

Ukrainians

in

Alberta

UKRAINIAN FUNDING ASSOCIATION OF ALBERTA

ERRATA

- Page 17 Par. 2, line 8. Substitute period for comma.
- 20 Par. 1, last line. Substitute "original settlement" for "old villages".
- 25 Par. 1, line 3. Substitute 1900 for 1899.
- 25 Par. 1, line 5. Substitute 1901 for 1900.
- 27 Par. 2, line 18. Substitute "villages" for "village".
- 157 Par. 7, line 1. Substitute 1927 for 1927.
- 168 Picture: "First Ukrainian Teachers" and students' Convention". Substitute 1917 for 1915.
- 247 Par. 2, line 3. Substitute "Three of the children accompanied their parents to Canada; the two oldest, Michael and Kateryna, were already there. Maria followed a year later and Kazian was born in Canada.
- 247 Par. 4, line 2. Change to read "Anna, the youngest sister....".
- 248 Par. 2, line 1. First sentence should read as follows: "Sister Thaida was afterwards transferred to Edmonton and worked among the Ukrainians there, doing much the same kind of work she had done in Mandera.
- 260 Top picture. Names should be read right to left.
- 290 Both above and below the photograph, it should read Łucja Chmielak.
- 293 Col. 2, line 2. Substitute "noncommissioned officers" for "officers".
- 294 Col. 2, fourth line from the bottom. Substitute "Wilkie" for "Wilkiee".

- Page 325 Beytro and Anna Borosh. Col. 1, par. 1,
line 12. Substitute 1870 for 1879.
- 327 Beytro and Anna Borosh. Col. 2, par. 2,
line 7. Substitute 1946 for 1945.
- 328 Col. 1, par. 2., line 2. Substitute 1875
for 1975.
- 358 Anthony and Anna Kosachevich. Col. 2,
par. 2, line 3. Substitute "Julia" for
"Tillia" for the last name in the 1948.
- 371 George and Marylona Kowalchuk. Col. 1,
par 1, line 1. Substitute 1888 for 1889.
- 406 Mykola and Paraskevia Malychuk. Col. 2,
line 7. Substitute "three" for "two".
- 410 Michael and Mary Malchuk. Col. 1, par. 1,
line 2. Substitute "Marylie" for "Marylie".
- 418 Myri and Tania Miskow. Col. 1. The second
sentence should read: "Vetovitchi was a satellite
village of Bordulitsky".
- 528 Stefan and Maria Masylenki. Col. 1,
line 2. Substitute "now" for "near".
- 558 Substitute "Kortyniak" for "Kairyniak".
- 559 Dmit "Spachinsky, Nicholas and Dorothy,
page 578."

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UKRAINIAN PIONEERS' ASSOCIATION — 1975



Standing, l. to r: Nicholas Buchanalsky, Feat Charun, Dudley Kondratuk, Nicholas Popykay, Theodore Chomak, William Kozien, Seated, l. to r: Stefan Maculawski (Secretary), Nicholas Soloway (President), John Chomak (President), Dr. Nicholas Malchukay (Vice-President), Isidor Kowalyk, Dmytro Potop (General Secretary), Missing from picture: Dmytro Chomak, Stefan Fedakuk.

Immigration of Ukrainians to Alberta began around the turn of the century. The first years were hard, but then came time when they could relax and look back on their achievements. They had tried well into the Canadian way of life but they had also kept many of their old ways. It befell some of them, therefore, to form an association which would in some way not only preserve their language but would also lend it down to their children.

Thus, in 1931 the Ukrainian Pioneers' Association of Alberta was organized. Its first project was the erection in its home city of a memorial honoring the founding fathers of Ukrainian settlements in Alberta. In the late fifties, the idea of putting on permanent record the story of these founding fathers culminated in 1959 in a book "The Ukrainian Pioneers of Alberta".

Favorable reception of this book encouraged the Association to follow up with a second volume, "Ukrainians in Alberta". As president of the Ukrainian Pioneers' Association, I congratulate the editorial and other committees on their successful efforts to produce the book.

On behalf of the Association, I extend our appreciation for the financial assistance we received from the Citizenship Branch of the Secretary of State; New Horizons, Division of the Department of Health and Welfare, both of Ottawa; and the Department of Youth, Culture, and Recreation, of Alberta.

Anton Chomak, President

Ukrainian Pioneers' Association of Alberta

UKRAINIANS IN ALBERTA

EDITORIAL COMMITTEE

1975

Edmonton, Alberta

UKRAINE FRONTIER ASSOCIATION OF ALBERTA

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**Printed by the Ukrainian News Publishers Ltd.
Edmonton, Alberta**

