of several community centres, Medika, Hadashville, Prawda, East Braintree and McMunn.

Consequently, a Rural Municipality of Birch River was organized; though it was not formed until 1921, settlers occupied river lots along the Birch River as early as 1909.

Some of these were: Semko Boyko (27), Andrii Iwanowicz (31), George Padoski (21), Michael Bily (22), Iwan Sawczyn(23), Dmytro Nazar (33), and Stefan Beda (34). And along the east side of the Birch River: Tymko Tepluch (64), Nykola Prokop (62) and John Truba (67).

Organization of Schools

The first school organized was called Birch River. It did not come into operation until 1913. The next school was called Whitemouth River. It was built due to the fact that some children had long distances to walk. Other schools followed.

However, the R.M. of Birch River area lacked adequate farm development to form a financial base for administration. Consequently, the government of the day, appointed an administrator, and an official trustee to administer the schools. The official trustee was no other than the "formidable" Ira Stratton whose attitude to Ukrainian homesteaders was negatively biased. Since he would not hire teachers of Ukrainian extraction, the communities lacked lead-

ership to provide adult education, cultural activities and the organizing of libraries. In concert with Stratton's attitude were a few people of non-Ukrainian background.

The building and furnishing of school buildings was expensive. He tried to staff the schools with single mothers and provided furnished teacherages. He also charged extravagant mileage for coming to meetings. School taxes reached the point that the homesteaders had difficulties paying them. In addition to that the official trustee in erecting new schools placed some in low-lying areas that tended to flood. Figure 2 shows the Whitemouth River school as a sample of faulty school administration. Stratton administration consequently was criticized in the Legislature.

A visit of Mr. J. W. Sisler to the area around Hadashville and his notation also elucidates sociological problems that were created. It should be noted that on the per capita basis, the area north of the Dawson Trail settled by the Ukrainians saw only a third as many young people to go into teaching as did the Vita–Stuartburn area, and the reason being that the official trustee would not hire teachers of Ukrainian extraction to provide requisite guidance as happened in the Vita area.

Fig.2. Whitemouth River schools

An extract from W. J. Sisler's notebook provides this information:

> May 24, 1916. Visited Kipling school at Hadashville. Four schools were there for Empire Day celebration.
>
> All children of foreign parents excepting the children of the teacher, Mrs. Irwin. Mrs. Hambly has written for McLeans and other magazines some articles describing conditions re early marriage superstitions...The people have taken offence and will not speak to her.

Actions like those of Mrs. Hambly did not help to unify the different communities.

In later years it was the work and leadership of people like Mrs. Patrick, Ms. Dorothy M. Van Buskirk, Mr. C. S. Prodan, P. J. Peters, Esther A. Feilberg, Larina F. Annell and others who helped to solidify the community. This induced more Ukrainians to settle in the area and reduce the degree of prejudice.

The building of the aqueducts and the G.W.W.D. railway also tended to attract people into the area. Others came as there were some homestead lands available. The local histories of Elma area and the area further south contain family records of people who came. That some came from Kyiv, Ukraine is questionable. It may simply be that the people did not inform their descendants of their roots. A sizeable number had their roots in the Ukrainian province of Bukovyna, yet there is no record that they had a church of their own – they were Orthodox. They were either adherents of the Ukrainian Catholic church or of no church.*

One man who merits special mention, is the Agricultural Representative K.S. Prodan. He did much to improve dairying, tried to establish tobacco growing on the sandy land and introduced a successful undertaking – the strawberry and raspberry cultivation. These are still thriving. Mr. Slevinsky, as his successor did very creditable work organizing agricultural clubs.

True the Ukrainians in the area, like those in other districts of Manitoba, tried to maintain their culture and traditions. They built what they called a National Home – "Narodnyj Dim" that had a library, a suitable stage for staging plays and served as a dance hall. These were found in Elma, Medika and one in McMunn.** It appears that the McMunn institution enjoyed common use as a social centre, and has been able to contribute financially to the preparation and publishing of the local history.[2]

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* McMunn, East Braintree, Glen: Pioneer History.

** It is interesting that the name in Ukrainian is a replica of one that used to be in the Dnister area in Gimli, Manitoba.

[2] Op.Cit., p.187.

Fig.3 Corduroy bridge across Whitemouth River

Chapter 2

Juno Area

John and Mary Podolchuk – Reflection of Pioneer Life

The Podolchuks were pioneer settlers in the Juno area. They left the village of Starva in Western Ukraine in 1903 and on crossing the Atlantic had an increase in their family: A little boy Nicholas was born. On reaching Halifax he was registered as Canadian.

They came to the Elma area from East Selkirk: Here they had a better chance to make a start on their 160 acre homestead as they could live with relatives who arrived earlier.

Their granddaughter, Pearl Stelko, related about their hardships:

> They had to get their supplies from Whitemouth, tramping through bushland and carrying everything on their backs. Like others they later used rafts to reach Whitemouth. They sailed on the Whitemouth River that flows to the northwest. During winter pioneers used the river as a sleigh road. The Whitemouth River was their lifeline until the Grand Trunk railway came through...and established a railway stop, Elma. They did backbreaking work, but had faith; and the Lord was good to them.

The New Generation

Nicholas Podolchuk grew up in the Juno school district and learned to work on land and in the bush. He went to seek work during depression years working in Ontario and B.C. at lumbering and carpentry. He became a skilful carpenter. On return to the Elma area he went into the lumber contracting business – there was still demand for railway ties and cedar logs for hydro poles. Then he went into log cabin building and succeeded in this enterprise.

His work was so well recognized that the erstwhile Premier of Manitoba,

Fig.1 Skidding logs

Fig.2 Cabin Nicholas built for Hon. Stuart Garson

Stuart Garson, contacted Nicholas to build a log cabin for him at West Hawk Lake.

In 1926 when Nicholas was 23, he married Agnes Gustafson. This was one of the early intermarriages in the district – Ukrainian-Finnish. Agnes came to Canada with her parents in 1912. They sailed steerage.

Fig.3 Inspection Card

Fig.4 Nicholas (1926)

Agnes

Nicholas and Agnes lived in the Juno school district for several years. Their home lacked modern conveniences, and the area had poor roads; but it had a beautiful setting among silver birch trees with a brook running nearby. Agnes and Nicholas raised three children, Pearl, now living in Elma, Harry at Falcon Lake and Billy at Thunder Bay.

After Nicholas and Agnes establish their home, Agnes started to use her talents and skills as a seamstress and knitter:

She carded and spun her own wool and dyed it in different colours and knitted mitts, socks and long woolen stockings for women. She was well known for her curling sweaters and woven quilts, which were ordered from as far away as Alaska. She was a splendid gardener and cook. Nature in the area provided mushrooms and wild berries and the Whitemouth River had a plentiful supply of fish.

With Father's building skills and Mother's production of woolen goods, they were able to save some money and built a house on the outskirts of Elma. This gave Mother a chance to be active in the local Guild and Community Club and, of course, have time to read.

The women of that day had their own way of raising money and were the backbone of the family. They made enormous sacrifices in raising their families and made a great contribution to the development of the New Land.*

Though in pioneer life the settlers were tested by struggle and strife; those who had their culture and loved their traditions were not lost. And the Ukrainians in the undeveloped stretches of land of swamp, peat moss and timber did not succumb to environmental stress. True they toiled hard, but come Sunday they could attend church be it only once a month. They had their holidays that brought joy to them and their children. They had their neighbours who as a rule were good and kind.

Mrs. Pearl Stelko neé Podolchuk, remarked about her paternal grandparents and their way of life:

My Grandma and Grandpa Podolchuk were very religious people. They had seven daughters and six sons. They were good parents: no swearing – they prayed a lot. Christmas came and it was a very special holiday – Grandmother prepared all the special meatless dishes for Christmas Eve – twelve of them. It was a special day for me. Evening came and my brother Harry and I had to watch for the first star to appear in the sky. Then in came Grandfather and we all went into the living room where one wall was lined with icons. He sat in a chair and we all knelt before him. He led in a special prayer and we all said it with him. Then we sat down at a large table and the Christmas Eve supper was served. My Grandparents helped me learn to speak Ukrainian.

Christmas and other holidays that we celebrated together, now bring bright childhood memories to me.

