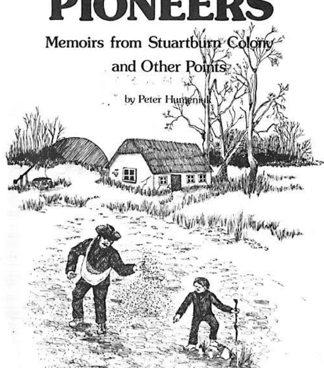
HARDSHIPS & PROGRESS OF UKRAINIAN PIONEERS

HARDSHIPS & PROGRESS OF UKRAINIAN PIONEERS

Memoirs from Stuartburn Colony and Other Points

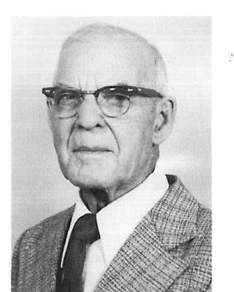
by Peter Humeniuk



Published by Peter Humeniuk
235 Donalda Ave., Winnipeg, Manitoba
All rights reserved 1SBN 0-969-0526-0-5

Printed by Derksen Printers
Steinbach, Manitoba, Canada
April 1977

To Daughters
Zonia and Orysia



Sincerely,
Peter Humeniuk

TABLE OF CONTENTS

CHAPTER I

The First Born 9
The Symptom Was Poverty 10
Good News 15

CHAPTER II

Location and Nature of Stuartburn Colony 21
Getting the Free Homesteads 25
Petryk's Parents Not Ready in 1896 28

CHAPTER III

Getting Ready for the Journey 29
Train Travel 30
Hamburg to Liverpool 30

CHAPTER IV

Boarding the Steamship 32
Woeful Lullaby on the Ocean 36
The Last Two Days 38

CHAPTER V

Halifax to Montreal 40
Montreal to Winnipeg 41
Crucial Mistake of the Immigrants 43
Our 1897 Group Anxious to Meet the Challenge 44
Settling on the Homestead 51
How Mother Got Along 56
Seneca Root, God's Gift 56
Our First Christmas in Canada 61
Plowing Stony Land 65

CHAPTER VI

Growth of Stuartburn Colony 67
Beginning of Church Life 69
Our New Homestead 75
Easter Holidays 77
Being Ill Without a Physician 78

CHAPTER VII

The New Stuartburn Municipality 80
My Stuartburn School Days 85

CHAPTER VIII

Farm Events and Happenings 89
Home Surgery 91
Father, A Nose Specialist 91
Our Water Problem 93
Vaccination Against Smallpox 93
Building the Better House 94

CHAPTER IX

Narrow Escape in a Well 96
Father's Reaction to High School 96
Trip Through Winnipeg to Brandon 100
Life in the Ruthenian Training School 102

CHAPTER X

Ukrainian Teachers and Vacations 108
My Beginning Teaching Days 113
Teulon High School 122
War Atmosphere 126

CHAPTER XI

Normal School Course, 1919 130
My Financial Problems 132
A Pleasant Surprise 132
Dnister Community Hall 138
Two More Schools 144

CHAPTER XII

My Adventure In Business 147
Operation of a Country Store 153
Our Problems 155

PART II CHAPTER XIII

Five Exciting Happenings in Brandon 160

CHAPTER XIV

Ten Community Places 163
A Daring Swindle 191
Pioneering Years in Dnister District 192

CHAPTER XV

Adaptation to New Life 200
Religious Problems 202
Education in the Colony 208
Social Life 211

CHAPTER XVI

Sunset Years 217
Odds and Ends 220
Guns Under the Pillows 226
Community Life in Jedburgh 228
Interesting Happenings in Jedburgh 231
My Views and Comments 233
In Conclusion 235

FOREWORD

The great majority of the Ukrainian immigrants who came to Canada before the First World War were peasant land-tillers. In Austria, the continual loss of their land, the denial of human and political justice and fifteen-cents-per-day wages created distress beyond endurance. Let us remember that these peasants were the descendants of the serfs who worked like slaves, without pay for generations, until 1848, for the wealthy Polish and other land-lords in Halychyna, (Galicia), and under Russia until 1861. Being constantly under suppression and exploitation, those who were emigrating to Canada had very little money and only meagre education.

They came to Manitoba too late to find any good homestead land. Because of their poverty they preferred to settle in wooded areas to have trees for fuel and buildings. But the free land still available was submarginal, usually stony and swampy. These combined, unfavorable conditions made a great difference between their pioneering life and that of people who came before them with money and settled on better land. The Ukrainian newcomers who decided to settle in the Stuartburn Colony were almost penniless. They suffered much more physically and emotionally.

Having faith in God, courage, ambition to work and trust in their ability to overcome their problems, they triumphed over all obstacles. Through hard work and perseverance they improved their living conditions and assured better futures for their children. In the process of improving their homesteads, they transformed the wild region into thriving, civilized communities in the Colony. Three main outlooks in their pioneering life kept them in good spirits: A homestead of 160 acres of land meant security and pride to them, compared with the little plots they owned in their native village. They were happy to know that their childrens' destinies in Canada were far brighter than they would have been in Austria. The settlers enjoyed the freedoms and privileges in Canada which were denied to them in the old country.

In spite of their poverty, they never lost hope. They possessed many virtues and were always proud of being self-supporting.

My own experiences in getting a high-school education and in teaching provide a general picture of similar adventures lived through by other school teachers of Ukrainian descent in those years. Due to low farm incomes, they were poorly paid and they suffered from inconveniences if not from hardships. But there was reward in knowing that their work in the classroom and in the community brought good results and was deeply appreciated.

In writing my Memoirs, my aim was to inform the readers as to:

1. Why the Ukrainian peasants left their native villages and migrated to

Canada. 2. Why and how they settled on the poor homesteads in Stuartburn Colony. 3. What were some of their hardships and what progress they made on their land. 4. How they adapted to their new environment. 5. What role they played in the areas of agriculture, rural stores, religion, education, politics and social life in their communities in the Colony.

The Ukrainian pioneers and those who came before them to the Stuartburn Colony have earned for themselves a dignified place in the Manitoba history. It is my hope that my Memoirs may help, in a small humble way to preserve a cherished memory of their struggles and sacrifices for their survival during their difficult times before they finally became winners.

— P. H.

CHAPTER 1

The First Born

My Father, Nykola Humeniuk, was born in the village Ghermakivka, county Borshchiv, province Halychyna, (Galicia), in western Ukraine. His Mother became a widow when he was two years old. Because she had poor health and no assistance from any source, she was hardly able to earn enough to support herself and her little son. As a small boy he spent much of his time at their neighbor Ivan Dobrey's home. He helped with the chores as much as a young boy could and had many of his meals there. When he grew up he worked in the fields of a wealthy landlord for ten or fifteen cents per day. At that rate it was impossible for him to save any money. At that time it was also compulsory for young men to serve three years in army training. Because of his Mother's ill health, Father served only two years.

When my parents got married they lived in my Mother's home. To them, the first child, a boy, was born on the fifteenth of April, 1895. The village midwife, Oksana, gave Mother the necessary help. She was a stout woman and a picture of good health, always happy and sympathic. When she left the house, the care of Mother and the baby was left in the hands of grandmother, who was slim and feeble. Mother was overjoyed with the infant. Father also showed signs of happiness. But, at the same time he was worried. He realized that cruel poverty surrounded his family. He sat on a bench, with his eyes fixed on the floor, thinking deeply. Now and then he glanced at Mother and the baby. Slowly he looked up and said to Mother:

"We shall manage somehow, if God would only grant us good health. Among the good people we shall not perish."

Mother only dried her tears.

Two days later two neighboring young women, Hanusia and Sofia, came to visit Mother. They greeted her and the grandmother with the words:

"Glory unto Jesus Christ."

"Glory until eternity," replied grandmother. "Sit down and tell us what is new."

"We came to see Anastasia and her little baby," said Hanusia.

Both visitors walked up close to the bed and noticed Mother's pale cheeks, wet eyes, a sad expression covering a little speck of joy. The little boy's face had an expression of worry. His face was red and wrinkled.

"How are you, dear neighbor?"

Mother only waved her arm slowly. She was too weak to say anything. Sofia showed to Mother a parcel of a couple of yards of white cloth and placed it near the baby, as her gift. Hanusia gave an embroidered towel. They both expressed their sincere good wishes for Mother and the child. By this time, the baby showed a tiny, little smile. Grandmother thanked the young ladies for the gifts. She begged them to sit for a while. But they busied themselves with housework and promised to give Mother some help every day until she became well.

Within a week the baby was christened and named Petro. For pet name, they called him Petryk. Sofia and Vasyl, Hanusia's husband, acted as god-parents.

According to traditional custom, during the first four weeks, after its daily bath, the baby was rubbed thoroughly with pure lard. As it lay on a large napkin, the child had its arms pressed against the sides of its body. Its legs were placed against one another. Then the whole body was wrapped tightly to keep the four limbs growing straight.

After each feeding, Mother placed little Petryk in a wicker cradle which was plaited out of willow twigs and resembled a little hammock. It was suspended from the ceiling above the bed. From there it was swayed when necessary.

The Symptom Was Poverty

Petryk's parents were not the only poor ones in the village. In fact the peasant people in all the villages in Austria were suffering from poverty, lack of education and lack of political rights. As to poverty there were some exceptions in the Carpathian foothills and in some parts of Bukovina.

The word "beeda", meaning "misery" was heard daily in conversation among the villagers. Whenever a grown-up person was asked:

"How is everything?"

The usual reply was:

"Beedda."

The immediate, natural question is why was there poverty in the country of good land and very good climate? The on-the-spot answer was because every village or two belonged to some wealthy pahn, (lord), who also claimed ownership to the meadows and the forest. He and his predecessors have been reaping the full benefits of the soil by exploiting their victims, the peasants, who tilled the lord's fields, harvested and threshed their crops by hand. For almost 450 years, until 1848, the peasants were forced to do slave work, without any pay, for their pahny, (lords), besides paying taxes from their small plots on which they existed. They also presented their lords with gifts on special holidays. Besides, the pahn took ten percent of the peasant's products of the year.

It was a true case of the rich getting richer and the poor getting poorer. The cruel social system which was the product of the old European Feudal Form of Ruling produced the two contrasting classes of people in the country. On the one hand there was a small minority of wealthy

A poor peasant's house was similar to the above.
Phot. courtesy John Panchuk

The rich lord and his poor sërf, (slave).
For use of picture thanks to artist V. Slyshchenko.

lords, the land owners, known as pahny. They lived in luxurious palaces, indulging in great pleasures such as entertainments, hunting, gambling and going on extensive holiday trips. They were living high, never doing any physical work. They had plenty to eat and were always dressed in

Village people going to work during serfdom.
For use of picture thanks to artist V. Slyshchenko.

The lord's foreman watches the serf's work.
For use of picture thanks to artist V. Slyshcnenko.

Sunday clothes. On the other hand, the great majority of the country's population consisted of village peasants driven to extreme poverty by their inhuman pahny, (lords). Before the abolition of serfdom (slavery), there were many poor huts in which humans and animals lived together. Somehow the peasants eked out a living on their small plots of land. They raised their own vegetables, some fruit, honey and some grain. They made their cloth from flax, hemp fibres; and wool. They sewed and embroidered their own clothes by hand. They had to pay for their building logs by extra labor.

Men, women and grown-up children were seen marching to work on the lord's estates, like an army with tools on their backs. All the work, except plowing and harrowing, had to be done by hand. The lord's faithful foreman always followed the serfs at work on a horse, with a whip to keep them working until late in the evening.

The serf's children were denied education and learning of trade, but they could be drafted into army at the age of twelve if the child displeased the pahn.

Because of her inefficient Government, Poland was partitioned, in the years 1772, 1793 and 1795 by Russia, Prussia and Austria and was wiped off the map of Europe. But the Polish lords and nobles existed even under the Austrian rulers. They continued to exploit the poor villagers. Joseph II of Austria brought some measure of relief for the Ukrainian serfs by his decree of 1782. He intended to wipe out serfdom completely in the year 1790 but he died too soon. The serfs con-

Threshing grain during serfdom.

For use of picture thanks to artist V. Slyshchenko

tinued to suffer under the Polish and other lords until 1848. For comparison, serfdom was abolished in England in 1640.

After the serfdom was abolished, the villagers were supposed to be free. But their economic conditions were worsening. They had to continue working on their lords' estates for ten to fifteen cents per day or on low crop shares. Through generations they learned to be self-supporting as long as they had enough land to live on. Because of their poverty, they often made loans, on security, from their local saloon keeper. Failing to pay their loan in time, they lost a portion or all of their mortgaged property. The same thing happened if they failed to pay their taxes on time. It was also customary to grant, as a gift, two or three acres of land by the parents to the newlywed children. Thus the peasants' land was dwindling quickly from under their feet. There was another special tax which added to the villagers' burden.

After the abolition of serfdom in Austria, in 1848, the landlords raised a howl in the Austrian Parliament that they suffered the loss of free labor, (instead of being ashamed of their ignoble deeds). Accordingly, they made a demand for three-point compensation. Most of the members of the Austrian Parliament were Polish magnates of the same calibre as the wealthy landlords. The demand was granted for compensation by cash payments. To raise the necessary millions, a special tax was levied on lands, including those owned by the villagers. Failure to pay such tax meant loss of property. *In one decade, (1873-1883), 23,-237 homes with land were expropriated in Austria. Continuous loss of their land alarmed most of the villagers.

The second point of the demand of the lords concerned the fields and common pastures which the peasants were allowed to use during serfdom. The Act of 1848 required that the peasants must pay the landlord for the use of his woods, forests and pastures. For years the villagers had used a portion of the forests and pastures as those "belonging to the village". These were known as servitudes. The landlords claimed these now, and the angry peasants were allowed to sue the landlords. In 1860, out of 32,000 such lawsuits in courts controlled by Polish interests, the Ukrainian villagers lost 30,000.

The third crafty demand of the lords was worded as Propination, meaning drink. It meant the right of the landowner to manufacture and sell hard liquor on the territories of his own jurisdiction. The landowners took great advantage of this privilege. In the year 1876 the people in Galicia were spending *54 million rynsky on liquor. The landowners owned and controlled the saloons, (korchmy), in every village. In the same year there were *23,269 taverns Galicia. This meant that *26 litres of liquor was sold to each person during the year. The reader can imag-

*Rev. J. Skwarok, "The Ukrainian Settlers In Canada and Their Schools", p. 6

ine what such great amounts of drinking was leading to. Of course, the lord calculated that paying his "khlop", the worker, ten to fifteen cents per day plus keeping him drunk and illiterate, would make him poor and loyal to his master.

Such conditions led the peasants to serious thinking about emigrating to some other country where they could obtain plenty of land. Between the years 1870 and 1880, many Ukrainian villagers sailed to Argentine and Brazil. Being badly disappointed many of them returned to Austria. Soon after, scores of families emigrated to the United States to work in the Pennsylvanian coal mines.

Good News For The Distressed Villagers

At last came the news that there was a possibility of emigrating to Canada. The peasants learned that there was plenty of good, raw, free land in Canada for farming. A villager could obtain 160 acres, (113 morgen), of virgin land for a registration fee of ten dollars. The villagers wanted more information. Soon, three important things took place which opened the way, gave the incentive and the courage to the suffering Ukrainians to pack up and sail to Canada.

1. In the year 1891, two young, ambitious farmers, Ivan Pylypiv

IVAN PYLYPIW

VASYL ELENIAK

Historians mark the beginning of Ukrainian mass immigration to Canada with the arrival of Ivan Pylypiw and Vasyl Eleniak in September 1891. These two thirty-three-year-old family men, from the Carpathian village of Nebyliw, were the trailblazers for a quarter-million Ukrainian immigrants to our empty prairie lands.

and Vasyl Elyniak, from the village of Nebyliv in Carpathian foothills, sailed to Canada, without their families, to find out for themselves what Canada was like for settlement. Prior to venturing on their journey, Ivan Pylypiv had corresponded with one Mennonite farmer in Gretna, Manitoba, whom he had known in the old country. They discovered that the climate, soil and vegetation were similar to those in their native country. Being homestead seekers, each one had a free pass on the C.P.R. train. They travelled as far as Calgary to see more of the country. The unattractive, mostly dry terrain did not appeal to them. They wished to visit Edmonton but there had been no train service in that direction as yet. Vasyl Elyniak went back to Gretna to work for a farmer. Ivan Pylypiv returned to his village to bring out their families. Because he praised Canada to his neighbors, he was arrested and put in jail for one month. In the meantime some twelve families emigrated to Edna, Alberta, where they settled on good homesteads.

Such bold ventures had great influence on others who were soon to follow.

2. But it was Prof. J. Oleskiv, an agronomist from Lviv, Halychyna, (Galicia), who played the greatest role in promoting Ukrainian emigration to Canada. Like Moses, he was greatly concerned with the sad plight of his peasant country-folk. He exchanged many letters with the Canadian Immigration Department concerning the possibility of settling the land-hungry, hardworking Ukrainian villagers on homesteads in Canada.

Accompanied by a wealthy Ukrainian farmer, Ivan Dorundiak, from Halychyna, Prof. J. Oleskiv made a personal tour of Canada in

DR. JOSEF OLESKIE

Dr. Oleskiw played a very important role in directing the flow of Ukrainian emigration from Halychyna and Bukovina to Canada, rather than to Brazil. He visited Canada, surveyed the situation, discussed the matter with members of the Canadian government, and went back to inform and advise those of his countrymen planning to emigrate.

Sir Clifford Sifton, Minister of The Interior, persuaded the Government to invite the Ukrainian village peasants to Canada.

August, 1895. He wanted to get authentic information regarding the climate, type of soil and living conditions in different parts of Canada. Upon his return, he published two brochures: "About Emigration" and "About Free Lands" in which he gave very favorable appraisal of Canada as a country for land settlement. This good news spread quickly across Halychyna, (Galicia), and Bukovina. Then nothing could have changed the decision of the villagers to emigrate to Canada.

3. At the same time, Canada was experiencing an economic depression. The newlybuilt Canadian Pacific Railway spanned the country from the Atlantic to the Pacific oceans. It was in debt and almost idle because of lack of business. The new country required development. Sir Clifford Sifton, the Minister of the Interior in the Liberal Government, convinced the Members of the Dominion Parliament that ambitious, strong and hardworking people could be gotten from Austria, more precisely the Ukrainian peasants from Halychyna, (Galicia), and Bukovina. They could be settled on free homesteads and some could be employed on construction jobs in the cities. Thus the poor Ukrainian villagers received a welcome to enter Canada.

Soon there appeared a host of steamship agents in Austria, enticing the villagers to sell what they had and to buy their fares to Canada. Soon started the exodus of the Ukrainian people to Canada in the spring of 1896.

A small group, some twenty-seven families, which had arrived in Winnipeg, at the end of July, 1896, was destined to make the first Ukrainian settlement in Manitoba, east of Dominion City at a point called Stuartburn.

Kyrylo Genyk, guide and interpreter for the Ukrainian immigrants to and in Canada.

Just prior to leaving their native villages they decided to be very cautious in making their uncertain moves. Although they read Prof. J. Oleskiv's brochures on conditions in Canada, they sent two delegates Vasyl Stefura and Jacob Shelep, to Lviv to see Prof. J. Oleskiv in person to obtain additional information about Canada. He gave them ample information and advice. He also arranged to send Kyrylo Genyk, a school teacher from Bereziv to act as their leader and interpreter on their journey.

Unfortunately, the author has no information concerning their voyage.

In that first group there were ten families from the village of Synkiv, county Zalishchyky; several from Berexiv, country Kolomyia, and a few from other villages. The twenty-seven families numbered ninety-four persons. The names of the heads of the families were:

Ivan Prygrotsky	Nykola Kohut	Onufry Smook
Josef Bzovy	Ivan Storoshchuk	Ivan Tomashevsky
Semeon Salamandyk	Nykola Vysochynsky	Vasyl Stefura
Yakiv Shelep	Ivan Negrych	Kyrylo Genik
Vasyl Zahara	Fedir Horobets	Maksym Stasyshyn
Michael Prygrotski	Iliash Prokopchuk	Fedir Pidhirny
Fedir Demianyk	Vasyl Salamandyk	Ivan Salamandyk
Hryhor Prygrotsky	Nykola Prygrotsky	Nykola Maykowsky

Another ten families, (names unknown), arrived before the end of the year, making a total of thirty-seven for the year 1896.

In Winnipeg, the twenty-seven families were allowed to spend one

to two weeks in the Immigration Hall. Again they intended to exercise great care in choosing the location of their homesteads. We must be guessing that some Land Officials suggested Stuartburn as being a suitable area for their settlement.

In the meantime, we wish to get the reader acquainted with the land which, in a short while, became the first Ukrainian Colony in Manitoba.

Some of the earliest Ukrainian immigrants.

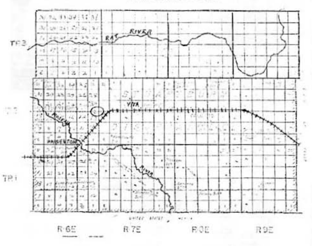
Costumes of early Ukrainian immigrants

PROV. ROADS

LOCAL GOVERNMENT DISTRICT OF STUARTBURN

ORIGINALLY ORGANIZED IN 1902 AS MUNICIPALITY OF STUARTBURN

IT WAS UNORGANIZED IN 1927



CHAPTER II

Location and Nature of Stuartburn Colony

Eleven miles due east of Dominion City is the western border of the Colony in the south-east corner of the province, where in 1896, the Ukrainian immigrants made the first settlement in Manitoba.

This territory runs east through ranges 5, 6, 7, 8 and nine, a distance of 30 miles in length. Beginning from the Minnesota, U.S.A. border, going north through townships 1, 2 and 3 it is 18 miles wide. The whole Colony measured 540 square miles and contained 2160 quarters of land. Not all of it was arable; nor all was available for settlement. This land was known as being submarginal. It was stony, swampy and not much of it was suitable for grain growing.

Going east through ranges 5, 6 and 7 most of the land is very stony. There is a thin layer of sandy, black top-soil. Underneath it is a mixture of gray clay and gravel. The surface is covered with poplar, oak trees, shrubbery and hay meadows. Proceeding east through ranges 8 and 9 the land rises to higher elevation. The soil is more sandy. Although there are fewer stones there are swamps, muskegs and peat moss areas. Pine, spruce, tamarack, poplar trees, shrubs and hay meadows cover the land here. The Roseau River, which originates in Minnesota, flows diagonally across the territory to the north-west through ranges 7, 6 and 5. From there it flows west and joins the Red River north of Dominion City. Because its basin has very little slope, the winding Roseau River flows lazily and provides only poor drainage. During some wet springs the river overflows its banks in low places.

The good, black, fertile soil, free from stones and gravel, as part of the Red River valley, ends about five miles east of Dominion City. A gravel ridge begins there. It runs north and south in very uneven line, almost parallel to the Red River. At one time it must have been the shore-line of the ancient Agassiz Lake. East of the ridge to the Ontario border it was wilderness, mostly wasteland before the arrival of the white people.

During the early 1870's and 1880's many English families were attracted by the free homesteads for about nine miles east of the gravel ridge. They engaged in mixed farming, mainly stock raising from the beginning. As pioneer settlers they endured many hardships. Each year they were in fear of being burned out by a bush fire or stricken by severe

blizzards in winter. Their Post Offices were Ridgeville, Greenridge, Woodmore and Plankey Plains.

Another nucleus settlement was started in 1881, eighteen miles east of Dominion City at the point where the straight road allowance crossed the Roseau River. The new place was named Stuartburn after its first settler Stuart Millar. The suffix-word "burn", in Scottish, means river. To be exact, the hamlet was started at the north-west quarter of Section 18, Twp. 2, Rge. 6, E. Others who followed him were G. Ramsay, Froom, Hamblin, Darling, Alcock, Stock, Johnson, Wiley, Drew, W. Webster, J. Stuart, T. Noelski, D. Marchad and others. They were also engaged mainly in cattle ranching.

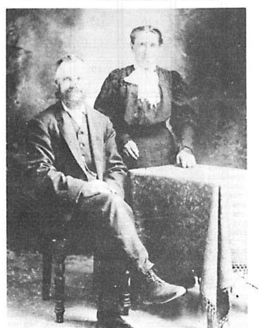
These new settlers received their Post Office in 1884. Soon M. S. Houle built the first general store near the west bank of the river. He also launched a crude ferry for crossing the river. Later, the Yeo family settled on the east side of the river and built their own general store. One Mr. Cote built a cheese factory. L. J. Ramsay donated the land on which the

Mr and Mrs William Stewart Millar, the first family to settle in the Stuartburn district in 1881.

Stuartburn School No. 536 was built in 1888. Until the year 1900, the nearest bridge to serve the inhabitants in Stuartburn district and the hamlet was located by Stuart Miller's home. The ferry used in the hamlet was too small to take any heavy loads. There was one main, beaten, dirt road leading from Stuartburn to Dominion City. Outside of that each farmer used his own trail to get to the hamlet or to the Dominion City road.

That was the extent of the development of Stuartburn before the arrival of the first group of Ukrainian immigrants at the end of July, 1896. Their first stopping point on arrival in the district was the little hamlet called Stuartburn. They soon learned to call it "Shtombur".

We are at a loss to know what prompted the first, 1896 group to settle in Stuartburn.



Mr and Mrs Thomas Pott came to Canada in 1892. They settled in Plankey Plains.

31	32	33	34	35	36
30	SCHOOL 29 LANDS	28	27	H.B. CO. 26 LANDS	25
19	20	21	22	23	24
18	17	16	15	14	13
7	H.B. CO. 8 LANDS	9	10	SCHOOL 11 LANDS	12
6	5	4	3	2	1

TOWNSHIP SURVEY

1. Each township is six miles wide and six miles long.
2. Each township has 36 sections of land.
3. Each section of land is divided into four quarters.
4. Each quarter of land contains 160 acres, equal to 113 morgen.
5. Sections 11 and 29 are reserved for school revenue.
6. Sections 8 and 26 are the property of the Hudson's Bay Co.
7. The odd-numbered sections are Crown or some are C.P.R. lands.
8. The even-numbered sections were available as free land to settlers. One quarter of such land is called one homestead.
9. A homesteader has requred to pay $10.00 registration fee.
10. Normally, he was also required to build a livable house; prepare 25 acres of land for seeding; live on his homestead for at least three years and become a Canadian citizen within the three years.
11. Having fulfilled the said obligations the homesteader obtained the title to his land.
12. However, on land unsuitable for extensive cultivation, the homesteader was allowed to raise stock in place of clearing the land for raising a crop. The stock: cattle, horses, sheep or swine were to number five head the first year, ten the second year and at least sixteen altogether before applying for a title of ownership. If the homesteader failed to apply for the patent within five years, he was liable to lose his land.

Getting The Free Homesteads

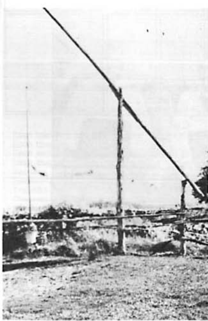
Before the first Ukrainian immigrants filed their homesteads in the Stuartburn area, they chose six delegates from their group, while at the Immigration Hall in Winnipeg, to inspect their future land. They sent them out with one guide, Wendebelo, a Scandinavian, who spoke German. Kyrylo Genyk, who spoke Ukrainian and German also accompanied them. These eight men were to examine the land in Stuartburn and bring back a report on their findings.

The first day Wendebelo took them east of Niverville across the Mennonite settlements as far as Steinbach. He wanted the delegates to see what progress they had made on their land. The delegates were well pleased with the farmland. The guide told them that the land in Stuartburn was similar to that in Steinbach. Perhaps he did not know better;

Mr and Mrs Vasyl Zahara. The first Ukrainian couple who came to Stuartburn from the province of Bukovyna in 1896.

but the good soil of Steinbach ended three miles south of the town. From thereon, for about thirty-five miles south, up to the U.S.A. border, the land was almost all stony and swampy. It was submarginal wasteland.

The next day the party looked over the homesteads in Stuartburn. The delegates checked the soil with spades and declared that it was good enough. They wanted land with meadows and trees, which they did not have in the old country. They needed trees for buildings and fuel. They had no money for saw-milled lumber. They said that the stones would come handy for building foundations. Good water was available in shallow wells. None of them tried the land with a plow, before settling there. They did not know how deceiving it was to judge the land by its surface appearance. Green grass, weeds, shrubbery and clumps of small poplar bluffs made it look attractive. But anyone who tried his plow in that soil discovered, as mentioned earlier, that there was only a thin layer of black sandy soil on top. Beneath this was a mixture of gravel and grey clay. Large granite stones, from one to three feet in diameter,



Well-sweep on a homestead.
Photo, courtesy J. Panchuk

were partly seen above the surface. Many were hidden from two to ten inches beneath the surface of the ground. There were patches of land suitable for cultivation on almost every quarter of section but they did not amount to much in acreage.

When the delegates returned to the Immigration Hall in Winnipeg with the welcome news, the waiting families became very anxious to reach the free homesteads where they could build their houses. They left for Dominion City by train on the 11th of August, 1896. From there teams and wagons took them to Stuartburn. Mr. Dodge, the manager of Stock Farm, being kind-hearted, allowed them to use his outside sheds for camping until the men picked out their homesteads and built some shelters.

A few of those families settled on the north side of the Roseau River, not far from the hamlet. Most of them went east and built on each side of the main road also close to Stuartburn. Others settled to the south. The men were so pleased with the settlement that they decided to call it "Ruthenia". However, their suggested new name was short-lived. The name "Stuartburn Post Office" was already established.

The most regrettable aspect about their settlement was that they arrived too late in the season to plant any gardens. It was also late to find work by the time they built their houses. This situation created hardship for those who had no money to buy provisions with. But the Government came to their aid. They were provided with 4X flour, cornmeal and potatoes. Altogether there were nine families which required

One way of earning money in the pioneering days.

such help. The total amount of their indebtedness was *$341.55 for which they signed Lien Notes against their land for security. They all paid their accounts in full in reasonable time.

Those who failed to build a house before freeze-up spent the winter with other friendly families. In the spring most of them found employment distances away from home. They also dug and planted their gardens. Their hopes were brightened but they could not begin farming for the next three or four years.

Although it was the beginning of September, (1896), many of the men left their families in partly finished houses, to earn some money for the coming winter. Some joined the railroad crews, building or maintaining the railroad tracks.

Petryk's Parents Not Ready In 1896

My parents had been planning to leave for Canada with the first group in 1896. But they were faced with the problem of borrowing money for their fares. Their problem was a difficult one to solve. Soon another interruption was added to the first one.

For some reason, in his second year of life, Petryk became ill. His sickness lasted almost two months. The only remedy available in the home for combatting sickness was garlic. Perhaps its powerful odor had the charm to drive some maladies away. The little boy must have liked garlic for he kept telling Mother:

"More, more chew," until he recovered.

One more worry came to Father and Mother. In a way it was a happy event, only it was going to increase Mother's burdens in travelling. But Mothers don't mind. In order that Petryk would not feel lonely, a baby brother was born at the beginning of March, 1897. He was a pretty looking infant. Things went through the same routine. Mother was happy although ill. Friendly, young women paid visits and brought gifts. Father was worried. The little boy was christened and named Theodore. Petryk left the cradle for his brother.

During the winter of 1897 Father went from relative to relative and from friend to friend begging for a loan. For a long time he had no success because he could offer no security. Finally, he borrowed, on promissory notes, 100 rynski from Mother's brother Michael and 25 rynski each from a couple of good friends.

*Dr. V. J. Kaye: Early Ukrainian Settlements In Canada, 1895-1900, page 152.

CHAPTER III

Getting Ready for The Journey

At last in the spring of 1897 came the time for our family to prepare for the journey. Out of boards Father built a large trunk with a space of about twenty cubic feet. It had proper hinges, a hasp and a large padlock. It was painted green.

My parents began their packing very early in the morning. In the very bottom of the trunk they placed their winter clothes, bed sheets and blankets. On top of the trunk went carpentry tools: an axe, hatchet, draw knife, spade, hammers, planes, framed handsaws, bits, chisels, 2 sickles, grass scythe, hoes, sieve, garden rake and other tools without handles, including the shorter stick and leathers of a flail. Another blanket covered the tools. Holy pictures were packed between pillows. On top of these they placed family dress clothes; another covering and on top about twenty-five little cloth bundles of various garden seeds, onions, garlic, horse-radish and dried corn cobs. Dried herbs, candles, chalk and a small bottle of holy water, were all blessed articles. Four books were placed near the top. They were: a prayer book, History of Ukraine, a school primer, and Short Bible Stories. Another pillow and some linen filled the trunk to the top. A small wicker valise and one cheap suitcase were filled with everyday clothes to be used on the trip. Mother tied some utensils and food in a cloth bundle.

For good reasons packing went on with joy until the relatives and some neighbors arrived to bid farewell to our family. Great commotion ensued. All people were talking at the same time. Suddenly the women began to cry. They were hugging and kissing Mother. Children, too, began to cry. Even some men were wiping tears. Women were apologizing for known and unknown offences. Then came a shower of good wishes with handshakes for a successful voyage, good health and good luck in Canada. Some one called for silence. A solemn prayer was recited aloud by all, asking God to bless our family with a safe voyage, prosperity and good health in their future country. As a last request, many of those present asked Father to be sure to write to them soon after reaching Canada.

Outside, there stood a team of horses hitched to a wagon, waiting to take our family and baggage to a railway station. Four men helped to load the trunk and other belongings. Mother, holding Theodore in her arms, went back to the front door of the house. She made the sign of the

cross, and kissed the door frame and the door. Before she returned to the wagon, she picked up a small lump of earth to take for memory's sake. She wrapped it in a small rag and put it in one small valise.

Train Journey

They arrived in Borshchiv in time to board the train. A mass of people, also going to Canada, was already there. Father and other men prepaid their family fares to Hamburg, Germany. Upon reaching Hamburg, they were to purchase their passports to Canada, from one steamship agent, Moravets, to Halifax harbor in Canada.

It would be difficult to describe the mixed feelings the emigrants experienced at the beginning of their journey. Those without financial worries were quite happy. The poor and the timid were bewildered and frightened. To most of them travelling on the train was a novelty. Soon the train coaches were jammed full. It was no pleasure for our Mother to carry the baby in one arm and lead Petryk, (me), by the other, trying to find a seat. She was worried about their large trunk in the baggage car. Father assured her that it was properly addressed and was quite safe. After most of the women settled down, they bagan to talk to their neighbors. Their usual first question was:

"What village and county do you come from?"

In their conversation, some expressed doubt about the wisdom of their venture. The men were keen on recognizing the poor from the better-off peasants and chose their friends accordingly. They were not as downhearted as the women. One poor fellow asked the "better-off" one what village he came from. The quick reply was:

"None of your business!"

This was followed by hearty laughter and so the jibbering and jabbering went on. The train kept chugging and clattering along. Those who were tired began to nod their heads, falling asleep. Some disagreeable characters began to argue about their knowledge of geography and army drills.

At last the train arrived in Hamburg. It was late in the evening and dark. As the people were leaving the train some members of families were getting lost in the crowd. Some were rushing, being afraid of missing the ship that was to take them to Liverpool,England. Confusion and a near-panic situation were created. Some women could not find their children and began to cry. But it turned out there was plenty of time. Men, women and children had to go through medical examinations before buying their passports to Halifax.

Hamburg To Liverpool

The next morning the passengers were marching, in orderly manner, in two rows, up the gang plank to board the ship. The seating accommodation was better than on the train.

The voyage from Hamburg to Liverpool was without any incidents and quite pleasant. Most of the passengers were cheerful. Some were talking about their economic conditions which led them to emigration. Others were discussing the merits of the promised land to which they were going.

Having more room on the ship, the passengers walked about more freely. For conversation they preferred to join their own village people. It was a natural choice. Small children stayed close to their mothers. The teenage boys and girls had no worries. They were giggling and laughing every time they said something.

There was a family of gypsies on board. They were casting lines for fortune-telling but they had no luck. The passengers were too much involved in conversations. It was the best remedy for their excited feelings, loneliness and sorrow for their relations and friends left behind. There were also suspicious characters on borad. The peasants regarded them as thieves and had to beware of them.

Finally, the small ship brought them to Liverpool. Previous experience taught them to walk with their families in more orderly manner. They were led to a large Immigration Hall. Here they were to wait for two days and two nights before they could board a large ship for Canada. During their waiting period they went through another medical examination. They were also checked to see if they carried with them the required amount of cash.

Their steamboat was to leave at nine o'clock in the morning. Bells rang loud at six in the morning in the corridors of the Immigration Hall. That was done to give the emigrants ample time to prepare themselves to board the steamboat. At seven in the morning it was still dark outside. When some of the passengers looked out the window they could see nothing but a gray, opaque atmosphere. The dense fog was a strange spectacle to most of the Ukrainian villagers. Again, the women were the first to get alarmed and were becoming panicky. It took a lot of explaining to quiet them down.

CHAPTER IV

Boarding The Steamship

The fog lifted at noon. The passengers were led to the pier, where their ship was waiting. Father and Mother were walking together with their baggage and their boys. Mother noticed many strange sights before they came near the ship. There were various-sized boats tied to very stout posts, with thick ropes. The large ships were held in place by anchors. Father pointed out the great steamboat which was to take the emigrants across the ocean. Watching the huge ship and the enormous waves rolling toward the shore, Mother concluded, with fear, that the middle of the ocean must be very deep and dangerous. She did not like the noise of the swiftly-flying sea gulls. There were some shady-looking characters walking up and down with their hands in their pockets. The whole panorama looked strange and unattractive to her and to most of the women. Mother walked very close to Father and was leading Petryk by his hand.

Black, dense smoke, belching out of two huge chimneys meant that the ship's crew was building up steam. The ship was to leave soon. People walked up the ramp in two and three rows and entered the ship. Men were not affected by the strange harbor sights. Most of them had served in the army. They had seen more of the world than their wives had. Mother was tired from carrying little Theodore in one arm and from emotional strain. Petryk hung on to Mother's skirt. Father had his hands full, carrying the baggage. He was also anwering Mother's questions. She worried about the safety of their trunk.

Once inside the ship, the passengers felt more at home. At first they were in a very spacious waiting room with many benches along the walls. From this central hall, two corridors were leading in opposite directions through the length of the ship. The mariners took the passengers along the corridors and assigned to each family a one-room apartment. They reminded the guests not to forget their door numbers. The rooms were their living and sleeping quarters. They were free to spend their time in the large waiting rooms or on deck. After their tickets and passports were checked they settled down somewhat relieved. About one half of the passengers found similar accommodation on the second floor. Each floor had its own dining rooms.

To their great surprise, the passengers heard the bellowing of cattle

from down below. Some cattle, too, were emigrating to Canada. One woman cried out:

"God, oh God! Are we having cattle for company on the ship?"

When our family settled in the little room, Mother spoke to Father:

"Nykola, I cannot understand how the captain can steer the ship in the right direction, even at night, with no land in sight when the boat is sailing on such a wide, open ocean."

Father explained that every ship was equipped with a compass and other instruments, by the helm. They indicated the direction of the ship, accurately.

At one o'clock in the afternoon, the ship's siren was heard in a thick melancholy tone indicating its readiness for departure. Most of the passengers made signs of a cross and said short prayers in which they asked God to protect them on their voyage. Theirs was not a pleasure cruise. They had no choice. They had to seek land elsewhere, through no fault of theirs. They were glad the fog had disappeared.

Departure of their ship from the English shore was a reminder of the many dear things they left behind in their native land. They were going into the unknown. No wonder some emotional women were sobbing again. Men were quiet for a few moments. Then they began to calm the women down. They begged them not to be afraid and not to feel sorry for their old country. Some one spoke aloud saying that this was not the first ship to cross the ocean; America had been discovered some three hundred years earlier; since then, voyages had become very safe and frequent.

Their ship pulled away from the harbor so silently that they did not know if it was moving or standing still. The passengers only noticed that the land was being left behind farther and farther. As the ship was plowing through the water it was leaving behind a deep and wide furrow, which was slowly closing agian.

After lunch most of the men assembled in the waiting rooms and opened conversation. Their talks centred about their villages, counties, the names of their rich landowners, the saloon keepers, churches, etc. Next, they switched to the popular subject of army service. One man after pointing his moustache, stood like an officer and said:

"I spent three years in army training. Right from the beginning my senior officer took a liking to me. I was promoted to a higher rank each year. When I returned home my friends could not recognize me in my uniform with. . ."

But Anton interrupted him:

"Maybe you always knew where to find whiskey for your officer."

The first fellow replied.

"It was not the whiskey, I learned to speak German quickly. That is why he liked me."

"Don't listen to his bragging," said another, named Andrew. "I was

in the same regiment at the same time. The stripes he received were those he earned when he did something wrong. The only German words he knew were, 'Nider!', 'Auf!'." (Down, Up).

Hearty laughter followed.

Next, Stefan told them that when he was in the army he had the pleasure of meeting and talking to His Majesty Franz Josef. The listeners discounted that story also with laughter.

The most interesting story came from one Paul who said:

"In my time in the army training, two privates, who were out on a leave, returned to the barracks late at night. They brought a full pail of whiskey with them. They found an empty stall in the stable and hid their whiskey in the manger, covering it with hay. But one cavalier returned even later. He tied his horse in the vacant stall. The next morning the stable men found the same horse lying dead and no whiskey in the pail. With the help of another two horses they pulled the dead one out in the field. While four men were digging the grave another two were taking the hide off the horse. Just before the hole was deep enough the horse shook himself, got up on his feet, and neighed. Of course they could not put the hide back on the beast so they killed it."

Some believed the story and some did not.

Again the cattle moaned from down below.

The poorer class of peasants were grouped again. They were talking about their poverty and tough luck. Those who were better off formed another circle and were talking about the price they sold their property for. Then they drifted to describing their village council, elections and other topics.

Two bearded gentlemen, with their hands clasped behind their backs, were walking up and down speaking to one another in German and listening to what the peasants had to say. Perhaps they understood the Ukrainian language.

Among the passengers were two young, married men who were friendly neighbors from the village M. They had a public school education and had been active members of a Prosvita Society. By reading books from their library they knew the history of the Ukrainian people and why the villagers were sailing to Canada. They had no particular plans but decided to make a record of at least the names of the villages from which the passengers came. They took notes from the people and found that they had left the following places: Melnytsia, Ivanie Puste, Ghermakivka, Kryvche, Synkiv, Bilche Zolote, Bridok, Onuty, Sapohiv, Zalisia, Bereziv, Lukivtsi, Zviniacha, Babyntsi, Blyshchanka and others. According to their knowledge of their nationality, different families thought they were: Galicians, Rusyny, Poliaky, Hutzuly, Bukovinians and Austrians. Actually, they were all Ukrainians.

The next morning the villagers were up early. They were glad to see the bright, sunny sky and to feel hardly any wind. The ship was plowing

smoothly the ocean in a westerly direction and the people were quite contented.

There were close to four hundred people on board. They had come mainly from three areas in Austria. Some were from the central-western part of the rolling land of Halychyna. Others were from the foothills of the Carpathian Mountains. Still others were from the Bukovina province.

Mother Nature and the overlords played their part in shaping the various dispositions of the inhabitants from the different regions. Those from Halychyna were hardworking but timid, submissive and most oppressed where grain was grown on rich land-owners' fields. They remained the poorest of all. Those from the Carpathian foothills were equally hardworking but because of the hilly and wooded terrain they had more land and were not subject to the same severe oppression. They raised sheep, cattle and seeded less grain. Their land was not as attractive to the landlords. These Hutzuls were bold, serious and adventurous.

The province of Bukovina being hilly and wooded also gave its inhabitants more freedom from exploitation. They owned somewhat more land than the villagers in Halychyna. Hard work gave them more wealth. They were known for their hospitality, friendliness and great sense of humor.

In any large crowd of people a variety of characters may be expected, portraying their unique physical and spiritual make-ups. There were the tall, slim, short, stout, happy, sad and sour men and women. Most of them looked sincere and humble. Friendliness was obvious in their faces. On the other hand there were the gloomy, forlorn-looking. And there were a few bold, selfish, and mean individuals. Some women treated their husbands as hornets would. Another notable aspect about the Ukrainians was the variety of dialects expressed in their language. Due to very little travelling and lack of reading and writing, they developed slightly different dialects from county to county and in some cases from village to village. Such conditions existed in all European countries at one time.

In the afternoon a couple of youths decided that a bit of music would do no harm. Yakym had a violin, Maksym had the tsymbaly and Kyrylo had a flute. The three went up on deck. They sat on three chairs and played a rousing tune of Kolomyika. They soon had a large crowd of listeners enjoying the music which created a cheerful atmosphere. The sailors joined the crowd. They were listening to the kind of music they had never heard before. A number of women were wiping tears, being reminded of their village music and customs. About ten young couples could not resist dancing. The first tune was followed by a Kozak, a Verkhovina and others. Many more couples joined the dancers. The long spring day was made short and pleasant.

On the third day the passengers were overjoyed by the sight of two

steamships sailing not far from them in the opposite direction, returning to Europe. This gave them greater confidence in their own voyage.

A few women tried to sing in a group but there was no leadership nor harmony. It all ended with gentle laughter. Some men began to play cards. The two bearded gentlemen came on the scene. They spoke in Ukrainian now and suggested that they play "in money". Most of the men said: "No". They continued playing by themselves. But six brave fellows agreed to try their luck with the two strangers. The game went on until four of the six peasants lost money. They jumped to their feet and were ready to "clean up" on the bearded intruders. The latter lost no time in disappearing.

Just then the cattle bellowed from down below.

To some people, mostly women, the trip and the food were becoming monotonous.

On the fourth day in the afternoon, after a rehearsal, about fifteen young men and women sang three songs in a chorus, under an expert leader. In their neighboring two villages they had belonged to a choir. They gave a wonderful performance on the deck. They were rewarded with loud and long applause.