CONTENTS

	Page
FOREWORD — Dr. T. C. Byrne	5
PREFACE — Editorial Committee	10
PART ONE	
➤ What Do You Know About Ukraine?—Nicholas Risk	13
➤ Early Settlement in Alberta—Isidore Gonsky	17
➤ Settlers from the Village of Puzos—Joseph Lascenko	38
➤ They Came to Farm—William Kostash, Fred Magers	44
Ukrainians in the Professions—Nicholas HONCHAK	58
EDUCATIONAL, CULTURAL, AND COMMERCIAL INSTITUTIONS	
Mykola Kuchynsky Ukrainian Institute—Wilson Koshak	65
Taras Shevchenko Institute in Edmonton—Danylo Prokop	69
Ukrainian Shumka Gancers—Johnnie Pelech, Oksana Dentar	108
M. Lyseta Male Chorus—Stephanie Poval	102
Enlora Choir	104
Canadian Ukrainian Youth Association—Leo Faryna	105
Ukrainian Self-Reliance League in Alberta—Karel Telyukin	107
Fast—Peter Soreys	110
Independent Wholesale Ltd.—Mihailo Melnychuk	113
Ukrainian Book Store—Eduard Melnychuk	113
RELIGIOUS INSTITUTIONS	
Ukrainian Catholic Women's League of Canada—Milla Wojcik	117
Alberta Provincial Executive of the Ukrainian Women's Association of Canada—Mary Samoil	121
✠ Ukrainian Orthodox Church in Alberta— Nicholas Gochanensky, William Kostash	127
✠ Ukrainian Catholic Church in Alberta— Rt. Rev. M. Sapulak, Nicholas Postkay	139
The Wanderer Ministry—Danylo Prokop, Nicholas Postkay	141
Temple of the Nativity—Isidore Gonsky	144
Church of the Blessed Virgin Mary—Peter Stribich	147
"Boiwets" Church	148

NATIONAL HOMES—	
Dnytro Probst, William Kostelnik, Nicholas Bochansky	
Introduction	148
Chyhyryn	153
Education	153
Kakhiv	158
Mordani	158
Mysuryn	161
Pruth	164
Richmond Park	166
Sivole Lake	171
Spedden	173
Vegreville	175
Vina Ukraine	178
EDUCATION AND TEACHERS— William Kostelnik, Fred Harnack	181
TEACHING OF THE UKRAINIAN LANGUAGE IN ALBERTA— Nicholas Pookay	202
FOR KING AND COUNTRY— William Kostelnik	213
Royal Canadian Legion, Norwood Branch—John Szwedek	228
UKRAINIAN POETRY AND POETS IN CANADA— Yur Sawrysh	228
MISCELLANEOUS BIOGRAPHS	
Ester Thida—Isidore Gensky	247
Stefan Koschuk—Isidore Gensky	249
Nicholas Flak—Peter Sevryn	253
Michael Lachkovich—Peter Sevryn	256

PART TWO

BIOGRAPHS

Introduction to Biographies—Isidore Gensky	261
A complete listing of individual biographies is given in the INDEX	

FOREWORD

This book performs an important role in the history of Alberta. It records a wide range of historical and current information about one of Alberta's major ethnic groups. In so doing, it provides an important source for students of contemporary society in our province; it will undoubtedly continue to serve as a source for those who in the future may search for data relevant to interpreting history from the viewpoints of their time.

Writers on Alberta remark on the variety of cultures that have contributed their customs, traditions and values to the province's social fabric. The early settlers came from many diverse backgrounds, bringing with them ways of living with which they were familiar. Some came from the British Isles, from Eastern Canada and from the United States; others came from Western and Central Europe and still others from the Near and Far East.

In the provincial mosaic of settlement no single group predominated, no overriding tradition fastened itself permanently on Alberta society. No official state church set the social values for this most western of prairie provinces. No state political alignments were imported from other parts of Canada or of the world. The progress of Alberta's participation in the Canadian confederation can be best understood, if not resolved, by the recognition of these historical facts.

Ukrainian settlers formed an important segment of the province's settlement patterns, settling in a block of over a thousand square miles in North Central Alberta during the early part of this century. Ukrainian Canadians have since moved throughout the entire province forming part of the business and professional communities of its cities and towns. Ukrainian names such as Samchuk and Stepiuk (so unfamiliar to Anglo-Saxon ears here, during this last half of the century, become almost as well known as Smith or Jones). Canadians of Ukrainian extraction are a significant part of the Canadian social fabric identified by Porter in his study entitled "The Vertical Mosaic".

The reader will find in this volume the substance of Alberta's early settlement and of the life led by its pioneers. This is not the history of its mines, nor of the fur trading period of the West. It is rather part of the story of the province's agricultural development, the story of the twentieth century where the soft loess and black soils of the province were exploited by farmers from many lands, the century which saw the canoe and the river boat replaced by the steam locomotive. The book pays tribute to twentieth century man.

Edmonton, Alberta

Dr. T. G. Byrns, President
Athabasca University

P R E F A C E

This book represents hundreds of hours of labour; but it has been a labour of love. In it we have attempted to do a number of things. In Part One we have tried to tell the story of the collective contribution of Ukrainians to the social, economic, cultural, educational, religious, and political development of their communities. We have attempted, as far as was possible, to go to first sources and have recorded historical events which are all but forgotten.