Then came an abrupt end: dear Grandmother died too soon. After that it was never the same. When I would drop in after school I found my sad grandfather alone. The heart of the family was gone.

I was fortunate to have loving aunts who maintained family ties that remain strong to me till this day. I learned from my grandparents, aunts and uncles what a family is.

Other holidays were celebrated traditionally, too, particularly Easter. There was also considerable family and neighbourly visitations.

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* Pearl Stelko.

Malanka

Even though the Ukrainian population was decreasing young Ukrainian people joined by others celebrated Malanka with all the joy and trimmings. The Ukrainian New Year (according to Julian calendar) was greeted in the local hall with a dance and a fancy buffet dinner.

The Ukrainian settlers used to gather in homes on festive occasions before the Prosvita Hall was built in Elma. (Mr. Harry Bodnar served for many years as its president) Two photos are extant of the early settlers who in the early twenties gathered at the neighbours on a festive occasion.

Fig.5 Early Elma Settlers

Ladies in the photo are left to right in the back row, Mrs. Peter Sidorko, Mrs. S. Kuchar, the gentleman is my grandfather John Podolchuk, Mrs. Turchyn and Mrs. Fred Wowk. Front row left to right Mrs. Stephan Podolchuk, Mrs. John Podolchuk, Mrs. John Proceviat, Mrs. John Dubetski, Mrs. N. Ewanochko, Mrs. H. Farianchuk and Mrs. Sam Podolchuk.

The gentlemen are (rear) left to right John Podolchuk, Steve Philipowich, Steve Petryk, Stephan Podolchuk. Front row Steve Kuchar, Peter Sidorko, John Proceviat, Sam Proceviat, Nick Ewanochko, John Dubetski, Fred Wowk, and Steve Wishnowski.*

Orphaned at Six Months

Tragedies did strike some pioneer homes. This was the case when Mrs. O. Gustafson died leaving two girls and two boys and a six-month old baby, Signe. Helped by her sister Ellen, Agnes, age 13 looked after the orphaned baby. The father was in a helpless situation: He had to run the farm, take care of the children and earn a living working in the bush.

However, it was fortunate that his neighbours, the Sarkinens who had no children took the little baby and brought her up. However, when she was twelve her father was persuaded to reunite Signe with the family. The Sarkinens were heartbroken and Signe emotionally upset and could not adjust.

* As reported in Beausejour Beaver.

Fig.6 Signe at the Sarkinens' Farm

By this time her older sister, Agnes was married to Nicholas Podolchuk and they had children of their own. Nevertheless, Nicholas and Agnes decided to take Signe into their home. Their quarters were cramped, but when you care and love somebody there is room for one more. Signe grew up, went to work and during W.W.I.I. joined the army. She's now living in British Columbia. – P.S.

Pearl Stelko

One of the Podolchuk children to remain in Elma is Pearl. She attended Juno school where she had a local man, William Kachur as teacher. Since times were hard and there was no money to send her away to high school – she took grade IX and X by correspondence.

Pearl married and lived on the farm for 18 years, raising seven children. She was unfortunate to be widowed at an early age and had to bring up the children on her own. Soon she was helped to secure work with the forestry department, and was successful to be employed as forestry nursery supervisor of several years. All her children did well. Her daughter is now postmistress of

Fig.7 Pearl Stelko in her livingroom

Elma.

During the years Pearl Stelko was a reporter for the "Beausejour Beaver". Now retired, she lives in a comfortable cottage on the east bank of the Whitemouth River.

Pat Kozak Reminisces – Elma

I have to start with my grandparents, Stephen and Maria Tesluk. They came to Canada in 1908. Stephen was thirty and Maria twenty-three. Maria's parents the Kieryks came along with them. After arriving in Winnipeg they drove with ox-drawn wagon to Gonor where they lived for a few years and then took up land in the Whitemouth area about five miles northeast from Elma. My great grandfather became the Elma shoemaker. My mother, Jennie was born to Stephen and Maria Tesluk in 1935, and when she was twenty she married John Podolchuk from the Juno district.

To start with my parents lived in the Juno district and my father used to work in the bush and also was engaged in trapping. Then they bought a garage in Elma as my mother liked to live in town.

It was winter of 1943 when my father was alerted. He hitched his sleigh dogs and away he went. He came back with the popular midwife, Mrs. Lydia Pajunin. It was she who delivered the four and a half pound Pat on the last day of February 1943.

However, my father wanted to farm and bought one a mile from the hamlet. My mother didn't like it and neither did I.

Fig.8 Edward and Pat Kozak

I grew up in the Elma district, married Edward Kozak and we continue to live here. We have five children and seven grandchildren. Ed works for the Agassiz Division school board. He was born in the Medika area where his parents had a farm and ran a small store. My Mother, Jeane Podolchuk is now 84 years old and lives in the seniors' complex in Whitemouth.

There are several older men in the area, but fewer women. Women worked hard and raised big families and, therefore, aged early. But men seem to hold on. Ed's father, now 89, still lives alone, is relatively in good health and still drives a car. John Domish was born in 1863 and lived to be 108. His four wives predeceased him. My grandfather, Steve Tesluk kept active until 93.

My father, John Podolchuk, died early: He was only 79. His wish and prayer was that he depart while alone; his special prayer was that he go suddenly and not be a burden to anyone. The saddest day of my life was when he passed away: he got his prayers answered. When he was found, God rest his soul, hé was alone, only our dog, Mitzie was with him. She was lying at his feet. He was buried in the local cemetery and then: how sad! Each day Mitzie would visit his grave and lie at his feet.

As for me I keep going: I have been a news reporter for the "Carillon News" for 31 years and a news correspondent for the "Beausejour Beaver". Like my cousin, Pearl Stelko, I have collected considerable historical material about people and life in Elma. Maybe we should publish a book.

Fig.9 Mrs. Lydia Pajunin

Midwife Delivered 2000 Babies

The community around Elma saw some people who distinguished themselves for their contribution during the pioneer period. None more than Mrs. Lydia Pajunin. For over forty years this Finnish-born midwife attended to mothers in need regardless whether they were Swedish, Polish, British, Finnish or Ukrain-

ian. She did not discriminate. During her busy years as mother and farm wife she delivered over 2,000 babies, and lost only one mother through no fault of hers.

For days she had to be away from home, and the housework fell on her husband's shoulders. She developed skill as a practical nurse and attended to severe cuts men working in the bush received and even set broken limbs. Those she was unable to help – and since there was no doctor in Elma – she directed to Winnipeg to be treated by doctors.

Though she received remuneration for her services, she often spent much of what she earned to help the needy.

To reach the women - some in isolated districts on bush farms she often had to walk miles; travel by dog team or horse drawn sleigh or buggies and even railroad handcars operated by kind section foremen.

Midwife Pajunin passed to her reward in 1965 at the age of 81.

Michael Wowk

Michael Wowk lives in the seniors home in Whitemouth, MB. We were directed to interview him by Mrs. Pat Kozak of Elma. We met Mr. Wowk in his apartment. He is a tall slender man of 88 who is still able to drive his truck.

* * * * *

My people came here in 1908 from the selo of Starva in Western Ukraine; like others they came to get rich on a $10.00 homestead. But on the contrary my parents had a hard life. After building a log house they started to clear a patch of land to plant a garden and some grain – they brought seeds with them. First they cleared the bush and then with spade and hoe dug up the soil and got it ready for planting. What grain they sewed was sown by hand – broadcast. Finally they got oxen and a cow.

Ours was a large family (counting on his fingers) nine children. Both my parents were literate and father subscribed to the "Ukrainian Voice" and the "Canadian Farmer". I learned to read and write Ukrainian at home. Later when I was away from home I wrote to them in Ukrainian.

My father used to go out to work on the extra gang and in the bush and mother looked after the farm and the children. In time we had cattle and mother made butter; she had chickens and took eggs and butter to the store and bartered them for the groceries and other supplies.

When the war stared, I was working in Deloraine and I registered there as required. Then I went to Hamilton and worked there for a while. When I returned to Elma, the postmaster told me that the officials were trying to get in touch with me. So I went to enlist, but was rejected.