The fifth day was still sunny. The ship must have hit the warm ocean current. The passengers sighted half a dozen large, black whales frolicking and blowing water through their snouts. This was indeed a strange and interesting spectacle for those who had never seen or read about such large animals. The fearful women worried that the large fish could upset their ship. One woman said:

"No wonder they told us in our village that the big fish might eat us."

The men laughed and assured them, (including my Mother), that whales do not attack large ships.

Woeful Lullaby On The Ship

On the sixth day there was a change in the weather. It began to rain, the wind was gaining speed and the ocean waves were increasing in size. During the night the ship began to rock slightly from side to side. On the morning of the seventh day a number of passengers were complaining of nausea and headache. Seasickness was setting in. The sailers were running among the sick trying to comfort them. There was moaning, crying and gasping. The sickness was caused by the continual, unaccustomed rocking of the boat. The shifting and clattering noise of the dishes and cutlery on the tables added to the fear of the villagers.

During the day the number of victims of sea sickness increased. The passengers had never experienced such incessant rocking from side to side. Their nervous systems were overtaxed. Many had sore stomachs and were vomiting. They were surprised that the sailors and

the two bearded men were not affected. The children were crying mostly from watching the pitiful excitement of the adults. The men were administering the age-old remedy of garlic to the sick. The smell of such remedy did not agree with the sailors. The high winds of the storm continued to roll huge waves which spilled over the deck. According to the sailors the worst was yet to come. People became panicky. Some women were blasting their husbands verbally, saying that they did not need any Canada. The church deacon tried to comfort everyone. He suggested that they all join in a prayer on their knees and that he would lead them. The passengers obeyed. They prayed fervently and also chanted church songs. When the night came they were all tired but outside of the children, very few people slept.

The ninth day brought no change. But during the night the wind calmed down. Slowly the ship became more steady. The passengers assumed the worst was over and sailing would soon be normal. Again they knelt to thank God for saving their lives. It took another two days and nights before the waves gradually subsided and the ship resumed normal sailing. Gradually also the sick regained their normal health. On the twelfth day the sky was clear and the emigrants were never happier on the ship than they were then.

The cattle bellowed from below indicating their happiness too.

The people began to mingle again and talk more willingly among themselves. Someone complained that owing to the excitement he had lost track of the days of the week. The deacon looked at his calendar-almanac and said that the day was Sunday. One old woman agreed that he was right according to her memory.

One stalwart peasant, Wasyl, spoke quite loudly to be heard. He said:

"Dear Friends! Please listen! The terrifying experience we have all lived through has reminded me of something that concerns us all. Our people began emigrating to Canada mainly from last year. Including ourselves, there will soon be close to one thousand of our villagers in the new country. We all tried to take with us things which we will require when we settle on our promised new land. But there is one important item we did not take. I mean our own village priests who would look after our spiritual needs. We should have our priest not only on the ship. When we settle in Canada we can build Churches, but who will preach in them? Who will baptize the little children? Who will marry the young couples and bury the dead? It should be our duty to do something about this matter as soon as we settle on our new land. Perhaps it would help if we wrote to our bishop in Lviv."

A numbert of listeners nodded their heads and someone said:

"That is true."

They were not aware that Prof. J. Oleskiv had negotiated with the Canadian Government to provide some financial support to the Ukrai-

nian clergy for the benefit of the Ukrainian settlers in Canada until they could provide such support themselves. But the Government could promise no aid beyond donating forty acres of land for the use of a priest and the church in any Ukrainian settlement.

In their own villages the Ukrainian peasants had been very religious. They attended their churches regularly every Sunday and on religious holidays. Their strong belief in God, their living according to the teachings of Christ and the observance of the Ten Commandments gave them contentment and hope for a better future. They firmly believed that they would be rewarded for righteous living and punished for their sins. Their faith was their guideline in life. Life without church and clergy would be hollow and meaningless to them.

Quieter sailing was restoring the frightened passengers back to more cheerful composure. Men were exchanging jokes and many settled to play cards again. The women were also talking with smiling faces about the sea sickness and the return of their appetites. One woman complained that she felt very weak. She said that she would enjoy plain Ukrainian food such as sauerkraut, dill pickles, borshch, pyrohy or holubtsi. Of course, none of these were available on the ship.

The women had one other problem. Due to inadequate facilities for washing linen and clothes, such chores were partly neglected in spite of water being all around them. Drying of clothes was even more difficult than washing. The following six days and nights went by without any new incidents.

Yakym and his two partners again provided music for the tired passengers. Some enjoyed dancing again. The choir singers also went on deck a couple of times. Their songs were enjoyable and helped to break the monotony on the ship. As an amusing spectacle, one nagging woman gave her husband a tongue-lashing, arguing that they did not have to leave the old country.

The cattle disagreed from down below.

The Last Two Days On The Ocean

On the eighteenth day the sailors brought good tidings. They said that within two days and nights they should reach the Harbor of Halifax. The anxious immigrants were overcome by great joy. They were not aware that they had to go through two more spells of fear before reaching the shore. About six hours later they sighted something that looked like h uge glassy rocks sticking out of the water. They were stray icebergs floating slowly through the ocean. Such objects were unknown to most of the passengers. Great fear seized most people again when the ship had to dodge those giant chunks of ice. To most of the women the sight of the icebergs meant great danger. Soon they were told that there were no rocks in that area, but that the icebergs were

floating. They were all visible and could be avoided. But the women were again sobbing, praying, arguing and cursing. They were also told that in rocky areas there were lighthouses to warn the ships. Also, the rocks were usually near the shores of the ocean.

The last danger they encountered came the next morning when the ship was sailing through thick fog. The continuous blowing of the ship's warning horns added to the fears of the female passengers. Again it took the sailors to assure them that there was no danger and that they would soon reach the shore.

In about two hours' time the ship pulled into the harbor. The fog was lifting and the city of Halifax could be seen vaguely from the ship. At last genuine happiness filled the hearts of the Ukrainian newcomers. Great relief and joy was expressed in their faces. Excited conversation and shuffling about was rampant. Everyone was rushing to disembark. Women were dressing up their children. Men were collecting their baggage. My Mother was on her feet, holding Theodore in one arm and holding Petryk's hand at the same time. Father was standing nearby with his hands full of baggage.

Before the passengers were allowed to leave the boat they had to go through the Canadian medical examination. The precaution was mainly taken against an eye disease called trachoma. They also had to produce their passports and show the required amount of cash they had on hand. Those who were short usually walked behind a friend who had enough money and slipped the "shortage" to the poor fellow behind him.

The villagers learned from their interpreter that from Halifax they would travel by train to Montreal. From there another train would take them all the way to Winnipeg.

For the last time they heard the noise of the cattle from the bottom of the ship.

Thus our villagers had completed their first three weary steps on their journey to Canada. In Halifax they had two days in which they could rest in the Immigration Hall before proceeding west.

CHAPTER V

Halifax To Montreal

The harbor and the city of Halifax were not very impressive. Some asked the interpreter if the rest of Canada was the same. The reply was that Canada was a large country and it varied from place to place. The immigrants were also told that they would be travelling another 1500 kilometers before they would see wide open and level prairie land. A few bold men went out on the street to buy some fresh bread and other goods. In the store they had to use sign language because they could not speak English.

In the meantime the women took advantage of their resting period to wash their clothes and clean up. They also bathed their children. The conversation among the people became lively and cheerful. They believed that the good lands that had been promised by Prof. J. Oleskiv and others were awaiting them. They also believed that the worst fears were over. From now on they needed patience and trust in God.

The two days being over, the newcomers boarded the train and headed for Montreal. As they watched the land on both sides some were drawing plans in their minds as to the ways of farming on their own homesteads.

Travelling by train seemed relaxing if not comfortable compared with sailing. They had already noticed that neither their native clothes nor language were useful when dealing with the English people. Then the deacon spoke to voice his opinion on the subject:

"Friends, there are many languages in the world. The Ukrainian tongue is not any worse than others. If the English cannot understand us, then we shall learn their language. Thus we will understand them and talk to them. In Halychyna most of us spoke Polish and in some cases German, besides Ukrainian." After an interruption, he continued: "As to our clothing, we should be proud that by our own hands we made the cloth and the garments. Our own clothing is dearer to us than the black factory-made clothing that the pahny, (lords), our oppressors, wore in the old country."

Amid a variety of conversation, babies' crying, strange food and poor sleep, the immigrants finally arrived in Montreal. There they had to wait six hours before boarding the Canadian Pacific Railway train for Winnipeg.

Again, a few brave men went out on the street near the railway station. The city of Montreal did not appeal to them either. The narrow streets and the dingy, old buildings had no beauty. They noticed that in front of every shop or store stood the owner waiting to welcome the customers inside. These shopkeepers reminded our men of the saloon keepers in their native villages. When the peasants in their stroll reached the door of the first store, the owner nodded his head and said in broken Ukrainian:

"Good day, gentlemen. Please come inside. We shall have something to talk over."

Our men obliged. Inside the store, the owner had a partner or a clerk. The first one spoke again:

"Sit down, gentlemen, on the chairs. I see you came from the old country."

"Ah, yes," replied one of the immigrants. "We came to this Canada and we don't know if it is for better or for worse."

"Well, why should it be for worse? Canada is a good, new country. There is plenty of work here and good pay."

"May be so", replied Maksym. "But we are going out west where there is plenty of good land."

"Why look for trouble? Ready cash is better than who knows what kind of land."

Ivan grabbed Maksym by his arm and half whispered in his ear:

"Let us get out of here. Look, the other fellow is standing by the door."

"That's nothing. There are two of them and four of us."

"Let us go," said Maksym to his three friends.

They began to walk out.

"Well, well, why go so soon and not even buy something?"

"May be we should buy some bread and sausage," said Ivan. So they did.

They returned to the station and treated their families with their purchases.

A few others followed the example and brought their families things to eat. One man complained that the merchants tried to persuade him to buy himself a modern suit of clothes. They told him that nobody wore homespun white clothes in Canada. Our man replied that he was not a nobleman yet and did not wish to dress as one.

Montreal To Winnipeg

The newcomers travelled two days and two nights from Montreal to Winnipeg. Father, Mother and the two little boys sat cramped in one seat as all coaches were packed full. Looking through the windows, Mother remarked that the farmland near Montreal resembled that in

their own village. She wondered what kind of people lived there. Father told her that they were French and the province was Quebec, according to the interpreter.

Travelling by train did not seem dangerous but monotonous and tiresome. It appeared that all the inconveniences were put together on the train. All doors and windows were locked tight. Ventilation was poor. The train wheels banged over the rail joints with a regular "click-clack-clack." Small children cried in solos and sometimes in chorus but not in harmony. Sleep was often interrupted. The passengers were tired.

They travelled across the better part of Ontario during the night. When daylight came, they were already in the midst of the desolate, rocky and swampy region. There was not a patch of cultivated land in sight, nor any habitation. It was continuous wasteland. The people could see only stunted evergreens, scrubby tamarack, shrubbery, large and small moss-covered rocks and sloughs. The train was travelling at reduced speed. It was winding its way like a snake, dodging large rock formations and small lakes. The immigrants were beginning to feel skeptical about their promised land. Complaints were voiced that someone had betrayed them. The interpreter assured them that they would see good land within sixty miles of Winnipeg. But that was a long way off yet. The complaints were heard in all coaches. Someone said:

"It would have been better to suffer in the old country than to come to this Siberia."

A few women were sobbing and wiping tears.

On the last day, in the morning, the train pulled out of the rough terrain. It gathered speed on a straight road. Outside, it looked like a different country. The land was flat, without any rocks or water in sight on either side of the railway track. There were small poplar bluffs here and there, some shrubs and lush, green grass. No one had betrayed the peasants. The interpreter had told them the truth. Once again the worried faces became happy. They were delighted with the new scenery. Here and there the prairie chickens were flying away from the track. There were crows, blackbirds and meadowlarks seen from the train. Even the rabbits sat on their haunches to welcome the newcomers. Before they reached Winnipeg they saw isolated, frame farm buildings but there was no sign of villages, as in the old country.

As the train was nearing Winnipeg, the engineer reduced the speed to fifteen miles per hour. The train conductor and the interpreter notified the passengers in every coach that there would be a one-hour stop in Winnipeg to change the train crew, change the locomotive, to drop some mail, to pick up the mail for the west, to unload and load some express parcels. All the passengers must remain in their seats. They were all registered to go to Yorkton where good homesteads were awaiting them. All doors and windows in the coaches were locked, mainly to prevent delays and to prevent the passengers from getting lost in the city.

Good. free land near Winnipeg was no longer available. There was a lot of vacant land south-east of Winnipeg but it was too stony and swampy for agriculture. The Colonization Department had selected the Yorkton area for settlement of the immigrants who were on the train.

Crucial Mistake Of The Immigrants

The train stopped in front of the C P. R depot in Winnipeg. The passengers sat quietly in their seats as they were instructed to do. They were watching a crowd of eager spectators, who often met the train to view the immigrants in their strange clothes. Suddenly there appeared a familiar man, Mr. M., on the platform, in front of one of the coaches. He was peering at the immigrants in the coach, searching for acquaintances from the old country. As soon as he spotted one he waved his arm and cried out:

"Hey there! Countrymen, where are you going?"

That stirred quite a commotion in the coach. He cried out again, louder: "Neighbors! Where are you going?"

One Ivan, his old friend, replied:

"Do we know where!?"

Mr. M. hollered back:

"Don't go any farther. It is good here."

Ivan got on his feet and spoke to all of those in the coach:

"There is our neighbor, Mr. M. He came to Canada last year. He says that it is good here. Let us get off the train."

Everybody stampeded. They tried the doors and the windows, but they were locked. A few men swung their baggage and broke several windows. They crawled through the broken windows. In a short time they had their families and baggage on the platform. Unfortunately, our family was included in that enthusiastic group. People from other villages did not follow the example.

Soon the conductor and the interpreter were reprimanding those immigrants on the platform. The interpreter said:

"What are we going to do with you now? We have good land for you near Yorkton. There are no free, good homesteads for farming left in Manitoba."

One spokesman explained thus:

"We are not going any farther. Our old-country friend has been here one year. He says it is good where he settled."

They could not be persuaded to continue their journey to Yorkton. From the station platform the dissident immigrants were moved to the Immigration Hall. Here they lived for over one week. The women cooked, laundered and tended their children.

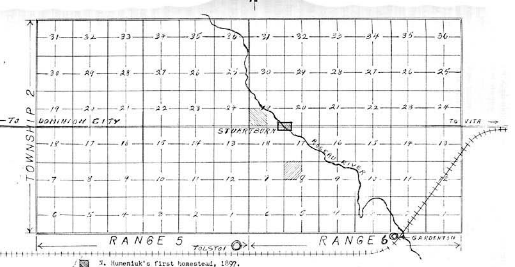
During the same time, the excited husbands, being under the

leadership of their friend, Mr. M., were anxious to begin looking for their homesteads. Mr. M. suggested that they get located in his neighborhood, the district called Stuartburn. (Later, for easier expression, the Ukrainians called the place "Shtombur.") Mr. M. stayed in Winnipeg. He took his friends to the Dominion Land Office where they obtained maps which showed the available homestead land in Stuartburn area. They selected their homesteads from a large map in the Land Office. Each one tried to get his 160 acres near the Roseau River. But their selection on paper was only tentative. They trusted Mr. M.'s word as to the quality of the land. They also considered the fact that some thirty-seven families of their compatriots had settled in that district one year earlier, (in 1896). Our group (of 1897), felt confident that it had made no mistake in deciding to settle in the same district, although they had not seen the land.

Our 1897 Group Anxious to Meet The Challenge

At least seven families, including ours, tried to reach Stuartburn as soon as possible to settle on their homesteads. Their anxiety carried a speck of doubt. One week's time cooled off their rash decision and excitement. After all, they heard the interpreter as well as their friend Mr. M. With such thoughts they packed their baggage, some provisions and made their fifty-mile trip south by train to Dominion City. There they stayed overnight.

The Dominion City CPR station, now the Al Hiebert home, being moved to Kleefeld.



N. Humeniuk's first homestead, 1897.

He moved to second homestead, 1899.

In the morning they ordered four double-deck wagons to take them eighteen miles east to Stuartburn. Each wagon was loaded full with trunks, valises and bundles, including four wicker baby baskets. Each wagon had a spring seat for the driver and some lucky immigrant to sit on. All others had to sit on top of their trunks and baggage. Most of them sat on the edges of the wagon boxes, with their feet dangling. Small children sat in the middle of the wagons, between the adults. Mr. M. sat beside the driver on the first wagon, to show the way.

As soon as they started out on the road, they were rudely greeted by myriads of hungry mosquitoes, (hardly ever seen in the old country.) This was an early morning after a rain, an ideal weather condition for them. The wagons stopped by the bush to provide everybody with leafy branches for warding off the pests. There was no graded road between Dominion City and Stuartburn. Each wagon cut its own ruts or sank deeper in the old ones in wet, gumbo soil. Such was the condition of the road over the first five miles. That was part of the Red River valley rich, black gumbo which is very sticky when wet. The poor horses experienced extremely hard pulling. In some places the passengers had to get off the wagons to lighten the loads. After struggling through the gumbo mire for five miles the caravan crossed a sandy ridge which stretched for almost a mile. From there on they were in a terrain typical of their homestead land. Instead of sinking in the ground, the wheels were hitting stones after stones on the sandy road and sinking only in low wet spots. The immigrants were beginning to express doubts as to whether they had chosen the right kind of land. The scenery was attractive but they were not fond of so many stones and mosquitoes. The wagons were shaking the passengers to annoyance. Some preferred to walk. Petryk was sitting on top of one load, too close to the edge of the wagon box. When the front wheel hit a stone, he fell on the ground. Luckily, he only hurt his hand. Mother petted him and he stopped crying after a while.

When they had travelled half of the way, the drivers drove off the road to feed and rest the horses. The passengers were also glad to stop to rest and eat. They built a fire and boiled water they got from the creek. The smoke helped to keep the mosquitoes away. Fresh tea made their lunch more enjoyable.

After one hour's rest the convoy was on the road again. The wagon wheels were again clattering as the wagons swayed from side to side when the wheels hit the stones. Conversation among the passengers was becoming more lively in anticipation of seeing the little village they had been told about. When they were within half a mile of the Roseau River, where it flowed through the hamlet, they saw a modern frame house and a large barn near the road on their right hand. The property belonged to the cattle rancher, L. J. Ramsay. He managed the Post Office in his house. When they were not far from the river the drivers stopped to rest their horses. The immigrants were glad to get off the wagons to limber

up the muscles in their legs and arms. They still had to ward off the persistent mosquitoes. Their friend Mr. M. pointed to Houle's store and said:

"You will do your buying in this store or in Yeo's place across the river. We have to go another six kilometers to reach my place. This ferry is not very safe for heavy loads. We shall drive across the bridge by Millar's place."

Men and women were talking and looking around in all directions. They were happy that at last they reached the spot where they would meet perhaps every week. One inquisitive man, Hryts, spoke to friendly M., saying:

"That Post Master must be a rich man like our pahn,(lord), in the old country."

"Yes , he is. They say that he has acquired about 1,000 acres, (like morgen), of land in some way. He has a lot of cattle too. There are eight or ten other English farmers here, raising cattle, but they are not as well off as Ramsay."

Another newcomer, standing nearby, asked:

"What do they do with all the cattle?"

"Usually, in the fall, they drive so many head of their best steers and beef cows to Dominion City. From there they ship them to Winnipeg to meat packers. Oh, Let's get on the wagons. The teamsters are ready to start out."

It was five o'clock. They had no time to waste. The six kilometers were covered in two hours and they stopped in Mr. M.'s yard.

Twenty-nine People In A Little House

Mr. M. was the first one to jump off the wagon to explain to his wife the reason for such an invasion. But she was also big-hearted and accepted them all with open arms. He explained to her that all the men would set out the next day to pick out their homesteads. Once they registered their land, they would build their own houses to live in. The men unloaded the wagons and the drivers left the yard.

Some trees were laid on the ground on top of which all the trunks and baggage were placed. In case of rain, they were to be covered with hay.

The women and children were already in the little two-room, thatched and plastered house. They were all apologizing for intruding upon the young couple. Mr. M. was kind-hearted. He made apologies for having such a small house.

The newcomers all greeted their hosts with the words:

"Glory unto Jesus Christ." The reply was: "Glory for ever."

There was a good smudge outside, made for the benefit of the cow. The smoke kept the mosquitoes away from the house too. There was a

lot of excitement and conversation inside and outside the house. Among the women the topic was the problem of feeding the crowd. There were twenty nine people, including the children. Mr. M. suggested that the men should bring all their small baggage inside the house.

Inside the house the children were crying because they were hungry. The hostess supplied half a pail of milk. The mothers had enough bread so the children had their supper and kept quiet. Having plenty of hot water, bread and sausage the adults had their tea and a good supper. For sleeping, Mr. M. brought in enough hay to spread on the mud floor to accommodate everybody. They were all glad to retire early. All men went to sleep at one end of the floor. The children lay in the middle and the women at the far end. They found enough sheets for bedding and sheepskin coats for covers. Needless to say, they all said their prayers before retiring.

In the morning, all men and women were up very early. They washed their faces and said their prayers. Some one asked:

"What are we going to eat?"

Andrew's wife, Olena, was looking outside the window. She turned around and said:

"We shall have pancakes." Then she continued:

"We have flour, salt and water. We shall get six eggs and some milk from Mrs. M. While we are mixing the batch, you men build a good fire on top of that flat stone outside, to heat it. After the wood has all burned, sweep off the ashes and we shall bake enough pancakes on the hot stone."

Everybody had a good breakfast and then Petryk's Father spoke for all men and women to hear:

"We wish to thank Mr. and Mrs. M. for accommodating us. Let us not waste any time. It is already the middle of June. We must build our shelters, dig some ground for gardens and plant seeds. We must also have respect for our good hosts and get on our own properties as soon as possible. First of all let us look on the map to see where we are now. From here we shall go out to locate the surveyor's mounds and steel markers. From those markers we can stake out our homesteads."

The men agreed that they must hurry. After picking out their land they would help each other in building their houses.

These seven families had their land maps with them from Winnipeg Land Office on which the available homesteads were shown in red squares. There were also quarters of a section, in the area which had been adandoned by English ex soldiers. Such quarters had to go through official cancellation before they could be registered by new applicants.

Mr. M. knew the district quite well and offered to help the immigrants to find the dividing lines between different sections. He explained that the numbers of the four sections whose corners met were stamped on top of the steel marker posts. Those posts were located in

the middle of the earth mounds. Each section contained four quarters of land. Each quarter had 160 acres of land called one homestead.

They started out the same morning. Each man took some bread, water and an axe with him. Mr. M. explained that to avoid getting lost in the bush, they should hew the bark on trees on one side about every twenty yards apart. That would help them to find their way back.

All the men returned in the evening without any mishaps. Each one boasted about having picked out his homestead. Most likely they had registered their land at Yeo's store. The women had prepared a wholesome supper.

My father had picked out one S.W. ¼ of Sec. 19, Twp. 2, Rge. 6, E.P.M. He decided to build the house by the river, less than half a mile north from the main road and the Post Office. This quarter was stony and covered with poplar trees and brush. the main inconvenience for my parents, was the problem of crossing the river to get to Yeo's store on the east side of the river in the village. There was an old ferry which was not operating properly at the time. One boat was not much help when it was on the wrong side of the river. People often waded across the river when the water was shallow.

The next day the men picked up their carpentry tools and set out to build their houses. The women also went with their husbands to their farms. They cleared a patch of land of brush, trees and stones. Then they dug and planted their gardens. They had a good variety of vegetable and flower seeds from the old country.Locally, they had to get more potatoes and onions.

Their destiny was in the land. After all, the land was the surest place of survival, even without money. With the help of the sun, the rain, their labor and God's blessing the soil would produce their food, trees and other plants. The grass and grain would feed their animals. Work on land was in their blood, inherited from their ancestors. The products of the soil had given them all their necessities of life for times unknown.

As more Ukrainian immigrants were pouring in, the Commissioner of Dominion Lands in Winnipeg urged Ottawa to give an order to release odd-numbered sections for settlement in the Colony. Processing of the cancellation of land sold on time, but forfeited, also had to be speeded up.

Although the land in the Stuartburn area was poor there were speculators who had optioned large parcels of land for future business, as per following quotation:

*"James Sinclair opted for four sections and Henry Mandeville, William Beech and others also had whole sections in their names. They

*Dr. Vladimir, J. Kaye, in his book: Early Ukrainian Settlements in Canada, 1895-1900.

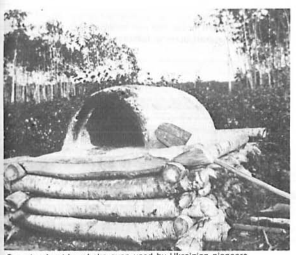
had failed to fulfil the conditions of the sales or homestead requirements, thus forfeiting their claims."

The necessary adjustments were made in due time. Soon after, almost every available quarter of land was settled between Stuartburn and Vita.

Settling On The Homestead

Once the settler picked out and registered his homestead, he lost no time in building a modest abode for his family. It was considered wrong to overimpose on good neighbors' hospitality. Besides, he had to rush to be able to find a job to earn some badly-needed money to survive during the coming winter.

Since the immigrants had very little cash, building a house entailed a lot of hard labor. After finding a high spot for the buildings, preferably near the road allowance, the homesteader cleared it for the house. Then he dug a well to have water. Next, he dug a cellar for the house, about eight feet by eight feet, by six feet deep. He found about a dozen stones suitable for the foundation. He carried or rolled them by hands, set them in places and levelled them. Then he cut enough trees nearby to build the house with. Having no draft animals, he carried every tree on his back or dragged some by hands. He was soon sweating, but the joy of being in possession of 160 acres of land outweighed all his hard work. Usually, he peeled the bark off the trees with a draw-knife to prevent them from rotting. The foundation sills, floor and ceiling joists had to be squared by an axe. If he had thick trees, he built a log house. They used thin trees only vertically in the walls and for the rafters. Such buildings required a



Sample of outdoor bake-oven used by Ukrainian pioneers.
Photo: Courtesy Manitoba Provincial Archives

lot of bracing. Where necessary, one-inch oak dowels were used instead of nails to hold the logs together. Ceilings were made from round or split trees and plastered. In many cases, the floor was hard-packed ground, levelled and plastered over. Thin willow sticks were nailed diagonally across the outside and inside walls to hold the plaster better. The main ceiling beam was made of a thick round tree. The rafters were fastened with oak pegs and well braced. Door and window frames were made from split logs. While the men were getting the long grass from the meadow for thatching the roof, the women were preparing clay for plastering. They dug a pit about four feet square by ten inches deep. It was filled with clay mixed with some dry hay and water. With their bare feet they kneaded the mixture into plaster. This they applied with bare hands to the outside and inside walls and the ceilings. They knew nothing about trowels but they made the walls quite smooth.

The chimney was made of wooden frame and also plastered from inside and outside. Two pairs of door hinges, two latches, two, three or four small windows and about five pounds of assorted nails were the essential materials the immigrants could afford to purchase for their house.

With the assistance of Father's friend, P. Lesiuk, our house was built quickly, except for plastering. The family was moved in and a good-sized garden dug and planted. Father and Mother were never happier since they left their village. At last they had their own house on their own land.

That precious first house had two rooms with a porch at the entrance end. It had a door opening between the two rooms and one en-

An average type of a house built by the Ukrainian pioneer settlers.
Photo, courtesy John Panchuk.

trance door made of boards from a split log. There were four holes in the walls to hold small four-pane windows. There was no money for windows as yet. so the holes were closed by pieces of white cloth.

Father had no time to build a chimney. The smoke made its way out through the thatched roof. In the first room, the kitchen, there was a home made clay oven for cooking and baking. It was made of wooden frame and plastered heavily from inside and outside as in the old country. One side of the oven was built tight against the outside kitchen wall. The smoke-hole from the oven went through the kitchen wall; thus the smoke escaped into the porch and up into the attic. From there, it seeped out through the thatched roof. The top part of the oven was made flat. It measured about 30 inches by five feet and made a warm sleeping bed for one small person. For cooking or baking the oven was pre heated with a good fire. As the fire died out, the coals were raked out. Food in cooking utensils was pushed inside. The front oven-hole and smoke-hole were closed to retain the heat inside. From experience the women knew how long their different foods were to remain in the oven.

The second, larger room was a combination living, dining and bedroom. It was furnished with a home-made table, benches and one or two beds. All work was rushed. My Father and the neighboring men had to catch some harvest work to earn money for the long, cold winter. Plastering was usually left to the women, including my Mother. Very few of the Ukrainian immigrants brought enough money with them to start farming without first going to work. Life in Canada required more money for clothing, food, buildings, domestic animals and machinery.

The poorest settlers were those who had nothing to sell in the old country. Many came to Canada on borrowed mone. My Father belonged to that class. He owed $150 on arrival in this country. Our immigrants found plenty of land in Canada. To handle such farms, they faced many new problems. In their native villages their life-style was different. They lived close to their friends and relatives. There they were poor materially but they were happy spiritually.

In Stuartburn, 160 acres of free land meant little if the owner had to leave his family penniless, in wilderness, far away from any neighbors. The only food Father left in the house was some 4X flour, cornmeal and potatoes. There was no cow, no chickens, no eggs, no meat, no pig, not even a dog. Our house was not plastered and without glass windows. Problems, troubles and misery were lurking on all sides.

About the middle of August Father was leaving to find work. He was taking about one fourth of the wretchedness with him in the form of worry. He was leaving three quarters of the distress in actual physical form with Mother. What else could he have done? He had to earn some money to keep the family alive.

Mr. and Mrs. Andriy Keveryga came to Stuartburn in 1897. Their sons Pa
and Ivan were born here. Photo taken in 1919.

Father Leaving To Find Work

When Father was leaving the house, Mother was the first one t cry. Next was Petryk and then even Father himself. No one knew ho far he would have to walk to find a job, or if he would find one at all. N one knew when he would return. If and when he did return, would h find his family alive and well? They could suffer from hunger and illnes They were also exposed to dangers from prairie fires, wild beasts, drow ning and other hazards.

Father took with him a loaf of bread and a can of water. He sai farewell to Mother and the two little boys. He left the house with a heav

heart. He took the road in the direction of Dominion City. With every step he made, he was thinking of those left behind. He wondered if he did wrong by leaving them. But no. There was no way of living without money this first year. They must have food and clothing. He also asked himself if they should have come to Canada at all. Then a feeling of faith in God and hope in his fortitude stimulated him. He was only thirty years old, strong and healthy. With hard work and God's help, he could overcome all difficulties. In Canada he could visualize a good future, whereas in the old country there was none. He reasoned that if he could find a job, there would be money. With hard work and money he could pay off his debt and make progress on his farm step by step.

When it was about noon time, he sat on a stone by the road to rest his feet and eat some bread. He meditated for a moment. He got down on his knees and prayed earnestly, aloud. He asked God to be the Guardian over his family and also to give him good health, strength and good luck to find work.

As he was walking along, he stopped at different well-to-do English farmers and asked:

"Meester, may be work?"

But the answer was the same:

"No, John, too late."

Four miles south of Dominion City he found a threshing job. Father was so overjoyed that in the evening he walked to town to mail a letter to Mother. His work lasted over a month. He had earned forty-five dollars. Before returning home, he agreed to come to work for a well-off farmer, Mr. Jutras, near Letellier, the following spring, 1898.

Chymburys and Stefaniuks farmed near Stuartburn.

How Mother Got Along

During the days Mother was busy with hard work from sunrise to sunset. She took care of her little boys. She washed clothes frequently by the river. She made a smudge by the house, every day, to keep the mosquitoes away. She loved her garden and kept hoeing, hilling and weeding it. With frequent rains, all plants were growing nicely. There were beets, carrots, peas, beans, onions, garlic, dill, cucumbers, cabbage, turnips, potatoes and corn. Mother was glad that all the plants grew from the seeds she brought from the old country. She had planted enough to last the family until the following spring. She was already cooking borshch and holubtsi quite often. She also had a variety of flowers and herbs growing.

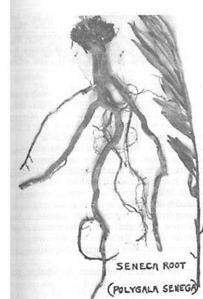
Mother dug clay by the river bank in preparation for plastering the house. When she had the plaster ready, she applied it to the outside walls first. Later, she did the inside walls and the ceilings. When the plaster was all dry, she whitewashed the house outside and inside. Petryk and Theodore had to be watched very closely because of the river, shrubbery and bush being near the house. Usually, when leaving the house, she would take the older boy with her and leave the baby in the cradle. At other times, she would shut both of them in the house and prop the door from the outside.

Each night brought some fears. There were coyotes howling and owls hooting. Nostalgia for the relatives and friends in her native village also kept her awake at nights. She worried about shortage of certain foods, about Father and lack of close neighbors. One early morning, Mother fed the boys and prepared to go to the neighbors across the river. She put Theodore on the floor and tied him to a bed post with a long sash. She told Petryk to play with him and not to try to go outside. When she left, she propped the door from the outside.

She waded across the river and walked half a mile to Prygrotsky's. They had settled on their land one year earlier and were well established. Mother hoed their garden. In pay, they gave her some milk, cheese and four little chicks. While having lunch Mother learned from them about a commercial plant called seneca root.

Seneca Root, "God's Gift"

It had medicinal value and could be traded in stores for merchandise. It grew on upland soil among weeds and grass. They showed her these plants growing in their yard. These roots could be dug with a small spade. They had to be washed of mud and dried. A person could dig three or four pounds of these plants in a day and trade them at twenty-five cents per pound. Mother was delighted to hear all that. Mr. Prygrotsky quickly made a little spade of a three-inch oak tree for



Seneca Root, God's gift to the immigrants.

Mother to take home. She thanked the good neighbors for their kindness.

On her way home, she realized how the seneca roots were going to solve her purchasing problems.

At home she found both her sons crying but she was glad they were safe in the house. She petted them, washed them and fed them. They were happy again.

The next day, toward the evening, a large hawk swooped down by the house and carried away the chick-rooster.

None too soon Mother began to look for the seneca roots. Within a week she dug ten pounds and took them to Yeo's store on Saturday morning. The boat was on the west side of the river. Some one took her across the water. When she entered the store she gave the bundle of clean, dry roots proudly to Franky, Yeo's daughter. The girl had already learned to speak Ukrainian. She weighed the roots and told Mother that they were worth two dollars and a half. Mother smiled and from joy she shed a couple of tears. She purchased, in small quantities, some sugar, salt, prunes, rice, matches, yeast, coffee, coal oil and a few candy.

The seneca roots put my Mother in a happier mood. They gave her greater incentive to do her daily work and reduced her worries. They gave her new faith and hope for a better future in her new country. But she was placing greater hope in Father's success in earning money for their immediate survival and for paying off their debts. She often repeated the words:

"Would God only grant us good health."

But Mother had one special worry. She knew that for their good health her little boys should drink plenty of milk. Unfortunately, they could not afford to buy a cow for a long time. Occasionally, Mother brought milk from Prygrotskys. But wading across the river was a wet and cold chore. Often, vegetable juice took the place of milk.

During the summer and fall, Mother picked raspberries, saskatoons, cranberries and wild plums for preserves and jam.

On his way home from work, Father stopped at Dominion City. He bought three small gifts for the family and some food for the road. He did not know what experiences Mother was living through at home.

By the time he had walked half of his way, it was late and dark. There was a rain storm coming from the west. Father stopped at the nearest farm place and stayed there overnight in an open machine shed. In the morning, (Sunday), by ten o'clock, Father was in his own yard. Before he came to the house, he noticed the nice garden, the whitewashed outside walls of the house and the clean look of the yard. He admired everything that he saw. At the same time he felt sorry for Mother. He realized that she was doing far too much work.

When he entered the house, there were greetings mingled with tears from joy. After presenting the gifts to each one, Father sat on a bench. He was tired and hungry. Mother prepared a quick lunch for him. He was eating slowly and talking. First of all, he complimented Mother on having done so much of such fine work inside and outside the house. Next he told her about his trip, his work and the amount of money he earned. He described the threshing scene and how well the workmen were fed. He also told her where he was going to work from the first of April, in the spring. Mother began to relate her experiences too. She told Father how she learned to dig seneca roots and what she bought in exchange. She was not quite pleased with Father's arrangement about going to work in the spring, far away from home:

"Nykola, you said that you are going to work early in the spring. It will be so far away from home. You will leave us here again in the bush. You don't know what fears and troubles a woman has to live through in this wilderness, with children. We don't have even a dog in the yard. There are coyotes howling near the house at nights. . ." Father interrupted her:

"Do you think that I am not concerned about you being left here alone with the little children? I worry continually, but what else can I

do? There are no jobs near by. We need money to live and to pay off the loans. Some day we will start farming."

"I know that we have no choice. It is unfortunate that you have to be so far away from home. How far is your work going to be?"

"Thirty miles. But I shall try to come home every one or two months. Did you get my letter from Dominion City?"

"Yes. I was glad that you were well and that you had found work. Do you know that our house was close to burning down last week?"

"Well, how did that happen? I told you to be very careful with fire."

"Wait, wait. Let me tell you what happened. Last Wednesday afternoon, I was digging seneca roots west of the house. It was cloudy and the wind was blowing from the west. At about five o'clock, I smelled smoke. Thoughts ran through my mind. All tall grass and weeds are dry now. There is also plenty of dry wood in the bush too. With a strong wind a bush fire can travel quickly. Some one said that two or three houses burned down along with some stacks of hay, east of the river. I was gripped with fear. I panicked. I ran home and quickly climbed the long ladder by the house. I saw a wide span of smoke coming from the west, about a mile away. I ran in the house. I looked at the boys and began to cry. I grabbed and carried everything out of the house that I could and threw it in the sod covered pit that you made outside. I could not carry out the heavy trunk. I covered the opening to the pit with sticks and sod. I ran in the house again, picked up Petryk in my arms and that small piece of rope. I ran to the river. I had to wade across the river slowly so as not to slip on the stones in the bottom. I was trembling from fear and worry. When I got out of the river, I ran with the little boy about twenty yards away from the water and tied him to a tree. I was praying and sobbing as I rushed back across the river to the house. There was more smoke in the air. I picked up the baby and one pillow. Again I rushed to the water and waded carefully across. I untied Petryk and he stopped crying. I took another look at the house. I knelt down and pleaded with God to save it. As I was leading Petryk by his hand, I felt that the wind was calming down. The sky was getting darker. At Prygrotskys I unfolded my frightful nightmare and begged them to let me stay overnight. I said that I worried because if the fire came with a strong wind, sparks could ignite the thatched roof and our house would be gone. They welcomed us and made me feel more secure in their company. They told me not to worry because with such cloudy skies and darkness it could start raining soon. In about half an hour it started raining with a drizzle and soon became quite heavy and steady. I felt happier. It rained almost all night. How glad I was when we returned in the morning and found our house safe and sound! I carried the children across the water, one at a time. The yard was all wet. There was no more

smoke in the air. The sun was out. I carried back all the things from the pit to the house and all my worry was gone."

Father listened carefully and dried a few tears. Mother continued:

"The next day I found that the fire died out in our meadow before reaching the bush."

"In that case," said Father, seriously, "I will cut down the brush and dry trees a good distance away from the house. We can use all the dry wood for fuel."

"Some of our neighbors have oxen and they have plowed enough land around their houses to keep a fire away," said Mother.

Father pointed out that:

"We have the river on the north of the house, a fairly bare spot on the east and the garden on the south side. Besides cutting the brush and enough trees on the west side, I am going to dig a large strip on the same side and sow wheat there next spring."

Because it was Sunday, they kept discussing their problems all day.

The next day Father began to make preparations for the winter. First of all, he bought and installed the four small windows in the house. He also bought a cheap, second-hand, double-barrelled, muzzle shotgun. From then on, quite often, we had prairie chicken and rabbit meat on the table. Jack fish were also caught now and then in the river. Outside of milk, we had a good supply and variety of food until it was replenished during the coming summer. While Father was busy cleaning the bush and digging as he promised, Mother was digging and storing the vegetables in the house cellar.

Four miles west of Stuartburn, one English farmer had a large pile of wheat straw in the field. Father asked his permission to fan some chaff from the straw pile to get screenings, (small kernels of grain), for our chickens. The farmer said that Father was quite welcome. After two or three days Father had plenty of chicken feed. He also screened enough large-size kernels of wheat for seed and kutia for Christmas Holy Supper.

As a reward for helping Father to build our house, P. Lesiuk was welcomed to live with us during the winter. He was a single young man, quiet and a real gentleman.

Father prepared plenty of ready-cut wood for fuel for the coming year. He also improvised better cooking facilities. He built a chicken coop and tidied up the yard for the winter.

To make sure that the house would be warm enough during the winter, he insulated it from the outside in the following manner:

He cut enough two to three-inch poplar trees about nine feet in length. He sank each one about four inches in the ground, standing them up vertically. Each pole was fastened at the top under the eave of the roof. They were placed ten inches apart and ten inches away from the

wall. Then he filled the space between the poles and the wall with dry hay. That certainly kept the house warm.

Prices on clothing being low, Father was able to supply each member of the family with warm clothing for the winter and still have some money left over.

The Mountaineer Shelter

Two or three of the pioneers had their own method of putting up a quick, temporary shelter. They dug a pit about eight feet by sixteen feet by three feet in depth. They set up one thick pole, vertically, in the middle of each end. Next, they put a long beam on top of the poles. They leaned thinner poles against the beam, one against another, on each side of the beam, resting the bottom ends on the ground three feet away from the edge of the pit. This resembled a roof on the ground without any walls. They covered both sides and the back end with sod, making the shelter fireproof but it was not waterproof nor a warm shelter. On flat land it was subject to being filled with water in the spring.

Hurried Survival Shelter.

Our First Christmas In Canada

When our first Christmas Eve arrived on the farm, Mother had prepared the house to give it a holiday atmosphere. She cooked the twelve lenten dishes of food early in the evening. Father brought some clean, fresh hay in the house. He spread a thin layer of it on the table and put the rest on the floor under the table. The two little boys were to

play there after supper. Mother covered the table with a white table cloth. The hay was symbolic of the humble bed Christ was born on.

It was already after sunset. Mother told Petryk to stand on the bench and watch through the window for the appearance of the first star in the sky. He had to keep scratching the frost off the single pain of glass to see through it. It was very cold outside.

Mother placed a round loaf of bread in the middle of the table. The bread was decorated with plaited dough. A small candle was placed in the middle of the loaf. Mother already had about six of her dishes on the table when Petryk, pointing his finger, cried out:,

"There is the star!"

It was time to sit down to eat supper. Before sitting down on benches, they all made the sign of a cross and said a prayer. Father threw a spoon of kutia, (boiled whole wheat), with sugar and poppy seeds, to the ceiling. This was to prophesy the honeycrop for the coming year. One by one we sampled all the twelve varieties of food. We had kutia, fried fish, holubtsi, pyrohy, peas, beans, beets, sauerkraut, dill pickles, bread, prunes, cottage cheese, coffee and nuts. The twelve foods represented the twelve apostles.

While we were eating Mr. P. Lesiuk spoke quite innocently:

"I wonder if our relatives in the old country have as much to eat tonight as we have?"

His question brought tears to Mother's and Father's eyes. They continued eating their supper and became happy toward the end.

When the supper was over they prayed again. Mother removed the dishes from the table, except one little dish of kutia. This was left for the spirits of the departed relatives. Petryk and Theodore were already under the table searching for nuts in the hay. Father, Mother and Mr. Lesiuk sang a few carols. They also exchanged stories about their experiences during the summer months.

The next day, in the afternoon, six men came by our window and sang one Christmas carol. They were invited to come inside the house. After reciting their Christmas Greetings they sat on a bench and said they were collecting money for a church building fund. They were treated to a little lunch and a tiny glass of Scotch Whiskey each. Mr. Lesiuk and Father gave them one dollar each for their collection. They expressed their thanks and best wishes to our family. They left in a hurry as they still had to go to many other places.

On the third day, early in the morning, Father took out the hay from the house and burned it outside.

Father Goes Back To Work

In the spring Father left to work for Mr. Jutras from the 1st of April, (1898). He came home at the end of the first month for a visit.

although it was a ten-hour walk each way. There were times when he was caught in a rain and he was always accompanied by mosquitoes. There were always anxieties on both sides. Father worried about his family and Mother worried about him.

At home the house was better protected against bush fires. Again, Mother planted a large garden and looked after it as before. There was a nice patch of wheat growing near the house. Mother grew hemp for extracting cooking oil from its seeds, for the lenten season.

Mother had two or three clucking hens now in the spring. She was raising quite a few young chickens. This meant fresh eggs and chicken meat for the table. Her watch dog was very helpful too.

Father came home from work early in October. Again he bought clothes for the family and various supplies for the winter. He also paid off some of his debt.

With a flail Father threshed the wheat sheaves which Mother had harvested with a hand sickle. They were overjoyed to have so much of their own wheat with which to feed their chickens. Father also brought home a recipe for baking apple pies. Such luxury was unknown in the old country.

Before winter set in, Father prepared a year's supply of fuel wood. During the three winter months he found odd jobs in Stuartburn village.

When spring came he went to work again for Mr. Jutras from the first of April, 1899.

The Role Of Domestic Animals On A Farm

The Ukrainian pioneer farmer could have made no progress on his

Homesteaders used teams of oxen.

Seeding

HORSE AND BUGGY DAYS

farm without domestic animals. They were his powerful and obedient helpers.

The cow provided the family with milk. The products from milk were cream, butter, cheese and sour milk. A warm friendly feeling was extended towards the milking cow. In order to feed the family with milk and at the same time keep the calf well nourished, the poor women used to boil hay in a large pot to make tea for the calf. With the addition of a little milk, this brown liquid made a nutritious drink for the young calf.