We do not pretend that, in this section, you will find the last word on these developments; nor that our account thereof is always based on all-impeachable sources. We had neither the human nor the financial resources to carry out extensive research. We admit freely that on occasion we borrowed from other sources: personal records, anecdotes, memoirs, and official documents. These we acknowledge with appreciation.

In Part Two, which we chose to call "Biographies", we have provided an opportunity for the pioneers, or their children, or their children's children, to tell the story of the founders of our Province. We publicized the offer of space in the book for this purpose — at a price, of course — and we accepted the biographies as they came in. This gave us the funds to publish this book. We have tried to make the biographies uniform in style, length, and content.

Besides deriving considerable personal satisfaction in writing this book, we hope that the contributors to the biographies and the readers will find it a valuable record of the pioneer heritage which our pioneers are leaving to generations yet to come.

We also acknowledge the encouragement and financial assistance which we received from Federal and Provincial agencies which made the publication of this book possible. But above all, we appreciate the assistance which we received from many individuals, not the least from Flora Petrich and Lena Mohalák who put their expertise at our disposal, and from the many members of our Association whose tireless efforts supplied much of the material for "The Ukrainians in Alberta".

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* The untimely death of George Fedunow on April 5, 1974, was a serious loss to the Committee. We regret that he will not see the culmination of an enterprise to which he had given his wholehearted enthusiasm and support.

EDITORIAL COMMITTEE



Seated, L. to R. Isadore Gotsky, George Prokop, Nicholas Malachuk, William Kankah.
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from picture: Fred Wagon.

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WHAT DO YOU KNOW ABOUT UKRAINE AND ITS PEOPLE?*

Nicholas Fisk

Do you know the name of the people who, for 500 years, defended Western civilization from annihilation by savage hordes of nomads, among whom historians include the Huns, Avars, Khazars, Cumans, Turks, Tatars (people who were first to carry the seeds of Christianity into the heart of European Europe), who now number more than 45 million; whose capital, Kiev, the first geographer of the Middle Ages, Adam of Bremen, a German historian of the 11 century, called the "the competitor of Constantinople"?

Do you know the name of the people called by Charles XII of Sweden, Lion of the North, the "famous race"? The people described by one French traveler in the 18th century as "active, strong, and obstinate; great lovers of liberty who cannot suffer any yoke"? The people who, according to the French philosopher, Voltaire, "always aspire to freedom, and who are still dragging the iron chains of subjugation"? The people are the Ukrainians.

Some time ago the German critic, Herder, (1744 - 1803) wrote about these people:

Ukraine will become one day a new Greece; the beautiful climate of this country, the gay disposition of the people, their mystical inclination and the fertile soil will all awaken; . . . there will rise a great and cultured nation and its boundaries will extend to the Black Sea, and thence into a far-flung world.¹

Valuev, a Russian minister of state, declared in 1863, "There never has been, does not exist, and never will be an Ukrainian language or nationality." To which the famous English historian, Arnold Toynbee, replied: "But the Minister protested too much. Edicts are not framed against an hallucination!" And Toynbee was right. The Ukrainian nation is not an hallucination. There are today forty-five million people who passionately contest Valuev's assertion and claim the right to exist as a separate nation. On what grounds?

Weakened by several centuries of struggle against Asiatic hordes invading Europe from the East, the once-great Kiev-Ukraine lost its independence while its western neighbors were able to develop their culture in relative peace.

For centuries Ukrainians have been the "step-children of Europe". Their very presence on this globe was overlooked. For centuries they were oppressed and exploited by the Poles, the Magyars, the Byzantines. They have been denied, not only self-government, but also the use of their native tongue. They have been told that their one chance for life lay in their becoming Poles or Russians.

* The author is greatly indebted to M. Kostash for translating the article from Ukrainian into English.

Even in recent history there have been tragic episodes in their struggle for survival. W. G. Drey in *Russian Frontiers*, page 71, states

To crush the spirit and the desire for freedom and to force them to accept communism, Stalin decided to cause starvation in the Ukrainian villages. In the period 1932-33, between five and eight million Ukrainians died. Ukrainian culture was destroyed. Of the 240 authors living in Ukraine all but forty were liquidated. Thousands of Russian families were moved into Ukraine for settlement on Ukrainian farms. Another general purge of Ukrainians took place in 1937-38, under the leadership of Khrushchev. More than 400,000 perished, and more than 800,000 young Ukrainians were moved to cultivate new lands in Siberia and Kazakhstan.*

Even members of the Ukrainian Soviet Republic government were purged. Some committed suicide; many simply disappeared.

The "Ghengis Khan" of the XX century, Hitler, spared no effort to eradicate Ukrainian nationalism and to create "lebensraum" for the Germans. The so-called "New Ordnung" (New Order) in Europe took millions of lives of different nationalities, among them some five million from the territory of Ukraine.* Like the Czechs in Lidice and the French in Dstur, thousands of Ukrainians were liquidated in Maidan, Krasiv, Puziv, and in other infamous camps . . . like so much "unnecessary baited". Genocide was rampant over entire regions of east Ukraine; the whole of Ukraine was one gigantic concentration camp.*

Revival of Ukrainian national life during the first months of German occupation was fostered, in the main, by hopes and widespread (but spurious) rumors that the Germans came as true liberators, that they would soon recognize and support the re-establishment of an independent Ukrainian state.*

These hopes were quickly shattered. The Ukrainian nationalists, although they showed their strong anti-communist and anti-Russian tendencies, were considered by the Germans to be dangerous to their plan of "lebensraum". A strong and independent Ukrainian state was inimical to the idea of "living space" for German colonists. Therefore, Ukrainian nationalists had to be "crushed in the egg" and its leaders destroyed.