After that I stayed in the Elma area and bought an eighty acre farm in the Juno district. My farm and my parents' 160 acres I farmed by myself. I kept

cows and a truck used to come from Beausejour to collect the cream. I did not badly until I got sick – there was nobody to look after the farm or to look after me. I sold the farm to the Mennonites and came to live here. My brothers Fred and Pete live in Toronto, John is in Hamilton. I have two sisters, one lives in Transcona."

(Sorry it's lunchtime and I have to go).

Active-minded at 97

I, Nykola Evanochko of Elma, Manitoba was born in Ukraine, 15 December 1901, in the village of Chornylo, district of Mostyska in the Peremyshyl'' region. I attended the village school and then worked on land. My mother's name was Irene and my father's, Ivan. He was a bricklayer-pasteurer by trade.

During WWI I served in the Ukrainian army (got emotionally upset at this point of interview). Then in 1925 a relative helped me come to Elma. (But I really did not experience the hardships of the pioneers who came into the Elma region from Medika, Peremyshl region as early as 1902.) I worked here and there on the prairie and then finally I settled in Elma working as a section-hand: there were two section foremen one working the 10 mile stretch to the north and the other, west. One of them was called Novitski. Due to colour blindness, I could not become a foreman, even though I had seniority. Working on the section was hard work some foremen drove the people hard all day. No wonder some began to sympathize with the Labour Temple group. I, myself, subscribed to their paper.

I bought four lots built a house in Elma and married an Evanochko, my second cousin. We had two sons, one has passed away.

In Elma my life was good. There was a Narodnyj Dim and a library. They used to stage plays and have concerts. Even the Hadashville group came to stage a play here. Often, of course, there were dances in the hall.

In the early days people depended on revenue they earned from selling cordwood and pulpwood. Some even trapped.

Mr. Kurian had a store and a sawmill that produced lath. Though it was bush country, some farmers cleared land, and that was before I came, and Mr. Kachur operated a threshing machine and did custom work. So did Mr. Kurian.

There was good pasturage and plenty of hay. Farmers shipped cream to the Co-op (Labour) in Winnipeg, others to Whitemouth.
Roads in the area were not particularly good, but in time some had cars.
There was a two-room school and two local teachers, W. Kachur and Val Yacula served as principal. Some girls who went into teaching also taught in the area.

Elma was a busy business centre, but shady "businessmen" from Winnipeg hired some men to make homebrew for them. Some of the businessmen became rich. Homebrew led to some tragic events.

" Interviewed 11 August 1999.
"" Interview in the Holy Family Home, 25 May 1998.

There was a Ukrainian Catholic church in the hamlet. The Polish church closed in time. I knew the ritual and used to be a chanter. I would say that Rev. S. Izyk was

Fig.9a

Fig.10 Threshing in Elma Area
Courtesy Gordon Zachozy

the best clergyman to serve our community.

I am 97 and with my wife gone, have moved here. My younger son comes to visit me – my older son died. They take good care of us here.*

* Interviewed in Holy Family Home 1999.

Stony Hill District

The Stony Hill district is located on the west bank of the Whitemouth River, northwest of Elma. It appears that the first Ukrainian to come into the area was Joe Roskevich. Joe left Ukraine in 1897 and according to Gordon Zachozy the reason being that he wanted to avoid being drafted for military training by the Austrians. He disembarked in eastern Canada and came to Winnipeg by C.P.R. In Winnipeg he filed for a homestead and got married. He and his bride took the train to Whitemouth, walked a trail along the Whitemouth River to the present vicinity of Elma, crossed to the west side and located on their homestead. He wrote letters to the Ukraine, to the village of Schorovich and his father, John, as a consequence, arrived with mother Katherine and their seven children, Mary, Marten, Dora, Effie, Nick, Ann and Alexandra. Others followed some arriving at the same time in 1900 or later.

George Proceviat from the village of Cherneya settled in the area in 1902 and John Zachozy, married a Proceviat girl. Michael Rybak and wife Ann were from another district in the Ukraine. They came from Brody in June 1905. The

Fig.11 George and Eva Proceviat and children, L-R, Mary, Pearl and Fred, 1926.

Proceviats were followed by Kost Bandola who was married a woman of the Rosekewich family. The settlement consequently became close knit through intermarriage. Beside these families others arrived and took up land, one of them being the Kachur family.

Most of the settlers got $10.00 homesteads, others bought land from earlier settlers.

There were some later arrivals. For instance, George Zachozy did not come into the Elma region until1912. He married Ann Proceviat. They had

three sons, one was Michael who married Teenie Rybak. They had one son, Gordon and moved to Winnipeg in 1964. After W.W.II., George sponsored relatives to come to Canada.

However, as the population of Ukrainians increased in the area, they found out that other parts of Canada had better land and work opportunities and the people started to move out – depopulation commenced. According to information provided by Gordon Zachozy, relatives of his family may be found in such areas as Dauphin, Sandy Lake, Shoal Lake, Winnipeg, Athabassca, Edmonton and Perryvale and Smoky Lake, Alberta. The exodus of Ukrainians continued and now land in the Elma region is occupied by many Mennonites.

Hadashville and District

South of Elma Ukrainians settled in such districts as Juno, Medika and Hadashville. To the east they also took farms in the Prawda (McMunn) and East Braintree districts. In early days, in this area, now located along the Trans Canada Highway, besides getting employment in lumber camps, men also found employment building the Winnipeg Aqueduct and the Greater Winnipeg Water District Railway. These projects "played a very important part in the development of the area."[1]

It is interesting to note that some settlers, like the Bencharskis and the Holowatys from Chortkiw area in Western Ukraine had people related to them emigrate to Hawaii.[2]

Sylvester Kumhyr of East Braintree

In East Braintree, a fine lady, Mrs. Lynda Gayawchuk, directed us to her father's home. He lives in a well-kept, well-furnished cottage opposite her home. With a daughter across the road, an eighty-six year old senior cannot expect more.

* * * * *

I was born in the Hadashville area and attended Zamek school for two years. When I was ten, it was necessary to go to work to cut cordwood. My father hauled the cords to Elma with a yoke of oxen. It was not a happy situation for bringing up a family in this bush country; but my father came here to get 160 acres of land for $10.00 and give the children a chance to get an education – well. There were no Ukranian teachers when I went to school so I did not learn Ukrainian – and that was a pity.

I had a brother two years older than I. When I was five, my mother died and my father looked after us and tried to develop his homestead. Life wasn't easy. When I was eighteen my father remarried. He married a widow with two kids. Sure she was good – to her kids.

[1] A Packsack of Seven Decades, The Hadashville Women's Institute, p.32.
[2] See Hawaiian Ordeal by Michael Ewanchuk.

My brother was in his teens when he earned a few dollars someplace and went to Winnipeg. There he was hired to work on a C.N.R. extra gang and they sent him all the way to Swan River. I started to go out to work and earned 50¢ here and less in other places, finally I was lucky to get work cutting and peeling cedar poles for Hydro; and spruce poles for the telephone lines. I earned $3.00 a day. It was good pay. The depression years set in and one could not get work anywhere. I used "to ride the rods". Once I landed in Ontario and the people asked me where I was from. I said: Manitoba. "Why do you come here? There is more work in Manitoba." So I rode the freight back.

In 1938, I was 25 years old and married Ilena, a good Romunka woman. I bought a car for $35 and started a taxi business – driving people to the city. I made a little money and bought an old truck and started to haul wood – there was plenty of wood to haul. I also brought goods from the city. I had plenty of orders, but collections were difficult.

Finally I went into the store business and at one time I was also a postmaster here. Once I moved my store closer to the railway line. Now I am retired and lucky to have my daughter nearby.

Wasyl Lucko

I was born in the Hadashville area six miles north of here. My father came to this area from Western Ukraine, village of Husjatyn, in 1908 and settled on a farm, lot 74. My mother arrived with her parents, the Rozylos in 1904. I attended the Whitemouth River school and on finishing grade eight went to work. Finally I found employment in Toronto and I also worked in St. Catharines. I got married in Toronto and when I retired I came back to the Hadashville area. I am able to be independent and belong to the Seniors' Club here. We meet every Wednesday. It is a mixed group – people of different backgrounds, a mixed group of Canadians – Ukrainians, Finns, Poles, Swedes, Romanians, and others. I speak Ukrainian, but did not get a chance to learn to read and write the language.