With a team of oxen the settler plowed his raw land. His oxen did all the field work, pulled all the other farm implements, hauled wood, hay, stones and made long trips for supplies. Later, the farmer purchased horses which did the same work at a faster pace. The important thing was to establish a friendly relationship with the dumb animals to get proper response from them. Gentle training and treatment of the animals was essential. The animals learned the meanings of their master's calls: "come," "get up," "whoa," "back up," "gee," (turn right), "haw," (turn left), and their own names. They carried out the commands willingly. But for brutal treatment, horses were quick to retaliate with a swift kick or a bite on a shoulder.

Brutal farmers often ruined their draft animals for their lives by beating them to pull loads beyond their power. The animals would suffer beating to death rather than try again to pull the impossible load. Such animals became "balky." They were obsessed with fear of pulling too heavy a load. Later, often, when pulling even a light load, they would stop suddenly and refuse to move. Only rest and gentle coaxing would start them again.

Once Father bought a team of oxen from a cruel farmer. These steers used to pull and stop normally in hauling hay or sheaves until the load was half full. From then on they refused to stop opposite a coil of hay or a stook of grain. They did not want the load to get any heavier.

Young children and young animals were great friends on a farm.

Plowing Stony Land

It took some of the pioneers from two to three years before they could afford to begin to cultivate some land for growing some crop. There were no bulldozers in those days for clearing the land for the plow. It was backbreaking manual labor that took weeks to clear two to five acres. There were always trees, brush and visible stones to be removed. One team of oxen or horses was hardly enough power to pull a breaking plow in raw land. The sad frustration came when the farmer discovered that his plow was hitting stones after stones below the surface of the ground.

I remember how our neighbor, who had an extra large crop of stones, struggled with them. One day he started out early in the morning

to break some land. He was holding the plow and his wife was driving the team of oxen. Every time the plow hit a stone, they stopped to lift it out. These boulders came in various sizes. Some took half an hour; others one or two hours to be dug around and pried to the surface. The farmer, his wife and their daughter were prying stones after stones with long poles. The oxen were standing still most of the time. By the evening they had completed two rounds on a quarter-mile run.

The way to get rid of an extra large stone was to build a huge fire around and on top of it. After the intense fire lasted three or four hours, cold water was poured over the rock. It cracked into a few pieces which were hauled away.

In some cases handling of stones caused accidents. We knew of one case in a different Colony where a farmer was digging a hole beside a huge stone to bury it. Before he had finished digging, the rock tipped over and killed him.

Large stones were pulled away with a logging chain. Smaller ones were loaded on a stone boat, (low sleigh), and taken to the border of a road allowance. Standing in long rows these rocks formed a monument to the memory of the farmer's hard labor.

From the beginning the settler had no seed drill. He seeded his grain by hand, by broadcasting it from a bag suspended across his shoulder. His child walked along the edge of the seeded ground to guide him as to how far he should throw the grain. Next, the seed was covered by dragging his home made harrow over the seeded land with his team of oxen.

CHAPTER VI

Growth of Stuartburn Colony

By the year 1898, there were 150 Ukrainian families on homesteads in Stuartburn Colony. Each succeeding year they were arriving in greater numbers. In 1900, there were already 337 families, numbering nearly 3,000 persons, including some single men. They continued settling farther to the east and south. Such a heavy influx of immigrants required a great expansion of business facilities. There were only two small general stores in Stuartburn trying to cater to the immense new population. The only two merchants, Houle and Yeo, were totally unprepared to supply all the needs of the customers. Their stores and the Post Office were overfilled almost every day.

For a greater variety of merchandise some pioneers made long trips usually by oxen to Emerson or Dominion City.

As the Colony was being settled rapidly many roads had to be built. New business centres, Post Offices and schools were needed. These needs came about slowly. Two important steps in progress had to take place first. A new municipality was not organized until 1902. This was necessary before taxes could be levied to pay for necessary improvements and schools. A new railroad was not built through the Colony until 1906. At last, five new stations and business places were opened up.

For a small number of years the future of the Colony sounded quite secure. But the poor farm land was not bringing enough revenue to pay the required taxes for financing the necessary improvements and schools. Also, partly due to the economic depression, in the early 1920's, a number of settlers were losing their land, for non-payment of taxes. Consequently, the Municipality was unorganized in 1927.

Many of the original pioneers left the Colony in search of better land. Of those who remained most of them passed away by 1950. Not many of their sons and daughters stayed on the old homesteads.

A new black-topped highway runs from Dominion City, through Stuartburn to Vita now.

Hydro power lines and telephone connections were installed in the Colony between 1950 and 1960.

The new young farmers seem to be doing well now in the old Colony.

Rev. Nestor Dmytriv was the first priest to visit the Ukrainian settlers in Stuartburn.

The first Ukrainian Greek-Catholic Church built 2 miles east of Stuartburn, 1899-01.

Beginning Of Church Life In Stuartburn

The Ukrainian immigrants felt the need of their church from the time of their settlement of land. They began to talk about building a church and getting a Ukrainian Greek-Catholic priest such as they had in the old country. Their leader, Prof. J. Oleskiv, was also much concerned about their spiritual life. Through his efforts Rev. Nestor Dmytriv from Philadelphia, U.S.A., visited the settlers on the 17th of April, 1897, for the first time in the Colony.

The immigrants, not knowing the April weather conditions in Manitoba, prepared a place for the church service in the bush by the roadside, half a mile east of the village. They set a wooden cross in the ground and made an altar beside it. The service was to be held on Sunday, the next morning, the 17th of April. During the night a strong north-west wind brought a severely cold blizzard. The place of service was changed to Houle's store on the west side of the river. The place was packed with people. The priest had seventy-eight persons for confession.

Rev. Nestor Dmytriv returned to Stuartburn on the first of August, (1897), and organized the Holy Trinity Church parish. The five members elected to the Committee were: Peter Maykowsky, president

New Holy Trinity Church in Stuartburn.

and treasurer; Semeon Salamandyk, vice-president; Hr. Prygrotsky, secretary; Vasyl Zahara and Semeon Pidhirney, councillors. With the beginning of 1898, Ivan Sokolyk, Tymko Yerkha and Ivan Podolsky, as leaders, began to cut and haul logs for the new church. Unfortunately it took the parishioners a long time to decide as to the location where to build the church. At last Michael Dumansky donated one and a half acres of land two miles east of Stuartburn village. The construction of the church was supervised by Nykola Kohut and Hr. Prygrotsky. Later Vasyl Hrabchak completed the exterior and interior work in 1901-1902. The slow work in building was due to lack of funds. For some the annual membership fee of four dollars was too high. After a couple of years the fee was raised to ten dollars. At the same time the members of the newly-elected Committee were: Vasyl Fodchak, Ivan Probizansky and Ivan Sokolyk.

The second priest to visit Stuartburn before the church was completed was Rev. I. Malarevsky from the Russian-Orthodox Mission in Minneapolis. Rev. D. Polywka, (Ukrainian Greek-Catholic), visited the same settlers in the fall of 1899. He conducted his service in the home of Hr. Prygrotsky. He confessed the faithful, christened six children and wedded three couples. Rev. Ivan Zaklynsky was the first priest to visit the completed Holy Trinity Church in the fall of 1901. During his stay of three weeks he confessed the people, christened children and wedded several young couples. He returned in 1902 and again spent three weeks attending to the needs of the faithful.

People attended the church every Sunday. If there was no priest, their cantor, V. Stefura, and later, Joseph Kohut, led them in prayers and chanted church songs. After church, the people were glad to spend a little time chatting with their neighbors.

The Ukrainian Catholic Church In Stuartburn after 1901

The history of the Ukrainian Greek-Catholic Church in Stuartburn is rather unique because of complications which developed when the loyal Catholic group made several attempts to have the church transferred to the Catholic Corporation. The leader, H. B., of the opposing group made demands for settlement of their equity to which either the first or the second party did not agree.

As we mentioned earlier, the first priest to visit the church before it was finished was Rev. I. Zaklynsky. That was in 1901 at Christmas time.

Vasyl Hrabchak, a carpenter, completed the church from inside and outside in 1902. The total cost of the church in cash was $1,000. Much voluntary labor was provided by the parishioners.

Again Zaklynsky visited the church for two weeks in December, 1902. In 1903, before Christmas, Rev. Vasyl Zoldak came to the same

church. He brought with him $80's worth of vestments and other church goods. Since he was going back to Halychyna, he promised the church Committee to send them a resident priest. They agreed to pay the coming priest a salary of $600 per year. They also gave Rev. Zoldak $100 for the coming priest's journey. However, it was impossible to get the priest and, upon his return, Rev. Zoldak returned them the money.

The first uninvited guests to intrude themselves into the new church were "Biship" Seraphim and his aide Makary in 1903, on Easter Sunday. They were pseudo-Missionaries of the Russian Orthodox Church. They held their church service and ordained H. Prygrotsky as for the future parish priest. Two weeks later this new priest was barred from preaching in the church. The same year Seraphim returned to hold service across the road, in the bush. Again, he ordained some one as a priest.

The "Bishop" was persistent. He returned a few weeks later with another ten of his priests, including their leader John Bodrug. They were not allowed to come in the church. Again they preached in the bush across the road. They had half a dozen spectators. W. Zoldak and N. Kryzanowsky, Greek-Catholic priests, visited the church during 1904.

In the spring of 1905 young R. Volynets arrived to be the resident parish priest of the church. Upon his request a comfortable residence was built in the church yard, for his use, at a cost of $1,500. For some reason he never lived in this house even one day. Instead, he domiciled with a farming family in a clay-plastered house one mile south from the church.

Although the church had been completed in 1902, it had not been registered in the Manitoba Titles Office until December, 1905. R. Volynets called a meeting of the church members to decide on the registry and transfer of the church to the Latin Corporation. One active church member, H. B., made a motion to register the church under the name "Ruthenian-Christian Church, to exclude any claims of the French Archbishop to the church. From the devoted Catholic group a motion was made to transfer the church to the French Archbishop's Corporation. The majority voted against the motion to transfer the church. The priest was astonished and said:

"From today I am not your priest and you are not my parishioners." Some of the people, fearing the loss of the priest, asked for a second vote. This time the majority wanted to register the church under the name "The Ruthenian Greek-Catholic Church of Holy Sprit, united with Rome." Next, five trustees were elected who were to manage the church property in trust. They were H. Bugera, T. Probizansky, S. Pidhirney, I. Kulachkowsky and one whose name is missing. The name of the church was to have been "Holy Trinity" but they were unable to translate "Sviata Troitsia" into English.

When the Trustees presented the resolutions of the Church

members for registry, in the lawyer's office, the phrase "united with Rome" was left out from the Title. Only one trustee, J. P., was in favor of adding it in registration.

R. Volynets served the people until Easter, 1906. During the next five years, (until 1910) the visiting priests were Vasylevich, Humecky, Krasicky, Andruchovich and others, from the "small" church in Winnipeg. They were patriotic Ukrainian priests but rumors had it that they were suspended by Met. A. Sheptycky.

Following the registery of the Title to the church, two things happened. H. B., as the leader of the Church Trustees, took the copy of the title into his possession. The strong Catholics realized that they were outwitted by their own church Trustees. By omitting the phrase "united with Rome", from the Title they were unable to transfer the church to the French Archbishop. They began to talk about building a new church and have it registered and transferred as they wished in the first place.

A general meeting of all the members of the old church was held on the 7th of March, 1910. It was decided that the members who wished to remain with the old church should pay off those members who are planning to build a new one. But, due to disagreement among H. B.'s followers, the resolution did not materialize.

In 1911, twenty four devout Catholics undertook to build the new church. Through the efforts of their priest, S. Dudyk, they received a $400 donation from the Catholic Society in Toronto and a loan of $600 from the Basilian Order In Winnipeg.

Realizing that the construction of the new church was definitely decided on, H. B. called a general meeting of both groups on the 25th of March, 1911, asking the members of the newly-proposed parish to pay his group $1,400 so that they might become the sole owners of the old church and scrap the plan of building the new one. The amount was agreed on. They were to go to Winnipeg the next day to draw up the Contract. Again, due to lack of agreement among H. B.'s followers the deal fell through.

Damasky, the carpenter, built the new church within three months for the sum of $300. It stood some 200 yards south of the old church.

Rev. S. Dydyk held the first and the subsequent services, monthly, until Bishop Buska arrived in 1912. The members of the new church made another attempt to transfer the old church, this time to Bishop Buska. Their plan failed. On the 2nd of April, 1915, the Committee of the new church offered H. B.'s group $500 to surrender the old church. The offer was refused.

The final hassle about the old church came and ended in 1920. At a general meeting held in July, 1920, the majority of those who had monetary interest in the old church voted to have it transferred to Bishop Buska. H. B. refused to surrender the Title. The next step was to sue H. B. However, the lawyers decided on an out-of-court settlement.

The new church Committee paid H. B.'s group $500 and took possession of the old church. For some time services were held in both churches by the Greek-Catholics.

The following winter the old church was sold by auction for $625. In time the old Church yard became the new cemetery.

On the spot where the old church stood a suitable cairn was erected by the new church Committee. It had the following inscription in Ukrainian, meaning:

"In honor of the first Ukrainian Catholic Settlers, who on this site built in the year 1898 the first church in Manitoba. Stuartburn, 1943, A. D."

Another, similar monument was built near the first one by Mr. and Mrs. Theo. Wachna. Their inscription reads: "To preserve the memory of the arrival of all the Ukrainian pioneers to Stuartburn Colony."

The sight of two cairns on the same spot at first seems odd. But in this case, it is justified because of the difference in the inscriptions. Unfortunately, neither one of the cairns carries a list of the names of the earliest Ukrainian settlers in Stuartburn.

The Ukrainian Catholic priests who served the parishioners in Stuartburn and the neighboring churches in the Colony before the arrival of Bishop Budka were N. Dmytriv, D. Polyvka, W. Zoldak, Ivan Zaklynsky, M. Hura, Dydyk, E. Andrukhovich, M. Pelekh, N. Bartman, Reshetylo, Irkha, R. Volynets and two or three others.

The following priests served the parish after 1912: Bala, Yermy, Irkha, Luhovy, Cherepaniuk, N. Bartman, Reshetylo, Zuravetsky, Dyhdala, Pasichnyk, Redkevich, Shved, Fedoronko, Charney, Kotsaba, Demkiv, Kalusky, Chorney, Panchyshyn, Zoloty, Kulak, Holovaty and others.

Bishop Budka made several visits to the Holy Trinity Church in Stuartburn. Later, Bishop Ladyka, Bishop Savaryn and Met. Andrey Sheptytsky also visited the same church.

In time the old hostilities caused by the religious disputes died out in such parishes in the Colony. Monetary settlements were made between those who retained the possession of the original, mutually-built church and those who withdrew from the parish. Out of the long-drawn chaos two main Ukrainian Churches emerged: The Ukrainian Greek-Catholic and The Ukrainian Greek-Orthodox, almost in every community. Each side began to tidy up and consolidate its parishes. Religion becamse more meaningful again. The people in Stuartburn and other points of the Colony are enjoying peaceful and friendly life now.

The Russian-Orthodox Mission ceased to exist with the outbreak of the Russian Revolution in 1917. The flow of funds for its operation was cut off. In Stuartburn Colony the Mission served for a while only those Ukrainians who had come from the province of Bukovina.

Petryk's Memory Begins To Work

At the beginning of April, 1899, Petryk's memory began to function in this way: Some friend of our parents lived with us during the winter. Early in the spring he moved out and took apart the home-made bed on which he slept. He threw the lumber outside carelessly, with nails sticking out, on a pile near the house.

Four-year-old Petryk was playing outside barefooted. He was running toward the house when he stepped on a four-inch nail sticking out of a 2 x 4 piece of lumber. The little boy's memory made a permanent record of that painful accident. He still remembers the pain and the long nail sticking up through his foot. He remembers how he pulled his foot upward and how he cried as he limped to the house. Mother sat him on a bench, washed his foot in warm water and wrapped it with a piece of clean white cloth. Then she gave him a slice of bread sprinkled with sugar. She petted and kissed him on his forehead. The foot healed by itself.

Father's New Worry Solved

When Father was leaving home, in the spring of 1899, to work again for Mr. Jutras, he had a new worry. He worried about Mother having to put in the garden and doing other hard work alone. But he worried mainly because he knew that some day in August she would require special help as she was expecting little company for the two boys. Father still had to go to work for they needed the money.

Again he said farewell to his family and left the house with a very sad heart. He walked in grief all the way to Dominion City. The picture of Mother being left with the two little boys, in the bush, would not leave his mind. He decided to stop at Dominion City to see if any new immigrants had arrived at the C. P. R. station.

To his pleasant surprise, there were several families. He spoke to them in Ukrainian. They were glad to get some information about the Stuartburn Colony and the directions how to get to the free lands. Father explained what road would lead them to Stuartburn.

He called one of the immigrants aside to speak to him in private. Father explained that he was on his way to work for six months. He wanted to know if this man, Mr. Dykhtiar, would care to take his family to live with my Mother, so that she would not be alone, adding also why. The stranger talked the matter over with his wife. They agreed to accept Father's offer. They were also poor. The plan would help them to get started on their own. They had four small children. Father explained how to get to his place. They were to tell Mother that Nykola Humeniuk sent them to live with her, free of charge until the end of September. They were to provide their own board. Father also said that he would

come home for a visit in two week's time. Dykhtiars thanked Father and promised to go to his home.

This arrangement brought great relief to Father's mind. The rest of his trip to Jutras was more peaceful.

Two weeks later Father did come home. He found the two families in a very friendly mood. It is true that the house was rather small for ten people. But as they say:

"A house is never too small for good friends; and never too large for enemies."

When Father was returning to work, Dykhtiar went with him to find himself a job too. After that they walked together to visit their families and back to work.

One time they did not come home until the seventh of September. One week earlier a baby girl was born to my Mother and Father. Mother and the baby were doing fine. Mrs. Dykhtiar, a very capable midwife, helped Mother. The little girl was called Anna.

When the threshing was over, the two men returned to stay home until spring.

The Dykhtiars suffered one inconvenience in our house. Because the house was small, their children had to sleep in the attic. Since there was no chimney in the house, the smoke escaped through the thatched roof. The poor children had to stay downstairs when there was a fire in the oven.

Later in the fall Dykhtiar found a homestead near Sarto. This was some thirty miles north from our home. He soon moved his family there.

Our New Homestead

In the month of October, 1899, Father received a notice from the Dominion Land Office in Winnipeg that due to some error in registry he was living on the wrong homestead. It was suggested that he take a good look at N. W. ¼ of Section 8. Twp. 2. Rge. 6. E., which was 1½ miles south of Stuartburn village. If he was satisfied with the new homestead, he was to notify the Land Titles Office at once and move to the new place before the end of 1900. No mention was made about compensating Father for the house and other improvements he made on the land where we lived. Official records show that one wealthy rancher wanted the quarter we lived on for the convenience of having access to the river.

Father looked over the proposed new homestead and considered it much better than the one we lived on, except that there was no river running across the land. He accepted the offer. From then on, Father walked to his new farm every day until snowfall. There he was cutting and preparing trees for building the new house. He started building in the spring.

He had already paid off his $150 debt. He still went to work, but

An abandoned pioneer house. Note construction.

much closer to home. He did not want any more debts. His plan was to earn enough money to purchase a cow, a team of oxen, a plow and a wagon. He was anxious to start farming just as his neighbors were.

Mother was also pleased with the new homestead. She planted a small garden there.

Father returned from work in time to complete the house and move his family in before cold weather set in. This house, like the previous one, was built with the minimum outlay of cash. In addition to having the same plan, it was larger in size. It had a large clay plastered chimney in which, later, pork hams and home-made sausages were smoked. Such meat lasted all summer without spoiling. In the kitchen, in front of the clay oven, there was a small cast iron cook stove.

In the larger room there was a stone heater. Again, all the furniture was home-made. The walls were adorned with holy pictures. As previously, the exterior and the interior of the house were finished with clay plaster and whitewashed.

The finished house was clean and warm. For the winter, Father applied thick insulation around the outside of the house. There were two-inch poplar sticks set in the ground, ten inches apart and ten inches away from the walls. They were fastened to the roof overhang. Between this framework and the outside walls he packed hay.

In the spring, Father dug a large garden on the east side of the house. Mother planted various kinds of vegetable, flower and herb seeds, besides potatoes, onions and garlic. In the fall she collected the seeds of all plants for future planting. She stored the beets, cabbages, carrots and

turnips in the cellar. To get seeds from these bi-annual vegetables, she planted them, (as tubers), again in the spring.

Father bought the first cow in the spring of 1901. This Guernsey cow we called Rolia. She had beautiful horns rounded above the head like a crown and was a good milker. We had no fenced pasture, but the cow always came home in the evening to be milked. From then on, the family had milk, cream, butter and cottage cheese. Father made a butter churn from a hollow eight-inch tamarack tree. To separate cream from milk, we had a tall, two-gallon tinned can with a tap at the bottom. Just above the tap, there was a heavy strip of glass soldered vertically to show when the cream came down as the skim milk was drained into a pail; then the tap was closed. A different vessel was placed under the tap for draining the cream. To get the cream to rise to the top, the can of milk was lowered on a rope into cold water in the well over night.

From about 1909, the farmers began to buy mechanical cream separators. They were operated by turning a large crank by hand.

Before the advent of better transportation, farm women in our Colony traded butter instead of cream for merchandise, in local stores. Imagine handling butter in the summer without refrigeration in rural places, at that time. Besides, the butter had to be shipped to Winnipeg. With improved transportation, people began to ship cream to Winnipeg. From about 1920, creameries were built at Tolstoi, Gardenton and Vita. The settlers went more into dairy farming.

Going back to 1901. Father still went to work, but for shorter periods. Mother kept digging seneca roots whenever she found time. In the fall, Father built a small barn for the cow and the small pig. Besides seneca roots, Mother traded butter and eggs for such essentials as yard goods, coal oil, sugar, salt, matches, flour, tea, coffee, cornmeal, rolled oats, thread, yeast, prunes and dishes.

Easter Holidays

The first religious holiday we observed in our new home was Easter. We celebrated the three days humbly and reverently, according to the traditional Ukrainian custom. Decorated eggs and blessed food were the important features. Going to church and taking part in singing "Christ has Arisen" in rejoicing chorus was significant.

For the blessed food basket, Mother prepared a small, round loaf of bread, decorated with braided pieces of dough. The loaf was called paska. She included three decorated and three plain boiled eggs, a tiny dish of cottage cheese, a cube of butter and a piece of horse radish. We had no pork meat as yet.

Very early on Easter Sunday, Father took the basket of food tied in white cloth. He walked three and a half miles to the new church. It was packed full. The early mass was conducted before sunrise, with lighted

candles in the hands of every adult. According to old custom, all men stood on the right hand side and the women on the left in church.

Singing of "Christ has risen from the dead" was done with such jubilant force that many of the faithful began to wipe tears, being reminded of the Easters they celebrated in their native villages.

When the church service was over, the people walked out to place their baskets of food in two rows, one on each side, of the long walk for blessing. As people stood in front of their baskets one church elder carried a wooden cross. Behind him walked the cantor and the priest. They both chanted Easter songs. The priest sprinkled holy water on the baskets.

One neighboring woman who was standing opposite my Father, greeted him by saying "Christ has Risen." Father replied:

"Truly he has risen."

The lady leaned over and spoke in a quiet voice:

"Please, add this to your blessed food," as she placed in his basket a little piece of cooked ham and a small sausage.

Father thanked her graciously. He tied his basket and walked with the rest of the people to the road.

At home, we ate nothing until Father brought the blessed food.

My Mother was an excellent cook. She spread a good variety of food on the table. We had an enjoyable Easter Dinner, preceded and ended by prayers.

In the afternoon, the young people went to the church yard and played various games. Easter Monday was also observed as a Holiday. Early in the morning teenage boys went to neighboring homes and greeted the young girls by gently sprinkling water on their necks or on the palms of their hands. They received decorated eggs as souvenirs.

Later, in June, on the Ascension Day, (Green Holiday), Father decorated the entrance to the house with small, green poplar trees and branches. Mother brought green mint and basil, (both fragrant herbs), from the garden and decorated the holy pictures on the wall.

Being Ill Without A Physician

It was nothing new for the Ukrainian settlers to get along without a physician in minor cases of illness. They seldom ever saw a Medical Doctor in the old country. For those who lived in Stuartburn Colony the nearest physician was in Dominion City, at least eighteen miles away. The nearest hospital was in Winnipeg. They had to do their best to look after their health problems, as well as they knew or as they could. Men were usually skillful in treating sprains and other minor, external injuries. They also had some knowledge about treatment of their sick animals. Common clean pliers and whiskey for freezing the gums took care of bad tooth-aches. For disinfection they used diluted carbolic acid.

Some women used medicinal plants for making tea which was helpful in treating some internal ailments. There were midwives who helped women in birth of children. In the local stores they bought one variable patent medicine labelled "Pain Killer." It was mis-named "Shpeeliar." People drank it for internal aches, one teaspoonful at a time. It was also used as a liniment for sore muscles, earache and tooth ache. Its price was twenty-five cents per bottle. For a splitting headache, people applied a cloth soaked in vinegar to the forehead. With more serious cases many people sought medical help from Mrs. J. Toews or Mrs. Yeo. Both these ladies were very kind and willing to help the new settlers as best they could.

CHAPTER VII

THE NEW STUARTBURN MUNICIPALITY

The years were rolling by quickly for the new settlers. About four hundred of their school-age children required schools.

At the time of the arrival of the Ukrainian immigrants, Stuartburn area belonged to Franklin Municipality, with its head office in Dominion City. The Council of this Municipality refused to organize and finance the required new schools, roads, bridges and other improvements in the new Colony.

Only a few of the new families lived near enough the existing Stuartburn School to make use of it. The settlers had to organize a new Municipality before they could begin to organize new schools.

The one man who acted as a leader in bringing about this change was a young, energetic and educated Ukrainian, Theodosy Wachna. He arrived three years earlier from the U.S.A. With the help of a group of active settlers, he succeeded in forming the new Stuartburn Municipality in February, 1902.

Theodosy Wachna

The new Municipality embraced an area of twelve square townships. Beginning one mile west of Stuartburn village, it went twenty-four miles east, across ranges 6, 7, 8 and 9. Beginning from the U.S.A. border, it went north through townships 1, 2 and 3 for eighteen miles. Franklin Municipality retained range 5, for eighteen miles north through townships also 1, 2 and 3. Because the latter three square townships were also settled by the same newcomers, the Stuartburn Colony contained a total of fifteen square townships.

The new Municipality had to assume a debt of $11,500 from the Franklin Municipality.

The members of the first Council of Rural Municipality of Stuartburn were: L. J. Ramsay, reeve; Theodosy Wachna, secretary-treasurer; Yuriy Prygrotsky, Ivan Makhniy, Peter Maikowsky and S. Saranchuk, councillors.

It is amazing that after being in Canada from three to six years, the Ukrainian newcomers were capable of being church and school trustees,

secretary-treasurers, postmasters and municipal officials. Such positions gave them prestige, self-confidence and experience in community management.

Beginning in 1902, the settlers of the Municipality had organized and built, within three years, the following nine one-room schools: Purple Bank, Korolivka, Lukivtsi, Shevchenko, Bukovina, Franko, Kupchenko, Svoboda, (Becket), and Arbakka. Within the same time the following Post Offices were opened: Oleskiv, (Tolstoi), Shevchenko, (Vita), Senkiv and Arbakka. Most of the above schools were built of logs and six inch drop-siding, applied from the outside, by the ratepayers themselves.

Nykola Humeniuk was already the secretary and bookkeeper of the new church. In later years, he was elected to the school board and Municipal Council.

In 1908, Ivan Storoshchuk was elected reeve of Stuartburn Municipality. That gave him the distinction of being the first man of Ukrainian descent to hold that office in Manitoba. In the succeeding years the same post was filled by the following men: N. Havryliuk, M. Zazuliak, M. Eliuk, W. Mihaychuk, S. Smook, M. Bodnarchuk, J. Kulachkovsky, A. Malyniuk and Theodosy Wachna.

Each succeeding year more roads were built in the Municipality, more culverts were installed for drainage and there were more schools to finance. The taxes became too burdensome for many poor farmers. By the middle of 1920's many of them were losing their land by non-payment of taxes. As a result, Stuartburn Municipality was unorganized in 1927 and replaced by the Local Government District of Stuartburn. Then the farmer's taxes were reduced to very low amounts, only to cover the local improvements.

Father, Municipal Assessor

About the year 1903 or 1904, Nykola Humeniuk was appointed Assessor for the Municipality of Stuartburn. It was his duty to walk from farm-house to farm-house and make records, in a large book, of each taxpayer's real estate property, livestock, buildings and farm implements. The property owner's taxes were to be levied on the basis of the assessed valuation of his land and other possessions.

The assessor's job was not an easy one. Having no horses, he had to travel by foot. It was a winter of severe blizzards, frost and four to six-foot snow drifts. My Father learned that it was best to roll over such snow banks rather than break through them by walking. The pay was small. It was just another way of earning badly-needed money.

Our Slow Progress

The pioneer settlers who had money and grown up children, had an

advantage over their poor neighbors who had to earn money before they could start farming.

By the summer of 1901, we had at last one cow, one calf, one team of oxen, one pig, a few chickens, a dog and a cat. Our neighbors already had ten or twenty head of cattle, one or two horses and two or three pigs. They had more buildings and more cultivated land. Some had a few milking cows and were delivering milk to the local cheese factory. They also had some farm implements.

The year 1904 was the last one in which Father worked away from home. In that same year, our neighbor plowed two acres of land for us near the house. Father sowed wheat on that plot by hand. Mother harvested it with a hand sickle. In the fall Father threshed the grain with a flail.

The following year, (1905), Father bought a new plow for $38 and a new wagon for $70. He made his own field harrow. He also made a complete set of harness for his team of oxen. He sewed the collars and made wooden hames by hand. The traces, lines and bridles he made of rope. He also built a log granary with four compartments. For another four years he still sowed his grain by broadcasting with his hand from a sack hung across his shoulder. Harvesting was done by a binder. The stooks were hauled into a stack.

The first threshing machine that threshed our grain was powered by a three-horse treadmill. A Mr. Potts owned the machine. Truly, the treadmill should have been preserved in a museum. It speaks well of Man's ingenuity. Its frame resembled that of a two-wheel trailer, with its axle in the middle. It measured about eight feet by eight feet. The sides and the front had a railing about three feet high. At each end of the frame there was a wooden roller, six inches in diameter by seven feet. Three endless heavy, six-inch belts were put around the two rollers. Wooden planks, 2"x6", were fastened across the three belts, for horses to walk on. A large flywheel, fastened to the end of the front roller, had a wide, endless belt put around it. It was twisted and put around the thresher cylinder pulley. When the large wooden lever lowered the back end of the treadmill to the ground, the three horses were led up the platform and tied to the front rail. The locked revolving platform was brought to a level position. The horses were standing still.

To put the machine in motion, the platform was unlocked. As the platform was gradually lowered to the rear, the weight of the horses began to rotate the endless platform downward. This motion caused the horses to walk upward, at the same time turning the large flywheel. The horses kept on walking. The large belt began to turn the small pulley on the thresher and the machine was in action. During the following two autumns our grain was threshed by a thresher powered by a one-cylinder gasoline engine, on wheels. It had to be pulled by horses from place to place.

When the farmers had more grain to thresh, larger machines with steam engines came into use. The large threshing machines required as many as fifteen men to keep them in operation. This meant a lot of cooking for the housewives. The owner of the outfit had a crew of four or five men of his own. The farmers supplied the rest on a co-operative basis. In the early years harvesting required a lot of manual labor. The binder cut and tied the grain into sheaves. The sheaves were stooked. The stooks, when dry, were hauled into stacks or directly to the machine. Building of round, waterproof stacks was an art in itself.

With one stack on each side of the feeder, it took two men on each side to feed the machine. The same machine weighed the grain and dumped it into two-bushel bags. It was usually the owner who hauled the load of bags and emptied them into his granary.

On year after another, Father plowed more land, sowed more grain and bought more machinery.

Father, like other settlers, was glad that the children were growing up. He visualized good potential help on the farm and in the house. According to the old country custom, the children should live with their parents until they got married. Then they received two or three acres of land, as a gift from their parents. But, in Canada, the children wanted good farms of their own.

Elementary Education

There was no compulsory education in Manitoba, at least during

Marching to school through water.

"Svoboda" School
renamed "Becket".

the first decade of 1900. The Ukrainian pioneer settlers were interested in giving their children primary education. Knowledge of the English language, reading, writing and elementary arithmetic, they thought, should be sufficient for the farm children. Most of the parents felt that their children would remain on the land and that higher learning was unnecessary. Boys were allowed to attend the school during the months when the ground was frozen and when there was no important work to be done on the farm. In some cases even small children were kept at home to herd cattle as there was no money for a barb-wire fence. The poor girls had even less chance to get the privilege to go to school unless their parents placed higher value on education.

All Ukrainian parents sincerely intended to give their children an opportunity for a better future in Canada. That was the prime reason why they emigrated to Canada. Their hopes were fulfilled if they and their children settled on good land. But in Stuartburn Colony such hopes could hardly be realized. The grown-up children soon decided that there was no future for them on stony and swampy land. Instead, higher education would have opened the way to some paying occupation if not profession. But there was no money for learning beyond public school level. On the land in Stuartburn Colony it was a case of struggle for existence under difficult conditions.

Most of the parents taught their children at home to read and write in their native tongue.

For the benefit of those who are not familiar with the Ukrainian written language, we wish to say that it is purely phonetic. Of the thirty-six letters in the alphabet, each vowel and consonant retains its own sound in all written or spoken words. There is no need to waste time on spelling. If a person speaks or understands Ukrainian and can memorize the sound of each letter of the alphabet, he can easily learn to read any Ukrainian words or sentences in a few days.

My Stuartburn School Days

At last about the beginning of November, 1906, came my turn to go to school. They did not lead me by my hand for I was already eleven years old. I was no longer little Petryk but Petro.

There was enough of that roaming around the country of the nature boy. There was to be no more listening to the songs of beautiful birds such as the meadow-lark, whip-poor-will, robin, oriole, cat-bird, song-sparrow, woodpeckers, swallow and the whistling of the prairie chicken. There would be no more climbing trees to look at the colors of the eggs in different nests. There would also be no more tasting of different weeds, grasses, leaves, roots and berries. Gone would be the days of herding cattle on vacant land in company with neighboring girls.

Petro, from now on, was to be a "scholar" in cold weather and a farmhand when the ground was unfrozen. There were younger brothers and sisters who would look after the cows, the birds, the weeds and the insects.

Very early in the mornings Petro and Theodore helped to clean the barn before breakfast.

For Petro's first school day, mother prepared a meat sandwich. She also gave him neat and clean clothes to wear. Father, in his usual serious mood, gave Petro sound advice in Ukrainian and English version, as follows:

"If any boys bother you, you tell them: 'Vah tah hell you want?' "

Stuartburn's first school, built in 1888. This photo was taken in October of 1915, with Felice Hyrnewietski as the school teacher. Fern Millar (now Mrs Joe Horobetz) attended school then and submitted this picture.

I was able to read English by phonic from home but I did not understand more than half a dozen words. I did not know the meaning of what my Father told me to tell the boys if they bothered me.

When I came in the school yard I saw a lot of strange children. They were running in all directions. Some were playing "Anty, anty over", by throwing a ball over the roof. I stood by myself near the door and felt very lonely and bewildered.

Soon the school "mom" appeared in the doorway and rang the bell. Every child ran inside. Being shy, I was about the last one to go in. I stood inside by the door until Miss Ada Kelly, the teacher, beckoned me to come to her desk. She asked me something but I did not understand. I wanted to tell her what my Father advised me to say to the boys but I quickly changed my mind. Miss Kelly called a little six-year old girl, (Mary Wachna), to help her. I heard giggling from the children behind me. Little Mary asked me in Ukrainian my name and age. Right there and then I lost my name "Petro". The teacher wrote my name differently in her book. Pointing at me, she told the class:

"This is Peter."

Out of thirty children in the classroom, Mary and I were the only two of Ukrainian parentage. We were in a poor minority, as I learned later.

I was given a Primer book with the Victorian style of written and printed words pointing to a large, shaggy, pleasant-looking colored dog. I read for the teacher, without proper pronunciation:

"Dog, a dog. This is Duke. I like my dog."

While the children were laughing, I felt my cheeks getting warm. My reading was all Greek to me instead of English.

But each day in school gave me more confidence. At first I was learning the meaning of single words, then short sentences. Within two months I was able to converse with the children.

I enjoyed going to school, but I had to contend with rude abuses, from the very beginning, given me by four older boys, who were plain ignorant bullies. They delighted in tormenting me and driving me to tears. It was common practice for them to catch me at lunch time and push plenty of snow down the back of my neck. I could not defend myself. Crying for mercy did not help.

As to how uncivilized and inhuman were J. J., B. P. and others, here is an example: One severely cold afternoon in January, when the children were leaving for home, one of those bullies ran after me and pulled the cap off my head. I never saw that cap again.

I could have frozen my ears. Fortunately, one older, kindly girl, Josephine Stefanowich, saw me crying. She took her large woollen shawl off her head and wrapped my head with it. I walked home quite safely. God bless her with good health and happiness for many years.

Two more examples of racial intolerance were as follows:

In our school there was a large oblong cast iron heater. On top it had a sheet metal drum for saving heat before it went up the smoke pipe. With intense heat the end of the drum would get red hot. One seventeen-year old rascal decided to demonstrate to the children how soft the red hot drum was. He pulled out a large pocket knife and punched a few holes through the drum. To me it looked like vandalism.

At home I told my Mother about the mischief. From her the news went to Father. He took it as a complaint to one school trustee. It finally reached the school teacher. The next morning I was called on the carpet and punished for "telling" on the poor boy. He had a good laugh and revenged himself on me later.

Towards the end of April, Miss Kelly told all the boys to bring ten cents each to pay for a football, with which they could play. I could not get the required dime from home. I took no part in the game, but if the ball came my way I kicked it back. When the recess was over, the children were running back to school. The same seventeen-year old bully waited on the doorstep. When I got within about thirty feet, he pitched a fast, hard-packed, wet snow ball straight in my left eye. It knocked me to the ground.

When I came inside, crying, I sat in my seat and discovered that I could not read with my left eye. The matter did not concern the teacher. The villain had a good laugh again.

My left eye has remained weaker ever since.

At the end of June, 1907 (?) Miss Kelly held a school concert on the closing day. The parents of the school children were invited to attend the concert. The program lasted one hour. There were a number of simple recitations and a few songs.

Little Mary sang a song in Ukrainian. It meant:

"A man worried what he should do! He bought himself a chicken. It sang 'tru-lu-lu. . .' " Next in rotation he bought a cat, a dog, a pig, a cow and a horse. It was a repetition type of a song in which at last all the animals were making their own noises and the farmer was happy.

I recited a tongue-twister:

"Betty Botter bought a bit of bitter butter. But it made her batter bitter. So she bought another bit of butter, better than the bitter butter and made her bitter batter better."

Of the patriotic songs we sang The Maple Leaf Forever, Britannia, The Pride of The Ocean and God Save The King.

In the autumn of 1907, my brother, Theodore, joined me in going to school. He did not suffer the same abuses from the bully boys as I did. More children of Ukrainian parentage were attending our school. The leader of the bullies was gone.

In spite of our irregular attendance, somehow, the children were passing to higher grades each year.

Our next teacher, after Miss Kelly, was Mr. Johnson, a

Presbyterian minister. He discharged his duties diligently. We went to his Sunday School lessons a few times.

Mr. George Burrell was our most efficient and popular school teacher. I learned then that a cordial relationship between the teacher and the pupils in school meant good success in teaching and learning.

Mr Burrell was well advanced in age and had the habit of falling asleep at his desk promptly at fifteen minutes to twelve o'clock. He would awaken at twelve sharp and then go for lunch. All the children had so much respect for him that, while he was asleep, they were unusually quiet and busy with their lessons.

Our poorest teacher was Mr. T. In his teaching he deviated from the prescribed Programme of Studies. He was mean to the children mainly because he was a poor disciplinarian. He was my last teacher in our village school.

I learned later that one week-end, in another school, near Arnaud, the poor soul locked the school door from inside and drank himself to death.

Theodore and I continued going to school in cold weather only.

The teaching and learning problems in our neighboring schools were slightly different. In many cases there were only poor or hardly any roads. There were bushes, swamps and mud to walk through. Long distances to school, mosquitoes and a shortage of teachers added to poor attendance. There could have been many gifted children in the Colony but their opportunities to learn were poor. The closest high school at that time was in Dominion City. But the parents had no money for children's room and board away from home. Besides, children were very helpful on the poor farms.

CHAPTER VIII

FARM EVENTS AND EXPERIENCES

Between the years 1906 and 1912, Father made pretty fair progress on the farm, with the help of his children. By 1912 he had two teams of oxen, almost all the necessary farm implements and eighty acres of cultivated land. He owed no debts as he had resolved from the beginning to buy his necessities for cash only. He was very thrifty and never bought any unnecessary frills.

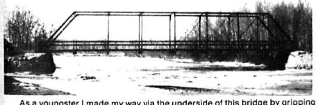
The following are some of the interesting episodes from our farm-life that took place during that time:

My Foolhardy Challenge

This experience took place in Stuartburn in 1907 under the steel bridge which spanned the Roseau River in our hamlet. The river at that point must have been at least one hundred and fifteen feet wide.

The under part of the bridge was re-inforced and braced by one-inch steel rods spaced about two feet apart.

One Sunday afternoon, a few of us young boys were standing under the west end of the bridge, looking at the water. To make the occa-



As a youngster I made my way via the underside of this bridge by gripping the rods by hands.

sion more exciting, I told the boys that I would carry myself right across the river by catching the steel rods with my hands one after another.

I carried out my promise, but I never before had been in such fear for my life. I was a poor swimmer. When I reached the half-way mark I was quite exhausted. I felt that my hands could not grip the rods any longer. Great fear possessed me. But when I looked down and saw how swiftly the water was flowing, I picked up some extra strength and managed to reach the east end of the span without mishap.

My Happiest Day In My Boyhood

One beautiful Sunday afternoon, (1908), my brother Theodore and I went to spend our time by the river, near to Millar's bridge. For our company, there appeared, unexpectedly near the bridge, our neighboring boy. We had no love for him for he was carrying a hand-gun. He soon left us.

Walking along the shore, near the bridge, we found an old boat and soon emptied it of its water. Since there were no oars each of us used a thin pole with which to push the boat. The water was shallow and very slow-moving. We played around with the boat for about four hours, mostly watching the crayfish and other living creatures in the water. We had nothing to catch fish with. With our poles we discovered that the bottom of the river was full of stones. In places there were deep holes, the presence of which we could not explain. It was also peculiar that, in places, the water was shallow and in others deep.

We left the boat in the same spot from which we had taken it. For some reason, that day remains in my memory as the happiest in the early years.

Unconscious for Seven Hours

The following incident took place in July, 1909.

Father had nailed two four-inch poplar rails from posts to trees which formed part of a bush. On those two rails he used to put the hay rack off the wagon. One of these rails was not cut evenly with the tree to which it was nailed. It protruded about eighteen inches into the bush and was sharp on the end. This obstacle was level with my neck as I learned the hard way.

It was Sunday afternoon. I was running after a pig through the bush to chase it into a corral. Suddenly, I hit my neck (the jugular artery) against the protruding stick and fell flat on the ground. (I guess the pig was glad to enjoy more freedom).

I was unconscious from the moment I fell on the ground. It was about two o'clock in the afternoon. They carried me out of the bush and placed me on the floor of a new wagon-box, in a shelter. About one hour later I woke up for a few seconds. I blacked out again.

When I woke up the second time it was after nine o'clock in the evening. I was in bed in the house, very sick and crying. Some one gave me a green tomato to eat. I felt even worse.

Home Surgery

It was the middle of a hot summer day (1910?). Our cow, which had very sharp horns, had gored a small, two-month old pig in the yard. It was lying in dirt, motionless, with a six-inch gash along one side of its body. Its intestines were also lying in dirt on the ground.

The very survival of the Ukrainian pioneers in Canada depended on their being shrewd, thrifty, ingenious and hardworking. That little pig had to be saved by all means.

Father brought the pig into the house on a large rag with the dirty intestines and laid it on a kitchen table. There wasn't a squeak nor a motion from the poor victim.

Father poured some lukewarm water, (that had been boiled), in a large, clean basin. He had added a few drops of carbolic acid into the water. He washed the intestines several times until they were perfectly clean. He also washed the skin around the gash clean of all dirt. Then he inserted the bowels back in place. With a sterilized needle and strong linen thread he sewed up the little pig. After a while it revived. It was put in a small stall in the barn on clean straw by itself.

The little sow healed up nicely and became normal again. A year later it gave birth to seven piglets.

Father A Nose Specialist

One hot summer day, when I was twelve years old, I climbed a poplar tree in the bush to look for our cattle. A fire had gone through that bush in the spring and left many sharp-pointed sticks. They were covered with climbing vines and other tall weeds. For some reason I fell off the tree. One of those sharp-pointed burnt sticks ended up in one nostril of my nose. I felt no pain but a few drops of blood dripped from my nose. I probed each nostril with my little finger but could not feel any stick of wood.

When I came home, I put my little finger in my nose again. This time I located the broken end of a thin stick at the top of the nostril. It was impossible to catch it with two fingers. I became frightened and told my Mother what had happened. She told Father. Something had to be done at once.

The nearest physician was in Dominion City, twenty miles away. Our transportation was by foot or by a team of oxen and a wagon. Either way it would take almost seven hours.

Father decided to pull the stick out himself. He made a pair of

pincers out of a thin piece of galvanized fencing wire. The pincers did the trick. The stick was about one inch long and as thick as a match. A few drops of blood came down. That was the end of that accident.

A "Bear" On My Back

In the dry fall of 1910, a great forest fire was raging about thirty miles east of Stuartburn. As it was pushing westward, it filled the air with smoke which hid the sun. The fierce fire drove hundreds of wild animals ahead of it. They found refuge in the inhabited areas where the fire stopped against the cultivated land and the Roseau River. Farmers at Vita, Gardenton, Tolstoi and Stuartburn reported seeing bears in their pastures and in their yards.