In the winter of 1941-42 a group of writers and the mayor of Kiev were arrested without warning and shot. This was the beginning of a systematic extermination, under one pretext or another, of the intelligentsia as potential leaders and therefore dangerous.

When, in the second half of 1942, German excesses provoked the population to resistance in the form of guerrilla warfare, the Germans began to apply collective responsibility on a large scale. This involved mass shootings of civilians and the burning of entire villages, especially in the Chernivtsy and northern Kiev areas.* During the three-month period September to December 1, 1942, 158 villages and 1,976 single farms were destroyed.*

The Slavs are to work for us. Insults as we don't need them, they

Khan in the latter part of the XV century, persuaded the latter to attack Kiev and to occupy the Ukrainian lands. Kiev was captured, the monasteries and churches were destroyed, and many priceless treasures from the churches and the monasteries were sent to Ivan as gifts from a "grateful ally".

The relations between the Poles and the Ukrainians in that period were no happier — for the Ukrainians. In spite of the protection which the Polish state received from the Ukrainians who bore the brunt of the Tatar attacks, Andrew Potocki, the Polish military leader, stated that it was in his interests to urge the Tatars to occupy Ukraine, and to take as many of its population into slavery as possible, and to slaughter the rest. In this way Ukraine would be weakened and come under the domination of Poland.

It was not until quite recent times that the Russian government gave recognition to the Ukrainians and the White Russians as separate and distinct peoples. In 1905, the Russian Academy of Sciences in Petersburg acknowledged, for the first time in Russian history, the Ukrainian language as distinct from the Russian language. This acknowledgment did not, however, deter the Russian Prime Minister, Stolypin, from making the following proclamation before the Russian parliament:

"Because our Government has the opinion that all three branches of the East Slavs must form one complete entity in relation to descent and language, the Government must eradicate what is called the Ukrainian movement." —

The policy of the Soviet government from 1917 to the present vis a vis the nationalities of the Soviet Union in general, and the Ukrainians in particular, is well-known and well-documented. The outrages committed against them in the form of artificial families, mass deportations to the Asiatic hinterland, brutal harassment and killing of the intelligentsia, concentration camps, Russification of the school system, do not make pleasant reading. The wonder and the marvel is that there is still a very strong nationalist feeling among the subject people. They have not forgotten their glorious past, their history of greatness, freedom and independence, or their contribution to the cultural heritage not only in Eastern Europe, but in Western Europe as well. Their dream of freedom is not dead.

1. Volodymyr Schyminsky, *Ukraine in Foreign Comments and Descriptions from the VIII to XXth Century* (New York: Ukrainian Congress Committee of America, Inc., 1953), p. 156.

2. Arnold Toynbee, "The Ukraine, a Problem of Nationality," *The New Europe* (Toronto: J.M. Gort & Sons Ltd., 1915), p. 75.

3. W. G. Brey, *Russian Frontiers* (Torchonapais: Balise Merrill, 1962), p. 71.

4. M. Marunshak, *System of German Concentration Camps* (Winnipeg: General Library "UR77", 1963), p. 83. On Ukrainians.

5. *Ibid.*, p. 86.

6. Volodymyr Kadlowsky, ed., *Ukraine: A Concise Encyclopedia*, I (Toronto: University of Toronto Press, 1963), p. 880.

7. *Ibid.*, p. 882.

8. Bor Karmentzky, *Secret Mail Plans for Eastern Europe: A Study of Subversive Policies* (New York: Bookman Associates, 1931), p. 189.

9. John Lawrence, *A History of Russia* (New York: New America Library, 1942), pp. 48-49.

10. M. Florinsky *Russia, a History and Interpretation* (New York: Macmillan, 1933), p. 31.

11. George Vernadsky, *A History of Russia* (New Haven: Yale University Press, 1943), p. 59.

12. *Swoboda, Ukrainian Weekly*, (Jersey City, N.J.) February 25, 1961 (in English).

13. Karl Saherich, *Ukraine: Land der Zukunf* (Berlin: Rensch Verlag, 1939), p. 71.

PART ONE

EARLY UKRAINIAN SETTLEMENT IN ALBERTA

Izidor Gorsky

Early Ukrainian settlement has already been investigated by a number of authors among whom the most important is probably A. Rychak. His monograph on *Ukrainian Settlements in Alberta* deals with their origin, which is also the purpose of this account. Nevertheless, since his monograph is a study, primarily, of Ukrainian dialects in the province it was felt the problem deserved further study. This became especially urgent, because biographical information in this volume and other more recent research have revealed new insights on the problem of settlement.