Petro Rzyhak

My parents came here in 1907. I attended the Whitemouth River school (Medika) and finished grade five. My parents farmed 170 acres of land and raised seven children. I learned Ukrainian from the neighbouring children, but we spoke Czech at home. I like living here, we get along well together. Steinbach is our shopping centre now.

Prawda

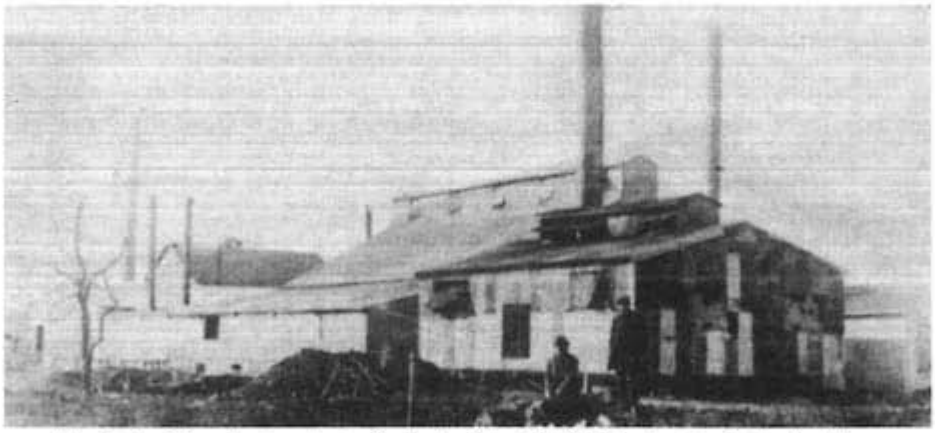
After the demise of the Stratton administration, a teacher of Ukrainian extraction was hired to teach in the Birchville school. He was active in community affairs and organized youth clubs. He also did much to organize cultural gatherings. This did much to break the monotony of the depression-setting years. It was he who provided leadership in petitioning for the establishment of a post office; and, he, Nicholas Andrushko became the first postmaster. He came from the Senkiw district where a neighbouring school was called Prawda, "Truth" and the post office at Birchville school district was called

Prawda. In this settlement east of Elma, at least three post offices bore Ukrainian names: Janiw, Medika and Prawda, two named after the Ukrainian villages from which the settlers came.

During earlier years the centre of Ukrainian cultural and social life was centred around the McMunn Narodnyj Dim which was also utilized by other settlers in the area until it burnt down. At the present time there still is a Ukrainian Catholic Church north of Hadashville. It is visited by a clergyman from Beausejour, but more and more mass is sung in English.

* * * * *

In appraising the development of the area it has reached, it could be said that heavy equipment has accounted for the increase in farm size. The clearing of land has destroyed much of the fauna and the flora. As one woman remarked, "You can no longer find an area to pick ladyslippers or mushrooms (smorzhij and pidpenky). Farmers that are left have been building fine residences along the banks of the Whitemouth river, and at Hadashville, Prawda and East Braintree the population shift has been to the Trans Canada Highway. And in this area, a traveller can make a comfortable stop and dine in a first class restaurant that serves Ukrainian cuisine (borsch and varennyky).



Manitoba Glass Factory, John Reifschneider Colli.5 Photo, Manitoba Archives

SECTION II
Part I:
Community Development

Chapter I

Organization of Churches

It is difficult to enter into a detailed research of the subject and this matter will have to await future studies. Nevertheless, it is known that Rev. Nestor Dmytriw in visiting the Manitoba Ukrainian settlements in Dauphin and Stuartburn area also established contact with the people in the Cook's Creek region.

In the Cook's Creek, Brokenhead and Elma districts the pattern of church organization followed that which took place in the Stuartburn region. The Roman Catholic church archbishop Langevin got interested in the spiritual care of the Ukrainian settlers and two priests, the Kulaway brothers, were brought to Winnipeg to minister to the new arrivals – Poles and Ukrainians alike. There were no Ukrainian Catholic clergy in Manitoba, since Dr. Oleskiw's plans to have Rev. Nizhankivsky come were frustrated. Both Kulaway brothers were bilingual – Polish and Ukrainian.

However, among the Polish settlers were some who were adherents of the Polish National Church under the leadership of Bishop Markewicz and they influenced many of the Ukrainians who were adherents of the Ukrainian Catholic church, and were then called Greek Catholics. This small section unwilling to accept the spiritual care of the Kulaways soon started to follow Bishop Paul Markewicz's leadership.

In the Poplar Park – Libau area there was a young man, Iwan Kussy, who followed the leadership of Bishop Markewicz and was ordained priest by him.

Before long a few Ukrainian clergymen came to the rural areas from Winnipeg, but had difficulty in covering the large area. On the other hand, Rev. Iwan Kussy lived in Poplar Park and was more readily available: Before long he organized parishes in Poplar Park, East Selkirk and Sapton, and also visited St. Norbert and the Interlake districts.

The early Ukrainian Catholic clergy, and the Ukrainian Orthodox clergy do not seem to have been given due credit for their dedication in meeting the spiritual needs of their people in rural areas. Travel was difficult and in many instances after they reached Beausejour or Elma by train they had to travel many miles by horse drawn sleigh, cutters or buggies. Accommodation in the homestead homes lacked elementary comforts. This the clergy of other religious denominations also experienced during the early years of the settlement of the West.

Cook's Creek became the focal point of church organization for the Ukrainian Catholic church and some of the early clergymen to serve in the area were:

Revs. Hurah, Dydyk, Drohomenski, Chereponiak, Olenchuk, Kolcun, Popowich and Krasitsky.*

A sizeable percentage of settlers in Gonor-Narol area were from the Ukrainian province of Bukovyna; and were members of the Orthodox church. Their clergy did not come to Canada with them either and they began to depend on the visits from priests of the Russian Orthodox church.

After 1907 Rev. John Bodrug became leader of an Independent "Orthodox" church working in concert with the Presbyterian church. His church was established in Gonor and led to considerable community friction.

The Ukrainian Catholic church organized a parish as early as 1898 and this parish is thriving and has a fine new church.

After the demise of the Bodrug group the Orthodox Ukrainians divided into two groups: a Ukrainian Orthodox parish and another Orthodox parish still under the leadership of clergy connected with the Russian church.

After Reverend Kussy, Rev. S. W. Sawchuk, Novosad and P. Sametz served the Orthodox congregations. Later a clergyman established residence in Tyndall.

The Cook's Creek parish finally built a residence and for several years it was occupied by Rev. Ruh.

The Ukrainian Orthodox church had parishes in Gonor, Poplar Park, East Selkirk, Tyndall, Stead, Beausejour and Sapton. Mr. Prychun built their Tyndall church and Mr. J. Nazerewich the one at Sapton.

The fine Ukrainian Catholic churches erected were found in East Selkirk, Gonor, Elma, Ladywood and Hadashville. One of the largest church buildings can be found in Cook's Creek. It was designed and the construction was supervised by Father Ruh who was a talented architect and served in Cook's Creek for many years.

The Ukrainian orthodox parishioners at Gonor were so bent in maintaining their Old Country adherence, that they imported a church bell from Bukovyna. It remains in their belfry to this day.

Fig.1 Belfry St. Nicholas Ukrainian Orthodox Church, Gonor

* Springfield First Rural Municipality in Manitoba, Dugald Women's Institute, 1974, p.390

Chapter 2

People at Work

Ukrainian Pioneer Women East of the Red

In the area under study the womenfolk became the "king-pins" of the economic development and improvement of the mixed farming homesteads east of the Red and west of the Canadian Shield. In areas where the new farmers from Western Ukraine settled on "quarter section" homesteads the women not only looked after the family needs, but also assisted the menfolk.

To get started they helped their husbands build modest homes and other buildings. They cleared land to make gardens and did "man's" work during haying and harvest-time. Most of them worked beyond their womanly physical capacity and endurance. Work was never ending: Into late night the mother worked to ensure that the children were properly fed and clothed. They tried to see that the girls, in particular, had finer clothing to wear. When money was not available to buy yard goods for dresses and petticoats, they even utilized sacks from flour, sugar and other produce and turned them into clothing – mostly under clothing. In many cases they used dyes to make them look more attractive. If a woman acquired a "Singer Sewing machine", she helped the whole community with the sewing. Some became good seamstresses and got paid for their work.