One cold night in November, the same year, before snowfall, I was coming home from a wedding at two o'clock. I was fifteen years old and absolutely sober. It was cloudy. The distance to our home was half a mile. Half way up my road I saw something black sitting on the road about 150 feet ahead of me. To me it was a bear. I turned around and began to run back to the wedding at full speed. After running for a while, I heard a rhythmic noise thumping behind me over the frozen ground. My hair kept rising until it was standing straight up. My feet were running faster and faster. The noise was getting closer and closer. Suddenly, boom! Something jumped on my back and wrapped its front feet around my neck. My feet became heavy like lead. I could not move. Slowly, I began to turn. The animal slipped down. I looked and recognized our faithful big black dog. He must have wondered why I was running away from him.

Missing The Post

My sister, Annie, was helping Father to build a fence. Instead of drilling holes for the posts, it was customary to have the posts sharpened to a point at one end and driven in the ground by an iron or wooden mallet.

Father had a wagon load of posts for making a barb-wire fence. As he drove the team, he stopped every ten feet and had Annie hold a post while he was driving it in the ground with a wooden mallet.

When he was driving a certain post, it must have taken both of them to cause almost a fatal accident. As my sister was holding the post with both hands, she must have been standing too close to it. Father could have been looking at the clouds when he raised the mallet. He looked down almost too late. As the mallet was coming down he must have cut down its speed, but it still hit Annie on the head. She dropped to the ground and began to cry. She was lucky that the mallet had not come down with full force. She recovered in a short while, though her head was sore for about two days.

Our Water Problem

In Stuartburn Colony water was available almost anywhere on a farm in sandy soil. But there were low spots where a farmer was tempted to dig a well and found a pocket of blue gumbo clay in which there was no water. We had such a well near our house for about five years. It was thirty feet deep. In dry season it had to be dug deeper to get a few more pails of water. One summer, when Father was at work, the well went dry. We, as small children, could not help in such case. Mother hired a neighboring woman to pull the clay up while she was digging. Mother got a few pails of water for about a week. The only alternative was to strain and boil rain water if there was any. The problem was even worse in winter. Often Father was away, but we still needed water for the house and for seven head of cattle in the barn. Our well was dry. Mother was melting snow, but it was a slow and tiresome process. Such water had to be strained through cloth and boiled for house use. To help Mother, my brother, nine, and I, eleven, used to place a large wooden pail on a small, narrow hand-sleigh and go half a mile to our neighbor, M. Pauliuk, for water. The snow was deep. Even with the best of care, the sleigh used to upset on the rough road. We had to go back and refill the pail.

We hauled this water after supper, in the dark. Outside chores had to be done first, after school. We learned in time that the water would not spill if it froze in the pail, at the top, before we started out. That winter was very cold. We used to say that the frost was "like fire". Fortunately, the following spring Father found a sandy spot in another direction. There he dug a new well and we always had plenty of water from then on.

Vaccination Against Smallpox

In the spring of 1926, my sister Annie went to Vita Hospital, expecting a baby. There was an outbreak of smallpox in the hospital at the time. All the patients were vaccinated to prevent the disease from spreading. Our sister was also vaccinated, (before her baby was born).

Three days after the tiny girl was brought home, she developed fever. Her Mother summoned a priest to christen her, in case she was to die. Two of Annie's sisters acted as godmothers. They held the child in their arms. Neither one of them was ever vaccinated. The baby soon recovered, having suffered very little. About a week later both godmothers became ill with severe headache and fever. Soon, a rash of small pimples followed. Unfortunately, their faces were disfigured for life.

Growing Of Tobacco

To cut down on household expenses, some of the pioneers grew their own "homeshtat" tobacco. Whether the habit was harmful or not, tobacco was to be smoked.

We as small children also helped Father to continue his smoking habit. We watered, hoed and harvested the unnecessary plants. Father made special, long, flat needles to be used with binder twine to string the tobacco leaves. About six-foot lengths of stringed-tobacco were hung as on a clothes line under the eaves of a building for curing. When the leaves attained the right color, they were tied in small bundles and stored away.

In his spare time, Father cut the tobacco leaves into fine shreds on a cutting board. He carried the tobacco in a special pouch and rolled his own cigarettes. By doctor's order he quit smoking completely at the age of forty.

Killing And Dressing A Hog

Every pioneer farmer fed at least one hog each year to have pork meat.The quality of pork meat depended on what the hog was being fed. The most unpleasant part of the chore of raising a pig was the killing and dressing of the porker.

The better-off and more experienced farmers fed their pigs alternately protein and starchy foods. Such recipe produced the popular back and side bacon. The pioneers from central Europe generally fed their hogs starchy foods. This resulted in hogs growing a thick layer of fat instead of bacon. They killed their pigs when they weighed well over 200 lbs. On the farm, the hogs were killed mostly in winter months because of lack of refrigeration. This was an outside chore. For such an occasion, the better farmer prepared a tall tripod of three poles, rope and pulley. After killing the pig he hoisted it up by its hind legs on the tripod and lowered it into a barrel of boiling hot water. Scalding loosened all the bristles. The hair was then scraped off. The skin was washed and the porker was dressed.

The Ukrainian pioneers had their own method. They had no money for erecting a tripod with rope and pulley. A large bundle of straw or hay was used to burn the hair off the pig's hide. With warm water and a scrub brush the skin was washed clean. The head was separated. The carcass was cut into four quarters. Slabs of pork, (fat), were peeled off with skin. They were cut into six-inch squares. Such pieces were well salted and packed in a wooden pail or a keg. Later, the fat was used for lard. The hind quarters were usually suspended for a week or two, in the wide, plastered chimney to produce smoked hams for summer use.

Building A Better House

Father always watched his money problem cautiously. He preferred to work hard rather than to get into debt. He spent almost two years preparing the spot and the materials for building the new, better house.

N. Humeniuk's "better" house.

We had no trees suitable for building logs on our farm. Father had to travel by a team of oxen and sleigh to find suitable trees on vacant land eighteen miles east from home during the early winter months in 1910 and 1911. The oxen travelled only three miles an hour. Usually, Father left home at four o'clock in the morning and returned at ten at night. Cutting and trimming the logs was hard enough. Each log had to be pulled to the sleigh by one ox and a logging chain. Loading the logs on the sleigh was really a difficult job for one man.

In the spring the logs were peeled to prevent them from rotting. They dried well during the warm weather. Beginning in the summer of 1911, Father helped the hired carpenter to prepare the logs and construct the house. But he only helped in his spare time. They used large stones for the foundation of the house. Burning wood quenched by water produced charcoal. It was spread thickly over the ground under the floor to prevent it from rotting.

The men chose the more laborious, old method of building the house. Thick logs, hewn by hand, were used for framework with thick posts spaced every three feet to support the ceiling plates, joists and the main beam. Short pieces of logs were filled in horizontally to form the walls. To my mind, much time and hard labor could have been saved by having the long logs ripped to regular 2 x 4's for studs and rafters, and to 2 x 6's for joists for modern construction.

CHAPTER IX

Narrow Escape In A Well

At the end of June, 1912, one farmer, John Green of Arnaud, hired me to work during the month of July for the sum of thirty dollars.

For the first time, I left my home as the first young robin tumbles out of his nest, leaving the rest of the brood behind. I left my parents, my brothers and sisters: Theodore, Anna, Ivan, Maria, Dokia and Olianna. They were to share some of my work on the farm.

My first job on Green's farm was to dig his thirty-foot, dry well deeper to get water. He gave me a young clumsy helper, about seventeen. On top of the well there was a frame to which a pulley was fastened. Over the pulley went a rope to which one pail was tied at each end. While my pail was at the bottom of the well, his pail was on top. I was to fill my pail with clay. His duty was to put four pieces of 2 in. by 6 in. by 30 in. planks, (weighing 20 pounds), in his pail. As his loaded pail was going down, my pail loaded with clay was going up. I watched his pail coming down and steadied it at the bottom. He was to empty my pail of clay, load it with planks and hold it until I fitted the four pieces of cribbing and filled the pail with clay again. Then I would tell him to lower his pail.

The work went on without a mishap during the first day. On the second morning my helper almost killed me with his pail of planks. He let down his loaded pail while I was still fitting the planks against the walls, and my pail was still empty. His pail of planks came down with full speed and landed on my head. The impact rendered me unconscious for a few minutes. I had a sore head and was sick at my stomach. I must have had a tough skull. I did cry for a while.

When I crawled out of the well, the boss fired my helper. I did not go in that well again.

Father's Reaction to High School Idea

As his children were growing up, Father was hoping that the oldest four: Peter, Theodore, Annie and John would stay at home. With their help, he could make better progress on the farm. But as the children were growing older, they were beginning to dream of their own future years. They could not foresee any decent future for themselves on poor

farm land. Father overheard his childrens' disapproval of remaining long on the old homestead. They were willing to help their parents as long as they could. But they preferred to seek their own fortunes while they were young.

Young Theodore Senkiv, from Sarto, stayed at our home, from September, 1905 to the end of June, 1906. He attended the Stuartburn school, as there was none at Sarto at the time. Theodore had public school education from the old country. His object was to gain the English language and study the regular school subjects in Grades six and seven. Later, he entered the Manitoba College and graduated as a public school teacher. His example of preparing himself for a better future appealed to me, although I was only eleven years old at the time. Later, my brother, Theodore, decided to follow the same example.

Such plans of his two oldest sons began to worry Father about his help on the farm. His idea was to help his children prepare their future through farming. Now he had to think over the differences of opinion. Whenever he had a pressing problem to solve, he had the habit of walking up and down, with his head slightly bent forward, and talking to himself, half aloud, as if he was consulting with some one. At the same time he made motions with his arms, as if to emphasize the important parts of his thinking. God bless his soul.

I was told that on the Saturday, before I returned home from John Green's job, Father went out of the house. He was walking in the direction of the barn and debating audibly , if he should let me go to High School. His monologue sounded something like this:

"Who knows what to do! I was always hoping that if he (meaning Peter) finished his grade six, that would be enough of his schooling. He can get along well in English language, reading and writing; so what else does he want? But he is already seventeen years old and quite stubborn. He has already told Mother that he has decided to go to High School, or to Alberta to get a good homestead."

"Do I know what to do with him? Perhaps I should do as Ivan Senkiw did. He sent his older son, Theodore, to Manitoba College. He is a school teacher now. He is earning forty dollars a month. In ten months he will earn four hundred dollars. That is nice money and the work is clean."

"Ah, who knows! Perhaps I should let him go if he is bent on going. Anyway, I will have no benefit from him. Besides, his education will not cost me anything if he goes to Brandon School."

"According to Peter Senkiw, it will be necessary to get two bondsmen who would guarantee payment of his debt to the Dept. of Education. If they accept his application, he will be there for over three years and will owe over six hundred dollars. That is nothing. When he goes to teach he will pay up his debt. So, let it be that way."

He motioned his arm downward and continued with a smile:

"I am going to show Ivan Senkiw that I can also have a school teacher. It is true that Ivan has two teachers but he has four sons and I have only three."

With such thoughts Father went in the house.

My Preparation For High School

It was late Saturday night when I returned home from John Green's farm work. Out of the thirty dollars which I had earned, I kept two and gave the rest to Father.

The next morning I started out on foot towards Ridgeville, fifteen miles west, to get a job at threshing. I worked there for one week at three dollars per day, as a spike pitcher (one who pitches sheaves from one load after another).

The threshing outfit on that job was one of the largest that was in use at that time. The separator had a forty-inch feeder, with a partition in the middle. There were three teams hauling sheaves for each side of the machine. Two men were pitching sheaves into the machine from each side. Everybody, except the engineer, was rushing as if putting out a fire.

Altogether eighteen hungry men filed in the caboose to eat three meals a day. I still cherish the nostalgic memories of the operation of the threshing outfit. There was the quiet chugging of the engine with its piston being gently cushioned back and forth by steam pressure. The power of steam was turning a huge fly-wheel which, with the aid of ten-inch rubber belt was turning a small cylinder-pulley on the thresher. A number of smaller belts were turning other pulleys which operated the various parts of the machine. The engineer was very proud of his job. He moved the separator from place to place, lined up the machine and the huge engine in the right position and blew the whistle now and then. The fireman was always busy pushing the straw into the fire box to maintain proper steam pressure. The tankman kept hauling water for the engine. I cannot forget the pleasant smell of the steam, the noise of the engine and the rumbling noise of the thresher.

Threshing on the prairies before the combines came into use.

Women had their rights in those days too. The cook on the threshing gang was a hefty French woman. She saw one man fish a fly out of his soup plate. While he was holding it up for display, in his spoon, she walloped him on his right cheek and got away with it.

It was a pleasure to listen to a steamer-thresher working in the distance at sunset. The whining, puffing and grumping noise of the machine, when it was choking from too many sheaves cannot be forgotten.

From Ridgeville I walked sixteen miles to Emerson where I found a job for three days.

From there I walked across the border to Bathgate, North Dakota. I stayed there on a threshing job until I had to go to school.

Coming back, I stopped in Emerson where I bought two cans of sardines at five cents each and a fifteen-cent package of soda crackers. I slept in the hayloft of the farmer whom I knew.

I started out very early the next morning (Sunday), for I had to walk thirty-three miles to get home.

When I got within three miles from home, it was late and dark. The road was full of water puddles. My feet had a good cold wash inside the shoes. It must have been just after a heavy rain. There was at least a forty-mile an hour wind. The dark, low clouds were chasing one another even faster.

The wagon road was narrow. There were clumps of willows about four feet high on each side. It appeared to me, several times, that black bears were walking across the road a few yards ahead of me. But it was only the strong wind bending the willow bushes over the road.

At last, when I came home I was too tired and hungry to talk. Mother gave me something to eat and I felt better. I had no problem falling asleep.

In the morning, I discovered that my application to enter the Ruthenian Training School in Brandon had been filled out and signed by two bondsmen.

In that school they accepted farm or city boys of Ukrainian parentage, with good standing in Grade VI or VII public school education. They also accepted students with collegiate education from Western Ukraine. After reaching Grade IX in three years' time, plus Normal School training, the young graduates received Third Class Teacher's Diplomas. They went out to teach in rural districts settled by the Ukrainian people, where there was a great shortage of teachers.

During July and August, 1912, I earned one hundred and twenty-five dollars. Of this amount I kept twenty-five dollars and left the rest with my Father. The next morning I started out by the C.N.R. train from Gardenton, via Emerson and Winnipeg, to the school in Brandon. In Winnipeg, I was to buy a suit of clothes and stay overnight at uncle Michael's place.

Trip Through Winnipeg to Brandon

It was my first trip to Winnipeg. The C.N.R. mixed train travelled like "the slow boat to China". In Winnipeg, I walked from the C.N.R. station to the C.P.R. station, carrying my suitcase. That gave me an opportunity to see Main Street in its glory. The whole scenery looked drab and unattractive to me. It was a windy day. The dust, the sewer smell, the clattering noise of wagons on cobble-stone parts of the street, the banging, deafening noise of the street cars, some queer-looking characters on the sidewalks and many dirty, shabby-looking buildings gave me a poor impression. Near the City Hall there was an open gambling and shooting den. Young and older men were taking part in these games. Some were just watching, others arguing, yelling. Others were trying to shoot moving ducks and rabbits, but could not hit any. Then they quarrelled and swore at the proprietor and walked away.

A young boy wearing his knee pants and oversize cap was selling papers, yelling: "Extra! Extra! Read all about the murder! Extra! Extra! ..."

On the street, a team of powerful Clyde horses were drawing a large wagon loaded with kegs of beer. Dressed as for a parade, they were snorting and clumping with their shod hooves on the street. Behind that big load was a small democrat loaded with a few pieces of old lumber, rusty, iron pipes, an old hot water tank, a small, dirty wash stand and three or four jute bags of things. One scrawny horse was pulling all that, trotting slowly as he was getting gentle touches of a whip from the driver.

Appealing to the eye on the street, were a few glistening black buggies pulled by one or two sleek, spirited horses. Seated in the buggies were gentlemen, dressed in their best clothes and high hats. Some rode alone, others with a lady beside them. There was also a pair of prize-winning horses prancing with the T. Eaton Co. delivery van.

Several clothing stores, near the C.P.R. station, had samples of their wares displayed in their windows. Some work clothes and shoes were displayed outside on hooks near the doors. Different sized suit cases were on display on the sidewalk along the front wall.

There were signs posted on the street, prohibitting spitting on the sidewalks, subject to a fine of fifty dollars. This was probably due to the fact that fashionable ladies walked on the sidewalks, actually sweeping the dirt with their extra long skirts.

The sight of tall uniformed policemen, with their bobby hats and handle-bar moustache, gave a sense of security against the rough surroundings.

To me, the hotels were a disgrace. Some had their doors wide open. Walking on the sidewalk, one could see men drinking, cursing, yelling and some swinging fists. On the edge of the bar there was a brass trough

for the drunks to spill the surplus liquor, and also to spit in. Spitting must have been a compulsive habit, with so many spitoons on the floor. There were plenty of drunks in different stages of intoxication. Some were standing, some were leaning over the bar and some were sitting on chairs. Their noise sounded like a beehive full of bees.

At about five o'clock I decided to look for a suit of clothes. I looked in the store windows on Main St. between Higgins and Henry Avenues. One merchant who was standing in the open doorway of his store, invited me in. After I walked in, he shut the door behind him and stood near it like a guard. Behind the counter there stood another polite gentleman. He asked me what I would like to buy. I replied:

"A suit of clothes."

In a few minutes I picked out a cheap three-piece suit, for which I paid seven dollars and fifty cents. I did not know if it was a brand new suit or a second-hand one whose owner was lying in his grave. I picked up my parcel and was trying to leave the store, but the gentleman who welcomed me in stood so close to the door that I could not open it. In the meantime his partner called me back to the counter. He wanted to show me something. I protested that I did not want to buy anything else. Between the two of them, they talked me into going to the counter. I was frightened. I was a young timid boy, no match against the two middle-aged sharp business men. The one behind the counter began to show me a tarnished looking pocket watch, saying:

"You are a nice young man. You need a nice watch for your new suit. I will give you a bargain. This watch is worth twenty-five dollars. But because you bought a suit, you can have it for nineteen."

I kept repeating:

"No, no, no! I have no money and I don't need any watch."

They were determined to sell me their gold timekeeper. I kept protesting and they kept lowering the price until they reduced it to five dollars. I was not interested and kept saying:

"No."

The polite gentleman behind the counter became nasty. He said:

"If you cannot see that I am giving you a big bargain, then there is something wrong with your head."

Again I said:

"No! No!"

I tried to leave but the "guard" was blocking the door. Next, the clerk began to add bargains to the "bargain". He pulled out a tarnished watch chain. By using loud and stern language he tried to scare me into taking the watch and the chain for five dollars. I was scared and stubborn at the same time and refused to budge. To prove that his heart was in the right place, he took out a heart-shaped locket. He attached it to the chain and said in angry voice:

"Look, young man! We have wasted a lot of time with you. There

must really be something wrong with you if you cannot see a big bargain before you. We are giving you thirty dollars worth of gold jewellery for five dollars. You are the last customer today. That is why you are getting the ridiculous price. How about it?"

Almost with tears in my eyes, I uttered again:

"No."

"Let me show you what I will do. On top of the gold watch, the chain and the locket I am going to add a brand new Gillette razor, which is worth five dollars alone, for the same price."

He showed me the new razor and said:

"Give me five dollars for the whole works."

This time he convinced me that I was getting a good bargain. I pulled out five dollars and gave it to him. He said:

"Wait, I will wrap the razor for you."

He went behind another counter with the razor and brought back a neatly tied little parcel. He set my watch at six o'clock. The "guard" walked away from the door. I collected my bargains and went out.

I was glad to be on my way to my uncle Michael's place. A little north of the C.P.R. subway, I looked at my watch. It was dead. I walked back to the bargain store but it was locked. When I entered my uncle's house, I showed him my jewellery. He looked it over, laughed and said that all the three articles were not worth fifteen cents.

"But," I said, "I have a safety razor worth five dollars."

With certainity I began to open the package. But, lo and behold! When I took the cover off, THE CARTON WAS EMPTY.

Life In The Ruthenian Training School

I arrived in Brandon in the evening, when the city lamps were being lit. At the C.P.R. station there were men with two-wheel carts, from the three or four hotels, ready to take the baggage of the hotel patrons. They were calling in loud voices:

"Cecil Hotel! . . . " "McLaren Hotel! . . . ", and others.

I had no difficulty in finding the address, 144-10th Street, of the Ruthenian Training School. But the door was locked. I came one day too soon. I knew that I did not have enough money for an expensive hotel room. I walked along the street to find a rooming house but I had no luck. I enquired at one private house. They referred me to a cheaper hotel where the room fitted my pocket.

Early the following day I was standing in front of the Hughes Block where the school was located. After opening the big front door I found out that it was necessary to climb a long stairway, (twenty one steps), leading to the second floor. There were two classrooms, two study rooms, a kitchen and a dining room on this floor. On the next floor there were two large sleeping dormitories and washrooms.

I felt at home in this boarding school from the very beginning. Members of the staff and the students had pleasant welcoming faces. I smiled back and soon got acquainted with all of them. I liked them all including the cooks.

Mr. J. T. Cressey was the principal. His assistant was Mr. J. T. Norquay. They were both well qualified, kindly and sympathetic. Later, Mr. Peter Karmansky, a Ukrainian teacher, arrived. He taught Ukrainian subjects Knowledge of Ukrainian was necessary to assist the would-be school teachers in teaching the Ukrainian children, in rural schools, who did not know a word of English.

The method of teaching, the discipline and the friendly attitudes of the staff and the students appealed to me in this residential school. Besides studying during the regular school hours according to the prescribed Program of Studies for all the Manitoba schools, we studied for one hour in the morning and one in the evening to get well prepared for day-class work. All students were earnest in their studies, hoping to become good school teachers.

Twice a week we attended the Y.M.C.A. in the evenings. There we took swimming and physical training under the instructions of Major McLaren.

The students were charged two hundred dollars per each term of ten months. It took three terms, (years), to complete the course, plus an extra charge of twenty dollars per month for a four or a six-month course of Normal School training. This debt was to be paid by deductions from the school grant after and wherever the teacher was engaged in teaching.

Included in the charge was lodging, board, tuition, laundry, Y.M.C.A. privileges and free passes to a few lectures and stage performances in the city.

Our students never had any special privileges in regard to the learning or writing of examinations. Each student wrote his examinations conscientiously, under supervision, having to answer the same questions as in any other high school.

The students had a choir made up of selected singers under the capable leadership of one student, Peter Melnyk. This group presented a few concerts of English and Ukrainian songs before English-speaking audiences in Brandon.

Religion was left entirely in the hands of individual students themselves. They worshipped according to their own choice. There were no arguments among the students on religious matters.

Our teachers, by their example, introduced to us the noble custom of exchanging Greeting Cards at Christmas time.

I wrote often to my kinfolk at home to overcome loneliness for them.

At the training school I discovered that people can live under three

different situations. As a child until adulthood one can live under the guidance of the parents and in the company of his brothers and sisters. This type of life is natural. It provides basic training in social behaviour and temporary security. When children reach maturity they usually leave their homes and go on their own. A person can live in solitude, like a hermit, and feel isolated and lonely. By nature, people belong to the gregarious class of animals and feel best in company of others.

From my own observations I have concluded that there is an advantage for young students to live in a residential school. Each student has an opportunity to learn a lot from others as to manners, attitudes and opinions.

There are no two students alike. In a group, through experience, everyone learns to share different views, knowledge and conduct. They learn to tolerate differences of opinion. I, as a seventeen-year old in-

My Parents

dividual must have gained from the influence of my thirty-nine colleagues in thinking and behaviour. Of course, each individual's God-given brain had the choice of accepting or rejecting the contributions of others.

In school I learned the hard way about mental fatigue. One student had all the words in his Number Two spelling book translated into Ukrainian. They were all difficult words not commonly used in everyday spoken language. I decided to copy these translated words into my book. I set out to finish the work as quickly as possible, using every spare moment.

After three days of such unceasing mental work, I became ill. I had a terrible headache. I also felt very weak and couldn't eat. I was lying in bed for a week. I learned my lesson. When I recovered I finished the translation with many rest periods in between.

One day I noticed an interesting date which would not occur again. It was written as 12/12/1912.

From the beginning of September, 1912, until the end of June, 1913, time went by quickly. I passed my grade eight successfully.

I made a trip home. I travelled by train to Dominion City. There I was met by my parents. For the first time I saw Father having a team of beautiful horses. He had a proud and smiling face. It seemed Mother never looked as charming as she did that beautiful, warm and quiet evening. I took my hat off and rode all the way home that way. Was it because of respect for the parents, or because of joy that I was going to see my brothers and sister, or was it because the evening was so serene? In three hours' time we were at home.

What changes met my eyes at home! All the children had grown taller. Theodore's voice had changed. The house was new. It had wooden floors and ceilings. Father was very proud of all the improvements. What welcome greetings and what a wonderful supper! Believe it or not, even our dog smiled. We actually had a dog that could smile almost like a human being. He could also open the door by turning the knob with his front paws.

Kupchenko School

I did not stay at home long. Fifteen miles east of Stuartburn was Kupchenko School without a teacher the whole year. I was sent there by the Department of Education to teach some fifteen children during July and August.

I was very grateful to my friend, Peter Bzowy, who drove me with his horse and buggy to Vita on my way to the school. The remaining six miles I walked, carrying my suitcase over a very poor, narrow and winding trail through the bush. In places, the trail was under water. The mosquitoes were very plentiful and persistent.

My salary was forty-five dollars per month. My room and board cost me ten dollars per month. The children could not have been better. Among them was one Icelandic girl, Winnie Asmundson. Being alone among the Ukrainian children, she learned to speak, sing, read and write in Ukrainian.

I was very glad to have had the opportunity of getting acquainted with country teaching conditions. Besides, the ninety dollars was was very welcome.

Back to Brandon School

I was back to our Training School by the third of September, 1913. The boys were glad to be back in their places with "sunshining faces."

Every one was beaming with renewed energy and ambition, knowing that he was one year closer to completing his course.

It was the same routine all over again, but followed with new vigour and determination. Humming, singing and whistling could be heard here and there in the dormitories.

During the private study hours most of the boys were doing their "homework" earnestly at the long tables. Some were walking up and down the hall with books in their hands, studying and exercising their legs at the same time.

Private chores and going out for a walk was done on Saturdays. Going to church, reading of newspapers and books, having discussions, and choir practising took place on Sundays.

Robert B. Fletcher

When writing about the Ruthenian Training School and its students, it would be amiss not to pay tribute to Robert Fletcher, the Deputy Minister of Education at the time.

In Manitoba, the Department of Education, as such, was created in 1908. Hon. G. R. Coldwell became the Minister of Education and Robert Fletcher, the Deputy Minister. At that time, education was considered of the greatest importance in Government administration. Robert Fletcher took full charge of all the operations of his Department. He was highly devoted and dedicated to his duties.

The Ukrainian bilingual students and later as teachers were greatly impressed by Robert Fletcher's friendly, sympathetic, understanding and helpful attitude towards them. He boosted their morale and provided inspiration when some were getting discouraged in their profession. He was to them like a loving father to his children.

Lighter Side in School

School will be school and boys will be boys. When they are young they will find time for humor and fun. People don't have to be rich to be happy.

There was one student who had the habit of retiring early for the night. A couple of his friends decided to keep him awake. While he was away, they tied a little bell under his bed. To the bell they tied a long string. It was strung past a radiator pipe to the floor below. One boy down below, doing his private study, received signals when to pull the string. Thus they kept the poor fellow guessing as to what kept waking him up every time he was falling asleep. Finally, one night he found out.

Another time, on a Sunday night, all the boys from one dormitory were out. One student, from the smaller dormitory, learned about their absence. He went in to play a different joke. He pulled up the side angle bars of a few beds from the foot panels and set them loosely on ends of the joints. When the boys returned to their room late at night, they tried to get into their beds very quietly. Sadly enough, the foot panels and the side bars dropped to the floor with a loud bang. That woke up the cooks downstairs. I don't know if that could be called a joke.

In still another case, a joke backfired on the fellow who was going to have a good laugh on his chum in the same dormitory.

N.S. went out for a walk one Friday evening on Rosser Avenue. He spotted a small, dirty felt hat, lying like a pancake on the pavement near the curb. It must have been pressed down by fifty wagon wheels during a couple of days. It was not worth looking at. That was what prompted N.S. to pick it up. His object was to play a joke on some one in the school.

The next morning, (on Saturday), all the students were wrapping their laundry clothes in parcels to be delivered to Brandon Steam Laundry. Each boy had to go downstairs to bring wrapping paper and string for making his parcel. N.S. took advantage of a couple of minutes of time while his victim was downstairs. He shoved the dirty, useless hat between the other boy's clothes. N.S. had his own clothes neatly piled on his bed, ready, waiting for paper and string. While he went downstairs, one boy pulled the dirty hat out from the intended victim's clothes and placed it neatly between the clothes which belonged to N.S. The following week our clothes were delivered from the Steam Laundry. The hat was drycleaned and returned in a separate carton, addressed to N.S. But that was not the end of the joke. The school was not paying for anyone's drycleaning. N.S. was presented with a bill for one dollar and twenty-five cents. The hat was far too small for his head.

Again the school term ended on the last day of June. All the students left for their summer holidays, 1914.

CHAPTER X

UKRAINIAN TEACHERS, THEIR VACATIONS AND CONVENTIONS

During the summer holidays there were no office jobs, no subsidies, no hitchhiking and no lying around the beaches for the students or teachers of Ukrainian descent, in the early years in Manitoba.

Manual labor on a farm, railroad or construction work were the only jobs available. The students and teachers gladly engaged in such employment during the summer vactions to earn some badly needed money.

From the year 1907 the Ukrainian bilingual teachers held their two or three-day annual conventions in Winnipeg during the first or second week in July. They had various important matters for discussion related to their profession. Some students also attended these gatherings and learned to some degree what teaching involved.

In Manitoba the first Ukrainian teachers' convention was held on June 5, 1907, with an attendance of about thirty-eight teachers. The following teachers attended: Dm. Yakimischak, Kotsan, Zaporozan, T. D. Ferley, O. Zerebko, P. Woycenko, J. Arsenych, Hrushovy, Ostapovich, Holovatsky, Chaikovsky, A. Novak, W. Kudryk, Pliatsko, Havryliuk, Gigeychuk, Saranchuk, W. Chumer, J. Koltyk, Mayevsky, Petryshyn, Smook, Kuninsky, Hykavy, Klymkiv, W. Kohut, Litvin, Drabyniasty, Vowk, T. Stefanyk, Makhny, Samotiuk, Sholdra, Homonilovich, Karpets, Kolodzinsky, George Roshko, Graban and M. Basarabovich. Such conventions continued until 1930s.

The Winnipeg Free Press gave a complete account of the activities and resolutions of the July 13 and 14, 1909 Convention. Among other things, the teachers reported on their progress in the schools. One paragraph of the Free Press report read as follows:

> The teachers next gave their reports of the progress made among their people. They stated that after much work they were successful in making the children progressive in both languages. Great attention was paid to reading, spelling, pronunciation, and the other subjects were taken step by step. Some of them were complaining of uncomfortable dwellings and low salaries, especially in Stuartburn Municipality, where the salary is $350 to $400 per annum.

The July 16 and 17 Convention of 1914 was attended by about

fifty-seven teachers. It is of interest to note the program scheduled for the July 16 and 17 Convention of 1914, which was held in the Normal School on William Ave. in Winnipeg. It shows a busy agenda and cooperation with the officials representing the Department of Education.

The following is a copy of that program:

Winnipeg Convention Program, 1914

July 16, 9:30 A. M.

1) Report from the Executive;
2) Election of praesidium for the duration of the Convention;
3) Opening of the Convention
   a) Hon. G. R. Coldwell, Minister of Education,
   b) R. Fletcher, Deputy Minister of Education.
4) Address of F. H. Belton, Inspector of Schools.

Second Session 2:00 P. M.

5) Address of E. E. Best, School Inspector;
6) Education and the Ideal Teacher—an address by W. Smook;
7) A School Matter, address by P. Gigeychuk;
8) Textbooks,—address by K. Prodan;
9) The Matter of the Teachers' Journal.

July 17, 9:30 A. M.

10) Address by A. L. Young, School Inspector;
11) The Duties of the Teacher in Regard to Politics M. Stechishin.

Second Session 2:00 P. M.

12) Teaching of English to the Foreigners—W. Mihaychuk;
13) Election of the Executive for 1914-1915.

But the Winnipeg Free Press reporters were not always kind to the Ukrainian school teachers. Later, on one occasion, they came uninvited. In their report they ridiculed the Convention premises, the members of the Executive and the teachers. They were biased and ignorant of the history of the Ukrainian people. They were also blind to the human virtues these people possessed.

On the other hand the majority of the English speaking people treated the New Canadians with due respect and kindness. They accepted them at their true value. As neighbors or Government officials, they assisted the Ukrainians in home economics, medical needs, Cana-

dian cookery, methods in agriculture and education. Thanks to their intelligent outlook.

Teacher's Certificate

Those students of the Ruthenian Training School who had completed their Grade IX standing, returned at the beginning of August, 1914, to attend the Normal School for five months. Some of them were to take a longer Course in Teacher Training.

The total number of Normalites was fifty-eight. This number included some thirty candidates from the Ruthenian Training School.

J. B. Hales was a very capable principal. He was also the author of a book on Nature Study. He and his staff gave us excellent lectures and lessons on subjects related to the Teacher's Course. The principal's lessons on Nature Study were more than interesting. To me they showed an approach to the study of the vast and mysterious work of God in the creation and maintenance of all living and inorganic things in the world. It seems that Nature, in its outdoor environment, is like a universal open air church. In it one can make unending observations on plants, animals, birds, insects, bacteria and water life. They all point to God's great Wisdom, Omnipotence, Eternity and Infinity.

About one half of the Normalites completed their five-month Course before Christmas, 1914. We received our Third Class Teacher's Diplomas and were ready to depart. Our Certificates were not much to be proud of, but such standing fitted the urgent need of teachers in the rural schools.

There suddenly came the time to pack up and leave the school, the friendly company of all the students and the staff. Each one was going to find a one-room rural school and become a "professor" in the wilderness.

This adventuresome career was preceded by a feeling of challenge and apprehension. Each young teacher was subject to facing from twenty to sixty-five children in all public school grades. He would also be under the scrutiny of their parents, the three school trustees and the school inspector.

Upon leaving the Training School, each one took with him a class photograph of the Normalites. On the photograph of the students from the Ruthenian Training School were the following:

D. Pawchuk, N. Stryk, M. Sytnyk, M. Demchuk, P. Budzinsky, J. Hryciuk, A. Siwicky, J. Masciuch, P. Storozynsky, J. W. Milowsky, W. Lisowsky, J. Maydanyk, W. Bachynsky, M. Kadyniuk, D. Hawryliuk, P. Melnyk, J. Stechishin, S. Brygider, F. J. Boresky, N. Boychuk, P. Humeniuk, M. Huley, J. Rudachek, W. Rurak, E. Mykytiuk, J. Hlady, J. Ciupak, J. Hawryliuk, A Mykytiuk, R. Sulimoff, Kozoriz, A. Skorobohach and D. Monastyrsky. The staff members

Students and staff of Brandon Training School, 1913.

were: J. T. Cressey, principal; J.T. Norquay, vice-principal; P. Karmansky, teacher of Ukrainian; and Major McLaren, teacher of physical training.

Students not on the photograph were: S. E. Radomsky, A. Potoroka, S. Bilinsky, J. Hutzul, Burtnyk, S. Yarema, T. Bilous, S. M. Doroshchuk, J. Chreptyk, and N. Bilash.

Some of the above-named school teachers have earned a special distinction after they went out to teach:

Nicholas Stryk and William Lisowsky were elected to the Manitoba Legislative Assembly; Jacob Maydanyk, well known for his friendly and cheerful nature, is also a talented artist-painter. In his younger days he painted religious scenes on the interior walls and ceilings in many Ukrainian churches in Manitoba. In his workshop he has painted many religous pictures, (ikony), for framing, for many years. As well, he has found time to write and publish several humorous short stories supplemented by his own cartoons. His best known comical publication had as its main character one, Shteef Tabachniuk. This book was also illustrated with his own cartoons.

Julius Stechishin became a lawyer. He was an outstanding rector-principal of the P. Mohyla Institute in Saskatoon. He also wrote several publications. His "Ukrainian Grammar" has been used in schools, as a text, for several years. He also played a great part in the promotion of the Ukrainian Self-Reliance Society. He was also one of the ardent organizers and zealous supporters of the Ukrainian Greek-Orthodox Church in Canada. Unfortunately, he passed away on the 24th of February, 1971, before finishing his book: "History of Ukrainian

Settlements in Canada". However, his widow, Savelia, completed writing and preparing the 350-page volume for publication. The book is now, (1975), on the market.

Nicholas Boychuk was a dedicated school teacher for twenty-seven years. In 1920 he accepted the position of rector-principal of Met. A. Sheptycky Bursa in St. Boniface, Man.

S. M. Doroschuk taught school for a few years. Later, he was publishing a children's monthly magazine for some time. Following that, he published a monthly tabloid, (satire), "Grindstone", for a few years, also in the Ukrainian language.

Peter Melnyk will be remembered as a capable choir leader in the Ruthenian Training School. He was also a very devoted school teacher.

Out of the forty-one teacher-graduates from the Brandon School, (1911-1915), only about ten are still among the living. There is also one dear friend, Vasyl Mihaychuk, a graduate of the years 1907-1910, living in the U. S. A.

Teachers' Reunion

During the pioneering years in Manitoba, the Ukrainian bilingual school teachers numbered approximately two hundred. But time takes its toll.

On the 27th of September, 1969, fourteen of the old school mates held a reunion in company of their wives, in the Lincoln Motor Hotel in Winnipeg. Long distance participants were: Vasyl Mihaychuk from

Pioneer Ukrainian Teachers' Reunion, September 17, 1969.

Pontiac, Michigan, U. S. A. and Julius Stechishin from Saskatoon, Saskatchewan. Other old school friends were: Nicholas Boychuk, Jacob Maydanyk, P. Melnyk, S. E. Radomsky, J. W. Melovsky, M. Kadyniuk, T. Bodnar, P. Budzinsky, A. Malyniuk, K. Levytsky, M. Saranchuk, and P. Humeniuk.

Teachers who were present, but took their training in other schools were: Walter Kostiuk, P. Roscoe, N. Andrushko, and Theodore Humeniuk. The esteemed guests invited to the banquet were: M. Ewanchuk, school inspector; M. Wawryko, retired school inspector; M. Marunchak, historian and J. H. Syrnyk, editor of the "Ukrainian Voice". Each one of the four guests gave a short address.

A similar reunion, on a smaller scale, was held in the winter of 1975. Only eight of the old timers were present.

My Teaching Career

It was the 26th of December, 1914, when I arrived home from Brandon Normal School. Enthusiasm and ambition to teach children were to take a cold winter test. No longer in company of some forty student-friends, the brave graduate was to face the elements of reality alone.

I set out at once to look for a country school. I drove to Arbakka but the school there did not appeal to me. I stayed overnight at one Icelandic farmer's home where I received a warm welcome. They served a nice supper. The farmer and I chatted for quite a while. He suggested

Peter Humeniuk began his teaching career and upgrading his education in 1915.

River Ranch School.

jokingly, that if I agreed to teach in their school, I would be welcome to marry one of his seven grown-up daughters. They were pretty-looking girls too, but I passed up the school and the girls. I went home in the morning.

On the 2nd of January, 1915, Peter Tanchak came to our home and took me to teach in the River Ranch School at Rosa. This was nine miles north of Stuartburn. Peter Tanchak, Semeon Paliy, (the two school trustees), and I drew up and signed a Teacher's Agreement for six months. I also made arrangements to make my headquarters at the home of Mr. and Mrs. J. Pupeza.

The following Monday morning, the 4th of January, was very frosty when I walked to the one-room school. Some children who arrived earlier built a fire in the large cast-iron heater. The class-room was comfortably warm. Inside, there were fifteen polite and happy children.

To my surprise, very soon, all three school trustees and a lady teacher entered the room. Mr. C. was the third trustee and the secretary-treasurer. The lady teacher was his cousin.

While the trustees were raising their voices in a heated argument by the entrance door, I was standing by the desk, talking to the other teacher. She was astonished that through some error two teachers had been hired. I was equally surprised. I told her that I had a copy of my Agreement signed by two trustees. In the meantime, the trustees went outside to continue their wrangling. In a few minutes, Peter Tanchak came in and told me to remain in the school to teach the children. C.'s cousin left the room.

I had before me bright, young children from Grade I to IX. My plans to open the class work with a suitable introduction and salutation were upset by the confusion created by the school board. It dawned on me that perhaps "the worst was yet to come".

Mr. C. refused to sign my Agreement, saying that the two signatures were sufficient. I was puzzled by his attitude of unwillingness to accept the new Ukrainian-Canadian on an equal basis with the Anglo-Saxon as a citizen of Canada. If he wanted a teacher who spoke good English, my language, including grammar, was better than his own. I was just as qualified to teach as any English-born was who possessed the Third Class Teacher's Diploma. Perhaps it was his reaction to personal insult or it may have been a plain prejudiced viewpoint. Someone has said: "You may tolerate a stranger, but hold him under suspicion".

The fact that the Ukrainian people came to Canada only some eighteen years earlier from Austria, the country engaged in war against Great Britain, (1915), did not improve the unfriendly attitude of C.'s type of Canadians against the people from Austria. But such an attitude was not justified. The Ukrainian people left Austria because of poverty, oppression and political injustice. They were now contented and loyal citizens of Canada and cherished no love for Austria.

As if my presence in River Ranch School was not enough pain in C.'s side, he soon received another jolt. The two Ukrainian trustees decided to close the school on the seventh and eighth of January for the Ukrainian Christmas Holidays. I had to carry out their instructions.

Within a week, Mr. C. called a schoolboard meeting. The lady teacher was the main topic on the agenda. I attended the meeting from the point of interest. Mr. C. informed the other two trustees that the board would have to pay his cousin-teacher one month's salary, plus her travelling expenses. Peter Tanchak asked him if there was any record in the Minute Book of him being authorized to hire a teacher for the present term. His reluctant answer was: "No." Thus ended the argument. Next, he wanted to see my Teacher's Certificate. I satisfied his request and the meeting was adjourned.

Two weeks later, the school inspector arrived to examine my work. It was no easy task for a city gentleman to travel fifteen miles by team from the railway station to my school in severely cold weather.

Besides being prejudiced against the "foreign" people, he had a peculiar nature of his own. He preferred to sneak into a classroom without knocking at the door. Once inside, he rushed to the teacher's desk without saying a word. I had to guess that he was a school inspector. I followed him to the desk and asked him if he wanted my help. He replied in a rough, raspy voice:

'Go on, go on with your work."

He stayed for almost two hours, checking my teaching ability in all grades. Before he left, he signed the Daily School Register, indicating the

date of his visit as January 27, 1915. His departure was as cold as his entry. He was known to be cunning, critical and cruel on his visits. He made some female teachers cry from fear. But those who knew him closely said that, inwardly, he was a coward.

About one week later, Mr. C. called another school board meeting, again concerning the school teacher. Again I attended. This time one Ukrainian ratepayer came to help C.'s cause. Their object was to dismiss me and hire a different teacher. Peter Tanchak asked C. to state his reason. His assistant spoke in Ukrainian to the two trustees:

"It would be more proper to have a lady teacher."

Tanchak and Paliy did not accept such nonsense as a reason for changing teachers. Promptly, the meeting was adjourned.

I was prepared to resign and seek a different school, but my two trustees insisted that I should stay on. C. and his friend left the school together. As we locked the door and began to walk toward the road, we overheard the loud voice of C.'s helper. He was advising him on how to get rid of me. The two were standing behind a clump of bushes, where they had to part. We stood still and heard the following words spoken in broken English: "Listen C., you have two children; your brother has three, I have six. Altogether we have eleven. The School Act says that if we have ten children, we can hire a teacher of our own choice."

C. replied in a quiter tone:

"We shall see." He had his own thoughts.

I was then puzzled with the behaviour of C.'s helper. We were both strangers to one another. I had a clean name and was performing my duties diligently and fully according to the official Program of Studies. If C. wanted an English-born teacher, he had his traditional reasons. Perhaps he had no love for "foreigners" holding any position higher than that of a manual laborer. Besides, he was hurt because his cousin failed to get the teaching job in his school. But what did his friend have against me?

About the middle of February, (1915), when it was very cold, the same inspector dropped in again. He appeared like a hawk from the sky, without saying a word. He looked at the School Register and hollered at me in his raspy voice:

"What is this, I see here? You had the school closed for some Ruthenian Holidays. What is this, Austria, here?"

I walked up to the desk and asked him why he failed to ask me about the matter the last time he visited the school? He became confused and replied sharply:

"How could I? how could I?"

I explained:

"You signed the Register on the twenty-seventh of January and the school was closed on the seventh and the eighth of January, as shown on the same page. You could not have missed the notation."

He realized his error and retorted:

"It's not up to you to point out my mistakes!"

"Then, I shall find some one who will point out your mistakes."

My inspector did not stay long that time. He hurried out without saying a word.

One week later, I wrote a letter to the Department of Education, asking them to inform me about the proper procedure concerning closing of the school for a holiday. The reply was that I might close the school at any time on two conditions. First, the school board must give the teacher a written request or permission to close the school on some specific day or days. Second, the teacher must notify his school inspector as to when and why the school will remain closed to prevent him from making a futile visit.

The Ukrainian Easter Holiday was coming in April. The two Ukrainian trustees gave me a written order to close the school on Ukrainian Easter Monday. I notified the inspector to that effect. All the children had a one-day holiday and we heard no complaints.