No matter what has recently come to light, the village of Helylie in the county of Kananis, close to the Canadian Mountains, still retains its place as the first village to send immigrants to Canada from the province of Halychyna, then a part of the Austrian Empire. Furthermore, though Ivan Pylypienko, or Pylypienko as he preferred to be called, and Wasyl Lisniak from that village were not the first to settle in Alberta, they were still obligated to appear Calgary. They arrived in Montreal on September 7, 1891, but did not reach Calgary until the last days of September. Whether because of the typhoid of the season or the hostile government of the bare prairie, they immediately returned to Montreal and went to work among the Mennonites around Lethbridge.

In the next few months both must have earned enough money to pay for the return journey to their village, but it is evident that they had already decided that Canada was to be the country of their future. It was agreed that Pylypienko would return to Helylie to bring out their families while Lisniak (or Ryndak) would continue working at Guelph. Unfortunately for their plans, Pylypienko fell ill in prison because of his enthusiastic praise of Canada. In the meantime, he had already infected a number of his fellow villagers with his



WESTERN U.S. BASINS

enthusiasm. While he was still having trouble with the authorities in the spring of 1892, seven of them left for Canada. Only two of these actually filed on homesteads in Alberta at a settlement later known as Deep Creek, south of Josephburg. Nikola Tychkowsky filed on S622-55-21 W. of 4 on August 9, 1892, and Anton Pahn on S628-55-21 W. of 4. on August 29, 1892.* It was later discovered that Mykhailo Romanuk from the same group had filed on S622-55-22 W. of 4 on June 27, 1892, but the entry was later cancelled as he did not remain in Alberta. He returned to settle around Chipman in 1895.†

While this was happening, Stefan Karsuk filed on S624-54-21 W. of 4 on February 20, 1892. He had married Margaret Hering, a sister of Jacob Hering, one of German Austrians from Halychytyn who had established the colony of Josephburg about six months earlier. We have no record of the date of Karsuk's arrival in Canada or his country of origin, but some of his early neighbors in Edmonton, where he had moved, recall that both of them had mentioned Bukovyna in Austria. Stefan definitely said that he came from Chernivtsi, the capital of Bukovyna. However, this does not rule out that he might have been working in Bessarabia, then a province of the Russian Empire, just before he came to Canada. As far as is known at the present time, he appears to have been the first Ukrainian to farm any land in Alberta.‡

Following an arduous year in which Pylysh, sought to earn enough money to repay the debts he had incurred in Ukraine, he left his native village (never in the spring of 1893. Accompanying him and his family were two other villagers of which one, Stefan Chishak, accompanied him to Alberta. They settled near their fellow villagers at Deep Creek. In the following year another six Halychyn families arrived but they chose homesteads, probably with John Pylysh's help, about twelve miles east. So attractive was this new location, that Ivan Pylysh and Nikola Tychkowsky also moved there, leaving only Chishak and Pahn in the original settlement. This colony soon became known as Edna but its name was later changed to Star.‡

One principle of settlement in this area should probably be kept in mind every new group of settlers searched for suitable land to the east, south, and north of the area already settled unless surveys could have been used to keep up with the demand for surveyed land in the immediate neighbourhood. In which case the people settled temporarily where they could until new districts were opened. In a few cases these arrivals obtained permission also to settle on unsurveyed lands but it did not seem that this was general. Deep Creek thus became a base for those who went on to Edna, and Edna served the same purpose for those going still further east. Those who arrived earlier provided guidance and transportation services for the later arrivals. However, convenience dictated that the choice of guides be directed by the proximity of these guides to lands available for settlement. For this reason many of the first settlers mention German guides, Pylysh and later Fedir Nemilnyk. However, we hear of many more as the settlers fanned out of the east. When the Swedish party of immigrants arrived in the spring of 1900, Peter Swatch relates that he called on Paul Rusik who had just returned from a journey on

which he had guided a party who were filing on homesteads? John Hladik states that their party was quarantined with Pylypiw but that Hemenky guided them to the Zambor area. One immigrant relates that the immigration authorities provided Hemenky with a large tent where newcomers could be quarantined if an other place was available. Topolwasi villagers, who eventually travelled across the North Saskatchewan River to obtain homesteads, recalled that they received shelter and transportation facilities from Felek's brother, Kost, Wasył Frunchak, Marcinak and Kustmirak,¹⁰ but it appears that Felek Hemenky had returned from actually guiding settlers to homesteads though he still kept records for the immigration officials. After any settler moved from his shelter to a stone house, the old shelter served by Felek was empty for many years. As the population increased, these functions were gradually taken over by other relatives or fellow villagers who had arrived earlier. However, readers of these early accounts should be cautioned about sweeping names like "Weslok" too liberally. For a long time Weslok was the only post office and a settler might say that his land was in Weslok when it was actually ten miles east of Weslok. Furthermore, it should be remembered that the modern railway village of Weslok is four miles east of the old village.