> We first lived in East Selkirk and women did go to work for larger market gardens – hoeing, weeding; and in the fall digging potatoes, beets, carrots and other vegetables many working for as little as 25¢ a day (as was the case on the Van Horne farm) and bringing their meals with him
>
> Mrs. Julia Ruta of Cook's Creek related:

Fig.1 Ukrainian women working for market gardeners
(W.J. Sisler Coll.) C 1912

One day my brother, who came to Canada earlier, introduced me to his friend, and before long we were married. It was hard for men to find work in Winnipeg, and as we wanted to be close to the city, we bought a 40-acre farm in Cook's Creek and moved there. For nine months we lived with my husband's brother, and when my husband built a one-room abode on the farm, we moved in even before we were able to lay a board floor.

We grew vegetables and used to take them to Winnipeg, first with a yoke of oxen. In Winnipeg we peddled our vegetables along the street.

Often I used to leave the children in the neighbour's care and went hoeing to Oak Bank at $1.00 a day.

Fig.2 Milking time at W. Rybak farm, Elma 1925

Mrs. George Gowriluk

I went to school for a while and then when I was old enough, my mother told me that I had to go to work. I went to Winnipeg and worked for Jewish people earning three to five dollars a month. I seldom came home – it was fifteen miles. My father used to come to see me when he was in the city.

In 1914 I became Mrs. George Gowriluk. We were married in the church at Gonor. Rev. Paplowsky of the Orthodox church married us and then we continued to work like my parents did. They built a new house and we lived in the old one.

We had twelve children, but only nine are alive. One little girl died in infancy and one little boy died when he was four and a half: his appendix ruptured. We usually went to Selkirk to Dr. Ross. He was a good doctor, but a little rough. Most of my children were born at home. My husband would bring home a midwife and she would look after me. My last three children, however, were born in the hospital.

When my father, and later my husband, went to Winnipeg, they shopped there for most of our needs. In time there were small grocery stores in the settlement, but before that there was a Hudson Bay store at the Fort in Lower Fort Garry and the settlers used to walk there to buy many of the items they needed.

Weddings were big events in the life of the settlers. They tried to follow the Ukrainian tradition, and women gathered to pleat the wedding wreath for the bride and bouquets for the bridesmaids, groom and guests. In the winter time there were no flowers, so they travelled many miles to a home where the housewife grew myrtle plants in her windows. Added to the myrtle were flowers made of coloured paper.

It was the women who have to be given credit for maintaining Ukrainian traditions and making Christmas and Easter festivities events to look forward to and enriched the life of old and young alike. "All my children went to school but we had no money to send them to high school," Mrs. Ruta observed.

Mr. Val Yacula related that his mother, and other women, used to cross the Reserve bush west of Elma to work in Oakbank. Sometimes they slept in the bush before reaching some farmer.

I (Mrs. Nicholas Kurian) was eighteen years old when I was married and went to live in Elma...after the Elma fire in 1921, we opened a store. I used to work in the store and liked it.[2]

All kinds of wild berries grew in the bushes. In some places there were blueberries. At first the pioneer women did not know how to can the high bush cranberries that were in great supply, and preserved them with stones. In time they made cranberry jelly. Strawberries and raspberries grew in profusion and these were preserved for winter use and were sold to local merchants.

Fig.3 Farm Kitchen
Cook's Creek Museum

[2] Vidi: Pioneer Profiles, p.156.

Men at Work

The Ukrainian settlers on coming into the are north of Beausejour plunged themselves headlong into the bush country to acquire homesteads – and some did not make the best selection. On the start, after building a modest home and a stable for the animals they had to go to seek employment away from home and the area where they settled. They first started to go to work during the harvest season; and strange as it may seem they went to southern Manitoba where the Mennonites settled and had made some progress on the prairie type of land. Another factor that drew the Ukrainian pioneers into the area was that the Mennonites spoke Russian and it became the language of inter-communications. Many Ukrainians, also, knew German and that helped.

Not only the men went to seek employment - teenage girls and young boys went out, too. However, regrettable as it may seem in the settlements of the prairie-west, the earlier settlers often took advantage of the newcomers.

A. Dalek's First Experience

A. Dalek was from the Brokenhead area and left these reminiscences:

I was only seventeen when I arrived in Plum Coulee and a local farmer told me he needed a man to do the stooking. He brought me home and his wife was kind enough to give me something to eat. Then the farmer said, "You can work for me and your pay will be free board and room." I responded that I needed to earn some money and could not stay on those terms and would have to leave. The farmer demanded 50 cents from me for the meal I ate. And when I said that I could not pay for the meal, he grabbed and kept my satchel with my clothing and some other things.

The next job I had was making bricks out of manure and setting them to dry in the sun to be used as fuel for cooking and heating the home. I earned $3.00 and that was enough for me. The job lasted two and a half days and I left.

I was hired by another farmer to do some stooking – "follow the binder" he said. That wasn't easy, but I earned some money that helped my parents pay off some of their debts.

Young men had to make an adjustment learning new work.
During harvest season, my husband, like many other men, used to go out to work. Then he worked at the Moose Nose gravel pit for many years.

Some men learned new jobs quite readily:

My husband worked on the Greater Winnipeg Water District project and learned to be a stationary engineer – he had official papers. Having a better paying job he was able to save some money.

My husband, however, spent much time in the bush. He used to get contracts to supply the railways with railway ties, and hired men who cut these ties and had them properly hewed. The men lived in camps. The ties and the cordwood were

hauled to the Hector Spur for shipment.

We had a steam engine we used for operating a threshing machine – doing custom work, and during the winter it was used to make laths – we owned and operated a lath factory in Elma.[1]

- Mrs. Kurian

Employment Opportunities in the Elma Area

Initially employment opportunities were also an inducement for settlement.

It was the construction of the aqueduct to bring water for Winnipeg and the building of the water line railway. Then east of Elma there were heavy timber areas and railway companies needed ties to develop railway road beds.

Lumber for eight-foot ties that were "faced-off" on two sides was in good supply.

Healthy strong men who could swing a broadaxe were hired to fall trees – spruce and tamrack – and prepare them for use. Lumber camps were established which were later utilized by pulpwood cutters. Those that took homesteads were able to cut cordwood and haul it to Elma to be shipped to Winnipeg for use as firewood. Elma, therefore, sprung up as a bush-country centre. Homesteaders, consequently were able to earn the much needed money to help them get established.

The Whitemouth and the Birch rivers were used in the spring of the year to float logs from the south to be sawn into lumber in the Elma sawmill. This operation helped to establish Elma as a hamlet and a small Ukrainian community grew up.

However, people kept coming into the Elma area even in the post-pioneer and the WWI period.

When the Rolling Mills got in operation in West Selkirk, many men received employment there and continued to live in East Selkirk.

In 1906 a start was made on a glass factory on a site about a mile south of Beausejour. Though the fire-brick furnace was imported from St. Louis, Missouri, the furnace was lined with local brick. At one time the factory gave employment to 300 people. New words found their way into the vocabulary of the workers: mould, glassblower, clay pots, "gather", blowpiper and "gaffer".

Child Labour

Not only men were employed as glassblowers, but also young boys and children. Children 10 to 12 years old could stand the heat better and spent long hours working along with glassblowers. Boys received various trade names: carrying boy, mould boy, glory-hole boy and, of course, glass-blowers.*

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[1] Mrs. N. Kurian

* MSOS Journal July-August, 1990, p.32.

The heavy bush country attracted many trappers. They built their cabins in the woods and established a trapline.

Both the Sandilands Forest Reserve and area to the east offered good hunting and trapping. Moose, deer and even the caribou were hunted. Mink, weasel, muskrat and beaver were trapped and sold to the furriers in Winnipeg.

Most communities in the area developed along parallel lines, but natural resources diversified occupations and offered opportunities for part-time employment.

Some natural resources available in the area flourished to provide employment opportunities for a brief period only. Such was the case with granite quarries that were used to supply pink and grey slabs for the making of grave stones. The new G.W.W.D. Station in St. Boniface was faced with granite from McMunn.