As to C., he kept his two boys at home for about two months. When the School Attendance Officer threatened to prosecute him, he took them to a school fifteen miles from home where he paid for their room and board.

When Mr. C. learned that I had renewed my Teacher's Agreement for the following year, he sold his farm and moved to Saskatchewan. That ended my unpleasant incidents in River Ranch School.

Members of another, older family, related to Mr. C., were intelligent and peaceful. They took no part in Mr. C.'s school affairs. Their daughter in Grade IX and her two brothers in Grade VIII passed their exams successfully.

Late in the fall of 1916, I met my school inspector at a Teacher's Convention in Emerson. I asked him why he was not visiting my school any more. He replied that he would be there some day. He came in October and behaved like a gentleman. I received the most complimentary report from him.

My only object in relating my experiences with Mr. C. and the school inspector is to illustrate the unhappy relationship which existed, at that time, between some of the English Canadians and the New Canadians. Some of the former could not tolerate even the process of adaptation of the Ukrainian immigrants and naturalized citizens to their new life in Canada. I emphasize the phrase: **some of the English Canadians**, because they constituted only a small minority. Different persons will have different characters and attitudes. I am therefore seeking no sympathy nor glory.

For a young beginning teacher, there were many surprises, revelations, humor and occasional disappointments.

Lectures on pedagogy, and practice-teaching, during the Normal

School Course, were one thing and actual experience in teaching many children in many grades in a one-room rural school brought out many problems which the teachers had to solve themselves. They had to take great care to use proper judgment.

I had one pet idea in my young mind: that all school children were very much alike in character and their learning ability. To me, they were in different grades because of the different dates of their entry to school. This was wrong. While teaching, I discovered that each child was an individual in itself. It possessed its own basic character somewhat modified by environment and training. It had its own capabilities and potentials. It had its own soul. I discovered that in classroom work there were bright, medium and dull students. Some were emotional and nervous. Others were sentimental and calm. Some were excitable and belligerent. Many required individual sympathetic coaching.

There was one little girl, Lillian, who went through Grades I, II and III in one year. Later in life she became an excellent school teacher.

In contrast, there was one twelve-year old boy, sickly looking, in Grade III. I told him that the following day he would be promoted to Grade IV. The next morning I saw him crying in his desk. I asked him:

"Why are you crying?"

"I don't want to go to Grade Four," was his answer.

I checked his fingers. They were yellowish-brown from rolling cigarettes. In his pockets I found tobacco, cigarette papers and matches. His face was sallow. His eyes and his mind were dull and his motions were slow.

One day at recess, another boy, William, threw a stick along the front wall of the school to the east, not seeing any one ahead. But, one boy, John, was running along the east wall to the south, at the same time. The stick landed against John's face unexpectedly. The fathers of these boys were not on friendly terms through politics. John's father wanted to know why I did not punish William.

A certain other boy stole twenty-five cents from a little girl sitting behind him. I told the boy's mother to teach him not to steal. She told me not to worry if he did not steal my money.

On the whole, the children of this school were well-behaved, polite, smart and as good as angels without wings. It was quite evident that most of them had good bringing up at their homes. Upon visiting their homes I found that they were happy families. There was a very friendly relationship between the parents and their children.

The prime requisite of a would-be successful teacher is to maintain a sincere unbiased respect and friendship toward each individual pupil. To such approach each pupil will respond with an equal measure of friendship, respect for and confidence in the teacher. Good teaching and learning will follow.

In those early years of our province, the Department of Education

had stipulated in its Program of Studies a definite series of lessons on Manners and Morals for each grade in school. This gave the teachers very helpful guidelines to go by. Teaching academic subjects without teaching Manners and Morals would have provided the children with a poor education.

We repeat that education for the well-mannered and moral person can be a very useful tool. The same amount of education in possession of a person lacking in manners and morals can be a dangerous weapon against society.

My Attempts To Study

From the time I left the Normal School in 1914, I intended to renew my studies as soon as my money would permit me to do so. After teaching in River Ranch School for sixteen months at forty-five dollars per month. I could not save enough money to go to high school. Besides paying for my board and room, and buying some clothes, deductions were made from my salary to pay my debt to the Department of Education.

I made one attempt to study Latin in the evenings to prepare myself for a Matriculation Course. I studied in the kitchen for three evenings with the help of a kerosene lamp, which had a half-inch wick, and was located on the far wall. On the third night, while I was reading, I blacked out. For about one minute, I could see nothing. I was really frightened. The next morning I could not read my own writing on the school blackboard. The following morning I made a trip to Winnipeg and had a pair of eyeglasses fitted on. Even then I was unable to read by the little lamp.

I was still faced with the problem of raising enough money to put me through two years of high school. I could get no help from home as Father had no ready cash himself. There were no Government loans, subsidies or any other financial aids to students in those days. Lucky were those young teenagers who lived with their relatives in larger towns or cities where they could attend high school.

I liked teaching but I realized that if I wished to stay in the profession, I would have to upgrade my education at least to Grade XI, plus another five months of Normal School. With a Second Class Teacher's Diploma I could expect better pay.

Some teachers were moving to the next two western Provinces to get better pay. Some of those who got married soon gave up teaching and found better-paying jobs.

In order to save money and get started on higher education, I worked out a plan in theory, which failed in practice.

I was reluctant to leave the River Ranch School. There, the school children, their parents and their neighbors were so friendly that it was

difficult to part with them. But I had to think of my future.

I decided to teach during July and August in Slavna School at Sarto. From there I would move to teach in my home-town school at Stuartburn, beginning September, 1916. By staying at home I would save on room and board. I also planned on studying Grade X by correspondence. The children of Slavna School had little opportunity to learn because of the shortage of teachers. Here I also found the children very intelligent, bright and obedient. Because they had no English-speaking neighbors, they understood very little English. Most of them were quite proficient in Ukrainian reading and writing from their homes. I found the blackboard a convenient medium for translating the English words whenever it was necessary.

After paying my expenses I saved about forty dollars by teaching at Slavna School. I packed my possessions in a handbag, tied it to my bicycle and pedalled my way to Stuartburn over thirty miles of rough road.

Teaching At Stuartburn

It was a pleasure to take charge of Stuartburn School after leaving it as a school boy four years earlier. Here I found thirty-five bright and eager children. Among them there was one boy of English descent and one girl of German. The remaining thirty-three were of Ukrainian origin.

During the first six weeks, teaching was conducted in the local Community Hall while Peter Kroecker, a talented carpenter, was making exquisite renovations in the old school house.

I could not help being proud of teaching in the school in which a few years earlier, as a small boy, I suffered many abuses from older boys. Those were the days of ethnic prejudice. That situation had changed.

In my early teaching days I discovered that for the Ukrainian children to be good Canadians it was necessary for them to cast off the myth that they came from second-class ancestors. They had to have access to the history and geography of their forefathers. Reading and writing in Ukrainian would be the vehicle which would take them to the discovery of the true facts about their past. To know their past is to be proud of all the Ukrainian traditions, customs, handicrafts, music, fine arts, prose, poetry, beautiful songs and dances. Their heritage was rich. Knowledge of the past would be good reason to be proud of their parents and themselves. They must be aware of their good moral standards and other human virtues which they possessed. Only then they could free themselves of the false feeling of being inferior.

The least I could do to accomplish my mission was to teach those children after school hours to read, write and sing in Ukrainian. They appreciated the simplicity of Ukrainian reading and writing because it

Principal Pulleyblank and four High School boys at Dominion City School.

was all based on true phonics. There was no spelling to waste time on.

So far, I have been devoting one hour each day, (from four to five o'clock), to teaching Ukrainian lessons, free of charge, in River Ranch, Slavna and Stuartburn Schools.

One Saturday morning when I was teaching Ukrainian in Stuartburn School, my old friend, the school inspector made his appearance. He had a camera in his hand and asked me politely if I would allow him to take a picture of the class in session. I said that he was quite welcome. After he had gone, I received no complaints or comments from the Department of Education.

For about one month I experimented with my three-point plan to teach, to study Grade X by correspondence and to save money. I soon discovered that I had no time to sleep. I decided to teach only to the end of December. I arranged to attend the Dominion City High School from the beginning of January, 1917.

About the end of November, 1916, we held a patriotic school concert which brought about one hundred dollars as a small donation to help the Allied War efforts.

I had saved barely enough money to last me for six months of schooling in Dominion City. In school, Mr. Pulleyblank, the principal, was an excellent teacher.

Because I missed the first four months of Grade X studies, I found difficulty in Mathematics, but I passed my exams at the end of the term.

During the months of July and August I worked on Lyman Ranch, (large farm), where I earned eighty dollars. With this amount I was hoping to be able to study my Grade XI in Teulon High School.

Harvesting on Lyman Ranch

Teulon High School

In Teulon, at the beginning of September, 1917, Joe Maksymyk, my brother Theodore and I decided to room and board in partnership. We rented a suite above Graham's Hardware Store at seven dollars per month. We had to supply our own fuel, lights and water. We also bought some cheap furniture, including a wood stove, heater and dishes.

We lived very economically but we must have been poor estimators. Our funds ran out on us by the end of December. We sold our furniture for whatever we could. Joe Maksymyk quit school and went back to his farm home.

My brother Theodore had been in the Boys' Home for two years

Teulon Public School

previously while attending Teulon High School. It was through his influence that I was given accommodation there as well, from the New Year, 1918.

The Boys' Home was a two and a-half storey residence built by the Presbyterian Mission in 1912. It provided room and board for about twenty-five young, poor but ambitious Ukrainian boys, mainly from the Interlake farm area. From this Home they attended the Teulon High School. The monthly charge was very low, namely, eight dollars. In addition, the boys were glad to do various house chores, such as waiting on tables, washing dishes, cleaning the floors, cutting fire wood, making their own beds, etc.

Both, Miss J. Beveridge, as Matron of the Home and Dr. A. J. Hunter, its supervisor, were kindly, sympathetic and helpful to the boys.

At the High School, Mr. H. D. Cumming, as principal and his assistant, Mr Duncan, were excellent teachers. Mr. Cumming was a great believer in Nature study. The study of this subject by his students strengthened their belief in the Divine power of the Almighty God, who created all things in Nature.

During the noon hours and recess period all students were required to go out for fresh air and take part in games such as soccer and baseball.

Each year, outside of the regular school activities, the boys and girls in Teulon School area were organized into various clubs. In the fall, fairs were held at which the contestants displayed their handicrafts,

Students and staff of Teulon High school, 1918.

flowers, vegetables, home-baking and sewing. Parents were really proud of their children and their achievements.

Compare the bringing-up of children in those days with our present-day progressive teaching and its consequences in our cities and towns. "Generation gap" was unknown until after the Second World War. Parents and their children used to form one happy family.

All the students who resided in the Boys' Home took their studies seriously and made a good showing during their examinations.

From about the beginning of March, 1918, six of the Ukrainian older students from the Boys' Home volunteered to take turns, in rotation, to teach about twenty-five Ukrainian children in Teulon reading, writing and singing in their native tongue. This was done in a private home after school hours, daily, from four to five o'clock and on Saturday mornings.

The school term ended in June, 1918, for those boys who had completed their Grade XI and passed their exams successfully. Thanks to Dr. Hunter for being kindhearted and willing to admit those boys to the Boys' Home.

When the Liberal Government closed the Ruthenian Training School in Brandon in 1916, some Ukrainian students were left without an institution where they could reside and continue their studies in high school. Later, a few of them found haven in the Teulon Boys' Home, at least to complete their Grade XI standing.

Dr. A. J. Hunter has rendered a very valuable contribution towards the advancement of education of young Ukrainian boys and, later, also, girls who were too poor to finance their schooling. He also rendered humanitarian service by sacrificing his time in providing

Residents of Teulon Boys' Home, 1917-1918.

medical aid to hundreds of Ukrainian poor families who struggled in the wilderness north of Teulon.

The Ukrainian people of that area owe Dr. A. J. Hunter due recognition, high tribute and gratitude for his sincere and untiring devotion in working for the needy Ukrainian old and young.

Dr. A. J. Hunter became interested in the Ukrainian people so deeply that he learned their spoken and written language. He translated a number of Taras Shevchenko's poems into English language. He also wrote a book, (in English), titled "A Friendly Adventure" in which he relates his various experiences as a physician among the Ukrainian people and his good impressions of them.

On page 122 of his book he explains the object in operating The Boys' Home and the Girls' Home, in the following words.

"There are usually between twenty and twenty-five pupils in each School Home. The terms are made very low so that young people from poor families may have a chance to acquire a high school education and be prepared for leadership among their own people. The pupils are expected to do most of the work in the Homes, so that one matron with an assistant is able to manage quite a large family."

Between the years 1912 and 1925, about two hundred young Ukrainian students found accommodation in the Boys' Home from where they attended Teulon High School. Most of the students became school teachers. A good number of them completed University education and entered various professions. To mention some, they were:

Dr. George Dragan, Dr. Peter Drohomiresky, Reverend William Senyshen, (Ukrainian-Orthodox); William Pidruchny. B. S. A., Yohn Yatsiv, LL. B., Dr. J. Yakimischak, Dr. M. Holubitsky, Dr. J. Vatsyk,

Teulon Boys' Home; photo 1918.

Dr. Philip Nemylovych, Dr. George Lukaschuk, Dr. M. Boykovich, Nicholas Zalozetsky, druggist; Stephen Pernarowsky, druggist; Dmytro Yakimischak, LL. B., Andrew Danyleyko, B. Sc., Michael P. Lutak, B. A.; Vladymyr MacMillan C. A.; Dmytro Elchyshyn, B. S. A.; William Chepil, B. S. A.; Walter Kostiuk, B. A., M. A.; Alex. Havryliuk, C. A.

Some of those known to us as having been school teachers and others were:

Nora Lukaschuk, P. Lukaschuk, John Lukaschuk, M. Lukaschuk, Michael Lutak, William Khimchak, John Rusy, Michael Rusyn, Alex. Humenny, Stanley Humenny, M. Senyshen, Michael Shibinsky, John Shibinsky, Nicholas Zvarych, Michael Doroschuk, W. Ivanchuk, Theodore Humeniuk, Peter Humeniuk; Alex. Rurak, station agent, Nicholas Pankiv, bee keeper and many more school teachers.

War Atmosphere

Canada played a very important role, as an ally of Great Britian in the First World War. Volunteer enlistment of Canadian Forces was quite adequate during the first three years of the War. Then came the time when voluntary help was pretty well exhausted. The war was reaching a critical point. To assure victory for the Allies, the Canadian Government passed several measures in 1917, such as: War Times Measures Act, The Voter's Act, The Conscription Act and the War Times Election Act. The latter allowed women, who had relatives in the Armed Forces, to vote in the coming Dominion Election.

By the same Act, the Ukrainian citizens, who were naturalized after the year 1902, were disfranchesed because they were born in Austria, the country which, together with Germany, was in war against Great Britain. Their sons were also classed as aliens. They were not allowed to join the Armed Forces. But they had to get special Exemption Certificates, to that effect, in 1917. On top of this absurdity a shadow of distrust was also cast over some 9,000 innocent, mostly single, middle-aged Ukrainian men. They were placed in Concentration Camps at different points across Canada. At the same time, many of the disfranchised, young Ukrainian men joined the Allied Forces by changing their names or ethnic origin.

War does create frenzy. Those who were responsible for the ignoble treatment of quiet, innocent human beings should have studied the history of the Ukrainian people and the reasons why they abandoned Austria and emigrated to Canada. They had no love for Austria. They suffered long enough in the old country from the rich landlords, who exploited them until they lost practically every acre of their land. They suffered from poverty, economic depression, and intolerable lack of political justice. It was not until April 17th, 1848, that servitudes, (slavery), was abolished in Austria. Here, in Canada, the Ukrainian im-

migrants were mainly land tillers. Although they came poor, they all led self-sufficient lives. They turned millions of acres of raw land into productive farms. Smaller percentages worked in the mines, forests, on railroads and as laborers in the cities.

When conscription was put in force, approximately another 75,000 men joined the Canadian Army. Regardless of the various Acts and the discrimination, some 10,000 sons of the Ukrainian pioneers served in the Allied Forces, during the First World War. The Exemption Certificates for the disfranchised young men became invalid by the fall of 1918. Farm places were raided by the soldiers from Winnipeg, in pursuit of eligible men for the Canadian Army.

I witnessed the following incident on a farm, one Sunday afternoon, in the early part of September, 1918:

A wedding was held in a remote place, ten miles north of Rosa. About two o'clock in the afternoon, one of the guests announced that a truckload of soldiers, with rifles, was rushing from the south. Everybody panicked. All young men ran into the bush. The soldiers ran after them. A bullet wounded one boy's ankle. A number of young men were picked up and loaded on the truck. The groom's fifty-year old brother-in-law, a farmer, was also taken to Winnipeg. He had no Marriage Certificate on his person, although his wife had been standing beside him.

In many cases, that fall, farm boys were nabbed off the farm machinery and hurried away. The horses, hitched to an implement, were left standing in the field. The owner was not notified. The "captured" men were drafted into the Army the following day.

Back To River Ranch School

I signed a Contract to teach again in the River Ranch School, from the first of September, 1918, until the end of June, 1919. I wanted to earn enough money to put me through five months of Normal School, from the first of August to the end of December, 1919. But, since my salary was only forty-five dollars per month, and my expenses, (including the deductions by the Department of Education), amounted to nearly thirty-five dollars per month, I was going to save only one hundred dollars in ten months.

I was glad to meet the school children again with their smiling faces. Teaching went on as before.

A new "Baskerville" School was built about three miles west from my school in 1916. The new teacher in this school was young Isidore Goresky. Three miles south was Senkiv School, where, (also young), Peter Roscoe was teaching. We soon formed a trio alliance, which made our week ends more enjoyable.

Spanish Influenza

The fall of 1918 will be remembered in Canadian history by the

epidemic known as Spanish "Flu", which took more lives across Canada than the war did of the Canadian soldiers.

In rural areas in Manitoba, people were dying here and there like rabbits. I, myself, was very ill and was fortunate that my life was spared. One evening, near the end of December, everything I ate tasted very bitter. A feeling of weakness and sick headache sent me to bed. During the night I developed a high fever and severe pain on both sides of my chest. By two o'clock at night, the pain was so severe that I was hardly able to breathe. I must have screamed. Soon the lady of the house placed two hot irons, wrapped in cloths, on my chest. That soon eased the pain. About two hours later, I began to shiver from cold. Although I had a heavy sweater on, an overcoat and a fur cap, I was still cold. Even two extra comforters did not help. In addition, I had a severe headache.

I was unable to leave my bed for a week. I could not eat. I felt so sick that death would have been welcome. I spent another two weeks, mostly in bed, recovering slowly. I coughed a lot of blood from my lungs, so I must have had pneumonia.

Finally, I was able to walk around, but the flu left me in very weak condition for many months. My heart became weak. Breathing was difficult and painful. When I was going outdoors I had to wrap my face with a scarf to keep out the cold air. Four weeks went by before I went back to teach.

The closest medical help for us would have been in Winnipeg, sixty miles away.

Thank God, none of the other members in our family suffered from the dreaded flu.

My teaching days, in River Ranch School, ended on the 30th of June, 1919. Again I was reluctant to part with the school children and their parents. But I had to complete my Normal School Course.

Memories of River Ranch District

Between the years 1912 and 1919 I had gone to High School, Normal School and taught in four schools. I had been in Brandon, Winnipeg, Vita, River Ranch, Dominion City, Teulon and Stuartburn. Many pleasant memories remain in my mind from each place.

From the year 1912 to 1915 I was only creating debts which I had to repay from teaching wages. I lived very economically but could not earn enough money to save any. Instead, I saved many precious memories of the spiritual qualities of the good people whom I met at all the above places. Particularly, I cherish the memories of the lovely people and their children of the River Ranch District, and later, equally as well, I collected memories from knowing the parents and the school children in Dnister, Tolstoi and Cook's Creek Districts.

How can one forget the genuine smiles and welcome hospitality of the people and the children of Rosa, (River Ranch district)? Were they

so friendly and cheerful because they hailed from the villages of Synkiv and Bilche Zolote in Western Ukraine? They all remain unforgotten like the many-colored dewdrops created by the sun in the morning. They were so friendly and co-operative in their family, neighborly and social life.

It was a pleasure to teach the children in rural schools in those days. They were bright, attentive, polite and innocent. They had no bad habits. Their minds were not polluted.

In the early years, the Ukrainian people and their children said their prayers twice daily. They also observed the Ten Commandments. Any wrong doing was solemnly believed to be a sin before God and a shame before the people. They were fortunate in those days not to have any evil factors to demoralize their children. Their environment was free from mind pollution, in contrast to the harmful influence the children are exposed to nowadays. At that time the parents, the school and the church worked together in teaching and training the children to become efficient for their own good and peaceful in society, in Canada.

Successful teachers made two important discoveries soon after stepping into their profession. Although almost every rural-school child was polite, obedient and hard-working, their mental abilities to learn differed with almost each individual. The slowest pupils required individual, sympathetic coaching. Retarded children were very scarce in country schools. If there was one, it was often mistaken for being lazy and unwilling to learn. Instead of trying to bend such a child to conform to the level of all other children the teacher should adapt himself to helping such a child according to its own receptive mind.

A dance held at Baskerville School near River Ranch about 1916.

CHAPTER XI

Normal School Course, 1919

The first week in August, 1919, I walked into the Normal School on William Avenue in Winnipeg with ninety dollars in my pocket. That was my total cash possession which I had saved by teaching for the past ten months. There were five months ahead of me. I was to pay forty dollars each month for room and board. I was hoping that some miracle would happen to help me complete my Teacher's Course.

Nicholas Stryk and I shared one bedroom with two single beds. This was in a rooming house across the street from the Normal School.

Close to seventy candidates for teachers took seats at the Normal School to learn how to teach children. Only about ten of the above number were men.

The principal of the Normal School was W. A. McIntyre. His assistant was Alexander McIntyre. There was a staff of some eight or ten other teachers. Each one taught his one or two subjects. Each one was capable and sincere in presenting lectures.

Alexander McIntyre was the outstanding pedagogue, lecturer, philosopher and author. He believed that the teachers should possess high ideals and sound academic knowledge. He was a great believer in nature study. The fact that the great majority of people imitated mass conduct and attitudes instead of using their own judgment disturbed him. His contention was that most people were acting without thinking or reasoning. This, he argued, was the cause of our social problems and evils.

I understood from his lectures that every child should be trained to become honest, efficient and contented. Only such qualities of individual members of society would lead to proper order and peaceful life among neighbors and various nations.The following page is a copy taken from the Programme of Studies for the schools of Manitoba for 1927-1928, outlining the lessons on Manners and Morals to be taught to pupils in Grade VIII. A different set of lessons was assigned for each public school grade:

Following is a copy of a page in the Programme of Studies for the schools of Manitoba for 1927-28. Children were taught, then, manners and morals as outlined on the next page.

GRADE VIII.

For 1927-8—Standard Club work will be accepted in lieu of Agriculture in Grades VII. and VIII., where the project and club leader are approved by the Department of Education.

PHYSICAL EXERCISES AND GAMES

The Syllabus of Physical Exercises for Public Schools, Canadian edition. This manual must be followed and instruction given daily.

MANNERS AND MORALS

1. *Patriotism*—
   - (*a*) The vote—its nature and responsibilities;
   - (*b*) Local government;
   - (*c*) The nation and its government;
   - (*d*) Society as an organism; its development through family, tribe and nation;
   - (*e*) Universal brotherhood.
2. *Peace and War*—
   - (*a*) International relations; how nations can help each other;
   - (*b*) Value of arbitration.
3. *Justice*—
   - (*a*) The development of the idea of justice from the earliest times;
   - (*b*) The development of the humane spirit in laws;
   - (*c*) The development of the idea of equality.
4. *Ownership*—
   - (*a*) Individual and collective ownership;
   - (*b*) Responsibilities of ownership;
   - (*c*) Care of borrowed books, tools, etc.
5. *Thrift*—
   - (*a*) Simplicity of living;
   - (*b*) The evils of debt;
   - (*c*) The evils of betting and gambling; meanness of the desire to get without rendering service.
6. *Co-operation*—
   - (*a*) Between citizens;
   - (*b*) Between nations; in commerce, art and thought.
7. *The Will*—
   - (*a*) The training of the will;
   - (*b*) The right to be done intelligently, unhesitatingly, thoroughly, cheerfully and zealously;
   - (*c*) Danger of mental and moral sloth.
8. *Self-respect*—
   - (*a*) Self-respect and self-restraint in thought, word and act.
9. *Ideals*—
   - (*a*) The value and beauty of an ideal for life.

The student-teachers spent part of their time in practice-teaching. Usually, in the mornings, students went in groups of three to different schools in the city. There, one at a time, the students took over teaching the class some assigned subject. The local class teacher supervised such assignments and wrote reports for the Normal School principal.

Teaching of mixed classes, (one to eight grades), in a one-room country school was not dealt with. The problems of discipline and punishment were also untouched. There was a host of other rural school problems which the teachers would have to face and settle on their own. Depending on their own nature and diplomacy, they may have succeeded in teaching and they may not.

There still existed in 1919 a so-called "Model Class Room" in the Normal School. It must have served a good purpose as an example of ideal teaching and learning. There the facilities, the teachers and the method of teaching were the best. The students were the bright children of the elite class in the city of Winnipeg.

My Continual Financial Problem

At the end of two and a half months at the Normal School, my money came to an end. I could only think of my brother Theodore to whom I could turn for a loan. I borrowed a two-cent postage stamp from my room-mate, N. Stryk. In my letter to my brother, I explained that I had to borrow the stamp. He was teaching school. In about three days' time I received fifty dollars from him.

About three weeks later, I met our friend-merchant, T. Wachna, from Stuartburn, on Main Street in the evening. He, himself, asked me if I needed any money. I said:

"Yes, I do. I would be thankful if you would lend me some."

"Will fifty dollars be sufficient?"

"That would be fine," I replied.

I thanked him for the loan and promised to repay if from my first pay cheque in January. He did not want any receipt or promissory note.

The two loans carried me to the end of my Normal School days that fall.

A Pleasant Surprise

Two days before our Normal School course ended, George Wawrykow, from Gimli, came to see me if I would want to go to teach in Dnister School, from the beginning of January, 1920, four miles north-west of Gimli.

He was the sec.-treas. of the school. The good news was that the school trustees had just finished adding a new classroom to the old school. I was to teach the higher grades in the new room. My salary

would be $125 per month. Thomas Bilous was to teach the lower classes. I accepted the offer.

Soon I made a trip by train in the evening and we had the Teacher's Agreement signed for six months.

When I opened the classroom, I faced some thirty bright and energetic young children.

It had become our custom to precede our lessons each morning with the Lord's prayer.

I was greatly impressed and pleased by the children, the new classroom, the people, the beautiful surroundings and my good friends Mr. and Mrs. T. Bilous with whom I boarded.

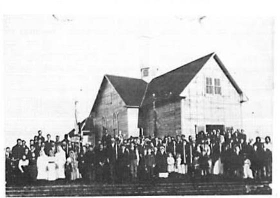
I repaid my loan of fifty dollars to the kind-hearted Theo. Wachna promptly after cashing my January cheque.

Between the New Year and Easter Holidays, the young people who were past the school age held two or three dances in Dnister School. It was a pleasure to note that they were all very polite, well-behaved and intelligent.

Because the school had two classrooms now the work for both teachers was more pleasant and more efficient.

Six months went by very quickly. They were the brightest, happiest and best-served six months in my teaching career.

Before I left for the summer holidays I promised my school board that I would return to teach during the coming school term. Instead of returning to Dnister School, I got married. Since there were no living quarters for two married teachers at Dnister, I apologized to the school trustees for being unable to return to their school.



The new Ukrainian Catholic Church in Sarto.

Some of the members of the Reading Club at Sarto, about 1915.

Instead, I made an Agreement with Ira Stratton, the official trustee, to teach in the one-room Willow Plains School at Sarto. There was a comfortable teacher's cottage in the school yard. Why and how Ira Stratton had taken the above and many other schools in his hands was, perhaps, the result of war-time thinking. The fact was that some unknown person or persons broke all the windows in this school because, (according to local rumors), of hatred against the official school trustee. I had to glaze all the windows before I could begin teaching there.

Unfortunately, the school was not to my liking in more than one way. It was a one-room school. Teaching many grades in one room meant less efficiency on the part of the teacher and poorer learning by the school children. For some unknown reason six of the school children were almost annual Grade I repeaters. The simplest questions in figures were beyond their power to answer correctly. Reading, writing and spelling were also too difficult for them to master. They did not seem to be retarded in the genetic sense. Their speech and behavior were normal.

The people in the district were friendly and were good farmers. The land in that area was too sandy and stony for profitable grain growing. The Ukrainian settlers were glad to get even such poor-grade homesteads. They had no land left to live on in the old country. They had no money to buy good land with in Manitoba.

In spite of their hardships they kept their chins up. There was always a sprinkling of humor in the district which kept them smiling.

There lived among them one Mr. X who was a good farmer and was known and respected for his witty expressions and remarks.

Two examples will suffice to prove the point.

One Sunday morning, Mr. X went to see his neighbor Mr. Y. who was quick-tempered. After brief conversation a hot argument erupted between them because of Mr. X's cattle invading Mr. Y's farm.

Suddenly, Mr. Y. shouted:

"Shut up, you fool, or I will shoot you!" He grabbed his shotgun and pointed it at Mr. X.

The latter quickly spoke:

"Hold on, you idiot! Don't shoot! I borrowed this pair of pants from my son. I don't want you to make any holes in them!" Mr. Y. put his shotgun back on the hook and cooled down.

On another occasion a good neighbor, Mr. D., visited Mr. X. After a few words of greetings and remarks about the weather, Mr. D. said he felt so well that he would wrestle any one. Mr. X was slim-built and in no way a match against Mr. D. But he quickly replied:

"All right, let's wrestle."

"Fine, let's go outside," said Mr. D.

"Oh, no. Bulls wrestle outside. Look, each of us will use a pencil and paper to solve a little arithmetic problem. My wife took thirteen and a half pounds of seneca roots to a store in Steinbach. The price was twenty-seven and a half cents per pound. How much were her seneca roots worth?"

The neighbor waved his arm and said:

"There is no sense in getting tangled with you."

Dnister Teacher's cottage, 1924.

Dnister School, 1922—teachers, W. Rurak and P. Humeniuk.

Dnister School, 1922—junior graders (1, 2 and 3), teacher Wm. Rurak.

Dnister School, 1922—senior grades (4-8), teacher P. Humeniuk (extreme right, top row).

Back To Dnister School

I spent only two and one-half months teaching in Willow Plains School.

George Wawrykow wrote a letter to me stating that the school board was adding living quarters to the existing teacher's cottage to accommodate another teacher with family. At the same time he was asking me to return to teach in their school. In reply I assured him that I would return by the middle of December, (1920).

While I was away from Dnister School, my friend T. Bilous did not return to teach there either. His place was filled by William Rurak, also a married man.

I was very happy to take charge of the senior grades again.

The only drawback we faced now was the distance of four miles to the nearest town of Gimli. We had to get the groceries and our mail at least once a week. We had only bicycles for transportation. Otherwise, we could not have asked for a better school, nicer surroundings and more pleasant children and their parents.

The new teacher, William Rurak and his wife became our most pleasant and friendly neighbors.

In my classroom there were two children from an English family. We certainly enjoyed them and their parents' friendly attitude towards us.

Dnister Community Hall, 1924

The children studied diligently and behaved very sensibly in both classrooms. They passed their examinations from one grade to another without failures. Those who had to write their Grade VIII exams were required to go to Gimli. They also passed their grades and were ready to go to high school.

My pet plea with the children was to continue to learn and go to high school for their best future lay in a good education. A certain number of them took that choice and did well.

From the very beginning, both teachers taught the Ukrainian children to read, write and sing in their native tongue. This led to their being proud of their parents, their heritage and of themselves.

We prepared Christmas concerts regularly.

Our school inspectors were very polite and inspiring.

Dnister Community Hall

It was quite evident that the people in Dnister district were lacking a hall. The young people particularly were anxious to have a place for entertainments. Those were the days when there were no radios, movies nor television to break the monotony of long winter months. In the cities the theatres were supplying the entertainments. In rural areas there was plenty of local talent. Young and old were anxious to stage plays, concerts and hold dances, meetings and other social functions. They also wanted a library. The school classrooms were not suitable for such purposes.

One evening, in January, 1922, together with Mr. and Mrs. Wm. Rurak, we were discussing the matter of entertainment for the young.

people in our locality, Mrs. Rurak suggested that we should organize an Amateur Dramatic Society which would provide social entertainments. That was a splendid idea but they had to have a hall before they could feature any shows on the stage.

The news about the possibility of building a hall spread very quickly. We, the school teachers, were soon approached by a delegation from the young, adult boys to call a meeting to organize a Society which would elect a Committee to proceed with plans for building the hall. We called a meeting for the following Sunday afternoon. It was well attended by the young and old people.

Shortly after we brought the meeting to order, a strange man got up on his feet and began to address the meeting without any permission from the chairman. He asked the audience not to worry about the details of the program of the meeting. He said he was well acquainted with such work. Further, he advised the listeners to postpone the meeting until later notice. He was going to prepare the Constitution for the Society, to be read at the following meeting. Then, he said, the Committee would be elected.

W. Rurak and I were taken by surprise. We could have thrown the stranger out, but such action would have created a bad impression at the beginning of the worthy cause. The man was unknown to us. He was not a farmer, judging him by his clothes. We decided it would be to our advantage to postpone the meeting. During the week we would learn who he was and why he was taking such a bold action. The stranger walked out. Most of the audience stayed. We soon learned who the intruder was. Some boys knew that he came from Winnipeg. He had no occupation and was living at the home of one widow.

At first we could not understand what reason he had for stopping the meeting. But the boys gave us the clue. We concluded that he was a pilot watch-dog for the Marxist-Communists in Winnipeg. They had their headquarters in the Labor Temple on Pritchard Ave. As we learned a week later, the stranger's object in stalling the meeting was to give his Winnipeg Chief Comrade a chance to come to attend our meeting the next Sunday.

Our news media was very limited in those days in rural areas. We knew very little from the weekly newspapers about the subversive, underground work of the communist traitors working in and out of the Labor Temple in Winnipeg. We learned later that the City comrades were puppets manipulated by certain higher conspirators.They needed community halls in the country points where they could organize the farmers in the Labor Party. They wanted halls where their eloquent orators could praise the philosophies of Karl Marx, Lenin and Trotski, and condemn our democratic system of government. They were anxious to get the country halls under their control.

They had one faithful agent on the road. Driving a horse and

democrat, he was peddling yard goods, smallwares and Communist books. His territory extended from Teulon north to Arborg and from Winnipeg Beach to Riverton.

We made no mistake. Our stranger's chief comrade did come from Winnipeg to our second meeting. If we had been surprised by the stranger's behavior at the first meeting, he and his chief were disappointed at our second meeting. We had covered quite a bit of ground during the week. We got better organized. Although the new comrade was young, hefty and could have been boisterous, they both sat quietly. When it came to electing the Committee for the Society our boys ignored the two completely. For the President of the Executive, they elected the author of these pages. They quickly elected the other required members for the board.

The boys were very anxious to begin building the hall without any further delay. Some of them made pledges to donate money and free labor to get the building started. The next morning, Roman Bohonos, a young, energetic boy, came to school and asked me to draw a plan of the hall as soon as possible. He told me that the boys had already arranged with one carpenter to act as the main builder and supervisor of the free labor which would be provided by the boys. I agreed to draw the plan. I advised him that two important matters must be settled before they could commence building their hall. First the Constitution for the Society must be written, voted on and adopted. Second, the Committee must decide on the location and amount of land it required for the building. An Agreement of Sale and Transfer must be made and the land paid for. A clear title must be obtained before the building could be started.

All the above requirements were carried out in time before the ground was unfrozen.

On the evening of the Monday following the meeting an old German-speaking farmer came to see me. He was a quiet, well-respected man who took no part in the social life of the Ukrainian people in our district.

He apologized for bringing me bad news. With his head bent forward, he told me he had a bad dream about me. He came to warn me that the dream might be a bad omen. He advised me that it would be in my interest to resign from the position of being the President of the Society we organized.

I realized that the dream story was only a camouflage for conspiracy and intimidation sponsored by the two Communist outsiders. They used my innocent German friend as a neutral agent, to try their last effort to get a foothold in our Society. I knew what tactics the Communists could resort to in order to reach their goal. To avoid unpleasant consequences, I decided to resign. I believe that Roman Bohonos was elected to take my place. Our constitution was restrictive enough to prevent any Communists from becoming members of our Society.

When the ground was unfrozen, the chief carpenter, with the help of the volunteers, wasted no time in putting up the building. He was paid for his work. The lumber was paid for by cash as long as the money lasted. The balance was to be paid gradually from the proceeds of the hall.

The important part of the hall was its stage. It had to be built and decorated properly. One Icelandic stage artist, Paulson, from Gimli, made an excellent job of painting a typical old country Ukrainian village-scene on the back curtain. He made an equally good job of painting the side panels and the Commercial advertising on the front curtain. The curtain "ads" from Winnipeg and Gimli brought over one hundred dollars, which helped to pay the painting artist.

Young enthusiastic women collected and prepared the necessary costumes. When the stage was ready, many of the members of the Society volunteered to sacrifice their free time and talent to take part in plays, concerts, pantomimes, music, lectures and debates. They were so interested in social activities that they were editing and reading aloud their own weekly paper on Sundays in the hall.

The Committee of the Community Hall assumed the responsibility to raise funds to pay the balance of the amount owing on building materials. We had to hold various social events: plays, concerts, raffles, dances, five-cent sales and auctions to raise the necessary money.

By establishing the Public Library in the Hall, it became exempt from taxation for many years.

The outside of the Hall assumed a more attractive appearance after Theo. Humeniuk and another school teacher painted it, (voluntarily).

Roman Bohonos spent more hours of his free time and energy than any other member in helping to build the Hall. His brother, Kost, also donated much of his time. Others who were generous with their help came from the following families: Wasyl Ewanchuk, George Wawrykow, P. Dowhan, N. Dyl, S. Demedash, N. Glova, M. Glova, P. Sokhatsky, M. Huch, D. Hrynyshen, M. Sahaydak, A. Zavadsky, A. Yaskevich, J. Hawryliuk and others.

Thus the Dnister Community Hall and the Library became the social and cultural centre for its local and neighboring people for about twenty five years. People from miles around attended the quiet dances and enjoyed wholesome stage performances. We must not forget to pay tribute to a good number of young women who helped in preparing costumes for the stage and taking part in stage performances.

Eventually, most of the old pioneers passed away. Many young people moved out. A new era, automobile-dominated, set in. It changed the style of social life. Live stage performances were replaced by moving pictures. Most of those who remained in the district sought entertainment distances away. Most of the small rural halls ceased to function as cultural centres after 1940. For a while they were used for dances only.

Time Went By Quickly

Time does not stop for anything. Among other things it brings people to their age limit. Their places are taken by the younger generation.

In Dnister we had witnessed weddings, christenings and funerals. There was a pleasant relationship among the neighbors, parents and children.

During our stay in Dnister School we heard of no quarrels or lawsuits. We had known an isolated case of a parent having a different opinion from that of the school teacher concerning the moral training of their child. We had seen odd incidents in religious and political fields in the district. But the responsible parties were usually outsiders.

If we helped to prevent Communism from taking root in the district, we are still proud of our actions. It was the progress, welfare and happiness in righteous living of the people that counted.

Little annoyances were quickly forgotten. When you travel through a beautiful forest, you don't mind little scratches from small branches.

William Rurak left his teaching profession in June, 1923. He moved to B. C. with his family. My brother, Theodore, took his place in Dnister School.

During my teaching career I stressed the importance of learning and observing good manners and morals in parallel line with academic studies.

On different occasions I asked the children to practise living by a set of guiding rules and principles which would help them to be honest, healthy and happy. The rules were such as:

Have faith in God and Honor Him.

Honor and obey your parents.

Do not copy practices of other people blindly. They may be harmful. Learn to be a good judge of your actions.

Live by the two most important Christian rules, namely: Love your God with all your mind, heart and strength (b) Love all people as you love yourself.

Be honest. Always tell the truth.

Do not engage in evil gossip. Do not make false remarks about other people.

Do not steal. Be ambitious and aggressive enough to make your own honest living.

Do not seek revenge. Settle your differences in a sensible, peaceful manner.

Always use your God-given reasoning power to decide what is right and what is wrong.

If you have the ambition and talent to learn, by all means keep on learning. Your good future may be in some noble profession.

Do not be lazy. Carry out your work diligently and with pride. Be

thrifty. Do not spend your money foolishly. Do not be a miser either.

Always give preference to what is beautiful and good. Maintain good order and cleanliness at your home and place of work.

Do not forget that the use of tobacco and alcohol is harmful to your helath and economy.

Learn the true history of your predecessors and you shall not suffer from an inferiority complex.

The cruel events in the history of the Ukrainian ancestors plunged them into serfdom (slavery) in the hands of Polish and Russian nobility. This situation brought to the Ukrainian rural people suffering, poverty and humility. But they maintained their good characteristics. In free Canada they and their children made great progress by their honest hard work in developing their talents.

"Children, by your ancestry, you are good Ukrainians. By living in Canada you are good Canadians. Regardless of what or how many languages you may speak, you cannot run away from yourself."

"Retain good customs, characteristics and habits of your parents. Discard the poor ones, if you know of any. Adopt, with caution, only good customs from other people."

My Closing Day In Dnister School

The thirtieth of June 1925 was my last teaching day in Dnister School. I was most reluctant to leave those lovely children, their parents and the neighbors.

Economic depression was setting in slowly even before 1929. But without the modern news media we did not recognize the onset of a weakening in the world-wide economy. Against such times I had bought two mistakes. They were a new piano and a new car. The farmers were beginning to feel the pinch of property taxes. We, the school teachers, did not understand their problems as they did.

I was offered a reduction in wages of ten dollars per month for the coming year. I declined the offer and thus our bargaining ended.

Many pleasant memories remain with me from our stay in Dnister. During the time from 1920 to 1925 our friendship with the school children grew so close that it was difficult to part with them. They reminded me of leaving the good children of River Ranch School. I compared them with the morning dew drops on the grass. They all appeared to me so charming and vanished in such a short time. Those days and such good children cannot be forgotten.

The children in the two above-mentioned schools and, later, also those in Tolstoi and Cook's Creek were polite, hard-working, ambitious, honest and happy. Small exceptions are not counted.

Two More Schools

We moved from Dnister to another two-room school, Czervona, at Tolstoi. Here we also found friendly people. Unfortunately, they were divided into two opposing religious camps, Catholic and Orthodox. It was unwise for a school teacher to favor any one side. He would have become an enemy of the other.

Just how intense the feud was between the two religious groups may be illustrated by the following incident: Mr. X being a member of the Orthodox Church patronized the Orthodox merchant in Tolstoi. He wanted to buy a pair of trousers for Easter. Mr. O. did not have his size. He suggested that Mr. X should go to another merchant, Mr. C., (a Catholic). Mr. X replied abruptly that he was not going to wear any Catholic pants. The merchant told him to wait until he finds time to check his stock in the warehouse. In the meantime Mr. O. sent his boy, on the sly, to pick up the correct size of trousers from the "Catholic" store and bring them to the warehouse through the back door. Then Mr. O. "checked" the warehouse and brought the proper size of "Orthodox" pants for Mr. X.

In the school, between the two classrooms, we had about sixty-five children. They were bright, polite and obedient. Mrs. M. Verhun, and the following year, Miss Lesyk, were teaching the junior grades.

I made no financial gain by moving to this school. Transferring of our piano was very costly. The teacher's cottage was in an unsanitary condition. Its basement was full of water, a fact which gave my wife eczema on her hands. The living-room walls were lined with old type burlap to the height of four feet. The burlap was loose and behind it were "crawling things". We had to fumigate the cottage for three days before we could live in it.

We were accused of using too much wood for fuel. But we soon discovered that it was our close neighbor who was carrying away the wood, at nights, to his place. He had no wood of his own. His footprints made over the fresh snow leading to and from our wood pile, gave him away.

After I had been teaching in Tolstoi for two years, there came the time to sign a new Teacher's Agreement. Again the school board offered me a cut of ten dollars per month in my salary. I declined the offer and signed no Contract for the following year. The clouds of economic depression were getting heavier and darker. But, we, the school teachers ignored the silent symptoms. As consumers, we were glad to pay less money for our needs, but the farmers were complaining when they sold their products at much lower prices. It became more difficult for them to pay their taxes.

I was still hoping to get better pay elsewhere and began to look for another school.

Before closing the school at the end of June I spoke a few words to

each pupil as they were parting at the end of the day.

Still at Tolstoi, as the summer was approaching, I realized that my car was burning most of my money so I got rid of it.

Zora School at Cook's Creek

We made our next move to Cook's Creek, twenty miles east of Winnipeg. Here, also, was a two-room school, named Zora. The grounds were beautiful and the teacher's cottage was fairly new. It was just large enough for the four members of our family. Unfortunately, the junior teacher, who lived one and a half miles from the school, decided to share the cottage. That was our only inconvenience.

Again, our cost of transportation was high.

Between the two classrooms we had about seventy-five children. They were bright, polite and most of them well-behaving. Within one week I discovered that about six boys were united in a "tough" gang. Besides being rough in the school yard, they were harassing smaller children. Perhaps it was a case of young boys looking for excitement. Proper behaviour was restored once the leader was reprimanded.

My school trustees and the people in Zora district were nice to meet and to get along with. Here the people were divided into two groups on the ethnic basis, that is Ukrainian and Polish, but they lived in perfect harmony. Each ethnic parish had its own Catholic Church.

Because the population in Zora District was divided just about

Ukrainian Catholic Church at Cook's Creek, Manitoba.

equally into two ethnic groups, the teaching of Ukrainian lessons after school hours would have created discontent among the Polish parents. Instead, we held plays, concerts and lectures in the local Community Hall and pleased both sides.