Valuable sources in regard to settlement are few but foot of them should be noted particularly. The first is that of Father Dymshak, a Ukrainian Catholic priest from Pannoschewo, who visited the colony early in 1897.¹¹ He divides the population of the colony into four categories. In the first he includes those who came from the village of Nalybiv, Volyn Mykailo Tychnowsky as the earliest settler. In the second category he lists those who arrived in 1895, Ivan Dombrowsky from the village of Krasna, county of Busia, and the rest from the county of Zaleskiv. The latter included Senatowich and his son-in-law, Tymish, from the town of Hlyniary, and two Koschaks, Felek and Petko from (Volya) Pannoschewo.¹² Thirdly, he mentions the transport of families who arrived in 1896 under the leadership of Volodymyr Gienko, a brother of Joseph Gienko. The last category consisted of the most recent arrivals during the fall of 1896 and the winter and early spring of 1897. For the last two sources we are indebted to Dr. V. J. Kays. The first is his monumental work, Early Ukrainian Settlements in Canada, 1895-1899,¹³ where there is a complete account of Dr. Gienko's association with the Department of Immigration in Canada. One chapter in this book is of special interest to us.¹⁴ As a result of criticism against the Dominion Government for its immigration policy and as outcry against practices which immigrants were allegedly suffering were-investigations of their conditions were launched by the North West Mounted Police and the Department of Immigration. The criticism was a direct result of large influx of settlers in 1897. The value of this chapter is that it conveniently gives a list of almost all the settlers who were in the Edna area at the time of the investigation. Dr. Kays has also been responsible for assembling a list of six-hundred settlers of Ukrainian origin in Alberta before 1900. Unfortunately, the list has not been published but about a third of it is now in the possession of the Ukrainian Pioneers' Association of Alberta. All the above sources are supplemented by the biographies in this

volumes and the previous publication of the Ukrainian Pioneer's Association,¹⁷ various individual biographies and memoirs in the possession of the writer, church documents, and family records.

It is interesting to note that Father Dmytro visited Doug Creek on his return journey to Edmonton. In this colony he still found Stefan Chotiak and Anton Pash, about whom we heard earlier. There was also another farmer in the colony, Mykhailo Prokopiuk, a Lemko from the United States. The Lemkos were a group of Ukrainians from northwest Halychyna, who emigrated to the United States to work in coal mines in Pennsylvania, and a few of them came to Canada. The first Ukrainian member of parliament in Canada, Michael Lushchivich, was a member of this group.

As can be seen from the above account, immigration into Canada was sporadic until 1895 and would have remained so had it not been for the efforts of one person. Assisted by accounts of distress among emigrants to South America, Dr. Joseph Dymko, a professor in a teachers' seminary in Lviv, alerted Ukrainian leaders to the necessity of directing emigration to some country with a more suitable climate for Ukrainian peasants. After consulting the Canadian government in 1895 for information, which served as a basis for his first book, What Is to Be Done? (Chytiv [Arbit]) he travelled to Canada in the same year to assess the possibility of settlement for himself.¹⁸ On his return, he wrote On Immigration which was distributed far and wide through "reading rooms" in village libraries in the two Ukrainian provinces of Austria.¹⁹ In response to the wide-spread demand for help, he immediately began to organize departures of settlers to Canada with the hope that all emigration would be orderly and properly planned. He felt that this was necessary not only to give Canadian immigrants time to choose suitable land. He also knew that it would be disastrous if too much land were offered for sale in a village at one time. The first trip to reach Canada started in April, 1896, and the newcomers were immediately directed to the Homestead west of Lida. These immigrants formed the nucleus of what soon became Wopch.²⁰

Father Dymko's information is inaccurate both in regard to the number of settlers, and to their origin. The number of arrivals as reported by immigration authorities was one hundred seven. They also were not all from the county of Borschtow as he reported. It is true that Kost and Fedir Ponomirsky came from Borschtow in south-eastern Halychyna. However, a number came from the two neighbouring counties to Borschtow on the north side, Guchach and Chortkiv. There were also a few from the two counties of Radekhiv and Brody in the northwest and at least one from Tarnobrzeg county in the southwest. There were also two Lakoatas from Sviatyn county in the south. Chotyak had sent his brother, Yvachyryn, to guide the settlers to their destination. After he left, there is no doubt that Anton Sanka from the county of Hays Ryeke played a leading role. He corresponded with the only Ukrainian newspaper in North America, the Beloberezh, and wrote letters from the community to ask for religious services.²¹ Unfortunately, he could not withstand rigors of Canadian weather and died only about a year later.²² After his

death. Fedir Nymirsky seems to have played a larger role. He aided immigration officials in gleaning letters and later established a post office to which he gave the name of Shrab, a word which means eat in Old Slavonic. Another member of this group, Tedy Fils, from the county of Yaroslav in north-eastern Halychyna, was unique in that he did not live on a homestead like the others but bought a farm in the Rabbit Hill district, now the Devon area, and was instrumental in settling the whole Colborne district with his fellow villagers and many from neighbouring villages. A memorial read at a church gathering on March 26, 1900, lists immigrants in the Rabbit Hill parish from six villages in the county of Yaroslav with the largest number coming from Lutz, Wyszata, and Velye. — Michael Gowdy, who played an important part among the early Ukrainian settlers, came from Verdyz in 1897. One other member of this group should also be included who might have played an important part in the economic life of the community if his life had been spared. Ivan Hanyrylenko had been a miller in his village and was determined to set up a mill on his land which would be driven by a power. Unfortunately, he was unfamiliar with our western timber and a long pole which was being pulled by his men snapped in two and killed him instantly.