Garson-Tyndall

The quarries in these two centres provided stone for the fine buildings in Winnipeg. They offered employment opportunities - Ukrainians came to work and not only worked in the quarries but set roots in the district. Some bought land and became good farmers. Tyndall became the focal point for the Ukrainians and business brought in people from Ashfield, Sapton and areas north. Anton Prychun established residence in Tyndall and was not only a good builder, but also a storekeeper.

Two fine church parishes were organized and churches built: the Ukrainian Catholic and the Ukrainian Orthodox (built by A. Prychun). There also was a good community hall and at one time there was a fine choir under the leadership of Mr. N. Moroz.

In time, however, Beausejour and Winnipeg tended to divert business from both Tyndall and Garson.

The development of electrical power facilities drew men into the eastern parts to work in Point du Bois and other sectors.

Fig.5 Clearing Land

Chapter 3

Politics and Municipal Affairs

Politics

After Wasyl Halowatsky's failure to be elected Federal M.P. in 1909, the Ukrainian market gardeners supported a Conservative Tom Hay. They knew the man; they worked with him and for him. It is, therefore, little wonder that when during WW1 an antagonistic attitude developed toward the Ukrainians, labeling them as Austrians and undesirables, it was Tom Hay who defended them in the Tory caucus. He knew the people and knew that they were loyal Canadians.

Federally R. A. Hoey, a clergyman, received support from the Ukrainian electorate during the "Progressive" upsurge in politics and served in Ottawa. He then entered provincial politics and ran for leadership, but was defeated by John Bracken. He, however, became Minister of Education in which capacity he was re-elected. He represented the East Kildonan, Gonor, East Selkirk area and received great support and guidance from Mr. J. W. Arsenych a Ukrainian lawyer. Eventually Hon. Hoey was defeated by a Gonor farmer, Mr. Sulkers who established Tom Hay's popularity among the Ukrainian market gardeners.

Ukrainians in the area developed keen interest in politics and one, Mr. Ted Wawryshyn of Tyndall, did considerable electioneering in helping elect Progressive and Liberal members. It is regrettable that the electors did not select him to run as he had considerable mental capacity and was a very good speaker: He exceeded – to a great degree – the people who were elected through the years.

In the Federal field a man who grew up in Elma, attended Teulon high school and became a teacher was the first local politician and the first of Ukrainian extraction to be elected MP. He was Mr. Val Yacula. Regrettably this term of service was cut short by his early demise.

Nick Stryk, a liberal and W. Daneleyko, a CCF (1945) served as members of St. Clements followed by Fred Klym of Brokenhead and also W. Lucko of Hazelridge. William Lucko was born January 11, 1911 at Hazelridge, MB, the son of Nicholas and Pearl (née Mozel). He was educated at Hazelglen school. In Oct 9, 1938 he married Anne Nimchuk; children were Ernest and Diana. He served as secretary-treasurer of Hazelglen school and was post master. He was elected liberal M.L.A. for Springfield, 1949.

The Ukrainian electors were anxious to have one of their own represent them, more so, if he was a local man. Consequently, Sam Uskiw and Dr. Joseph Slogan, both from the East Selkirk area, followed by Ed Schreyer were elected. Right Honorable Edward R. Schreyer succeeded politically and was Premier of Manitoba, Governor General of Canada and Canadian High Commissioner to Australia.

Dr. Joseph Slogan was a very successful and popular M.P., he was greatly respected and continues his association with his former electors. He also main-

tains close contact with Ukrainian organizations. Mark Smerchansky, M.P. for Provencher also maintained close contact with his constituency.

Mr. Sam Uskiw was popular as cabinet minister of the C.C.F. (NDP) government. However, he is less visible in the Ukrainian melieu.

The representative for the constituency of Lac du Bonnet and a cabinet minister is the Hon. D. Praznik.

Municipal Affairs
R.M. of Springfield

Though settlements in the riverfront in the R.M. of St. Clements and western part of R.M. of Springfield began early in the history of Manitoba, but according to Murchie et al, "...considerable increase did not take place until the influx of settlers from Western Ukraine began to take place. The Anglo-Saxon group in the two municipalities noted assumed administrative control from the start. In areas settled by the Ukrainians and others there was a great paucity of roads and drainage. In spring the rivers flowing to the northwest flooded; and until the building of the hydro-power line to Point du Bois, there was considerable difficulty for the farms of Sapton-Hazelridge-Cook's Creek regions to reach the market in Winnipeg via Pine Ridge – Birds Hill as there were no bridges for them to cross the rivers and creeks. They, therefore, showed interest in municipal affairs; and consequently in 1915 they elected M. Wizinowich to the council.

By 1921 we see names as M. Wizinowich, J. B. Bodnar, Walter Tomchak and Phillip Kotowich appearing in the list of municipal councillors.

And then the younger men who had gone through the elementary school grades in the area got interested in municipal politics and S. Lucko, H. Koski and P. Mech served as councillors. Steven Roscoe who was first elected as councillor was later elected reeve and served successfully from 1958-1967.

R. M. of Brokenhead

The Ukrainian settlers took up land north of Beausejour and north of the Prussian belt, and soon Ladywood became their centre. The Brokenhead River seemed to split the settlement in two, and there were few, if any, bridges to cross the river. Evidently one Ukrainian settler drowned in attempting to cross the river. To improve drainage and to get some roads built, the settlers took steps to elect people who knew their needs. Consequently, after the 1922 municipal elections, in the administration of the municipality consisting of reeve and four councillors, two were Ukrainians, Ted Wawryshyn of Tyndall and Paul Bilyj.

By 1930 the settlers were able to elect the first reeve of Ukrainian extraction. He was Ted Wawryshyn. By 1944 further changes took place and the following were councillors: S. Trojanowski, F. Monaster, A. Neduziak and A. Stecker.

In 1968 Mrs. Edna Koziar's name appears as secretary-treasurer – the first woman.

The Prussian group that gave the Ukrainians and Poles rather an unwelcome reception in 1907, did not attain municipal control after 1914.

It is in place to note that the inferior homesteads in the R.M. of Brokenhead, and the western part of the R.M. of Lac du Bonnet became settled mainly by Ukrainians. Proximity to better employment opportunities was an inducement for settling in the area.

R.M. of St. Clements

The organization and subsequently, the administration of the municipality was in the hands of descendants of Red River Scottish settlers who settled on more arable land east of the Red. Mr. Thos. R. Bunn, a metis was secretary-treasurer of the municipality for thirty years (1906-1936). The Municipal Office was in East Selkirk. Robert Hay was one of the early reeves, 1892-1904. A descendant of the pioneers from Ukraine served as secretary-treasurer from 1946-1982.

Though settlers from Ukraine assumed administration of rural schools as trustees, and in many cases organizing the districts, they were not elected as councillors until 1916, when Steve Karanko from East Selkirk and Mr. Steve Nebozenko from Gonor became members of the council.

Mr. Steve Karanko also served briefly as the first reeve, and was followed by Mr. Horanski. Mr. Michael Marko from Poplar Park became the third councillor in 1919.

In time things changed and the pioneers from Ukraine began to make rapid adjustment. In 1948 Mr. Marc Dubas was elected reeve and with the exception of 1952-53, served successfully until 1980 when he was followed by Mr. Victor Watko. Mr. Steve Myslawchuk was re-elected as councillor from Ward 5 (Poplar Park area) for 21 years. Earlier the Marko brothers also represented Ward 5 as councillors.

In recent years it appears that Mrs. Shirley L. Herd was elected the first woman on the council.