One incident took place in my classroom which frightened me. One ten-year-old pupil attended school from his grandparents' home. I knew no reason why. About one month after I opened the school a young lady came to speak with the boy, (being her son) in the porch. I allowed her to talk to him. As the boy was going out with his Mother to the porch, that was the last time I saw him. One week later a young man walked into the classroom claiming that he was the boy's Father. Since the boy was missing from school, he called me a kidnapper, in angry voice, and walked out.

After the first ten months of my teaching in Cook's Creek, the school trustees and I met to renew my Agreement. My salary was cut down to ninety-five dollars per month because of the depression setting in. I had no choice. I agreed to their offer.

At the same time I decided to quit teaching. The supply of teachers was becoming greater than the demand was. I began to reason that we would do better in a country general store. In business, with hard work, I believed I could increase my income.

Through advertising and correspondence, I found a place thirty miles west of Yorkton, Sask., where I was going to build a store.

I served my school board one month's notice, which terminated my Contract on the thirty-first of March, 1929.

I loved teaching. I hated dropping my profession. But the economic crisis ended my teaching career.

In my parting talk to the children I said the following few words:

"Dear Children, as you are growing up, please remember to live in peace. Be honest. Prepare yourselves for some useful occupation or career. Be cheerful and contented. Love God and obey your parents. Remember that life is like an unknown journey. As you travel along that imaginary road, consider that on each side there is a beautifully-decorated wall. Let the wall on one side represent the property and the human rights of other people. Let the other wall represent your own property and your own human rights. If you can improve the looks and the value of either one or both of the walls, then by all means do so. But, please don't do any harm to either one of them. Be good to people and the people will be good to you.

My wife and I extend our best wishes to you all and your parents. We bid you all farewell."

We also said farewell to our good friends, the storekeepers Alex. Shalay and K. Woloshynski.

CHAPTER XII

My Adventure In Business

My main reason for changing from teaching to operating private business was that by hard work one can increase his income. I learned later, by experience that hard work in business was not the sole factor which determined the net earnings.

My brand-new place for business was Jedburgh, Sask., thirty miles west of Yorkton on a C.N.R. branch line that extended from Willowbrook to Parkerview. It sounded like a very good prospect. Although the railroad track had not been completed as yet, the hamlet already had the railway depot, a post office, restaurant, municipal office, pool room and four grain elevators. But there wasn't one store.

In the surrounding area there was good, fertile, rolling land spotted with sloughs, which assured good drainage. The farmers owned more than one quarter of land each. They engaged mainly in grain growing and cattle raising.

It sounded too good to be true. For that reason the outlook was more of a gamble than a gold mine. To match the vast potential in business I had $1,500 in cash, no vehicle for transportation and no experience in business. I realized that my small general store could be snuffed out by some business giant with large capital.

I was discouraged from going into business in Jedburgh by an old-time merchant in Theodore. His prediction was that I would lose my trousers there. One Jedburgh farmer also warned me that William Abel, a wealthy storekeeper from Willowbrook was going to build a store in my chosen place. But I paid no attention to such warnings.

I soon made credit arrangements with a few wholesale houses and the bank in Yorkton.

Our store was completed and opened for business at the beginning of June, (1929). Two small grocery stores beat us to it in the mean time. One of them was deserted within a month.

I guarded the secrecy of our unhealthy financial standing from the public. But it was a difficult matter to conceal.

We were faced with such problems as poor train service and difficulty in getting water. It had to be hauled in from a private farm half a mile distant. There was difficulty in paying wholesale accounts on time. The deppression was beginning to have its impact on farmers' income. Prices on grain and cattle began to decline. The customers were reducing

their purchases each month. They were also plagued by wheat rust.

As harvest time was approaching I had to order a carload of binder twine and later a carload of flour. Both of these were on consignment but I was held responsible for sales.

I needed a truck in the operation of my business but had no money with which to buy one.

We had good, honest customers but they were buying on time, promising to settle their accounts after selling their grain in the fall. They took groceries and other small items partly in trade for eggs. Very little cash was circulated. My troubles began to multiply like rabbits. I began to wonder if, after all, teaching in Manitoba was not better, even on reduced wages.

That summer, with the help of a loan from my brother, I purchased a small truck in Melville. I still had to make five monthly payments on it, of forty dollars each. I was now able to drive out to farm homes to take orders for binder twine and flour. I could also haul water for our use and bring groceries from Yorkton because of poor train service. In the meantime the depression was closing in like a slow flood. Low wheat prices were fluctuating at the mercy of grain exchange speculators.

But to my mind business had to go on. I still did not comprehend the gravity of the oncoming economic depression.

About the end of September I purchased close to five thousand dollars worth of dry goods for fall and winter sales. I displayed the merchandise with attractive prices. Three months went by. Here was Christmas season but my goods were not selling. After the New Year I was pressed for payment of overdue accounts from all sides. Our customers were honest but they were holding their grain and cattle for better prices. I became panicky. Bankruptsy was around the corner. I wondered what I would do with my family if I should lose all my assets. I inquired if my drygoods wholesaler would accept the return of the bulk of their merchandise. Yes, but I would have to suffer a discount of 25% on the wholesale value of the goods returned. I returned the merchandise and suffered the consequences, a loss of $1,000.

My business lessons were coming home. As an example, the first week in business, I purchased one crate of oranges for $5 and sold them for $7 in one week's time. On the average, we were selling one crate of oranges every week with a gross profit of ($2 times 52 weeks), $104 per year. In three years my initial investment of $5 brought me $312 in gross profit. At the same time I invested $5 in two axe heads. They did not sell for three years until I put handles on them. I learned that it made a difference as to what merchandise I invested my money in.

As a lesson on how some unscrupulous tobacco manufacturers make money, one salesman told me this story:

Chewing snuff was made from ground tobacco ribs mixed with molasses, rum and ground glass. The ground glass was added to cut the

user's bottom lip to allow the alcohol to seep into his bloodstream to create addiction. Once the user becomes addicted to this snuff he will keep buying it for the rest of his days.

More Troubles

January, 1930 brought us more headaches. I could not purchase any more groceries on time unless I paid my Dec., 1929 account, of some $200 in full. With some difficulty, I borrowed the required amount from a farmer and settled the bill. Soon I got a warning from the dry-goods wholesale house that I must pay my creditors on a pro rata basis. I must not favor any one account.

During the following two months most of our customers paid their accounts and we were not molested by the wholesalers for a while. We still owed money on the building. The Lumber Co. had a Lien against it. In the spring the dry goods house made demands to pay the balance of their account (some $1200). I was only able to make small payments each month.

In the summer my brother Theodore came to my rescue. He was teaching school in Manitoba and made $100 payments each month. In that way we settled the dry goods account.

We had to carry a good variety of merchandise but only in small quantities. We sold groceries, fruit, yard goods, work clothes, mens' work shoes, some hardware, gasoline, motor oil, coal oil, flour and binder twine.

Because of the worsening of the depression, we had no success in our attempts to sell our store.

Each succeeding year brought more suffering from depression. Rains were getting scarce too. There were grasshoppers, hailstorms and rust that often ruined the crops. One summer was so dry that the farmers did not harvest enough grain for seeding in the spring. The Municipal Council brought in a couple of carloads of seed grain in the spring to take care of that disaster. Conditions became so bad that during one spring, summer and fall many farmers who had no cash brought Municipal vouchers for $12 with which they purchased their one month's supply of groceries.

Because the farmers had very little cash between 1932 and 1936, we had to take their farm products in trade at the following prices: eggs from 6 cents to 16 cents per dozen; three-year old steers brought $30 to $40 each; cows $15 to $20; spring calves at $5; hogs at $3 to $4; chickens 50 cents to 70 cents; cattle hides $1.50, muskrat skins at seventy-five cents; cordwood at $2. We were lucky to break even in such trading.

We had a few hot and dry summers. There were some days in July when the temperature had risen to 105 degrees. Very strong winds dis-

sipated the heat. During such hot summers high winds brought sky-high dust clouds. Some days the sun was obscured by dark dust clouds so that, in driving, car lights had to be switched on. Closer to Regina it was difficult to drive a car because of sand drifts. Many farmers had converted their old automobiles to "Bennet" buggies. The motor was taken out. A poplar tongue was attached and a team of horses pulled such a limousine.

The south-western part of Saskatchewan was hit the hardest by the drought. It included such town areas as Gravelbourg, Weyburn, Regina, Moose Jaw, Swift Current, Biggar, Maple Creek, Rosetown and others. That large territory had become the dust bowl, where the dust clouds originated. They were carried by high winds eastward for hundreds of miles. There was no rain falling from five to seven years. All vegetation had dried out. Russian tumbling weeds grew instead. Soil was drifting like snow in winter, filling hollows, ditches, roads and burying farm implements. Fine dust entered buildings through the smallest crevices. It covered the floors, furniture and food on tables. It filled human ears, noses, throats and lungs. It was unbearable. Animals lacked food and water.

Riding the rods in the dirty 'thirties.

From The Politics of Chaos

The unemployed, single and married men, who had no home or place to live in, were hit the hardest by the depression and the drought. There was no Unemployment Insurance nor Social Welfare to depend on. Soup kitchens were set up in the cities. As a last resort, the Government paid the destitute men $5 per month if they would find a farmer to work for. Such a farmer received another $5 as a bonus to provide the unfortunate man with room and board. There were thousands of hungry, transient young men in tattered clothes walking or "riding the rods" in search of work. But there was none. We saw men walking in shoes with worn out soles that displayed their bleeding feet.

We saw farmers from the stricken areas moving north in caravans, with their belongings in open hayracks. They travelled on the highways by horses and trucks, going through Yorkton, Saskatoon and other towns, hoping to find farm land where normal weather prevailed.

Even the country school teachers were in desperate situation. Thirty to fifty would apply for one school. The lucky one was glad to get from thirty-five to forty-five dollars per month on his agreement. Many of them received from ten to twenty dollars per month in cash. For the balance they took a doubtful Promissory Note.

One fall a few farmers from the south came to Jedburgh. They baled wheat and oat straw and shipped it to their farms to feed their starving animals. One or two falls later the Jedburgh farmers donated one carload of vegetables to a town farther south, where the people were suffering from drought.

A pathetic story appeared in Yorkton Enterprise, at that time, about a seven-year old girl who lived on a farm south of Regina during that time. One day she ran in the house, crying:

"Mamma, somebody is throwing water on me."

That was her first experience with rain.

Such disastrous conditions, lasting for five to seven years gave birth to the new political party in Saskatchewan, then called The Canadian Commonwealth Federation, (C.C.F.). At that time the ground in that province was most fertile for the germination and growth of new political ideas. Much later, the name of the Party was changed to the present New Democratic Party.

Saskatchewan Blizzards

Saskatchewan, especially in the rural areas was known for its high winds and severe blizzards in winter. They came from the west and, often unexpectedly, two or three weeks apart. Three days was their common duration. During such blizzards strong winds piled high, hard-packed snow drifts. Usually such storms were preceded by above-normal temperature and wet snow falling. As the wind gained velocity, the temperature dropped rapidly. This condition caused the hard packing of snow.

Rural people had to prepare for such occasions with groceries, water, fuel and food for stock. Travelling by car over country roads was almost impossible in winter. Even the railroad snow plow, at times, had difficulty clearing the track.

It was in January, 1932 or 1934, that I saw a thermometer in Yorkton registering 50° below zero. Later, winters were not so severe.

About the fourth of March, 1934, (?), I was caught on the highway in one of those blizzards. It was very mild and quiet in the morning when I started out by my small truck to Yorkton. At four o'clock I began the journey home. It became very cloudy and dark. Large snow flakes were falling here and there. I put a set of chains on the rear tires of the truck. As a passenger, a twelve year old boy was riding with me. He just had a tooth extracted in dentist's office. His clothing was too light for such weather.

After I had driven for about three miles suddenly very heavy snow began to come down. In a few minutes I was unable to see the road and soon my truck ran off the road. With difficulty I steered it back to the grade. A few yards farther on the engine died. Underneath the hood the motor was completely covered with snow. I swept it off and started the engine again. The wind was gaining strength rapidly. The snow was already deep and the temperature was dropping suddenly too. I was able to see the road better because the strong wind carried the snow in the air. Another half a mile was difficult to drive. As I was going up a low hill, the engine was laboring hard even in low gear. Suddenly a gear broke in the rear end and the truck would go no farther. I became frightened. I was shivering from cold and so was the boy. The truck cab was not airtight. I had only celluloid curtains. Snow was blowing in. Sitting and not knowing what to do, we stamped our feet and beat our hands to keep warm. It was getting dark. The blizzard was furious. We sat for about fifteen minutes, as if waiting for something to happen. Suddenly, I heard sleigh bells on my left. I saw a team of horses and a sleigh passing us. I got out and begged the farmer to help me out. He tried to tow my truck with the rope he had, but the wheels were locked because of the broken gear. We gave up towing. Then I asked him to be kind enough to take the boy and my freezable merchandise to his home, half a mile down the road. He did. I walked to the nearest telephone at Fone hill, trying to get a tow truck from Yorkton. No one would venture out on such a night. On my way back to the truck, I stumbled into a deep snow bank that was not there before. I started my truck. It would not move forward in any gear. I tried to back up. The truck moved. The broken cog of the gear must have dropped down for I was able to drive forward in low gear. With a rumbling noise I drove into the yard of the friendly farmer, J. Skilnyk.

The boy and I had supper and slept upstairs. The strong wind rocked the house all night. My truck stayed there until the end of April.

On another occasion, it took me nine hours to drive thirty miles to Yorkton, taking our two little daughters for innoculation. Shovelling snow on the road took a lot of time and my energy.

Operation of a Country Store

Generally speaking, different environments will necessitate slightly different method of operating a country general store. But the basic ethics and tactics should be the same.

In such a line of business, besides wrestling with the elements of nature, there is also the living human nature to contend with. Under the free-enterprise system, competition in business is beneficial providing there is room for it. It creates a healthy aspect to the trade and greater satisfaction to the consumers. New aspirants should consider carefully the potential volume of business that can be handled in a given territory. If the business field is too small for the number of competitors, then the weaklings lose out. There are always the inexperienced and jealous human hawks taking chances on snapping small morsels from already-established concerns, regardless of the total amount of trade available.

In spite of the serious nature of the economic depression coupled with drought and our financial weakness, our business remained quite secure. For this security we were greatly indebted to our honest and loyal customers. From our side, we treated them with respect, honest dealing, reasonable prices and good service. In spite of competition we enjoyed about 75% of the total store business in the hamlet. The small grocer who boasted that he had enough "white" people to depend on for business soon found out that he was wrong. Later, another two young partners over-estimated the possibilities of doing big business in Jedburgh. They closed their operation after two or three years' time.

One day in April, a nifty, sharp looking, middle-aged man entered our store. For a while he walked up and down the floor without saying a word. Then he bought a package of cigarettes and asked if I wished to sell the store. I answered flatly:

"No."

About two weeks later, he returned. He rented a vacant building and opened a general store across from the railway station. We learned that he came with his wife and a young son from Winnipeg. Eighteen months later, his store went up in smoke. In about three months' time he asked me by letter if I would consider renting to him the north wall in our store for his dry-goods business. Again I replied: "No."

There also came a young bachelor farmer who put up a good-sized solid building for a store. But he was of poor health and by carrying a very small stock he soon folded up. His building was purchased for a Community Hall, where the Ukrainian Catholic Church services were also held for some time.

About the year 1939, a retiring farmer decided to try his luck in business. From the beginning he dealt in confectionery and farm machinery. Later, he enlarged his premises. After about six years, he sold out, moved to Yorkton and passed on.

When normal times returned, the farmers had more money. Young farmers bought cars and drove to Yorkton to do their shopping. We sold our business in 1941, before that change came about.

I learned from experience that to be successful one must do the right thing, at the right time, in the right place and in the right manner. I also learned many business principles and ethics the hard way, mostly through trial and error. Because of adverse conditions, we made no fortune in Jedubrgh, only a modest living. Our relationship with our customers was congenial and pleasantly memorable. As proof of the honesty of our customers, I am proud to point out that when we sold our business, the total amount of uncollected accounts was approximately one hundred dollars. This amount was negligible considering that we were in business almost thirteen years.

Toward the end, our business was sound and gratifying. I was reluctant to sell it.

During our years in business, I came to the conclusion that when any one ventures into any business he must:

1. have good knowledge of the business he is going into. He must also have enough capital to handle it.
2. have good health and be optimistic.
3. be honest with his customers and himself.
4. have a sincere, pleasant personality.
5. have a good knowledge of bookkeeping and make adequate use of same.
6. be aggressive but not overbearing.
7. keep appointments and promises.
8. never knock his opponents.
9. be a strict credit manager.
10. be sociable, and live a clean, sober and moral life.
11. must not be extravagant in private life.
12. must pay his accounts promptly.
13. keep his stock priced and displayed in clean, attractive manner.
14. be diplomatic, decisive and sympathetic with his customers.
15. beware of wholesale bargains and high-pressure salesmen.
16. have enough capital in reserve for emergencies.
17. stay out of gossips, political and religious squabbles.
18. be on the alert for changes in business trends.
19. never overstock the store; keep fresh stock only.
20. must not isolate himself from local community life.
21. do not argue with customers or display anger.

The term "good business" can have different meaning. To one

merchant it would mean good honest dealings resulting in reasonable profits and at the same time satisfying his customers to retain their patronage. Satisfied customers are the best advertisers. Another dealer would call his business "good" because he and his staff were very busy running around. He might be too busy to know if he is winning or losing. The third man may be boasting about doing "fantastic" business, whereas he was actually a crook and was cheating his customers.

A novice should be cautious when buying an established business. It may be a lemon.

Our Problems, Accidents, Gains and Losses

Someone's personal trials and triumphs are of no value to a reader if they do not relate to the reader's life, so I shall skip most of them.

Some people are prone to accidents. They may be labelled as being careless. To avoid accidents, slow thinkers should learn to be slow and careful in their actions. The important thing in life is to be able to endure

Left to right: Zonia, Mamma, Iris.

mishaps, disappointments and losses without looking for sympathy. After all, each man's life is his own business. He should learn to go through a crowd without hurting anyone or himself. On the other hand, human traps can be unexpected and very cunning.

We had our share of worries and misfortunes because of economic depression, lack of money and lack of business experience.

Neighborly Gesture

Our neighbor, E. Jones, the grocer, had a vacant lot next to his store. Young children developed the habit of cutting diagonally across his lot when playing. Jones decided to stop such trespassing. One summer afternoon, he put up one strand of barbed fencing wire along the sidewalk about three feet above the ground level.

When the Mothers called their children for supper, that evening, they ran against the sun, over the usual path, across Jones's lot. Our daughter Zonia, was at the head of the children. Not knowing that the

Our Jedburgh store.

wire was there and being blinded by the sun, she hit her face against the wire. One sharp point of the barb pierced her face. She ran in the house, crying, with blood streaming from her eye. The barb slid over the eyeball and cut her top eyelid from underneath. Luckily, her eye was not injured. We rushed her to Yorkton where Dr. Houston sewed her eyelid with three stitches.

At another time, while visiting our friends on a farm, Zonia sat on a swing by the house. By means of a pulley, the young boys who were standing by pulled her up with the swing about twelve feet above the ground. She fell from there and broke her wrist. Again we had to rush her to the hospital.

One day when our younger daughter, Iris, was four years old, she climbed to the top of a very high ladder leaning against the store roof. We were frightened to see her there. It took a lot of pleading to keep her still until I climbed up the ladder to bring her down.

One very frosty and stormy morning, Iris went outside. Coming back, she fell in a snowbank with her bare hands. She became helpless and cried loudly but we did not hear her. A customer walked in the store and told me about her crying. I brought her inside. All the fingers on both her hands were frozen white like icicles. She suffered terribly during the ordeal of the gradual unfreezing of her fingers in a basin of snow.

I experienced many harships in winter driving in Jedburgh-Yorkton

Amelia, Jo, Rose and Iris perched on a fence in Jedburgh.

area. Severe, unexpected blizzards were common there. In such weather a person on the road even ran the risk of losing his life if he was poorly dressed.

We encountered a major problem in 1939 when our daughters had to attend High School in Yorkton. We had troubles galore when we left them in a private boarding house there. They were good in school but they were too young to take care of their health and other details. We had emergency 'phone calls about their illness, etc. Travelling in winter by car was impossible when the roads were drifted. One Sunday afternoon we took a chance on driving some eighteen miles over the C.N.R. railroad track from Jedburgh to Willowbrook. From there the highway was open to Yorkton. But riding over the bumpy ties was hard on the tires. We could have lost the car by meeting head-on with an emergency CN.R. snow plow.

The repetition of High School problems drove us to the decision of selling our store. This was when we were getting nicely on our feet, out of our financial worries.

There was no market for country stores at the time. When a customer offered to buy our business in November, 1941, we gave it away for a ridiculous price. I discounted the value of the building because it was twelve years old. I made no charge for good will and sold the stock at cost.

Following the sale, I drove around different towns and cities, trying to find another store where our daughters could attend High School. I missed one dry-cleaning snare in Yorkton. But I got trapped into one crook's woodwork business in Portage la Prairie. There, in four months' time I was cleaned out of practically all the money I had.

After my loss, The Reliance Lumber Co. hired me to operate their lumber yard in Jedburgh. I was there, on duty, until July, 1944. It was still war-time and extra help for the yard was difficult to find. My arms were aching from handling heavy lumber alone. I gave the Company one month's notice and quit.

I went to Winnipeg not knowing what I would do there. I had to buy a house for the family and find a job to make payments on it. Failing to find work in the city I was preparing to go west with a contractor to build grain elevators in Saskatchewan. But luck had it that four days before I was to go west, I called at The Empire Sash & Door Co., (lumber yard), on Heaton Ave. I was hoping to get a job in the yard. I was overjoyed when the manager, R. H. Hamlin, offered me work in the office. I spent my following twenty years there as a sales clerk. The work was enjoyable.

Finally, there had to come the invevitable time of retirement. During my lifetime I made no fortune because I still like people better than money. I have no regrets, but it is true that we had gone into private business at the wrong time into the wrong region.

PART TWO

Interesting Events and Developments

CHAPTER XIII

FIVE EXCITING EVENTS IN BRANDON

A runaway Horse With Buggy And Boy

One Saturday morning in the spring I was out on my nature-study hike north of the river. Suddenly I heard a screaming noise from a young boy. I looked and I saw not far from me on 18th Street a frightened horse galloping with a meat-delivery rig and a terrified boy crying and pulling on the reins with all his might. The rig was jumping up and down and so was the boy with it. It was impossible to give any help. I was only hoping that the horse would stop before making a sharp turn. The horse, the buggy and the boy soon disappeared between two rows of trees.

It would have been suicide for anyone to try to stop the stampeding beast on the road. There was no news-report about the incident. The boy must have survived the ordeal.

A Whistling Bullet

On another Saturday, three of us school mates went east of Brandon city limits, making notes on plants, birds and insects. As we walked slowly along, suddenly we heard a rifle bullet whistle past our heads. The sharp, shrill and whining noise frightened us almost out of our wits. We were silent for a moment. Then we counted our blessings and never went in that area again.

Grain Elevator On Fire

In 1913 Brandon was a small city compared with Winnipeg.

Our school was located on 10th Street in the business section and we usually heard the fire-brigade sirens. If we were out on the street, killing time, some of us would go to see the fire.

One autumn night, about nine in the evening, we hurried out and witnessed a huge fire consuming a tall grain elevator. The site was west of the C. P. R. station in the middle of a series of railway tracks.

The blaze must have started in the top of the building and was working its way down. The sky was illuminated for about 300 feet up in the air. Loud, crackling noise came from the burning lumber. Sheets of metal siding, measuring two feet by two feet, were flying upward with

the draft like butterflies. With the fire trucks and water hose all over the railway tracks, the firemen were pouring water in vain. There were no human casualties reported.

Train Collision

Another autumn evening, when I was walking on Rosser Ave., I heard the pitiful bellowing of cattle, also west of the C. P. R. station. From the station platform I could see, not far away, flames of fire shooting up from the rear of a freight train, which was standing on the track.

It appeared that the train, which was pulling four carloads of stock and a caboose behind the freight cars, had made a stop near the station. Another fast east-bound train plowed into the rear of the freight train with terrific force. Its steam locomotive pushed under and lifted the hind end of the caboose at a sharp angle into the air. The sparks from the engine chimney set the caboose on fire. The flames spread quickly to the stock cars ahead.

It was a ghastly and shocking sight to view. The straw bedding in each stock car helped to spread the fire. Cattle, hogs and sheep were being roasted alive. They created a deafening noise, a combination of bellowing, squealing and bleating. The smell of burning hair and flesh was nauseating. Some firemen were putting out the fire; others were chopping the sides of the stock cars and pushing the animals down on the ground. The caboose burned down completely. The smoke was still puffing from the engine chimney.

I went back the next morning, (Saturday), to see the mess. Some dead and some half-dead, singed animals were lying on the ground. It was a grim reminder of another human error. What happened to the train crew was not known to me.

The 1913 Brandon Flood

Early in the spring of 1913, an unusual amount of water collected in the Assiniboine River Basin from the heavy snow-falls in the west. As the water reached the wide and fairly level river valley in Brandon, called the "flats," the flood took its heavy toll.

Because of the fertile and low-priced land in this valley, scores of Ukrainian families settled there. Some of them were market-gardeners. During the flood years, most of them suffered heavy losses. Perhaps there were no human casualties in the 1913 flood, as the water kept rising slowly. The inhabitants had ample time to evacuate their homes. But most of the houses were in deep water. Many of the small buildings were carried away by the high current waters. Some of them floated along the

middle of the river; others were stranded among the elm and ash trees on both banks of the river.

About six weeks after the flood, two of us students went along the south bank of the river, through the thick bush, studying nature. We came across dead poultry stuck in the tree branches, one dead cow and a couple of dead hogs lying in the mud, left by the flood. There were bits of lumber, garden gates, small buildings and other debris among the trees.

This was an example of Man willing to take the challenge of wrestling with Nature.

The victims of an occasional flood on the Brandon "flats" had been warned against settling in that valley.

CHAPTER XIV

Stuartburn As A Village

Stuartburn village was not destined to become a large town, in spite of its good location and the good start it had. Its population consisted mainly of the families that were in business of one kind or another. None of the immigrants took residence in the village.

As we mentioned earlier, The Houle store already existed on the west bank of the river when the first Ukrainian immigrants arrived in 1896. Charles Ennis was its clerk and the operator of a crude ferry. Soon after, the Yeo family built their store on the east side of the river. One, Mr. Cote was already operating his cheese factory. He was turning out three to four hundred pounds of cheese daily and was shipping it to Winnipeg.

John Toews came to Stuartburn, with his family, from Steinbach in 1900. He set up a sawmill and was turning out poplar, spruce and tamarack planks and boards for the settlers. He also built a flour mill in 1902 and 1905. With his sons he operated it day and night until he sold it to J. Rosenstock in 1914.

A wooden bridge was built across the river in the village partly by Mr. Yeo and was completed by James Millar in 1900. Because it was

Mr. and Mrs. Johann Toews—moved from Steinbach to Stuartburn in 1900.

damaged by driftwood, the Hamilton Bridge Co. replaced it with a steel structure in 1902. A municipal bylaw prohibited driving horses over it faster than a walk.

About the same time William Jewel opened his blacksmith shop. From the beginning he was busy making small spades for digging seneca roots. He usually sold them at one dollar each. Because of the great abundance of stones on the land, sharpening of plow shares and machinery repairs, also kept him busy.

Records show that the first Ukrainian children who attended the Stuartburn school, in 1896, were Gregory Zahara, Dmytro Nivransky, Yakiv Nivransky and M. Havryliuk.

Theodosy Wachna built his store on the west side in 1905.

Peter Krocker bought the cheese factory from Cote in about the year 1900. The English speaking cattle ranchers were gradually moving out. Soon there were only three families left. They lived in the village. The Ukrainian settlers were too poor to buy many cows for milking so the cheese factory was closed in 1903. Milk at that time, was selling at one cent per pound.

Moldowan bought Houle's store in about 1900. Besides selling a variety of merchandise, he also sold broken-in broncho horses and farm implements. This business was sold to Winestock for a short period and then to three Rosenstock brothers in 1906. Because their wives lived in Winnipeg, the three bachelors always had hot arguments in the mornings about cooking and housekeeping. In one or two year's time they broke up their partnership. Joseph remained in Stuartburn. One brother started a business in Tolstoi and the third in Vita. Then the wives joined their husbands and there was peace forever after. Joseph Rosenstock's business was slowing down and he sold it to J. Probizansky in 1918.

The Ukrainian pioneers were slow in learning the English language. Instead, Franky Yeo, who worked in her father's store mastered Ukrainian in a short time. Likewise, two Millar boys, Frank and George, learned to speak the new tongue from their neighbors and other people in the village. The newcomers were now able to learn some of the history of Stuartburn district. They came to know more about the friendly Millar family: how the parents came from Ireland and settled in Ontario. Later, the father, Stuart, worked on the construction of the Soo Line to Winnipeg. Following that, the parents with their four children moved to their homestead farm by the river.

Henry Johns was the first school teacher in Stuartburn school. For a number of years the school was also used for local social activities. The pupils who attended the new school that first term were Williamina, James and Frank Millar; Alice Hamblin; Grace and Matilda A. Ramsay; Elizabeth Darling; George Froom; Minnie, Albert, William and Robert Alcock; James and George Riach and Oliver Stock.

Julius Kisser bought the flour mill in 1920 and sold it to

N. Baryliuk and Evaniuk in 1935. Times changed. Women were shopping for ready-baked bread and not for sacks of flour. All country flour mills were going out of style. Many of them were sold to the Fire Insurance Companies, the same as were the livery barns. But not in Stuartburn. The last owners of the mill closed it in 1938. They sold it to John Smook who took it apart and built a service garage. J. Probizansky operated his store until his death in 1950.

John Toews was an ambitious and energetic man. At one time he told me that he was thinking of building an electric railway to Dominion City. In 1920 he built a water wheel on the river bank which generated electricity for his home use.

At the beginning, the stores and the Post Office were happy meeting places for the pioneers. Not being accustomed to living so far apart, they were glad to meet their faraway neighbors and discuss their common problems. Among the men the talk centered about their urgent need of a church, roads and schools.

The booming period of business in Stuartburn reached its peak in 1906-1907. About six important factors caused its rapid decline. The flow of immigration was slowing down. Most of the settlers had purchased their requirements in horses and farm implements. The introduction of the T. Eaton Co. mail order business, in 1905, increased the work in the village Post Office and reduced the sales in the local stores. The extension of the C. N. R. railway service from Ridgeville through the Colony to Sprague, in 1906 dealt a double blow to the business in Stuartburn. First, the railroad bypassed the village of Stuartburn by seven and a half miles. Second, the extension of the railway service through the Colony created five new stations and business places which took away much of the business from Stuartburn village. The new places were Tolstoi, Gardenton, Vita, Caliento and Sundown. The transfer of the Municipal Office to Vita also reduced the number of people coming to Stuartburn. Gradually, the sawmill and the cheese factory went out of business.

Theodosy Wachna continued doing good business in Stuartburn. He also opened a branch store in Gardenton.

While the village business and population was declining, the school population was increasing. The second room was added to the Stuartburn school in 1921. The third room was attached in 1936. The extra number of school children came from the farm homes.

By the year 1950, Stuartburn village was left with four small grocery stores, the Post Office, the garage, the hall and the blacksmith shop. There were also a few homes and, later, a new Mennonite Church was built. In the spring of 1950, the village suffered from the flood when the Roseau River overflowed its banks.

By 1960, the population in the village dropped to about fifty-five persons. In the 1960's all the rural schools in the Colony were phased

out. They were replaced by the large, primary, junior and high school complex in Vita. The children are now bussed in from all directions, summer and winter.

Each family living in the village played its part in the community life well.

Men of Ukrainian descent who ventured into store business in the village of Stuartburn were Theo. Wachna, John Probizansky, Steve Chubaty, Mike Horbul, Alex. Andriash, Adam Kolodnitsky, and Sam Pavlowsky. At present, Mrs. S. Pavlowsky operates her grocery store and the gasoline pump. Steve Chubaty runs his grocery store and the Post Office. Joe Horobets owns the blacksmith shop.

A new concrete and steel bridge spans the river in the village.

Theodosy Wachna

The one pioneer business man and community worker, who was well known throughout the whole Colony, was Theodosy Wachna.

Having good knowledge of the English language he became an interpretor and counsellor for the early Ukrainian settlers. He was the leader in organizing the new Stuartburn Municipality in 1902. He was its first secretary-treasurer. That gave him the honor of being the first one, of Ukrainian origin, to hold that position in Manitoba. He also helped to organize some new schools in the Colony and was their first secretary-treasurer.

When he built his store in the village, his wife joined him in operating the business. They treated their customers with respect, honesty and sympathy. They were both of a quiet and pleasant nature. Their prices were reasonable and their service was good. They were both energetic, hardworking, thrifty and talented business people. Their popularity grew in business and in community life. Theodosy Wachna held various positions in the community, including that of the Justice of Peace.

During the span of twenty-six years, they raised fifteen healthy, well-mannered and well educated children. Seven of them became school teachers, one a medical doctor, two dentists and others became business people. They all speak Ukrainian and perfect English.

Theodosy Wachna's memorable expression was:

"A name does not make a man, but the man makes a name for himself. If his deeds are good, his name will be good."

Senkiv and Rosa

A few families of the Ukrainian immigrants of 1896 settled on the north side of the Roseau River, from three to eight miles north-west of Stuartburn village.

Mr. and Mrs. A. Kolodnicky in front of their store in Stuartburn.

The 1950 flood in Stuartburn.

Stuartburn School in the 1950 flood.

During the first few years they called their locality Rosa, most likely after the Roseau River. When their school was built, they called it, at first, Rosa. Later they changed its name to Senkiv after the village Synkiv from which they came. In the year 1907, they organized a Reading Society and established a library. They received their Post Office in the same year. It was also named Rosa. A few years later, they built a Ukrainian Greek-Orthodox Church. Close to it they built a Community Hall. It became their social and cultural centre. John Smook kept the Post Office and a store for many years.

The leading pioneer community workers in Senkiv were Peter Tanchak, Vasyl Smook, Ivan Tofan, Ivan Tanchak, Ivan Smook, S. Kalakaylo and M. Shevchuk. Some of the other settlers were T. Tofan, S. Salamandyk, J. Salamandyk, T. Vakaruk, I. Lobur, M. Bialkowsky and others.

Rosa, Proper

From the year 1902-04 another group of Ukrainians began to settle four to six miles north-east of Senkiv west of River Ranch School. It had been built by earlier English cattle ranchers. Soon the Postmaster, P. Tanchak, and Rosa Post Office moved from Senkiv, closer to the new settlement. Until 1913, both settlements were using the same Post Office. In the same year, the people at Senkiv received their own Post Office and named it Senkiv. From then on Rosa, near the River Ranch School, became the permanent name of the later settlement as well as of their Post Office.

At first the nearest Catholic church for these settlers was at Stuartburn, some twelve miles away. Before they could build their own church, occasional services were held in different houses in the district. From 1916, the new Baskerville School was the house of worship for three

Mr. and Mrs. John Paley of Rosa are known as good farmers and successful in business. They have donated land in Rosa for the Community Hall and the Ukrainian Greek Catholic Church. They have been very generous supporters of Ukrainian literature, churches and other institutions. They are now retired, living in Dominion City.

Mr. and Mrs. Theodosy Wachna celebrating their Golden Wedding Anniversary in Stuartburn.

John Smook, merchant and postmaster in Senkiw, Manitoba.

Mike and Maria Kamenski—1896.

First post office—Oleskiw, Tolstoi.

years. From 1919, the new Community Hall became a more convenient place for church services until the settlers built their own church in 1924. Later a residence was built for the priest. From there he visited the neighboring parishes also.

For a number of years Mrs. P. Tanchak operated a store and the Post Office. Half a mile north of this store, by the Hall and Church, John S. Paley also built a store.

The land here was much better than at Senkiv. Here the settlers made better progress. The names of the faimilies in the "new" Rosa were

Mr. and Mrs. John Donaleyko—1901, in Tolstoi.

Five generations of Semeon Paley family at Rosa.

I. Pupeza, M. Tofan, H. Bugera, Semeon Paley, Ivan Paley, Paul Koroliuk, P. Skrynsky, N. Chubey, I. Kohut, S. Kalakaylo, Peter Tanchak, Ivan Tanchak, Stefan Tanchak, T. Maksymchuk, M. Chubey, A. Ostafiyiw and others.

Of the above, the most active community workers were Semeon Paley, Ivan Paley, Paul Koroliuk, Peter Tanchak, Mrs. P. Tanchak, and Mrs. J. Paley.

Senkiv and Rosa had a few sad accidents. In Senkiv there was a bad case of fire. In another case one man was killed when he fell off his wagon between the horses. From Rosa a man was killed in a car accident. Two other men were killed by horses.

I remember the people from Senkiv and Rosa as being hardworking, kind-hearted, cooperative, honest and happy.

Overstone, changed to Oleskiv, changed to Tolstoi

A number of Ukrainian pioneers found better land in the south-west corner of the Stuartburn Colony. This was in Twp. 1, Rge. 5E., in Franklin Municipality.

The earliest name of this locality was Overstone. However, to honor the name of Prof. J. Oleskiv, the leader of the Ukrainian immigration, the name of the Post Office was changed to Oleskiv. In 1910 the name was changed to Tolstoi by one admirer of the Russian writer Tolstoi.

Because here the land was easier to cultivate and more fertile, the farmers made better progress. The only grain elevator in the Colony was built at this point in 1918.

It was rumored that one zealous farmer in the district was very anxious to plow up his land. He had two gang plows, each pulled by four oxen. He managed one team and his smart dog handled the other by keeping the oxen moving if they were slowing down.

Prior to 1905, there were already three churches in the Tolstoi area. There was one small Roman Catholic chapel situated one and a half miles north of the village. The Ukrainian people who attended the chapel did not understand the Latin Mass. Two miles west of Tolstoi stood a small Ukrainian Baptist Church. The parishioners here were few in number. After a few years, most of the members of this church moved out and services were discontinued.

About two miles south-west of Tolstoi, there was a Ukrainian Greek-Catholic Church. It was built solely by the efforts of the pioneers, all of the same faith. As in all other similar churches in the Colony, the parishioners expected that in time they would get a Ukrainian married priest as they had in Halychyna. But the French Roman Catholic Archbishop of St. Boniface demanded that all the (Ukrainian) Ruthenian Greek Catholic Church properties in Canada be transferred to his

Roman Catholic Corporation. Only on such condition he would allow a Catholic celibate priest to enter their church.

The intellectual Ukrainian pioneers objected to such a decree. The more humble and illiterate agreed to the Archbishop's demands. The formerly friendly members of the church became divided into two enemy groups. As a result the church was not transferred and they had no priest for over two years. In about 1927 this church went up in flames.

Following the loss of the church, those who had refused to transfer it organized a Ukrainian Greek Orthodox parish in the village. Within two years they built their own church. Those who favored the transfer built their own Ukrainian Greek Catholic church, also in the village. The religious turmoil marred the peaceful and friendly life of the pioneers for a few years.

In the year 1918, the farmers in the Tolstoi area pooled their resources and built a grain elevator on a co-operative basis. It was called the Ruthenian Farmer's Elevator Co. Its buying agent was W. Kolodzinsky, a veteran school teacher. This elevator went out of business in 1930.

Those Ukrainians who tried their luck in the general-store business were N. Dolynchuk, W. Kostyniuk, P. Mandziy, L. Bodnarchuk, W. Fostey, W. Stefanchuk, Evach and others. There was also a short-

Seated at right is Mrs. V. Kotyk, mid-wife. Standing behind her is a daughter, Mrs. Mavis Dawydiuk. Seated at left is Mrs. Kotyk's sister, Maria Olynyk and behind her Mrs. Domka Samborski, another daughter.

lived partnership in that enterprise. The partners were J. Chubey, Theo. Yarema and Petraschuk.

The first Reading Society and Library was organized in 1906 under the leadership of A. Yaremiy. The second such Society was formed in 1908 and located in the Czerwona School house. The school teacher, W. Dedeliuk, was its president.

Some years later a second class room was added to the above-mentioned school. About the year 1928 this school burned down. In its place a new structure was built in the village.

A Creamery built about that time in Tolstoi was of great help in that area to those farmers who had dairy cattle. Actually, mixed farming was the source of their revenue.

Some of the early Ukrainian settlers in Tolstoi area were S. Romaniuk, T. Kozak, P. Wasylyshyn, Ivan Oliynyk, H. Drewniak, A. Yaremiy, H. Galushka, P. Storoschuk, S. Sopiwnyk, D. Lenyk, Ivan Tkachyk, F. Oliynyk, Stefan Wiwsianyk, M. Patsiorka, S. Kraynyk, S. Rudkowsky, N. Mandziy, M. Lipischak, Ivan Zaporazan, T. Ktytor, F. Woloshyn, J. Arseniy and others.

Gardenton

The settlement of the Ukrainian people in the Gardenton area began in Township One, from Range Six eastward, in 1896. When the

St. Michael Ukrainian Orthodox Church built in 1899 near Gardenton. On the 18th of August, 1974, it was declared to be the first Ukrainian church built in Canada. Plaque uas unveiled to that effect on the same day.

Children dressed in Ukrainian costumes performed in a centennial program in Gardenton, July, 1970.

C. N. railroad was extended from Ridgville, through Stuartburn Colony, to Sprague, in 1906-1907, the next station east of Tolstoi was named Stuartburn. This name conflicted with that of Stuartburn village some seven miles to the north-west.

Prior to the arrival of the train service through Gardenton area, Johnson Bros. had a small store and Gardenton Post Office some three miles south-east of the new station. The Johnsons moved their business and the Post Office to the site of the new station. Soon the name of Stuartburn Station was abandoned in favor of Gardenton.

As mentioned earlier, the Ukrainian immigrants who came from the province of Bukovina settled mainly in township 1 along the United States Border. Gardenton became their central business and social point.

The honor of being the first settler in the Colony from Bukovina goes to Vasyl Zahara and his family. They came to Stuartburn in 1896. More families arrived in 1897. Their pioneering life was similar to that of the people in other parts of the Colony. They also had too many stones and swamps on their homesteads. They were glad to have the trees for their buildings and fuel. These people were hardworking, optimistic, thrifty and religious. They were noted for their good sense of humor.

Like the newcomers from Halychyna they brought hardly any money from the old country. Before they could make a living from their land they had to seek employment with the well-to-do farmers, usually across the border, in the United States.

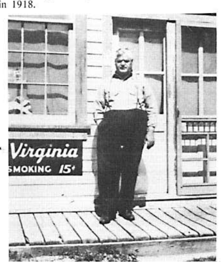
These Ukrainians came mainly from two villages. Those from the village of Onuta, built their St. Michael's Orthodox Church, two miles west of Gardenton, in 1897-1899. According to an extensive research made by John Panchuk, (a native of Gardenton), this church was completed in the spring of 1899. Thus, it is claimed to be the first Ukrainian church built in Canada. It is preserved in good condition to this day. The Canadian Governemnt has designated it as an historical site.

Later, the second group of immigrants from Bukovina, village of Lukivtsi, built another Orthodox church three miles south of Gardenton. It was named after St. Demetrius.

Both the above churches were free from the intrusion of the Roman Catholic Church which was common in the Ukrainian Greek-Catholic communities.

The settlers' land in the Gardenton area was not suitable for growing much wheat, so they depended on mixed farming to make their living. The local Creamery was of great help to the dairy farmers. Peter Antonichuk owned a flour mill in the hamlet for a few years.

Through the efforts of Vasyl Mihaychuk, when he was the Reeve of Stuartburn Municipality, a bridge was built across the Roseau River in Gardenton in 1918.



George Sidorsky, Gardenton merchant.

Photo, courtesy J. Panchuk.

Some of the Ukrainian men who operated general stores at this point, at one time or another, were Theodosy Wachna, N. Kosowan, George Sidorsky, M. Fostey, G. Onysko and others.

The people of Gardenton are much indebted to John Panchuk, a native of that place. As a young boy he moved with his parents to the United States in 1916. There he finished his High School in 1922. Later, he graduated from the University of Michigan with a degree in Law. He carried on a private law-practice in Detroit from 1929 to 1937. He made many visits to Gardenton over a thirty-year period. The local people received much help from him in raising the prestige of their hamlet. He arranged several anniversaries and festivals. Through his efforts and the co-operation of the inhabitants a fair-sized museum was established in gardenton.

To perpetuate the memory of the Ukrainian pioneers from Bukovina, J. Panchuk has published a well documented and illustrated book titled: "Bukovinian Settlements In Southern Manitoba." He has also issued small publications concerning the pioneers and their St. Michael's Church.

One more outstanding native son of Gardenton should be mentioned. He is William Teron, a professional architect. He put his great imagination and talent into practice when he built the unique town of Kanata, eighteen miles west of Ottawa.

As mentioned earlier, most of the Gardenton pioneers settled in Township One and part of Two, in Ranges Six, Seven, Eight, and Nine, along the U. S. A. border.

The names of only some of those pioneers, whom we knew, were Ivon Machnee, Vasyl Zahara, M. Onysko, Vasyl Kosovan, D. Boyda, Theo. Badiuk, Ivan Kosovan, N. Shypot, Ivan Hudyma, T. Glovatsky, P. Dzaman, W. Chornopysky, I. Boyda, Ivon Towstovaryk, G. Kantymir, D. Oliynyk, J. Elyndiak and others.

Vita

The writer is greatly indebted to Vasyl Mihaychuk for providing him with valuable information about Vita.

Vita lies nine miles east of Stuartburn. It is the second railway station north-east of Gardenton. By 1906 it was considered by the surrounding settlers as their social and commercial centre. Some of the earliest Ukrainian settlers in Vita district were: N. Hawryliuk, Podolski brothers, Machula, Verbeniuk, Kravets, Kolisnyk, Korchak, Fedorovych, Shmyr and Bodnarchuk brothers. In 1904-5, N. Hawryliuk had the Post Office Shevchenko and a small store on his farm. When in 1906 the railway station was named Vita, the Post Office was also changed to Vita. The school was built in 1907. It was named Shevchenko and has retained that name to this day.