In 1897, the flow of immigrants, beginning in 1896, became a flood. They were so varied in origin that they could hardly be considered as a group, though Father Delynie lists them in his fourth category. His hesitation in predicting any future for these newcomers was well-founded because requests of their landships were to occupy the attention of both police and immigration officials for the rest of that year.

As was reported earlier, Olesin projected an actively planned immigration policy. But, steamship companies, steering new profits, were not to be restrained. They sent their agents to the villages and sold fares to Canada to everyone who could scrape enough money together for these fares. — As a result, many individuals and families arrived in Canada spontaneously and without any notion of what they had to face. Although Olesin still sent his transports of settlers over the next two or three years, his role gradually diminished in importance and new settlers arrived in Canada without ever hearing of him. However, the flood continued unabated and, in the next ten years, Ukrainian settlement covered a belt beginning just east of Brudenheim and extending as far as Myram. In breadth, it extended from settlements across the North Saskatchewan River in the north to Telford and Holden in the south. In five years more, areas inhabited by Ukrainians became approximately what they are today.

The purpose of this study has been to determine the origin of the Ukrainians who came to Alberta in this early period, which villages and counties they came from, and how settlement spread with the arrival of new immigrants from these villages or counties. This will especially be the case with Halychyna. However, we will omit to mention counties in dealing with the province of Bukovyna as it was much smaller.

BUKOVYNA

As far as is known at present, there were no Bukovynians in the 1898 immigrant to Alberta, though some arrived in Banbolt later in that year. However, large numbers did come to Alberta in the next year. We will deal with settlers from Bukovyna under the headings: western, central, and eastern Bukovyna.

Western Bukovyna

From the western part of this province, the bulk of arrivals were along the Cherevinsk River which formed the boundary between the two provinces of the Russian Empire. One of the problems in obtaining official records about many early arrivals is that a large number of single men travelled to Canada under false passports in order to escape military service in the Austrian army. In such cases, individual biographies, as contained in this volume, are a better source of reference than are official records. This is very true of the village of Bonylov situated on the Cherevinsk within sight of the Carpathian Mountains. It is best known in Alberta because of two families; the Haverlaks and the Shandros who came from that village. The first arrival from this village appears to have been John Shyrochka who came to Canada in 1897¹⁴ to escape military service. He settled north of Red Deer East, but moved to Desperaux when the rest of the family arrived in 1899. In 1899 the Mosay and Andruik families followed as well as a number of single men among whom were the two Haverlak brothers, Wasyi and Andry. While the Mosays and Andruiks settled near Andry,¹⁵ the Haverlaks waited for the rest of the family until 1908 when they moved north of the North Saskatchewan River.¹⁶ A post office was established in the first Haverlak home and given the name of Wasyi, a mis-spelling of Wasyi. The school district which was organized in their settlement in 1909 was given the name of their village in its Romanian form, Baniltz, but even that was mis-spelled, and appeared as Beniltz in official documents. In 1899 two Shandros brothers led a contingent from their own village and other villages in Bukovyna into the area which still bears their name. Though many other families settled around them, it must be a tribute to the early energy of this family that both post office and school were given the Shandros name. Furthermore, the first Ukrainian member of the Alberta Legislature was Andrew Shandros, a son of one of the Shandros brothers who arrived in 1899. While the Haverlaks were content for a time to live in the shadow, the first Ukrainian mayor of Edmonton was Wasyi or William Haverlak, a son of one of the brothers, Wasyi, who had arrived in Canada in 1898. Most of the rest of Bonylov villagers settled in these two areas and Desperaux, but later arrivals moved further east into the Innes district.

Immediately to the east, along the Cherevinsk River was the thriving town of Washkenta, many of whose inhabitants were peasants who cultivated their own land. One of these peasants, Iia Velych, was persuaded to come to Canada by a Cherkasin who lived in Zatocha just across the Cherevinsk River in Halychyna. When he left for Canada with his family, there were also two others, Nurek and Stanyshok. All of them settled north of Andrew

together with many who came from Yakutia. Of course, others followed much later, but their numbers were never large enough to exert much influence in local matters. Some of those who came later crossed the North Saskatchewan River and proceeded east of the Hamlets, into what was known later as the Hamlin area.¹⁷

The village of Iupas was west of Renslow and much closer to the Canadian Mountains. From this village came Luban Finkley and Nikolai Demko in 1901, to be followed by Peter Gonik in 1902.¹⁸ All of them settled near the Hamlets in the Wapal district. In 1903 a larger contingent left Iupas to come to Canada.¹⁹ They also travelled east of Edmonton like other immigrants but they chose to travel down the river on a raft. After they reached Wapal, they divided into two parties of which one wintered on the south bank of the river and the other was quartered with fellow villagers on the north side. The two parties were never to combine again as the south group followed along the north side of the North Saskatchewan to life on homesteads next to Saddle Lake Indian Reserve. The other group proceeded east of Deserfan and began a settlement which was later known by the name of their village, Iupas. "Iupas" was also given to their post office, their school, and was also a common name for their church. In later years, some of the children of these settlers lived on homesteads as far east as Bonnyville.