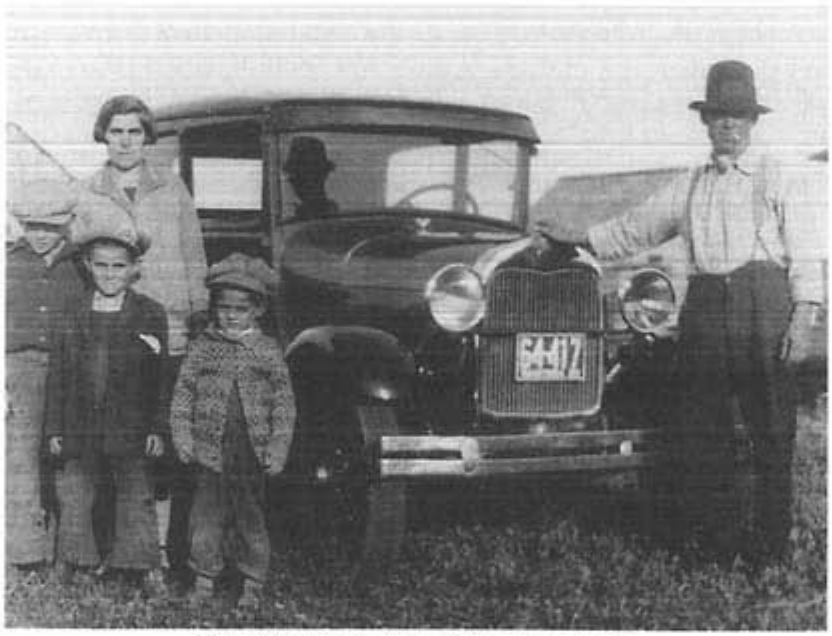

Fig.1 George and Ann Zachozy and sons

Chapter 4

People of Special Note

The early Ukrainian settlers who came to Canada, came to improve their lot in life, and to give their children the opportunity to acquire education. Wasyl Yatchew – a pioneer of 1892 settled on land in the present Ladywood district. He encouraged his children to get an education. Two of his sons, John and Joseph, went into teaching. John was the first of those raised locally to go into teaching and taught in the Ladywood school. He was an ambitious man and using teaching to finance himself he started university training. He was a pace-setter for other young Canadians.

Dr. John Yatchew of Ladywood

John Yatchew thus far may be holding the distinction of being the first among the Ukrainians in the Ladywood district, and very likely in the area under study, of being the holder of most university degrees. He first obtained his B.A., then his L.L.B. followed by an M.A., and finally S.J.D., a Doctorate in Judicial Science which he earned from the University of Michigan in An Arbor. He studied at the following universities: Manitoba, Alberta, Saskatchewan, Chicago and finally Michigan. For many years he taught school starting as teacher of junior grades in his home school Ladywood.

He studied extra-murally and then took time off to go to university, and taught during the summer breaks while studying in University of Saskatchewan. His first experience as a high school teacher was in Ethelbert, Manitoba.

John Yatchew was a well-built man who prided himself on his physique. He was kind and generous and when his mother was widowed, he took her to his home in Windsor where he practised law successfully and became a Q.C. During one trip to the Ukraine, he met and married a Miss Yatchew (no relation). They had two children. He passed away in his late middle ages.

Of the Ukrainians from east of the Red River during W.W.1, the name of Michael Kurelko leads the list. As a very young man he enlisted with the Forestry Corp and was posted overseas. There he was also appointed librarian at a station in Ireland. It appears he was left there for a longer period. Being so engaged Michael Kurelko got interested in reading and read widely. After discharge he just loved to discuss the works of the finer English writers and poets.

On return to his Pine Ridge home where his parents from the village of Olesko, Western Ukraine settled, he received employment at the Pine Ridge Golf course. He lived on the farm in the Corona, S.D. and for years was employed as a successful greenkeeper at the golf course. It is regrettable that his name was not listed in the R.M. of Springfield publication.

The Galays of Beausejour

The vertical development of the three Galay brothers merits mention. Their parents operated a grocery store in Beausejour. All three boys completed university. Victor obtained his M.A. from a university in Australia and a Ph.D. from University of Alberta. Carl became a high school teacher. The youngest, Theodore, was a scholarship student and received his Ph.D. in Vancouver specializing in mathematics.

Theodore also distinguished himself as a playwright writing two plays "After Baba's Funeral" and "Sweet and Sour Pickles", both successfully staged.

The Ukrainians of the first and succeeding generations had the mental capacity, and getting financial support, succeeded academically.

John Dolinski

John's grandfather, Wasyl, came to homestead in the Libau area in 1900. His farther, Nicholas, farmed the land part of Section 29-14-6E, and John, his son, is a successful farmer, farming 500 acres of land and is a successful bee keeper. In his spare time he writes poetry and his poems have been published in the Ukrainian Voice. He married Ursula Schaefer of German extraction and he also writes in German.

Greater mastery of Ukrainian history would have helped him write more appealing poetry. It is regrettable, too, that he has not written fiction that would carry some of the pathos and understanding of rural life found in his poetry.

More recently a school teacher, Morris Kowalchuk, established himself in the R.M. of Springfield. On retirement Mr. Kowalchuk studied theology and was ordained deacon of the Ukrainian Greek Catholic church. The Rev. Deacon Kowalchuk maintains his popularity and is much in demand to provide spiritual leadership and guidance to the people he serves.

Dr. William Bilynsky

There was no medical doctor in Elma and the people of the area travelled to Winnipeg or Whitemouth where Dr. Gertsen was the first doctor. In the twenties, Red Cross Nursing stations were established in Hadashville and East Braintree. In 1951, Dr. William Bilynsky who graduated from the University of Innsbruck established a practice in Whitemouth. He practiced there until he passed away at an early age.

In October 1967 the Elma Hospital Guild honoured some 75 pioneers of Elma. One of the speakers on that occasion was Dr. William Bilynsky of Whitemouth who stressed the need for a senior home at Whitemouth. His suggestion was accepted and now the seniors of Elma-Whitemouth and area receive care in a spacious home in Whitemouth.

Agricultural Representatives

The Department of Agriculture for the Province of Manitoba made two appointments to help improve agricultural practices in the region under study. They were two agrologists: P. C. Prodan and Fred Slevinsky. Recognizing the fact that a great majority of the people in the area were of Ukrainian background, the Department appointed men who could communicate in Ukrainian. Both did much to improve farm practices East of the Red River.

K. S. Prodan: He Helped His Fellowmen

As agronomist Mr. Prodan served among the Ukrainian settlers, mostly East of the Red. He was an active-minded person who studied farming opportunities recommending breeds of cows, sheep and poultry. He made special studies of soils and introduced new crops. It is claimed that it was he who made Hadashville a strawberry country.

Being a trained teacher, he lectured widely and in among the Ukrainian settlers used Ukrainian. In many districts he organized "Boys and Girls" clubs. At the same time he contributed articles on agricultural subjects to Ukrainian newspapers.

His work in the Elma-Hadashville area was appreciated by the community: he participated in important community functions.

Fig.1 K. S. Prodan

Fig.2 Fred Slevinsky

At an impressive Mother's Day program at Hadashville, the oldest mother in the community, Mrs. Nick Bazelerich was presented with a corsage by Mr. Prodan.*

* A Packsack of Seven Decades, p.44.

Fred Slevinsky: The Community Activist

Mr. Fred Slevinsky belongs to the post WWI generation. He was born in Rosedale, Alberta, a son of a Drumheller miner, but came to Manitoba when serving with the R.C.A.F. and while stationed in Manitoba he married Teena Jarema of Strathclair.

On returning from overseas service with the R.C.A.F., Fred enrolled at the University of Manitoba - Faculty of Agriculture receiving a B.SA degree in 1949, and a master's degree in 1951. For three years he served as agricultural instructor for USA war Veteran farms in Belfield*, N.D.

From 1954-64 he served as an agricultural Representative with headquarters in Beausejour and did much to improve agricultural practices in the area under study. He then was appointed Regional Co-ordinator for the Interlake Region and returned to Beausejour to serve as Regional Director from 1972-193.

During his service as agrologist, his leadership was appreciated and accepted.

His two sons are university graduates; Larry obtained a B.SA degree and John a Bachelor of Civil Engineering. Regrettably his wife, Teena, passed away in 1994.

Dr. Joseph Slogan

Dr. Joseph Slogan grew up on the former Indian Reserve at East Selkirk and was the first student from the area to attend University. He received his Doctorate of Dental Surgery from the University of Toronto. He received a Silver Medal in Periodontology and five after scholarships during his undergraduate years. When a student, he was a member of the Canadian Officers Training

Fig.3 Dr. Joseph Slogan M.P.

Fig.4 Ed Schreyer

* In Belfield and Dickinson, N.D. there was a sizeable number of Ukrainian farmers.

Corps. In 1985 he was made a Fellow of Academy of Dentistry International.

Dr. Slogan practised dentistry in Windsor, Ontario and in the Medical Arts Building in Winnipeg. Since 1960 he has been in practice in the Town of Selkirk.