According to the original plans, Vita station should have been located on section 13, on elevated land, the property of one Mr. Moroziuk. But Mr. Yeo, the merchant from Stuartburn, persuaded the C. N. R. officials to buy his property, (part of section 22, Twp. 2, Rge.7), for the station, although it was in a low spot.

The first Ukrainian Greek-Catholic church in Vita was built in 1906, on a farm. A few years later a disagreement arose among the parishioners on the matter of assignment of the church to the Roman-Catholic hierarchy. About one-half of the members left the church. They organized a new Ukrainian Greek-Orthodox parish and bought the church from the Catholics in 1919 and moved it to the village. the Catholics built a new church in 1920, also in the village.

About the year 1907 Vita already had about a dozen intellectual men who took an active part in developing the social, cultural and business life in Vita. Some of those men were J. Kulachkowsky, W. Mihaychuk, D. Uhryniuk, W. Zarowsky, D. Yakimishchak, N. Bodnarchuk, M. Bodnarchuk, J. Bachynsky, D. Podolsky, T. Podolsky, J. Pidhubny, M. Bodnar, M. Machula and others.

The earliest priests who served the Ukrainian Greek-Catholic church in Vita were D. Polywka, W. Zoldak, J. Zaklynsky, R. Volynets, S. Dydyk, A. Fylypiw, T. Wasylewich, M. Hura and N. Kryzanowsky.

The first priests to serve the Ukrainian Greek-Orthodox parish were L. Kushnir and P. Samets.

Shewchenko School in the early years in Vita.

Photo: Courtesy Manitoba Provincial Archives

In 1906 the residents of Vita area organized a Reading Society combined with a Library. A Dramatic Club was staging plays, concerts, lectures and debates. They also held evening school classes for adults.

All those activities took place in the local school house. In 1918 they built a joint Narodny Deem, (Community Hall). It was used by

Sod-turning ceremony marking the official beginning of construction of the high school at Vita, June 1969.

Shevchenko School zone 4 soccer champions — Nov. 1972.

both religious groups for various social functions, meetings and dances.

The first general store in Vita village was operated by Kisser and Tsado. It carried the sign "German Store." Later, another store was opened by one Rosenstock. Soon other stores were started by Bachynsky; Podolsky; J. Kulachkowsky. Two or three years later, N. Bodnarchuk, J. Probizansky and W. Kostyniuk bought the store from Rosenstock. They named it "Vita Trading Co." Unfortunately, this partnership did not last very long.

A Creamery, which was managed by D. Uhryniuk, was of great benefit to the farmers. To the milk producers it was an important source of cash revenue.

M. Kadyniuk, an ex-school teacher owned a bake-shop and a hotel. William Yakimishchak operated a drug store.

Wasyl Mihaychuk, being energetic and enterprising, never wasted any time. As a young boy, he lived with his parents in Arbakka. Besides going to school he had to work on the farm. When he finished his Teachers' Course he taught school for five years. With his brother Dmytro he built and operated a large flour mill in Vita. He did custom-threshing for the farmers and operated his own sawmill. He also found time to take active part in all fields of community life in Vita. Later, for some years, he edited a weekly paper in Hallock, Minn. U. S. A.

Between the years 1915 and 1920 The Council of the Methodist Church of Winnipeg had chosen Vita as one point for the expansion of its Missionary work. It was decided that in conjunction with the Missionary venture a General Hospital should be built in Vita.

Vasyl Mihaychuk, a school teacher, an active community leader in Vita and Arbakka. Later an editor in Hallock.

Concert dancers posing in front of the Ukrainian Home at Vita.

Credit union and Consumer Co-op directors' and managers' meeting at Vita on Nov. 26, 1975.

W. Mihaychuk's flour mill on a busy day in Vita.
Photo: Courtesy Manitoba Provincial Archives

The aftermath of the tornado at Vita June 19, 1955. Scenes like these greeted dazed residents as they climbed out from the wreckage. Splintered piles of rubbish and a few walls were all that remained of the Shevchenko Collegiate Institute, Vita's up-t-date school. Textbooks and school desks were scattered for blocks. Despite the fact that at least six homes were destroyed by fire, no one was killed in the only major tornado to ever hit a Southeast community.

Badly damaged were Vita Bakery (left) and Vita Hotel (right), both operated by M. Kadyniuk and sons. The bakery lost its roof and the inside appeared to have been turned upside down. The hotel lost most of its windows and the interior was partially wrecked.

The Mission failed to gain any church adherents. But the hospital was a God-send to the Ukrainian settlers in Stuartburn Colony. The outstanding person who became the manager and excellent physician-surgeon, from the year 1927, in the hospital, was Dr. H. V. Waldon. His noteworthy services lasted for thirty years until his retirement in 1957. He loved his profession and the people whom he served. Truly, he was a devoted humanitarian. According to his records, approximately six thousand patients were treated annually in this hospital. This included one-hundred and twenty-five maternity cases and two hundred operations.

In 1959, with the aid of the Provincial Government, the Hospital was taken over by a local Committee, consisting of Tom Pott, J. Podolsky, W. Eliuk and J. Negrych.

Vita was visited by a small tornado at the end of June, 1923. It damaged one or two buildings. The second visit on the 19th of June, 1955 created major disaster. The school house, the bake shop, the municipal office and some houses were destroyed to the ground. The hospital and other buildings were badly damaged. There were no human casualties.

Vita now boasts of being the school and hospital centre for the whole old Colony of Stuartburn.

By 1967 Vita stood first in educational facilities in the Stuartburn Colony. Grade XII is the highest grade being taught there now.

The first school teacher who taught in the first one-room school, built near Vita in 1906, was Joseph Kulachkovsky.

The Vita Co-op Creamery had been putting out 30,000 lbs. of butter annually at its peak production period. In Vita there is also a Co-op Store and a Credit Union.

The village has now daily bus and mail service from Winnipeg. Vita Hospital is under a District Hospital Board now and thus has the privilege of receiving the Government grant.

The four garages in the village are operated by: F. Petrovsky & Sons; Smook Bros.; Sawka Bros. and Joe Muzyka. The latter also runs a blacksmith shop. Shady Lawn Motel provides a stopping place for travelling people. Its dining room can accommodate 75 persons. Vita Hotel has fourteen modern rooms.

Four grocery and general stores supply the needs of the village and farm people. Besides, there is the Marshall-Wells Hardware Store; two barber shops; James Electric and T. V. Service; a Shoe Shop and Smook Construction Co.

In organizations there are the following: Vita Chamber of Commerce; The 4-H Club; The Ukrainian Womens' Association; The Ukr. Catholic Womens' League, Vita Hospital Guild; The Parent-Teacher Association; Vita Cub Club; The Youth Club and S. U. M. K. Society.

The latest new project is the aim to build a curling rink.

Some of the earliest Ukrainian pioneers living in the village are: Mike Bodnarchuk, 93 and Mrs. M. Bodnarchuk, 89.; Mr. Danyliuk, 90 and Mrs. Danyliuk 87.

Vita stands a good chance of changing from a village to the largest town in the Stuartburn Colony, in some distant future.

Arbakka

About nine miles south-east of Vita is a small Ukrainian settlement called Arbakka. It is known by the name of its Post Office which was opened by an Icelander in 1904. Arbakka means river bank.

The settlement was started in 1900 before the land was surveyed. One of the first notable settlers was the Ivan Mihaychuk family. Others

Ivan Mihaychuk's first house in Arbakka.

were M. Onysko, W. Elendiuk, G. Kosowan, P. Lelyk, M. Eliuk, H. Hrynyk, P. Davidiuk, D. Sandul, D.D. Hudyma and others.

Since most of these people came from Bukovina, they were of the Orthodox faith. They began building their church in 1904. Its chief designer and builder was Vasyl Mihaychuk. Just as at most other points,

Arbakka School

the priests visited this church very seldom. The parishioners attended the church every Sunday even without a priest. Under the leadership of their cantor, they prayed and sang church songs. Their priests came from the Russian Orthodox Mission from the U. S. A.

In 1905 they built their school and also named it Arbakka. In 1908, M. Ostapovich, the local school teacher, organized a Reading Society.

The Ukrainian Greek-Catholic Church was built in Arbakka in 1913.

Another school teacher, Anton Malyniuk, was the leader in building the Ukrainian National Home, (Community Hall), in 1916-1918.

In 1904, M. Eliuk and D. Mihaychuk opened a general store in Arbakka. Before the C. N. Railway began its operation from Emerson to Sprague, these merchants used to spend almost a week driving a team of oxen on a round trip to Dominion City to get their supplies.

The two school teachers who devoted some fifty years each to their profession in the Vita-Arbakka region were W. Zarovsky and A. Malyniuk.

Caliento

Eight miles east of Vita is the railway station and Post Office called Caliento. The district was originally settled by Icelandic and Ukrainian

Ukrainian thatched cottage near Caliento has unusual chimney.

people, beginning in the year 1902. Their Post Office was opened in 1907. The soil in this area is of poor quality, as in the rest of the Colony. On some quarters there are fewer stones. There is a thin layer of black, sandy top soil with grey clay underneath. There are swamps and areas covered with peat moss. The soil is covered with shrubbery, poplar, spruce and pine trees.

Just as at other points in the Colony the early settlers were attracted here by the free homesteads and the trees. They had no money for ready milled lumber. The honor of being some of the first settlers in this district goes to Safroni Stefiuk, John Asmundson, Maksym Stasiuk, Fedor Hapiychuk, Semeon Hrynyk, Theofil Stefiuk, Maksym Dowhy, Krakolovich, Yakiv Fedirchuk, Hopaliuk and others. The Ukrainians built their first Greek Catholic Church in 1907. Later it was demolished and replaced by a new building in 1914. Still another Ukrainian Greek-Catholic place of worship was built on a farm east of the village in 1924. The location is called Sopivnyky. The parish Hall is used by the people of both ethnic groups. In 1913 their closest school was Kupchenko, north of the village.

The pioneers suffered many hardships in farming and in transportation, before the C.N. railroad came through in 1906. They had to walk or travel by team long distances to get their supplies. Their first store was built by the station in 1910 by Rudolph Maltinski. Later, it burned down. Another store was built in 1915 by Vasyl Kostyniuk. Later on, Geo. Sidorsky bought his store. Others who operated general stores and the Post Office in Caliento were A. Vlasiuk, M. Antoshkiv, Anton Malyniuk, Nick Vasylyshen, S. Stefiuk, Stasiuk Brothers and others.

Sundown

Sundown is another small village on the C. N. R. line, seven miles south-east of Caliento, within the Colony. The Ukrainian people began to settle in this area in the year 1903. At that time there were already a few cabins. One Mr. Kenny owned a small store and a saw mill. The Post Office came in 1907. The following Ukrainian families were the pioneer settlers, beginning in 1903: John Andrusiak, John and Bill Verestiuk, John Kostyniuk, Franko Boychuk and Michael Kereliuk. From the beginning, for most of them the nearest store was at Arbakka. There they traded butter, eggs, and seneca roots for their household needs. They carried home, usually on their backs, bags of flour, sugar and other goods. Across the U.S.A. border they purchased most of their clothing. For a pair of overalls they paid $.75 cents and for a pair of shoes $1.25.

They built their first Ukrainian Greek-Catholic church in 1917 and the second in 1931. Their parish Hall is used for all social functions. The Ukrainian Greek-Orthodox people built their church and Community

Hall in 1941-46. It appears that Mr. Bereziuk and later Mr. Stadnyk were the pioneer Ukrainian storekeepers in Sundown. Other well known residents in the district were J. Bodnarchuk, J. Nykyforchuk and M. Makowsky. There are two womens' organizations in the community: The Ukrainian Women's Association of Canada and The Ukrainian Catholic Women's League.

Life became burdensome again in the district during the ten years of depression. Great improvement came after 1941. Only memories remain now of the "good old school days" in the rural districts. The names of the young school teachers of Ukrainian descent who taught throughout the Colony until 1967 are too numerous to mention but we salute them all, including those of other ethnic origins.

Sirko

Sirko is situated in the far south-east corner of Stuartburn Colony. The land at Sundown and Sirko is at a higher elevation. There are not as many stones but the soil is mostly sandy, covered by spruce, pine and some poplar trees. Mixed farming and selling cordwood for pulp are sources of income in both districts.

The earliest settlers, (1903), were Shkrumeda, Shypit, Chobotar, Andrusiak, Biliawchuk and Kosovan. They built their first church (Orthodox) in 1910. For a number of years it was served by priests from the American Russian Mission. In 1935 the parishioners joined the Ukrainian Greek-Orthodox Organization to have Ukrainian priests.

The earliest Ukrainian church at Sirko, Manitoba.

Felix Tesarky's first school at Sirko, Manitoba.

The Manitoba centennial in 1970 stimulated celebrations throughout the Southeast. Dressed in Ukrainian costumes, these girls evoked memories of pioneer life in the Sundown Centennial parade.

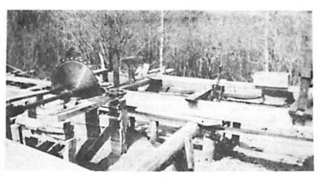
Members Ukrainian Catholic Women's League at Sundown.

Zhoda, (meaning Agreement)

Another small Ukrainian settlement is located eight miles north of Vita. The Post Office, Zhoda, was opened in 1911. The Ukrainian Catholic church was built here in 1909, by fifteen members. Bishop N. Budka visited this church in 1913.

The soil here is similar to that at Caliento and Sundown, with stones, gravel and swamps. Shrubbery, poplar, spruce and scrubby oak cover the surface of the ground. The settlers are engaged in mixed farming, including the raising of livestock and the selling of cordwood for pulp.

During the dry summers and autumns, in ranges 8, 9 and 10, there always hovered the danger of bush and forest fires breaking out. In some cases, farmers lost their hay and buildings. On one occasion even tragedy resulted when men were surrounded by a fire in Sandilands area. The settlers built their Franko School in 1909. The first members of the school board were Vasyl Tymofiychuk, Michael Danylchuk and Yurko Lutsyk, trustees. Semeon Faryna was the secretary-treasurer and Vasyl Drebot, auditor. Theo. Lukey was their first teacher. Vasyl Tymofiychuk was the first storekeeper in Zhoda. In 1916, Devon School was built near Zhoda. Its first teacher was Mr. Sikursky. In 1917 Dover School no. 1862 was also built in that area. This school was closed for over two months, in the fall of 1918, because of Spanish Influenza. A



Old Saw Mill at Zhoda—1920.

Community Hall was built in 1923. It burned down in 1963 and was rebuilt in 1964.

Some of the earliest settlers here were Vasyl Tymofiychuk, N. Danylchuk, Y. Fostiy, Ole Rasmussen, M. Mateychuk, M. Sesiuk, A. Shologin and others.

The rural residents were overjoyed when in the early 1950's they received their telephone and hydro service in almost every village in the Colony. They were also glad when Hiway no. 12 was black-topped in 1959-1960. Travelling became more pleasant. Another convenience they have now at the corner of Zhoda road and the Hiway is Evergreen Service Station, Restaurant and the Bus Depot.

We must mention two more small Ukrainian settlements. Sandilands lies twelve miles north of Sundown. Planky Plains is a few miles west-north-west of Stuartburn. Each one has a Ukrainian Catholic church. The inhabitants are also engaged in mixed farming.

A Daring Swindle

We have learned from Mrs. Ol'ha Woycenko's booklet, titled "Ukrainians In British Columbia", of a scandalous land swindle in which many Ukrainian farming families from eastern Manitoba became victims.

In November, 1921, a disastrous move was made by a number of Ukrainian families who were duped into trading their improved homesteads in Rosa, Sarto, Tolstoi, Arnaud and Zhoda for unseen acres in Seymour Arm, B. C. They listened to glib-tongued agents of the Seymour Arm Development Co. of Winnipeg, (a subsidiary of Argue Bros. Realty Co.). The agents claimed that the B. C. acres were

cultivated and that the land and the climate were suitable for fruit growing. The disillusioned victims found that the place was an abandoned mining spot. The land was useless, covered by huge stumps, trees, swamps and hills. As the cheated people raised strong objections to such a swindle, they were transferred to a place called Grindrod where the conditions were not much better. They could not get back their farms in Manitoba. They soon learned that instead of having traded their farms for acreage on straight exchange, they were required to make further payments on the acres or lose them. Thus the farmers lost their clear title lands and became destitute. Being unable to meet the demands for unkown balances on acreage, most of them dispersed in different directions to find jobs to make a living. Three or four years later the Seymour Arm Development Co. declared bankruptcy.

The Pioneering Years In Dnister District

The first Ukrainian immigrants who settled in Gimli Municipality west of Lake Winnipeg arrived in 1900. The earliest few families travelled by train from Winnipeg to Selkirk. From there a barge, (flat freighting boat), took them to Gimli.

Most of the newcomers picked out free homesteads. Those who had money purchased cancelled homesteads from the Icelanders. They got better quality land.

They had the same reasons for emigrating to Canada as did their counterparts who settled earlier in other colonies in Manitoba or elsewhere. In the old country they suffered from poverty, acute shortage of land and lack of political freedom.

They were glad to settle mostly on timberland west of Gimli as they had no money with which to buy regular lumber for their buildings. They built their houses from logs. Most of the men left their families in unfinished houses. They walked many miles to find jobs on railroad tracks or at better off farmers near Winnipeg.

Because of the heavy timber, swamps, stones, lack of roads, poor drainage and lack of farm power to till their land, their progress was slow. For a while they merely made an existence. They endured various hardships, shortage of clothing and also shortage of food if they arrived too late to make a garden.

It took some of the settlers from two to five years to earn enough money to buy a team of oxen or horses and some farm implements. During the first few years they derived some income by selling poplar and tamarack cordwood in Gimli. For higher prices they hauled their wood to Winnipeg Beach.

Having faith in God and ambition to work they forged along. They built their small church in 1903-1905. It still stands at the crossroads, two miles west and two miles north of Gimli village. That was the centre

of their settlement, later named Dniter after the name of their school. Although the Ukrainian settlers lived in Gimli Municipality and paid their taxes regularly, they were not getting their due benefits in the way of construction of roads and drainage of land. The municipal office was located in the village of Gimli. The members of the Municipal Council were Icelandic and were not very cooperative in opening up the roads among the Ukrainian settlers. As such neglect was getting intolerable, the Ukrainians petitioned the Provincial Government in 1906 to have the Gimli Municipality divided so that the Ukrainian farmers could look after their own municipal needs. The reply was negative because the municipality was too small to divide. It extended only six miles to the west of Lake Winnipeg. Shortly after the new Municipality of Kreuzberg. (Fraser-Wood), was created to the west of Gimli municipal boundary. This solved the problems of some of the Ukrainian taxpayers. But Dnister School was only two miles west of the lake.

Before the pioneers had any draft animals and farm machinery, they carried their supplies on their backs from Gimli. A one-hundred pound bag of flour was usually divided into two fifty-pound sacks and carried alternately over bush trails and swamps until the settler reached home. We learned that one man carried a small cast-iron cook stove home on his back.

Plastering of houses, clearing of plots of land, digging of gardens, making hay and doing most other hard work was done by women, while the men were away earning money in the pioneering times.

Many pioneer farmers worked on railroads.

The settlers built their Dnister School in 1908, diagonally across from the church. Their first school teacher was Peter Chaykovsky. He was followed by Theodore Bodnar.

Their church services were not very regular as the priests were scarce. They were not pleased with Belgian priests who were converted to the Ruthenian Greek-Catholic rite. Their Ukrainian language was poor and comical. The parishioners were awaiting the appointment of a Ukrainian bishop for Canada. Following such an appointment they were hoping to get more Ukrainian priests.

In 1906, the C. P. R. train service was extended from Winnipeg Beach to Gimli. Some settlers, after living in Dnister area for two or three years, became discouraged and moved away seeking better land. Those who remained made their living from the sale of cordwood, livestock, poultry and dairy products. Some, who lived closer to Gimli, sold their vegetables, berries and dairy products to the holiday campers at Gimli Beach. Later, they cleared and cultivated more land. Then they were able to grow and sell more grain.

We salute and honor those pioneers who, in spite of their hardships, helped their children to get an education as much as they were able to. It was not easy for the parents nor the children. We have seen youngsters from seven to ten years of age walking from two to four miles to school in winter. Some finished their public school. Others continued studying through high school grades. Still others attended the University and graduated with degrees. They filled various professional positions. To

Ukrainian Greek Catholic Church at Dnister, 1903-05.

quote the names of most of such graduates, in alphabetical order, they were:

From the Vasyl Evanchuk family, John completed his high school in Gimli, attended the University in Detroit and received a B.A. degree. He worked for the U. S. A. Government during the Second World War.

His brother Michael was teaching school for ten years. He was also a principal of Cartwright High School. He attended the Wayne University in Detroit. He received his B.A. and M.Ed. degrees. During the war he joined the R. C. A. F. and held the rank of Flight Lieutenant. As a School Inspector he held the position for twenty-seven years. He was honored with the degree Fellow of Canadian Teachers and retired in 1973.

The third brother, Peter finished Grade XII. He taught school and was also an Accountant. The fourth brother, Alex., attained B. A. and B. Ed. degrees. He taught school.

From the George Wawrykow family, Max received his B. A. degree in 1928. He taught school for fifteen years. In 1932 he received his B. Ed. degree. For a while he was the editor of the Manitoba School Journal. Later, he was appointed Supervisor of Audio-Visual Branch of Education. He was also in charge of school radio broadcasts. Following the above positions, Max Wawrykow became Supervisor of School Attendance for Manitoba. In 1958 he was appointed Inspector of Schools for our Province. This post he held until his retirement in 1968.

Joseph Wawrykow completed his Grade XI in Gimli. He obtained his B. Sc. degree in Agriculture in 1932. After completing his Teacher's Education Course, he taught school for two years at Fisher Branch, (1934-1936). He also received a Teacher's College Certificate. He was elected to the Manitoba Legislature in 1936 and held that seat for Gimli Constituency until 1945. In 1943, he joined the Manitoba Pool Elevator Co. While he was a member of its Committee, he formulated the Crop Insurance Plan. He also held the position of Manager of Seed Department for seven years, until his retirement.

Johnny, the youngest brother, is still teaching school in Winnipeg. He obtained his B. S. A., B. Ed. and B. in Commerce with honors.

Their sister, Catherine, became a nurse.

In the John Wawrykow family, there were four sons. They all graduated from High School and are holding important positions.

The Demedash brothers excel in upholstery and artistic woodwork.

Joe Dyl was a salesman.

Adolph Sokhatsky, retired now, taught school in Winnipeg.

Michael Hrynyshen is a real estate salesman in Winnipeg.

Irene Muzelowsky and her brother, John, both had the distinction of being the top real estate sales people, in Winnipeg.

Michael and Dmytro Wawrykow were in the hotel business.

I regret if my information about the former students of Dnister

T. D. Ferley was elected to Manitoba Legislative Assembly in 1915 to represent Gimli Constituency.

School is not complete.

The Dnister residents had the distinction of having elected T. D. Ferley, in 1915, to represent Gimli Constituency in Manitoba Legislature. He was the first M. L. A. of Ukrainian descent elected in Manitoba. Michael Royeski was elected to the same post in 1922.

During our stay in Dnister School, we were acquainted with the following families: Hryhory Wawrykow, Ivan Wawrykow, Wasyl Ewanchuk, Michael Hutz, Nykola Glowa, Michael Glowa, Semeon Bohonos, Danylo Hrynyshen, Mrs. Boyarchuk, J. Muzelowsky, Nykola Dowhan, Andrey Zavatzki, Leon Zavatzki, Yureychuk, M. Sahaydak, Belsky, Sam Demedash, N. Fliasha, Andrey Yaskevich, Albert Yaskevich, H. Kukura, N. Zdebiak, J. Heindinger, Kryzansky, Nykola Dyl, Peter Sokhatsky, J. Hawryliuk, K. Medlowsky, Filyk, Michael Kopush, Smith, Andrew Fryzor, Mrs. Lystar, Mokhnatsky and others.

The following were some of the earliest settlers in the Dnister area, whom we did not know: Fedir Lytsar, Yurey Kawka, Andrey Fedash, Vasyl Klym, M. Shewchuk, H. Radowsky, P. Sawka, N. Klym, another Kawka and another Kryzansky.

Memorable Events In Dnister District

The peaceful life of the Ukrainian pioneers in Dnister area was marred in 1908. Five people died tragically because of a foolish move on the part of one atheist-revolutionist, Paul Krat.

In Austria, he was a bitter enemy of the Austrian and Russian

Plastering bee at Dnister.

Governments. When he came to Canada in 1906 he brought those bitter feelings with him. In Canada, his ambition was to organize the miners and other laborers under a socialist red banner. In Winnipeg, he was editing his revolutionary paper "The Red Banner" for eight months. It failed because it did not have enough support.

At the end of 1907, he moved to Dnister district. A new library was organized. Paul Krat supplied his type of books. The library was located at the home of one Wuytsik, one and a half miles south of Dnister School. There was one illiterate member of the Library, named Didey. He borrowed an atheistic book, recommended by Wuytsik. At home, Didey commanded his wife to read the book aloud to him. He said it was the only book that contained the truth. After reading two or three pages she refused to read any more because the book was anti-religious. Didey was very quick and hot-tempered. Nobody knew what had transpired between him and his wife. But the next morning the report was that she had committed suicide by hanging. According to Didey's reasoning, Wuytsik was the cause of his wife's death. He should not have loaned him that book. Didey decided to kill Wuytsik.

It was Sunday afternoon when Didey approached Wuytsik with a rifle aimed at him. The latter was sitting on the grass, holding his baby. Didey told him to put the child aside because he was going to shoot him Didey killed his victim. He intended to kill two or three others who were promoting the bad books.

Didey walked from his farm to J. Heidinger's place, whom he wanted to kill next. As he was looking over the picket fence, with his rifle pointing ahead of him, Mrs. Heidinger saw him. She was so frightened that she screamed and lost her mind. She had always been of delicate health and very nervous. She was taken to Selkirk Hospital where she died shortly after.

Didey was a dangerous man, then, on the loose. He was roaming the bush with a rifle and a shotgun. The police could not get near him. Finally, a friendly neighbor persuaded him to surrender to the police. The police took him to Gimli and locked him in jail for the night. The next morning they found him hanging from the ceiling. He had committed suicide.

The fifth person to die as a result of reading anti-religious books was Mrs. Wuytsik, (the widow), herself. After doing something wrong, she committed suicide by taking poison.

As to Paul Krat, he studied theology, went to Toronto and spent the rest of his life preaching from the pulpit as a Protestant minister.

Poison Ivy Victim

In the month of June, 1924, the Department of Education mailed colored pictures of poison ivy to all schools to warn the children against touching the plant.

After showing the picture of the plant to the class and explaining how it affects people, I suggested that we could get a first-class view of poison ivy outside of the school yard fence. We went out to see the plants just as the children were leaving for home. Again I emphasized that poison ivy could give them a very painful itch which would be difficult to get rid of. With that information the children went home.

The next morning, one ten-year-old boy did not come to school. His sister explained why he did not come. He was lying in bed, screaming with pain from poison ivy itch. When they were going home, the boy plucked a bunch of poison ivy leaves and rubbed his hand thoroughly with them. He told the onlookers:

"See, I have no itch," meaning that the teacher was wrong.

I went to see the boy the next day. His hands, face and parts of his body were swollen with blue patches. He was in great agony. More than four weeks went by before he returned to school.

The Cow Keeled Over

An unpleasant incident took place in our garden by our teacher's cottage.

Our neighbor's cow found our garden a convenient place to feed on luscious, green vegetables. I got tired chasing the cow in a gentle way out of the garden, almost daily.

One day, I threw a piece of stove wood at the cow. It landed on the side of her neck. The cow keeled over and one of her horns sank deep into the dry ground. The stick must have hit the cow's jugular vein and rendered her unconscious. I got frightened. I wondered if I had enough money to pay for the cow in case she failed to get up. After a few moments she stood up. She lost the outer shell of her horn in the ground.

The cow gave us no more trouble. We heard no complaints from her owner either.

In Conclusion About Dnister District

An historian could do greater justice towards the preservation of the memory of the noble Ukrainian and other pioneers who had settled in the Dnister District, than the author of these pages can in his brief remarks. There is interesting history behind their heroic struggles to sustain the lives of their families during the pioneering years. In spite of their hardships, they found time and energy to develop their spiritual, educational, cultural, social and political aspects of life.

It may be very appropriate to have a suitable cairn erected to perpetuate the memory of those Ukrainian and other pioneers who had the courage, foresight and fortitude to make a new successful life for themselves and to assure better futures for their children when they settled in Dnister District.

At a much later date, after the cairn was mentioned in the last paragraph, the author has been informed that the cairn in Dnister Community has become a reality. It has been erected at the crossroads, on the site of the original small Ukrainian Church. This accomplishment speaks highly of all those who initiated and also of those who cooperated in carrying out their noble project.

CHAPTER XV

ADAPTATION TO NEW LIFE

In the process of adapting themselves to their new life in Canada, the Ukrainian pioneers made gradual changes in various aspects of life including agriculture, construction, religion, education, social life, business and politics. The gradual transition was a matter of "take a little and give a little". Complete assimilation seldom took place. The pioneers were discarding, slowly, some of their traditional customs and habits. They were adopting new Canadian clothes, cookery, methods of farming, English Christmas customs and other social habits but were still retaining some of their own. Their children were more eager to accept new customs, the new language, manners and attitudes. They knew very little of history or background of their predecessors. They were standing between the old and the new. The new appealed to them because it offered more excitement and conformity. They knew very little about the Ukrainian music, art, literature and other traditions. They were not proud of anything that was connected with their poverty, hardships, language and customs which were strange to the English people. Some of the young Ukrainians were reluctant to admit their true identity as to their ethnic origin or place of birth. Some changed their names. They were bewildered. Their hearts were with their parents, brothers and sisters, but outwardly they were afraid of being scorned by the English.

In many cases the parents were hurt by the alienated attitudes of their children. The parents were not ashamed in Canada of their poverty, language, clothes and customs any more than they were in western Ukraine in the presence of their nobility. That was their way of life. They were proud of what was their own. To them changes came slowly.

The outward appearance of the achievements of the Ukrainian pioneers in their homes, on their land, in the education of their children and in their community life testified as an evidence of the various feelings they lived through in the process. Their daily tasks brought a variety of human emotions such as joys and sorrows, hopes and despair, triumphs and failures, pride and humility, fear and bravery. They were not afraid of hard work but historical circumstances prevented them from developing their good and great potentials. In free Canada such potentials are being carried out by their descendants.

Tribute To The pioneer Farm Women

It would be amiss not to pay tribute to the Ukrainian and other farm women who settled in Stuartburn Colony.

Today, we wonder where and how the pioneer women found the time, energy, patience and endurance to do all their work and often their husband's work during the early, difficult years. There was the routine daily housework to be done. The children were to be looked after. Sewing and washing clothes was done by hand.

Outside, there was a large garden to attend to. Often dry wood for fuel had to be dragged in from the bush. Smudge against the mosquitoes had to be made every evening during the summer months. The unfinished house had to be plastered and whitewashed from inside and outside. The housewife had to find time to dig seneca roots to trade in the store for household needs. If there was a cow, she had to have three loads of hay for the winter. It was true in those days, on a farm, that the woman's work never ended.

Mens' work on the farm was not easy either. They also walked long distances looking for a job. They worried about their families while away from home. But the women being more emotional and weaker physically, lived in greater fear and anguish in the wilderness. They shed many tears.

Appraisal Of The Ukrainian Settlers

Over a period of ten years, the English people had plenty of time in which to evaluate the Ukrainian pioneers by their language, clothes, customs, religion, morals, attitudes, thrift, social behavior, good health and ambition to work.

The well educated intelligent people expressed favorable and honest opinions about the immigrants. But there were also those who had no knowledge of the background of the newcomers, based on their history and geography. Such uninformed Canadians of English descent could not tolerate any language, customs, manners, clothes and religion different from their own. They made derogatory comments unjustly, verbally, and in the press, about the new settlers. However, any ill remarks made against them did not concern the innocent very much. They said that, by comparison, they had suffered many more abuses in Halychyna from their nobles and landlords. They were proud of the fact that for their survival, they were able to depend on their own resources and self-support. They were thankful to the Canadian Government for granting them free land, greater political freedom and much better pay for their labor.

Religious Problems

The first fifteen years of the religious life of the Ukrainian pioneers in Stuartburn and other Colonies brought them much anxiety, confusion, frustration and enemy feelings among friends and neighbors.

The Ukrainian immigrants from Western Ukraine were of the Ukrainian, (Uniate), Greek-Catholic religion. They were accustomed to having church services every Sunday and on religious holidays. They had been served by resident, married Ukrainian priests. Their Holy Liturgy was conducted in Church-Slavonic language. Their church rites and customs were the same as they had been in the Ukrainian Greek-Orthodox Church before the Ukrainian population, mainly of Halychyna, was brought under a new religion in 1596 known as Uniate Greek-Catholic Church united with Rome. After the Union their clergy were under the control of the Uniate Creek-Catholic, (Ukrainian), Bishop and Archbishop.

After the Ukrainian settlers built their churches in Stuartburn and other Colonies, they were disappointed in not being able to obtain the same type of priests and services as they had in the old country. They wrote pleading letters to their Bishop in Lviv, Halychyna, to send them Ukrainian married priests. The reply was that he could not help them At first they were not aware, (in rural areas), of the fact that the French, Roman-Catholic Archbishop of St. Boniface had decided from the beginning of the Ukrainian immigration to Canada, to take them under the wing of his Roman Catholic Church and all its rites. He was determined to launch his Missionary work among all the Ukrainian settlers across Canada.

Rev. Nestor Dmytriv and his successors, from the United States, had to obtain their jurisdiction, (license), from the said Archbishop. When he was granting the license he had instructed the Ukrainian priests to prevail upon the Ukrainian parishioners to transfer their church properties to his French Roman Catholic Corporation. But Rev. N. Dmytriv and his immediate successors were too loyal to the Ukrainian people to lead them into the Roman Catholic enclosure. They warned the people not to assign their churches to the said French Archbishop. Experience under the same situation in the United States had shown that once the Ukrainians transferred their churches the Irish Roman Catholic Bishop imposed the Roman Catholic religion upon them.

The punishment for warning the Ukrainian parishioners against the transfer of their churches was the confiscation of the priest's jurisdiction. Each such priest lost his right to preach in Canada and had to return to the United States after one year's stay here.

In 1902 the same Archbishop imported four celibate Ukrainian priests of the Basilian Order and four sister servants from Halynchyna. This group went to do Missionary work among the Ukrainians in Alber-

ta. Rev. Vasyl Zoldak also arrived with them, but he remained in Winnipeg. From here he visited the Ukrainian Colonies, including Stuart burn, to test the religious feelings of the settlers. Everywhere the response was the same:

"Give us Ukrainian priests and a Ukrainian bishop, independent from the Roman Catholic Hierarchy. We do not want to transfer our churches to the French Archbishop."

Rev. Vasyl Zoldak returned to Halychyna, (Galicia), and recommended to the Ukrainian bishop that he send another three or four single priests to Manitoba.

In getting their jurisdiction from the French Archbishop, the new priests were also instructed to persuade the Ukrainian faithful to transfer their churches to his Roman Catholic Corporation. Any parish failing to make such a transfer would be denied the visit of a Catholic priest indefinitely. This demand placed the new priests in a very awkward position. The parishioners wanted to keep their churches and their priests. They also insisted on getting their own bishop for Canada.

In 1903 the same Archbishop Langevin made a bold attempt to acquire the ownership, en masse by law, of all the Ukrainian churches in western Canada. A report carried in The Winnipeg Tribune on the 25th of February, 1903, stated that the said Archbishop presented a petition to the Manitoba Legislature which read as follows:

"Mr. Joseph Bernier, from the Archbishop of St. Boniface, praying for an Act to amend Chapter 23 or 38 Vic. **conveying properties of the Greek Ruthenian Church in communion with Rome, into the control of the Church of Rome.**"

The above news shocked the Ukrainian members of the Greek-Catholic churches. Only the naive and the illiterate were indifferent to the French Archbishop's demands. To the intellectual Ukrainians such a petition was not only an insult to their dignity but was also an unlawful attempt to appropriate property to which the Roman Catholic Corporation had no right.

Many letters of protest appeared in the daily papers. Strong counter petitions were presented to the Dominion Parliament and the Manitoba Legislature to reject the French Archbishop's petition. Fortunately, both Governments took the side of the Ukrainian Greek-Catholic parishioners and rejected the Archbishop's plea.

Not being pleased with the work of the Ukrainian priests, His Eminence, the French Archbishop recruited about one dozen French and Belgian Roman-Catholic priests to the task of learning to conduct the Holy Liturgy and sermons in Ukrainian language, according to the Greek-Catholic rite and customs in the Ukrainian Colonies.

No doubt the convert priests were earnest in their duties. But due to their brief period of training, their performance was a mockery and their sermons amounted to comedies.

Resentment to the French Archbishop's violation of Ukrainian religious rights was growing in the Colonies. At the same time arguments among the once friendly neighbors were running high. Congregations were being divided into two main groups in every parish. Some favored the transfer of their churches in order to resume the regular services in their churches. Others refused to submit to the demands of the stubborn Archbishop.

As a result a few churches went up in smoke.

The intellectual Ukrainians continued pressing for a Ukrainian bishop and priests. The visit of Metropolitan A. Sheptycky from Lviv, Halychyna in 1910 gradually brought about the desired change. He made logical recommendations to the Pope to relieve the Ukrainian faithful of the dilemma in their church life in Canada.

The Russian-Orthodox, The Independent and the protestant Missions took advantage of the open religious field among the Ukrainians in their Colonies from the year 1902. They were all welcoming these pious people to their beliefs.

Finally, Metropolitan A. Sheptycky succeeded in persuading the Pope to give the Ukrainian Greek-Catholics in Canada their own bishop, independent of the Roman-Catholic hierarchy. He pointed out that according to the terms of the Fourth Lateran Council of the year 1215, two jurisdictions were allowable in one territory.

The Pope approved the creation of a new Church Province for the Ukrainian Greek Catholic Church in Canada in 1912. At the same time he appointed the new Ukrainian bishop for Canada. This dignity went to Nikita Budka, who arrived in Winnipeg in December, 1912. By this act anxieties were dispelled from those whose aims were fulfilled.

Protestant Mission

The Protestant Missionaries, in introducing their religious work among the Ukrainian pioneers, made a more humane and Christian approach. If their religion did not appeal to the people, the Mission continued providing its humane services cheerfully. We quoted earlier, the example of the benevolent work which was done by the Methodist Mission in Vita, in the Stuartburn Colony.

To present another example: The Presbyterian Mission of Toronto chose the Interlake region in Manitoba, for its field for charitable work. Its central point was Teulon.

In 1902, Rev. Dr. A. J. Hunter assumed the duties of managing, planning and carrying out of the humane work among the Ukrainian settlers who lived at Teulon, Komarno, Pleasant Home, Malonton, Meleb, Fraserwood, Winnipeg Beach, Melnice, Rembrant, Inwood, Arborg and others.

The Mission began its work by building a small hospital in Teulon.

At once, Dr. Hunter became engaged in medical work. Due to lack of roads and means of transportation, very few of the pioneers were able to bring their sick to Teulon. Instead, Dr. Hunter was called to treat them in their homes. He had to attend to various illnesses, including accidents, contagious diseases and maternity cases. He travelled by horse and buggy or cutter, over trails that were full of stones, stumps and swamps, through myriads of mosquitoes. In winter he faced snow storms, snow drifts and severe frosts. Often his vehicle broke down on stumps. One

The Rev. A. J. Hunter, M.A., D.D.

Teulon Hospital; photo taken in 1918.

time he had a blacksmith make a pair of tongs to help in a maternity case. Often, Dr. Hunter sat up all night if there was no place to sleep.

About the year 1912, the Mission built a large, modern hospital. Not all the the patients were able to pay for the services. Some paid their bills with meat or vegetables, having no money.

In the same year the Mission opened a two and a half storey Boys' Home which provided room and board for twenty-five ambitious, young boys of Ukrainian parentage. From there they attended the Teulon High School to study grades 9, 10, 11 and later grade 12. Besides paying eight dollars per month for the accommodation, the boys did certain assigned chores. Under the guidance of the matron, Miss I. Beveridge, the boys received good training in manners and morals. The Boys' Home was of great help to those parents who had no money to finance their boys' schooling. It was also of great help to their talented sons.

Over a period of twenty years no fewer than 175 boys attended High School from the Home. As mentioned earlier, most of them became school teachers; others went to Universities and became physicians, pharmacists, lawyers, accountants, etc. We doubt if any of them became Presbyterian ministers.

About the year 1919 the same advantages were extended to young Ukrainian girls when a separate Girls' Home was built. The Mission gave a helping hand to the Ukrainian pioneers in time of their greatest need. Dr. Hunter's missionary work in the religious field was very modest and did not gain any permanent converts.

The history of the Missionary activities other than Catholic, among the Ukrainian pioneers, including those in Stuartburn Colony, is very interesting, but is also very lengthy. We can only mention briefly that the Ukrainians were also approached by the Russian Orthodox Mission from the United States, beginning in 1897. The Ukrainian Greek-Catholics had no love for the Russians so the Mission was short-lived, except among those from the province of Bukovina.

One "Bishop" Seraphim appeared in Winnipeg and Stuartburn about the year 1902. He tried to make people believe that he came to create a new Ruthenian Orthodox Church which would save them from the disliked Roman Catholics. His propaganda gained quick momentum. In a short time he ordained some twenty priests. These were mostly old country church cantors, and some better-educated men who expected to make an easy living. The leading ordained priest in this "calling" was John Bodrug. In 1903 Seraphim made a trip to Russia to get some funds for his Missionary work. To his surprise, he was excommunicated in Russia.

When he returned to Winnipeg, he learned that all his priests had deserted him. Under the leadership of John Bodrug, they decided to operate an Independent Greek Church under the protection and financing of the presbyterian Church. Seraphim promptly excommunicated

all his deserting priests. The Ukrainian people held the newly-created Bodrug's Church under suspicion. But it gained some followers. Three or four years later the priests began to convert their faithful to the Protestant type of church, stripped of all Greek-Catholic rites and customs. But the parishioners revolted. Thus, the J. Bodrug type of Independent-Greek Church suffered a setback which reduced its membership to very low figures.

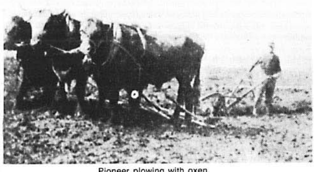
Construction

The Ukrainian pioneers were not qualified architects but they were at least good enough carpenters. They built their own houses, barns, schools, churches and community halls, with great accuracy, style, proportion and strength.

After eight or ten years, they built their second, "better" house. The frame work was still the same but the extras added were wooden shingles on the roof, a brick chimney, six-inch drop siding on the outside and wooden floors and ceilings inside. They also installed factory-made doors, larger windows, locks and hinges. It was very seldom that they used the standard 2 x 4, 2 x 6 and 2 x 8 lumber for frame work. Of course if they had enough money, they used the modern building methods.

Agriculture

The Ukrainian peasants owned so little land in the old country that profitable mixed farming was little known to them. In Canada, lack of knowledge, lack of money and lack of ready markets prevented them



Pioneer plowing with oxen.

from making better use of their poor land. During the first five to ten years in Stuartburn Colony their land use was limited to growing a good garden and some wheat, oats and barley. A few head of a poor grade of cattle pastured in some corner of the farm and hay was cut in the meadows. About twenty hens and two or three hogs were fed in the yard. Such farming gave the pioneer only a poor living.

As mentioned earlier, when a settler registered a homestead, it was mandatory that he had to have a minimum number of buildings and also at least *fifteen acres of land cultivated within three years to obtain his land title. This obligation was difficult to fulfil if the homesteader had no draft animals or necessary farm machinery.

Because of their frugality and extreme sense of values, the pioneers cherished their grain crops and other possessions beyond description. I remember seeing one farmer standing in the middle of his plot of beautiful ripe wheat. He was watching a heavy grey cloud coming from the west. It appeared like a hail cloud. He took off his hat and made a sign of a cross. He raised his arms skyward and with tears in his eyes he prayed to God that the cloud would miss his wheat field. The cloud passed half a mile north of his farm and brought only a heavy shower of rain.

Both K. Prodan and J. Negrych, graduates from the Manitoba Department of Agriculture gave many valuable lectures on raising better quality of beef and dairy cattle, hogs, sheep, poultry and beekeeping. They also gave the latest information on growing of field crops and vegetables. Their work was helpful in establishing creameries in Tolstoi, Gardenton and Vita. The land in the Colony was not suitable for large-scale cattle ranching because of bush, shrubbery, stones and swamps.

Education In The Colony

Many teenage children of the earliest Ukrainian settlers had no opportunity to go to any school. The earliest schools were built between the years 1903 and 1910. There was no compulsory school attendance at that time. The help of growing children was urgently required on the farm. Most of the new schools could be reached only by bush trails and in some cases across the swamps. In some homes the children were lacking suitable winter clothes for walking long distances to school. School teachers were scarce and almost impossible to get to teach in the new districts. Only a handful of Ukrainian bilingual teachers graduated in 1907. A few graduated in about 1904 from the Manitoba College. English-speaking teachers were also scarce and, besides, could not be attracted to the unaccustomed environment. Such were the drawbacks for those children who were anxious to learn.

Teaching the Ukrainian children according to the prescribed

*Normally, twenty five acres was required on good land.