Both he and his late wife Mary were active members of Ukrainian organizations. Before Mrs. Slogan passed away, five years ago, she initiated the formation of the Ukrainian Trojanda Dance Group. Joseph Slogan is a member, and past president of the Ukrainian Professional and Business Club, and served as president of KYK. He is a member of Holy Eucharist Church in Selkirk.

A good doctor and active in policies he was thrice elected to the House of Commons as Conservative M.P. for Springfield.

In his profession, politics and business he has established a fine record. His leadership in his wider community has made a difference.

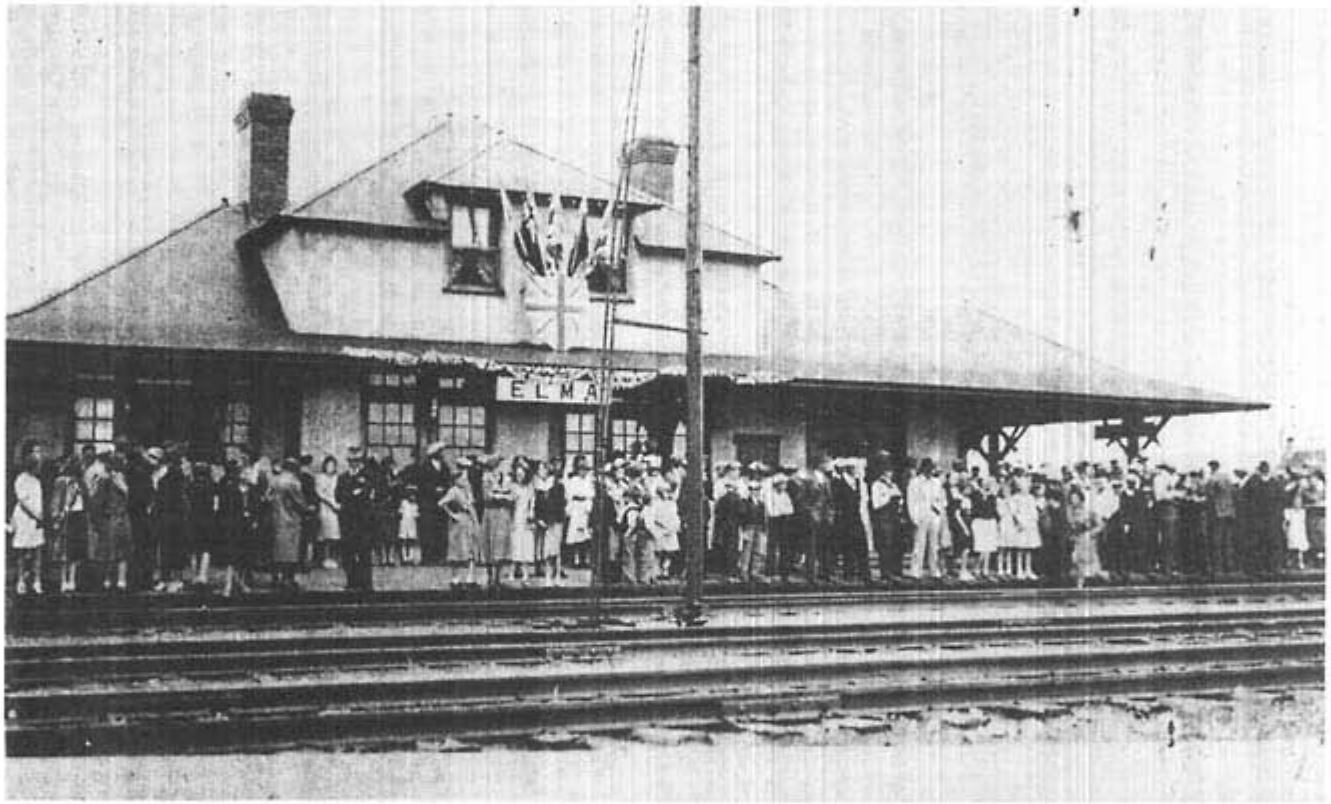

Fig.5 End of an era. Hundreds of people from miles around gathered at the CN station in 1939 when the royal train carrying King George VI and Queen Elizabeth passed through Elma. Built in 1908, the station was closed by the department of transport in 1974 because of the decline in rail traffic. The building was demolished in March, 1980. Photo courtesy Pearl Stelko

Chapter 5

Published Record of Community Development

The area north of the Dawson Trail and East of the Red has been exceptionally well recorded – material is bound in four separate tomes and a smaller book, A Packsack of Seven Decades have been compiled. Organized groups, committees and individuals have played an important role in these great projects of recording. A couple of decades ago this sector of Manitoba was heavily populated with settlers and their descendants from Ukraine. They constituted the majority of homesteaders that acquired heavily-treed areas west of the Canadian Shield. They, with axe, grubhoe and rakes prepared patches of land to produce their much-needed food supply. They picked wild fruits, mushrooms, depended on rabbits, grouse and jumpers for meat. From the land they prepared poles for hydro and telephone lines, and hewed eight-foot logs into railroad ties.

The pioneers came prepared to get established on land; they brought seeds, and brought tools. Mr. Beda even brought quern stones to be able to grind wheat and rye into flour.

In the first place due respect and recognition must be given to the kingpins of the projects – leaders and chief workers who guided groups of people to collect and record requisite materials for the "historical tomes". It was they who came prepared to organize and edit the materials.

And here are the leading people:

Mr. Michael Czyboka, erstwhile school superintendent at Beausejour; edited a big book, They Stopped at a Good Place. It deals with the Brokenhead area.

Mrs. Shirley Herda of Gonor piloted the groups that helped them produce the record on the East Side of Red. It starts with the Scottish settlers who crossed the Red River to the east to establish the "river-lot" farms.

Mrs. Esther Feilberg of East Braintree and her committee can well be proud of the pioneer history book of East Braintree, McMunn and Glen.

The Dugald Women's Institute

The Women in the first rural municipality in Manitoba, 1873-1973 prepared and published a fine compendium. Its records contain early history of Manitoba. It shows the adjustment made as the Scottish settlers who pushed northeast of Winnipeg to occupy better lands. It is regrettable, however, that in the early days Ukrainians did not seem to have cameras to take pictures of pioneer life, neither did they record pertinent material in press or written memoirs. The Dugald area "Anglos", it appears, did not seem to have made an adequate effort to have Ukrainians join organizations in the area. This is reflected in the fact that Ukrainian women did not become members of the local W.I., and consequently the book reflects this imbalance.

The Hadashville Women's Institute: A Packsack of Seven Decades, is a much smaller book in size which does not carry family histories like the other publications, nevertheless, it is written more along the line of an historical research project and presents a very succinct account of the economic and sociological development of the districts under study. The late Ms. Dorothy M. Van Buskirk provided good leadership in preparing the book. In this area the W.I. organization included women of different extractions and in this lies the strength of the volume; it is more Canadian in composition.

Mrs. Pearl Stelko

Mrs. Pearl Stelko is the granddaughter of pioneers of the Elma area. She grew up in the Juno district and now in retirement lives in a comfortable cottage on the east bank of the Whitemouth River. She merits praise for her contribution as a reporter for the "Beausejour Beaver" and through the years recorded on events in the life of local pioneers and their children. She has a valuable collection of historical material of the area.

Conclusion

The research and the writing of Volume II dealing with the Ukrainian settlements east of the Red River has been, so to speak, a labour of love. The writer lived for seven years in the area and gleaned much first hand information through contact with the settlers. Here he had many friends and acquaintances. However, he fully realizes that this is not an extensive study of the project per se. Much remains to be researched and recorded and this he leaves to the younger generation of researchers and students of Canadian history. It is also incumbent upon the descendants of the pioneers to try to find diaries, memoirs and letters written and received by the pioneers which may reveal information thus far unrecorded.

The century has passed since the Ukrainian settlers came into the region und er study. They worked hard to develop their homesteads. In the main they had large families and the land could not sustain all. Depopulation ensued; and now some areas close to Winnipeg are developing into plush residential areas. In other regions large farming colonies have taken over the land that was originally stubborn to put under cultivation and the number of residents of Ukrainian background has decreased.

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East of the Red: Early Ukrainian Settlements 1896-1930 Vol. 1