Students of The Ruthenian Training School on Minto St. in Winnipeg, 1906.

program of studies was simple and pleasant. But the parents expected much more from "their own" teachers. They were asking for assistance with English correspondence, health problems, law, agriculture, religion, politics and business matters. Some teachers held adult English evening classes. They also taught children Ukrainian after school hours. Young adult people wanted entertainment. They were anxious to stage live plays, holding concerts, dances and other social gatherings. The teachers were asked to be their leaders. Reading and Library Societies were to be organized. Teachers directed the building of Community Halls.

Some of the early teachers were so absorbed in teaching and community work that three or four years slipped by quickly. They found no time and had no money to upgrade their own education. As a result they were forced to change to a different occupation.

There were no High Schools in those days in rural areas. Many young talented boys and girls, living in Stuartburn Colony, missed the opportunity of getting higher education if their parents had no money to send them where there was a High School. Especially, the education of girls was badly neglected.

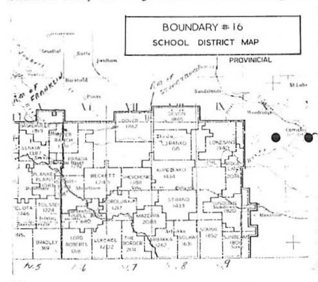
The Ukrainian teachers filled the needs of the times. They did diligent work in teaching. They gave the incentive to many young people to look for better futures through good education. By taking part in community work the teachers helped the people to adjust themselves to the Canadian environment. Personally, these teachers gained no material wealth from their profession. Their reward lay in pleasant

memories of teaching the sensible, smart and well-behaving young children and of being helpful to their parents and others.

As time went on, a total of twenty-nine schools, one or two-room, were built in the Colony. In addition to the nine schools mentioned earlier, the following, which were mostly built later, should be added: Bradley, Border, Solway, Somme, Sunbeam, Czerwona, Mazepa, Strand, Sundown, Plankey Plains, Ridgeland, Senkiv, Pravda, Franko, Lonesand, Dover, River Ranch, Zolota, Baskerville and the first school in the Colony, Stuartburn built in 1884.

Most of the teachers who taught in the early years in the Colony's rural schools were the following: J. Kulachkovsky, W. Kolodzinsky, T. Kokhan, P. Voytsenko, Zaporozan, Vasyl Mihaychuk, A. Malyniuk, Punak, W. Milovsky, Chaban, P. Senkiv, T. Senkiv, M. Saranchuk, P. Budzinsky, D. Yakimischak, P. Chaykovsky, O. Klymkiv, Miss Emily Bilinska, Mrs. Berezynska, N. Bilash, P. Samets, W. Smook, J. Storozuk, W. Kudryk, Mysyk, Machula, Dedeliuk, M. Kadyniuk, W. Kohut, Ivan Kohut, W. Zarovsky, M. Ewanchuk, J. Tanchak, P. Roscoe, J. Stechishin, Theo. Humeniuk, Isidore Goresky, P. Humeniuk, Manoliy Mihaychuk and others.

The names of the sons of the earliest Ukrainian pioneers of the Stuartburn Colony who had gone to the Ruthenian Training School,



(1905-1912) and became school teachers were: Theo. Senkiv and Peter Senkiv, (Sarto), J. Kulachkowsky, Wasyl Kohut, Ivan Kohut, Wasyl Mihaychuk, Manoliy Mihaychuk, Ivan Storozuk, and Peter Humeniuk.

After the First World War many more children went to High Schools from the following and other families: from the western end of the Colony: Kostyniuk, Kolodzinsky, Wachna, Probizansky, Masyk, Teron, Tanchak, Chalatrunyk, Koroliuk, Paliy, Ostafiyiv, Ewonchuk, Andrushko, Bugera, Lobur, Salamandyk and others.

Social Life

The Ukrainian immigrants brought with them their traditional customs. They practised them in Canada on a declining scale as time went on.

Having lived in villages for centuries, they developed hospitality as one of their friendly customs. There were no graded roads in Stuartburn Colony in the pioneering times. People travelled over trails which usually led from one farm house to another. They stopped by their neighbors to greet them with:

"Glory unto Jesus Christ."

The reply was:

"Glory till eternity."

Soon the traveller was invited for lunch. If it was late in the evening and the person was far from home, he was welcomed to stay overnight even if the place was crowded.

If an immigrant family arrived too late in the fall to build a house, they spent the winter with some family which gave them free accommodation.

Borrowing of something in food, tools, machinery or a team of horses was common neighborly practice. Neighbors always helped one another in need. Building and plastering "bees" were also common.

Christening, weddings and funerals were neighborly social gatherings. Knowledge of various greetings, short speeches and songs were known by heart by many people. Such customs were practised on special occasions. They were passed on from one generation to another.

Wedding dates were usually set for some time of the year when the people were free from farm work. Wedding ceremonies usually began on a Saturday night. The bridesmaids came to help with the preparations for the wedding. The musicians were there playing alternately sad and happy tunes to accompany the songs of the evening. The common musical instruments were the violin, tsymbaly and drum. The musicians played wonderfully by ear.

The next morning, (Sunday), the young couple received blessings from their parents before they went to church.

One or two cooks prepared a sumptuous dinner. The guests arrived

in the afternoon. Each couple brought whatever kind of a gift they could afford. The musicians welcomed all the guests into the house by playing a "march" number. When the newlyweds arrived from church, they were also greeted by music. When they entered the house, they were greeted by the bride's parents with a round loaf of bread and salt. Suitable greetings were exchanged. The "starosta" was the master of ceremonies. He assigned the places by the table where the bride, the groom and their attendants were to sit. On each side of them sat their relatives. Dinner was already on the table. Grace was said. The guests drank the toast to the young couple. Blessings and dinner followed. Other guests had their dinner in turns.

The musicians produced magic music for the toast and the dance. The guests were coaxed, many times, by the hostess and the "starosta" to help themselves to food. The guests, especially the young, danced the kolomyika, kozak, polka, verkhovyna, chaban and others.

After supper, there was more dancing until about nine o'clock. Then came the important part of the wedding: the "presentation". First, the parents, then the nearest relatives and other guests marched in pairs to the table. They drank toasts to the bride and the groom and presented them with cash gifts. When the presentation was over, all the guests sang the traditional good-wishes song "Mnohaya Leeta", (Many Years), for the newly-weds.

A honeymoon was unknown to the hardworking Ukrainians.

Religious holidays such as Christmas, Easter and others were observed with great reverence. Easter church service brought nostalgic memories and tears to the worshippers. An important feature connected with Easter Holidays was the renewal of friends. During the confessions the priest reminded his congregation not to hold grudges against one another. If some woman spotted another one whom she had offended in any way during the year, she would approach her and say:

"Dear neighbor, forgive me for offending you."

"May God forgive you."

This ceremony was repeated three times. Then, looking in each other's eyes, they would embrace and kiss one another. A few tears rolled down their cheeks from the joy of having renewed friendship. Following this they went to receive the Holy Communion.

Women were skilful at decorating eggs for Easter.

The highlight of Easter Sunday was the blessing of family baskets of food in church. Singing of "Jesus Has Risen" several times during the Easter Service was very exhilarating.

Easter Monday was also observed as a holiday. People went to church in the morning. Young people played games by the church in the afternoon.

Christmas was characterized by eating samples of twelve varieties of lenten food and the singing of Christmas Carols.

The earliest Ukrainian pioneers were very religious. They said their prayers in the morning and at night. They knew by heart the Ten Commandments and lived up to them. Their children knew their prayers by heart at the age of ten. They always observed the Lent as it was prescribed by the Church.

Women and adult girls wore their beautifully-embroidered costumes on Sundays and holidays for about ten years after their arrival in the Colony.

Of necessity, the Ukrainian settlers were thrifty. They believed that time, money and useful material should not be wasted. They loved their land. Hard work, hope and perseverance kept them in good spirits on such poor homesteads. Their sense of ingenuity helped them in their difficulties in farming.

They were handy in making their own household articles, such as the table, chair, bench, carved picture frame, wicker cradle, wicker basket, beadstead, cupboards, rolling pin, potato masher, dough trough, dough board, butter churn and many other items. For the outside they made a water trough out of a thick log, flails, garden rake, well sweep, feed chopper, post mall, harness for oxen, wheelbarrow, sleigh, ladder, etc. Just as in the old country, some were skilful in making violins, drums and tsymbaly with great accuracy. It has been recorded that one Ukrainian pioneer in our Colony made a complete, full-sized wagon, (old country style). It was displayed at the Winnipeg Exhibition in about the year 1900.

Our neighbor, Ivan Machney, brought from Bukovina a weaver's loom for making cloth, sash and mats. Ivan Zaporozan had a homemade wooden press for extracting oil from hemp seeds for his own and the neighbors' use. Some immigrants brought with them small millstones, (querns), for grinding grain.

The Ukrainians soon adopted the Canadian customs in celebrating the Christmas Holiday with the Christmas tree, Santa Claus, Greeting Cards and exchanging of gifts. Gradually, some of their oldest traditional customs in engagements, weddings and funerals were trimmed down. Some customs were integrated with those brought from Western Europe. Dances are one example. Presentation of money gifts at a wedding has been retained to this day and adopted by people of other ethnic origins. The Ukrainians adopted the Canadian customs such as pre wedding showers, Mother's Day, Valentine Greetings, Thanksgiving Day and others. The Halloween Night was copied for a while and dropped; at least the custom of prowling at night and playing pranks on neighbor's properties has been much forgotten. Cookery is another area of integration among the Canadian people.

The one negative characteristic which the majority of the Ukrainian immigrants brought with them was an inferiority-complex. This feature had been acquired by being the victims of serfdom for many generations

after the Ukrainian lands were conquered by Russia and Poland. In Canada, such feelings were projected to the second and third generations. It reflects itself in people who are shy, self-conscious and worried about the opinion of others concerning their work and personal appearance. Some of the older Ukrainian people are still shy in giving their names or places of their birth. Some have changed their Christian or family names to avoid the identity of their origin. Most of the children of their descendants are now christened with non-Ukrainian names.

The Ukrainian immigrants were hungry for reading material in their native tongue. They subscribed to such weekly newspapers as Dilo from Halychyna, Svoboda from the United States and Canadian Farmer from Winnipeg. They also ordered a variety of books from the Ukrainian bookstores in Winnipeg or from Halychyna. During the first few years the Ukrainian-English dictionary was the biggest seller.

The earliest Reading Societies connected with libraries and Dramatic Clubs were organized in 1906, 1907 and during the following years, by the first bilingual Ukrainian school teachers in rural areas wherever they taught school in the Colony. People also built their Narodni Domy, (Community Halls), where all their social functions took place. Later, in almost every settlement women's Clubs were organized. They were connected with Church and Community activities. In some places, Thanksgiving Day was supplemented by a community supper, which helped to raise funds for worthy causes. In other districts a day in summer time belonging to some patron saint was chosen to become an annual Community Holiday on which picnic and field events took place. Some of these have developed into large-scale festivals as at Dauphin, Gardenton and other places. Sadly enough, the old Ukrainian custom of singing folk songs from memory, at various social gatherings, has just about disappeared with time.

In spite of all the environmental changes, the people of Ukrainian descent are still very sociable. They live in peace and harmony among themselves and with their neighbors of other ethnic origins.

Politics in Stuartburn

During the first few years, the Ukrainians in our Colony did not participate much in Provincial or Dominion politics outside of voting for a candidate. Usually they listened carefully to party speakers at the election meetings or campaigns. At first, they did not quite comprehend the advantages of the secret-ballot voting system. They took the elections very seriously, as they did in the old country, although there was no near comparison in the election systems.

Perhaps it was during their first election experience in Canada that some low character, anxious to make a few dollars, suggested to a candidate that the Ukrainian votes could be bought for money, whiskey or

other bribery. Such a scheme did not work twice. The electors soon realized that they could take money from two opposing candidates and still vote as they pleased. Although their knowledge of the Canadian history or the significance of the election issues was limited, they defended the party whichever they preferred. In some cases they ran into arguments with their neighbors.

In the year 1905 or 1906, during the Dominion election in the Emerson Riding, Mr. McFadden, the Conservative candidate, won the seat. Out of gratitude to the people of Stuartburn, who helped to elect him, he set aside one day in June for a Mammoth Picnic. The day was beautiful. On the east bank of the Roseau River, south of the bridge in a parklike setting, a large platform was built for dancing in our village. It also accommodated a splendid brass-band orchestra. The musicians were all dressed in neat, green uniforms. A wagon load of fine oranges was sitting by the road for the people to help themselves. To many of those who attended, including my brother and myself, it was the first time we had tasted an orange. All in all, it was a very pleasant event. There was no whiskey in sight.

Stuartburn Colony is part of the Provincial Constituency of Emerson. The Ukrainian electors were proud to have helped to elect the following men to represent them in the Manitoba Legislature: Dmytro Yakimischak, 1920-1927; John R. Solomon, 1941-1957; John Tanchak, 1957-three terms.

Business Enterprises

The earliest Ukrainian settlers had no business background or experience, nor any money to go into store business on a large scale.

As they were taking up the homesteads rapidly to the east and south of Stuartburn village, three or four Post Offices were opened. Together with the Post Offices, very small grocery stores were operated by the young farmers. As their stocks were very limited, the pioneers still had to travel to Stuartburn or Dominion City for most of their purchases.

When the new railway stations were built across the Colony, the first merchants to establish the general stores at each point were usually Jewish. Their business was profitable during the first ten to fifteen years. Due to economic depression and other causes, country store business then declined. Experienced business men were anxious to dispose of their stores. In many instances, the Ukrainian enthusiasts took over such enterprises. They soon discovered that the best years of rural business were over. But through hard work, perseverance and the gradual gain of experience they rallied and developed fair business concerns, especially at Stuartburn, Tolstoi, Vita and Sundown.

Experiments in operating business in partnership or on a cooperative basis did not prove successful.

The introduction of cars, trucks and buses revolutionized the transportation and the way of living. Rural store and other business was reduced without mercy. The livery barn, saw mill, flour mill, cheese factory, oxen, horses, wagons, sleighs, buggies, etc. were going out of existence. Some small general stores also folded up. The surviving business men reduced their stocks in clothing, shoes and fineries. They made other adjustments and continued their operations on a smaller scale. Still later many of the farm implements became obsolete. The grain combine has replaced the binder and the threshing machine. The new harvesting and haying methods have done away with much of the farm man-power.

The Ukrainians are known to be very cautious in venturing into business in large cities.

Our Pioneer Neighbors

In the pioneering years, our closest and good neighbors were:

Andriy Keveryga, J. Kulachkowsky, Vasyl Bzovy, I. Makhnec, M. Pauliuk, S. Labaty, Stuart Millar, W. Fostey, Paulo Tymchuk, Nykola Keveryga, Ch. Ennis, Frank Millar, W. Kelly, J. Probizansky, P. Krocker, John Toews, Theo. Wachna, Albert Smith, L. Ramsay, J. Navolsky, H. Chubey, Ivan Zaporozan, F. Horobets, A. Kolodnitsky, J. Chymbura, J. Millar, H. Prygrotsky and others.

CHAPTER XVI

SUNSET YEARS

Human nature, environment and the state of health create human emotions. People are happy when they feel that they are winners. They are depressed when they are losers.

As mentioned earlier, the Ukrainian peasants migrated to Canada with the hope of improving their own lot and providing better futures for their children.

Being well adapted to hard work on land from the old country, they endured all their hardships patiently. They were also accustomed to a low standard of living. As they were thrifty, they managed to eke out their existence. In spite of all their hardships, they were happy in their own way for two main reasons. They were glad to own so much land compared with their small holdings in Western Ukraine. They were also happy to watch their children growing. When they were not at school the children helped their parents at home according to their abilities.

Time went on. Progress was slow on their homesteads.

The one-home happy family life only lasted until their children reached the age of sixteen to twenty years. Their daughters were the first to leave their homes to seek employment in large cities. Their sons left later. They went wherever they could find work, in cities, large farms, railroads, mines, factories, etc. If these children returned home it was only for a short-time visit.

This new situation brought bitter disappointment to fathers and mothers. In the old country they were accustomed to enjoying the company of their own aged parents and their children in the same home. In their new country they were losing their children, whom they might not see even once a year. In the old country their children, after marriage, would have lived in the same village.

Here in their declining years they might have had enough horses and farm implements, but they had no money to pay for hired help. Farming was much different in those days. There were no tractors, trucks nor cars on poor homesteads. It took a lot of manual labor to operate a farm summer and winter. There were cows, horses, hogs and poultry to feed. Cows had to be milked by hand. Barns had to be cleaned daily in winter. Also, during the winter, enough wood had to be hauled in from some bush. It had to be cut, split and piled so as to last the whole year. In the spring seed grain had to be screened by a hand-operated fanning

mill. It also had to be treated by formalin against smut. The land had to be harrowed or cultivated. The grain had to be planted by a seed drill.

Women had plenty of housework the whole year round. They prepared the meals, baked the bread, separated the milk by a hand-machine, washed clothes by hand, churned butter, sewed clothes, planted and hoed their gardens.

Haying was started at the end of June. It was cut by a mower and when dry, raked into bunches. It was put into coils by pitch-forks. Later, it was hauled into stacks. Three loads of fresh, dry hay were prepared for each head of stock for the winter. There were no hay balers. Harvesting was started about the second week in August. There were no grain combines either. Four horses pulled the grain binder. It cut the grain and tied it into sheaves. The sheaves were put into stooks by hand. Later they were hauled into stacks or directly to a threshing machine,

Our whole family except Father and Peter.

My sister Dorothy plowing.

which required sixteen to twenty men to operate it. Plowing was done in the fall. Women and children usually gathered the vegetables from the garden.

All the above work was left to the parents when their children were gone. If such parents had any happy days while farming, they were gone for good in their declining years.

It was difficult to sell such farms in those days. There was no Old Age Pension nor any Social Assistance, at that time. During the depression years most of the Ukrainian pioneers were in their sixties. The economic depression added to their hardships and despair. Their health was beginning to fail too.

They always worried about their children's destinies. If their children settled on good land or held good jobs, there parents were glad and proud of them.

Their greatest worry came when they got too old and too weak to make a living on their farm. If they were poor, their future was dim. They required medical care and housekeeping help. If they lived on poor land, they were unable to save any money for their retiring years. They worried where and how they were going to spend their final days. Those who required help but received none from their children, shed many tears.

Later, Old Folks' Homes came into being and very small Old Age Pension payments were introduced. This brought some relief to such pensioners. Some of their life-journeys were smooth and happy. Most of them were **rough stepping-stones to success.** To a great number of them their sunset years brought despair. But when they said their prayers their hearts were gladdened for they knew that they did their best before God.

All of the above remarks did not fully apply to a smaller percentage of the "better-off" pioneers in the same Colony. Having brought more cash as immigrants, or moved to better farm land they had enough security in their old age.

The occasion of Mr. and Mrs. N. Humeniuk's Golden Wedding Anniversary on their farm near Stuartburn.

ODDS AND ENDS

Two Sad Accidents At Cook's Creek

During our stay at Cook's Creek, two sad accidents took place.

One Sunday a wedding was to be held in a farm home, in the early fall. The young bride-to-be came to Oak Bank station by train. Her fiance came with a team to pick her up. There was a double railway track running through the village. The driver of the team waited for one train to go by before he could cross the tracks. When he began to cross the second track another train came unexpectedly. It hit the wagon. The young bride-to-be was killed instantly.

At another time in August, a farmer was cutting his crop of oats with a binder. He was unaware that his three-year-old daughter was sitting or standing in the path of the binder. The horses got frightened, rushed forward and the little girl had one leg cut off below her knee. We learned, later, that the girl became used to an artificial leg. She even learned to dance. She got married and lives a normal life.

Whiskey Not For Cattle

After the Manitoba Government had legislated Prohibition on liquor for the Province, I got into a discussion on the subject with one pioneer in Stuartburn. I suggested that it was a good piece of legislation for the people. My listener retorted with anger:

"Why do you think so? You know that whiskey is not made for cattle."

Comfort Not Meant for The Farmer

One summer day, I met a pioneer Ukrainian farmer riding in a swanky new buggy. Its seat was luxuriously upholstered with shining black leather. I was surprised to see the proud farmer sitting away from the comfortable back of the buggy seat. I asked him:

"Why don't you sit with your back against the soft back of your seat?"

"Why should I? Am I an old-country lord to sit that way?", was his reply.

Manual Labor, Baby's Choice

Some one said that in the old country, one evening, some Ivan sat in the village saloon, drinking whiskey. He peeped into the cradle on the floor, then looked at the bartender and said:

"Look, Moyshe, what is wrong with your baby? Look how it shakes its head from side to side."

"Listen, Ivan. There is nothing wrong with my baby. Moving its head means that when the boy grows up, he will use his head to make his living. When you go home, you look in your cradle. You will see your baby playing with its hands. It's a sign that when it grows up it will work with its hands."

"And without people's hand-labor what would all the people have to eat?" said Ivan.

Interesting Recollections from Stuartburn

Galician Hotel

Rapid settlement of the Stuartburn Colony created heavy requirements of farm machinery, building materials and other supplies. The local merchants were unable to meet all the demands. The next closest, larger place of business was Dominion City. For the new settlers it meant a one way distance of eighteen to forty miles over ungraded, wet and stony trails and poor roads. Those who already had oxen or horses and a wagon made such long trips to Dominion City for their extra purchases and sales. Most of them had to stay there overnight. When the weather was not cold they slept either on the wagon or underneath. Being poor and thrifty they could not afford to sleep in a hotel.

Dominion City merchants appreciated the good business they were getting from the Ukrainian pioneers who bought mostly clothing, hardware, lumber, flour and machinery. Out of sympathy and gratitude, the businessmen built a free shelter for them. The building measured 16 ft. x 24 ft. It had sleeping bunks, two stoves, ready-cut wood for fuel and water. Soon, the building received the name of "Galician Hotel".

Occupational Names

Not knowing the English language, the Ukrainian pioneers had difficulty in remembering the English names. If they visited an English farmer's home and they saw a violin hanging on the wall, they named the farmer a "musician". If another one had an anvil in the yard, he was known as "blacksmith". Still another had a grain crusher; he was called "miller". Someone was known as "bearded", or the one with "red moustache", etc.

Nostalgic Reminders

In the spring, the arrival of a great variety of birds, (at least 24 different species), reminded the pioneers of their native villages. Instead of the old country stork, they saw the whooping crane, often flying with a garter snake in his beak. It was a pleasure to listen to the bird songs in the mornings and evenings. Nowadays, hardly any birds may be seen there. Between the sportsmen and the pesticides they have disappeared.

As a result of very heavy rains and snowfalls in our Colony during 1905, 1906 and 1907, there were enormous crops of mosquitoes, frogs and garter snakes. We, as small children, could not tolerate the snakes. We were under the impression that they were the creations of the devil. We killed every one that came in sight.

About the years 1914, 1915, 1916 or later, the American Wire Grass Co. came to cut stiff "wire" grass on water-covered peat moss land north of Vita. To prevent the horses from sinking in the treacherous peat moss, wide boards were attached to their hooves. The grass was cut with mowers in water four to six inches deep. It was carried out and placed on flat, low sleighs by human hands. It was drawn by horses to dry land for drying and tying into sheaves. When the grass was dry it was stored in large buildings in Vita. Later it was shipped to New York for manufacturing scrub brushes.

Hundreds of young and old Ukrainians were employed at this project. They waded barefooted in water, willingly, to earn a few dollars.

In 1916, an infestation of grasshoppers damaged grain crops, from Stuartburn west through Dominion City and other neighboring points.

Very heavy heavy rains drenched the Colony in the early fall of 1926. Water lay in low places even during the summer of 1927. Great multitudes of frogs hatched and grew to large sizes. Again, a U.S.A. firm built a plant in Dominion City for processing frog's legs. When canned, they were shipped to some American city. This industry kept the young and the old people busy catching and selling frogs during one season. Some large frogs sold for twenty-five cents each.

Once in every few-year cycle millions of canker or army worms invaded the Colony and the surrounding areas to feed mainly on poplar leaves. They hatched in the early part of the summer. They marched on the ground from tree to tree devouring almost all the leaves on the branches. The badly damaged trees usually died before fall time. When the worms travelled along the railroad track, they were so thick on the rails that the locomotive wheels lost traction. The rails had to be sprinkled with sand to resume the journey.

A ten-acre poplar bluff was sheltering our farm home on the north-east side. In the course of about fifteen years, this bluff suffered from two or three heavy hail storms. The army worms also damaged the poplar bluff on three occasions. In between the poplar trees, prior to their destruction grew small oak trees. In the process of survival of the fittest, the oak trees replaced the weaker poplars.

In the fall of 1918 and during the months of January and February of 1919, the Spanish Influenza was raging across Canada, including the Stuartburn Colony. Many people died in rural areas, lacking medical aid. Some older people claimed that many lives were saved by eating garlic. At the same time about 1,000 flu victims died in the city of Winnipeg.

We had our share of unusual changes in weather. The most severe blizzards, coldest frosts and highest snowbanks prevailed in 1906, 1907 and 1941.

Before the end of August, 1926, during one week, thousands of crows flew daily across from the U.S.A. into Manitoba over the Tolstoi area. This strange migration was followed by steady rains which lasted one week. The roads, grain fields and basements were filled with water. The farmers in Stuartburn region had great difficulty in hauling their stooks from the fields and finding higher, dry ground on which to put them into stacks.

The driest summer was experienced in 1934. The hottest summer came in 1936. On some days in July the temperature rose to 105 degrees F. In Winnipeg, in the same month, the heat had reached 111 degrees, one day.

There were numerous sad incidents in the early years in the Colony. Many were severe accidents. One farmer, K., from Stuartburn, had a prize team of horses he was very fond of. Near the end of March, he made a trip to Emerson. About one mile before reaching the town, he had to cross a deep gully, full of water but frozen over. When he reached the middle of this winter crossing, the ice broke. His horses and the sleigh plunged in the water and were drowned under the ice. The sleigh box was new and almost waterproof. Because it was sitting loose on the sleigh, it floated like a boat and saved K.'s life. It was a great loss to the poor farmer.

Our neighboring family, which lived by the river, lost their seven-year old daughter by drowning.

About twenty years later, a farmer's wife from the same house, (of a different family), caught a severe cold by wading in the river. The cold developed into pleurisy from which she suffered many years before she died prematurely. At times, from the same yard, a few head of cattle had taken a notion to cross the river in search of greener pasture. The owner had to wade across the cold water to bring them back.

One farmer, O., was returning home from making a fence. He was standing on his wagon, with his feet close to a roll of fencing wire. The sky was clouded. It began to rain. Suddenly, a bolt of lightening struck and killed him. Similarly, closer to Tolstoi a husband and wife were riding in a wagon. An electric storm came up and the bolt killed both of them as well as their team of oxen. Five children became orphans.

One teenage boy killed his father by handling a shotgun carelessly in a blacksmith shop in Stuartburn.

On a threshing job about two and a half miles west of our village, a hot-tempered laborer threw a pitchfork after a youth. One tine of the fork pierced the boy's skull and damaged his brain for life.

There were many accidents caused by farm machinery, due to careless handling.

In almost every district in the Colony some accidents and tragedies were caused by run-away horses and by horses being scared by cars. In the Rosa area three men were killed by horses in separate accidents.

In Gardenton village lived an old couple. One evening a bear followed their cattle into their yard. The farmer tried to scare it away, but it only climbed up a tree. The man brought out his shotgun. He aimed it at the bear and pulled the trigger. That only enraged the Bruin. It climbed down, ran after the farmer and killed him. His wife was watching the tragedy. She dropped dead from shock and heart failure.

At Tolstoi, an extra stout citizen arranged to catch a compulsive thief who was stealing things from his attic at night through a door in the gable end of the roof. The owner arranged a string-and-bell alarm. When the bell rang, he ran outside and up the thief's thin ladder. But he was too heavy. The ladder broke when he was half way up. He hurt his foot and limped back to the house. The thief got away on him. Later in the year, he was caught in a store at night and was punished severely.

When I was a young boy on the farm I witnessed instances of domestic-animal behaviour, which I compared with human behaviour. One day, Father hitched a quiet, heavy team of horses to a stone boat,

(flat, low sleigh). He hooked the harness traces to the double tree before he tied their heads together with the cross-checks of the reins. Before he came to snap the bridles together each horse stepped aside in the opposite directions and began to pull on the stoneboat. As each one felt equal resistance, they began to pull harder each his own way. Both became confused and frightened. It was impossible to get near them with all their kicking and jumping. Their neighing was pitiful. Finally, one horse broke his singletree and ran away. Many a time people have discussed some important public issue by pulling in opposite direction before giving it careful consideration.

It was interesting to watch cattle and horses go in the barn for the night. Each one would go into its own stall without a mistake.

How Sentimental Can Animals Be?

A farmer butchered a calf for meat at threshing time. The next day the cattle were going past the spot where the calf was killed. The spot was clean except for the blood-soaked ground. It was pathetic to watch the cattle stand in a cricle sniffing with their noses the blood-stained grass and ground. They smelled the blood of their kin. They bellowed in mourning over and over again, raising and lowering their heads.

Why do human animals yearn so much to see a blood-flowing boxing match, wrestling, bloody hockey game, dog fight, rooster fight or a Spanish bull fight?

New Land Owners

Many of the young descendants of the Ukrainian pioneers have sold their inherited farms to young Mennonites who prefer to live on the land. Many Ukrainians have moved to larger cities seeking a more comfortable way of living.

Those who chose to remain on the old homesteads have found new ways of farming. They have discovered that there is more money in mixed farming than in grain growing alone on poor land. Recently, some of them have built expensive fully-modern homes. This should indicate that they are doing well.

Matching Horses

It is interesting to note how people will adopt customs from their neighbors. The following is one example:

Just as the young men like to brag about their muscle cars nowadays, so did their predecessors brag about their horses in their pioneering days. The Mennonite settlers in the Steinbach area had heavy draft horses for farm work. They also had light, swift driving horses for

travelling. The owners would often compare the speed of their horses in terms of miles per hour. When the Ukrainian farmers in Sarto were in a position to own similar horses, they would also match them for speed. It was a good custom for it led to the raising of a good class of horses.

GUNS UNDER THE PILLOWS

True exciting episode. All names of persons and places are fictitious.

William Patrick, at the age of twenty, had completed his Teacher's Course in Winnipeg, on the 24th of December, 1907. The young man was bright, ambitious, healthy and handsome.

He received a letter on the 27th of December from the secretary-treasurer of Johnson School, stating that his application for the teaching position had been accepted. Teaching was to begin on the 4th of January, 1908. His salary would be forty dollars per month and the boarding place was one mile from school. He was to travel by the C.P.R. train forty-five miles south to Downey station. The next morning he was to go another twenty miles east to Lowbank by sleigh.

On the morning of December 30th the teacher bought some winter clothing and other needs. For protection against wild animals, in the bush, he purchased a second-hand revolver.

His train was leaving at five-thirty in the evening. He bid farewell to his widowed Mother and hurried to be in time at the station.

William saw about twenty passengers seated in the coach. Some were dressed like farmers, others in dress clothes. Two seats ahead of him, across the corridor sat one gentleman who drew his attention. He was middle-aged, middle-weight and well dressed. He had a black moustache and well groomed hair. A newspaper was in his hands. The teacher surmised that he was a travelling salesman.

After the train stopped at four different stations, at last, the stout, short conductor walked in, stepping from side to side like a sailor, and called out "Downey".

As some passengers were getting off, the salesman followed them with his two suitcases. He soon disappeared in the darkness. William Patrick went inside the station and spoke to the thin agent with a green shade on his forehead:

"Sir, is there a hotel in this town?"

"Yes, there is. It's one block to your left and then just across the street."

"Perhaps you can help me more. Is there daily livery service from here to Lowbank?"

"Yes, except on Sundays and Mondays."

When the teacher entered the hotel, he saw the salesman sitting in the dining area, eating his supper.

William stood by the desk and said to the owner:

"I wish to pay for a room."

"I am sorry, my rooms are all occupied."

"What will I do?"

"Let me see. Would you care to stay in a room with our regular guest, where there are two single beds?"

After a moment, the teacher replied:

"I guess I have no choice."

He paid one dollar for his bed. The owner showed the room and William left his baggage there.

As they were coming down, the hotel keeper said:

"I don't think he will mind. You saw him eating his ;supper."

The traveller heard most of the conversation. He had a kindly face but for good reason he did not relish the idea of having company in his room. He decided to keep quiet. When the teacher approached the dining table, the salesman ignored him and walked upstairs to his room.

When the teacher came up he knocked three times on the door before he heard the abrupt response:

"Come in!"

"Good evening, Sir."

"Good evening," replied the senior partner without raising his eyes from some notebook. Being of shy nature, the teacher was afraid to speak to the salesman again, after sensing his unfriendly attitude. They spent another hour in silence before the traveller began to prepare to retire. He pushed his smaller grip under the bed. Next, he opened the large one and pulled out a revolver. William saw this and was seized with fear. He prayed silently:

"Oh, God, save me." But the salesman only placed the gun slowly and openly under his pillow. That prompted the teacher to do likewise. He showed the salesman that he was equally armed. The traveller put out his lamp and went to sleep. William was too frightened. He left his lamp burning and did not sleep all night.

The next morning, the two opponents and the driver ate their breakfast in silence. The salesman was the first to leave the table. He brought down his belongings. The teacher arranged with the driver to take him to Lowbank.

At eight-thirty, the driver was tucking away William with fur robes in the back seat of the bobsleigh. He also placed a charcoal heater in front of each seat under the covers. The salesman sat in front with the driver.

Off they went. It was far too cold for any conversation. The teacher was very comfortable. The charming music of the harness bells soon lulled him to sleep.

He was awakened by the driver in front of the Post Office at their destination. The salesman jumped off the sleigh and went his way

without saying a word. The teacher followed the driver inside and paid him for the trip. As the driver walked out, William enquired of the Postmaster where he could find Mark Samson, the school secretary.

"you will find him in his store, on the main road on your right."

When William Patrick entered the store he was shocked. Lo and behold! The "salesman" with whom he rode and stayed in the hotel was standing behind the counter. He was the owner of the store. Two frustrated men were now facing each other with embarrassed faces. They both began to laugh at the same time. Mr. Samson allowed the teacher to speak first:

"It is incredible! So you must be Mr. Mark Samson, my school secretary. My name is William Patrick."

They shook hands vigorously and laughed again. The secretary apologized for being so rude. He explained:

"I travel to Winnipeg and back, quite often on business. I carry fair amounts of money with me. Hence the reason for carrying the gun and not wanting company in my hotel room. But you surprised me, too, with your gun, Mr. Patrick. I did not sleep either."

The teacher explained why he bought his gun. They carried on a conversation amid interruptions by store customers. Soon William was invited to have lunch with the family. They all listened with excitement as the story was told by the teacher and the merchant.

That afternoon William was already beginning to admire the attractive country scenery and the warm hospitality of the rural people.

Community Life In Jedburgh

The place Jedburgh, Sask. was named after the town of Jedburgh in Scotland.

The earliest Scottish and English families began to settle in Jedburgh in 1890. They were Andersons, Hays, Haackes, Dunnings and others. Most of them came from Ontario and engaged in cattle ranching. Soon they were joined by others. They began to clear and plow the land. Those who settled east and north of the present hamlet of Jedburgh were: James, McFadden, W. Hogue, Hastie, Owen, Knudson, Fairles, McPhersons, Curtis and others. At first they used oxen in farming. Primitive means of seeding, harvesting and threshing were used at the beginning. Later, the first threshing machine was hand-fed. It was powered by a three-horse treadmill. Among those earliest settlers there were two prominent men. The first was Tom Garry. He was a farmer and a rancher, known to the pioneers for his kindness and generosity. They bought cattle and horses from him. If they had no money he waited and charged no interest.

Tom Garry represented his constituency in the Saskatchewan

Legislature from 1905 until 1929. The Municipality of Garry No. 245 was named after him.

The second distinguished figure, who rose from among the farmers in that area was Charles Dunning. He began his public and political career when he was delegated to the United Farmers Convention prior to 1911. In that year he organized and managed the Saskatchewan Co-op. Elevator Co. Not much later he became the Provincial Treasurer. Following that portfolio he became the Premier of Saskatchewan.

Farmers who had grain to sell had to haul it to Yorkton until 1911. In that year the C.P.R. line was extended to Sheho. Then Springside, Theodore and Sheho became new business centres for many farmers.

The influx of Ukrainian immigrants from Austria to Canada began in 1896. The first families from among them to settle in Jedburgh area were Nykola Prybylsky, John Makovetsky, Andrew Dobko, and Maxim Zukevich.

In 1903 came Vasyl Bogdasavich, John Polegi, Michael Gorchynski and Maxim Chrunyk. In 1904 came Jacob Skilnyk, Paul Karapita, Domshys and Sotskys. Kost Lys, M. Schurko, John Bogutsky came in 1905. Popowich families arrived in 1909.

All the above pioneers settled on homesteads. They suffered much the same hardships as their compatriots did in Manitoba. But the land was much better in Jedburgh and the farmers made very good progress until their ambitious work was interrupted by the Economic Depression beginning in 1929.

The Ukrainian settlers built their first Greek Catholic Church four miles south of the present site of Jedburgh in 1907-08. A little earlier several Roman Catholic people built a chapel on J. Krywda's farm. Soon a few one-room schools dotted the settlement. A Community Hall was built by the church later.

Community life in Jedburgh hamlet began in 1929 when the new C.N.R. line went through. One year later the Jedburgh School was organized and built. About the same time the Womens' Jedburgh Welfare Club was organized by Mrs. F. McIntosh. It always had good membership, has been doing good work in the district and is still active.

The first teacher in the new school was a very capable gentleman, Mr. R. C. Pearpoint.

Unfortunately, the second man teacher did not do so well in our school in his second year. At the end of the term 60% of his pupils failed in their school exams.

The following year about thirty teachers applied to teach in our school. The school board made no mistake in choosing Miss Solomon for the position.

As the school population was increasing the second class room was added in 1944. The third room was added in 1949.

The English speaking people who lived in the district had held their

church services in the Forest Nook School since 1909. After 1929, such services were held in the new Jedburgh School.

About the year 1924, the Ukrainian National Home was built near the site of the first Ukrainian Greek-Catholic Church, four miles south of the present hamlet of Jedburgh. The hall was the social centre for a few years for the neighboring young and old. Public meetings, concerts, plays, lectures and dances were held there.

A new Ukrainian Society was organized in the hamlet in the year 1939, (?). It held its meetings and other activities in the vacant store building bought from John Sereda. A stage was built at the far end of the hall. From then on, various social activities and the Ukrainian Catholic Church services were held there until 1944, when the building was moved to the school yard to add another class room. The Ukrainians built a new Greek-Catholic Church in the hamlet. A small number of Roman Catholics hold their own services there occasionally.

A new Community Hall was built in Jedburgh in 1949, where various social gatherings take place. In 1941 a Ladies Good Deed Club was organized. Mrs. J. Rebchuk was its first president.

As an Auxiliary to the new Ukrainian St. Peter and St. Paul Church, the Ladies' St. Olga's Club was formed in 1947. The lady

Jedburgh Womens' Welfare Club, 1936.

Getting Municipal seed grain in Jedburgh.

members of this Club have contributed much toward raising of funds for the Church and its maintenance.

During the 1940's and 1950's the young people in the hamlet became well organized in sports, amateur shows and drama.

By 1965-1970, most of the original pioneer settlers passed away. May they rest in peace.

With faith and trust in God, they came to a strange, new land to make their home. They endured many hardships to improve their living and blazed a trail to a better life for their children. They succeeded.

They have earned an eternal, gracious tribute and salute. Because they had the courage, love of land, hope in victory, patience and perseverance, they deserve a permanent remembrance in the form of a monument, (cairn), erected in some suitable spot in the hamlet. Such a cairn should carry a bronze plaque, bearing a fitting inscription on top and a list of the names (Mr. and Mrs.) of heads of the families of all the pioneers who had settled within the bounds of Jedburgh territory.

Perhaps the territory should extend six miles south, five miles east, four or five miles north and five miles west.

It is worth noting that the present descendants of as many as eight different ethnic groups have integrated and adjusted to living in friendship, harmony and peace. They all take part in sharing the same social community life.

Interesting Events

In the fall of 1931 a bizarre event marred the quiet life of Jedburgh residents.

For some reason, a thirty-five year old, married man left his farm and family in the Insinger area. He wandered from place to place ear-

ning just enough ;money for drinking. He settled in Jedburgh for a while, and began to pay close attentions to the shoemaker's wife. The shoemaker lost patience with the drunken intruder.

One evening, before Christmas, he jumped on him from behind the corner of a fence and inflicted some sixty wounds on his body with a little knife. The lover boy died within two weeks. The shoemaker was given a seven-year term in Prince Albert jail for manslaughter. He was released in four years for good behavior.

There lived a mean, miserly farmer south-west of Jedburgh. One night, coming home in a drunken state, his son lost control of his car. It went off the road, hit the high bank of a ditch and the old man was killed. We saw his funeral. His sons nailed up a coffin, loaded it on a wagon and hauled him away to the cemetery. The only persons to attend the funeral were his two sons who drove the wagon and they were not mourning. To me, as an outsider, it was the saddest funeral I had ever seen. How strange it seemed that a human being could die and not have had any friends to pay their last respects to him.

Marushka's Death

One unsolved mystery still shrouds the death of one poor, old spinster recluse, Marushka. In winter seasons she lived with one related family. During the summer months, she lived day and night under a shelter in the bush. She dug seneca roots and in that way supported herself.

One year, 1938, (?), in November, she was seen gathering wood for fuel near the road. She did not return home in the evening. A search party of thirty men covered a large area but found no trace of her.

In the spring two young boys saw a gopher running in and out of a hole in a sand pile near the highway. There was a stocking sticking out of the sand. A human foot was in the stocking. Marushka was killed and buried there by some unknown person for her money. Three or four months of investigation proved nothing. The case was closed.

Horse in a well

We saw a man using a team of horses and a scraper to fill a dry well. When the well was still about eight feet deep, one horse fell in the hole with his back first. The story had a happy ending. After a lot of hard digging, the horse was rescued unharmed.

Horse Sleeping-Sickness

We also saw a few horses die in the district after a lot of suffering from the dreadful disease called encephalomyelitis. Many horses were saved by the application of a very strong, special liniment on their chests, if applied at the earliest stage. A certain type of mosquito was apparently the carrier of the disease.

My Views and Comments

Many changes took place in Winnipeg during my absence of twenty-five years, (1919-1944).

After the Second World War, the transition from army to civilian life resulted in an increased number of marriages and an escalated real estate business. There was expansion in manufacturing, transportation, industry and commerce. School accommodation and recreation centres were on the increase. High School and University enrolment had gone up. In short, the city of Winnipeg was growing. Demands for labor help were filled by people from rural areas and by the returned soldiers. Small farms were being sold. Manitoba's population began to shift to larger urban centres in Canada.

Many young Canadian women had enlisted for war services in the last World War. To ease the tension and anxiety of army life, the young recruits were treated to frequent entertainments and much travelling.

It became difficult for the ex-service wives and mothers to adjust to everyday "drudgery" of housekeeping. Many decided to work out. For the first time a new occupation called baby sitting emerged. (That reminded me of the cowbird laying its eggs in other birds' nests, freeing herself from the responsibility of raising her own young.) In such homes the maternal care of children was neglected. The young "womens' liberation" began sooner than they had coined the name for it. A new generation of self-cultured children was growing up. In a decade or two the children began to rebel at home and at school. In addition to being neglected in home training they were being taught in school under the new "progressive" education formula.

Discipline, God, manners and morals, handwriting, (as a subject), were dropped. Instead, the delightful subject of sex education was introduced to young immature children. At home the television put the finishing touches to the young by showing the life of immorality, violence and crime. The drive-in theatres led the young to premature Adam and Eve apples and other evils.

A new social term known as "generation gap" was born. This became a heart-breaking experience for the concerned parents. The "gap" with the help of the leftist propaganda created a weird, frustrated type of life for the young adults. To soothe the pangs of such idle and aimless life, the drug pusher came on the scene. The price of his wares was very high. The method of obtaining money without work became an accepted social evil.

Now the new way of life is reflected in numerous daily crimes, including arson, vandalism, break-ins, purse snatching, shop-lifting, car stealing and robberies committed even by juveniles, numbering from one to two hundred cases per week.

Our city population has grown in quantity and part of it has diminshed in quality.

Of late years much has been said and written about the pollution of air, water and vegetation. We have not heard many objections to the pollution of young and adult minds by smut literature, crime, violence and sex shown on movies and on television.

From the time of its birth a child is looking up to its Mother and Father for love, care and protection. Some parents place more importance on their own entertainment and leisure than on the natural joy of raising their own offspring.

As a natural duty, the parents should teach their children the value of time, money, care of property, the beauty of God's creations such as birds, plants, fish, animals, even stars. They should know the difference between right and wrong, beautiful and ugly. Beyond all, they should learn to use their God-given reasoning power. When they have to make a decision let them stop, think and after reasoning decide for their own good if they should follow some one else's example or not.

Proper training of children will pay off not only for the children's benefit but the parents will be overjoyed with their children's successful life. Children should be brought up so that they will be honest, efficient and contented.

We admit that it was much easier to raise children in a proper spirit in rural areas. They were not exposed to the evil, rotten environment as children are in large cities.

We salute those parents who by the aid of parental love brought up their children to become their pride and worthy members of society.

We salute the priests of the Ukrainian Catholic Church, the priests of the Ukrainian Greek Orthodox Church, the clergy and the Sunday-school teachers of the United and the Evangelical Churches for doing their share in teaching the children to live in God's way.

We salute the conscientious, diligent school teachers who discharge their duties loyally in guiding their pupils in their academic studies and in teaching them manners and morals.

Let us remember that each family is only as good as its members are; every community is only as good as its families are. Each province is a good as its communities are. The whole country is just as good as the people of its provinces are.

When our country was young the hopes of the parents, the clergy and the school teachers, that the young generation would grow up strong in mind and righteous in spirit, were fulfilled. They were all proud of having played their part in training the children to live honest, useful and contented lives and to become worthy citizens.