Central Bukovyna

A large part of the settlers who arrived from Bukovyna in 1897 came from this section. Most of them settled in the area between Whotok and Andrew. The village of Nyayiv apparently yielded so many immigrants that their church in the new land was named by that name by everyone and they were also able to give their name to the school in their settlement just west of Andrew. It is interesting to note that both of these were built close to Victoria Trail and telegraph line where these turned north toward Pikan. Some early names from this village are Topolovitsky, Samolovitsky, Bohanovitsky, and Malovik.²⁰ Later arrivals moved to the southwest to life on homesteads around Sachava School, south of Andrew, and around the south end of Egg Lake toward Wittington. The name of Egg Lake was also applied to the future village of Andrew, but the settlers knew it as "Ighiv".

The adjoining village of Burinskii must not be forgotten, though most of its villagers arrived somewhat later. The first to come appears to have been Yadyr Skorylo who is often mentioned because he set up a blacksmith shop west of Andrew which the settlers had to patronize in early days.²¹ The bulk of the arrivals appears to have been in 1899 when the families of Mateo Nitay, Ivanovay Gasyuk, Hykolai Gordon, Mykola Halychuk,²² and Simon Hutsulak lived on homesteads in the Whittard and Wittington areas. Another family from this village was that of Stefan Shemchuk, a name that is still well known today. This group also attempted to perpetuate the name of their village by giving its name to their school. Their church was also commonly known by the name of Burinskii.

the two committees were merged. Many artifacts were donated by the pioneer women in Alberta and some were purchased from the private collection of Hanka Romanchuk. The official opening took place in 1983, with Miss Dragan from the Museum in Saskatoon officiating. It was then housed in St. John's Cathedral in Edmonton and its home now is in St. John's Auditorium.

Aside from collecting and recording artifacts, the Committee participated in exhibits of the Canadian Guild (Alberta Branch), staged periodic displays in the Provincial Centennial Museum, arranged window displays of Ukrainian arts at the Bay and other stores. They taught embroidery, traditional baking, and Easter egg writing to the girls in St. John's Institute in Edmonton. They prepared a collection of slides featuring many groups of Ukrainian arts and historical places of Ukraine. These slides are available to all branches in Alberta.

Other chairpersons of the Handicraft-Museum Committee have been Lena Bessant, Dora Yanis, Ralyna Zolotarek, Anne Melnyk, Hanka Saran, and Emma Verchaniuk.

One of the most important objectives of the U.W.A.C. is the promotion of education — an objective that was particularly stressed in the early years of the Association. Most of the pioneer women had very little education and some were totally illiterate. This was due to the fact that, at the turn of the century in Western Ukraine which was then under Austria, girls did not have to go to school and were therefore kept at home to help out with domestic chores. In Canada, as soon as public schools were organized in pioneer settlements, Ukrainian women made a special effort to send their daughters to school. It is these daughters who formed the nucleus of the Association and were its organizers.

To promote cultural and educational activities in Ukrainian communities, these women sent out speakers with informative and educational lectures throughout the province. As branches became established, they became "self-educational" centres through social gatherings, reading sessions, lectures, and other activities. Branches were urged to arrange programs to honour Ukrainian authors and other famous persons, and to commemorate noted historical dates such as the Declaration of Independence of Ukraine in 1918. Biographies were written of well known poets and authors such as Taras Shevchenko, Lesya Ukrainka, Oksa Koltanetska, Hanka Romanchuk, Dora Poliska, and others. The Association introduced Mother's Day among Ukrainian people not only as a family holiday but as an important community day. It encouraged the women to hold Mother's Day concerts where children sing and recite in honour of their mothers.

On the provincial level, the Alberta Executive urged its branches to conduct Ukrainian parochial schools. Many school teachers of Ukrainian origin held Ukrainian classes after school hours. Through the efforts of the Executive and other Ukrainian organizations in Alberta, the Provincial Government was persuaded in 1980 to include the teaching of Ukrainian in the High schools of the province. The Executive took the initiative in providing

Winged district and some from Hla, near Chernivtsi, also went among the Sycopal settlers.

Two other villages, Marayevtsi and Luzan, left their names in the new country as names of schools, churches, or post offices. The first arrivals from both these areas seem to have first come in 1902. Where they settled southeast of Wilfrigidon, a post office of that name was established. On the other hand, there was a school with the name of Luzan southeast of Two Hills. The Tkachuks from that village, a large family, settled first near Fresh School, but others were to be found toward Mary Hill and Katsland. The name given to their school was probably in the nature of a compromise as many villages were situated along the Fresh River. The Tarasivns from Marayevtsi settled among others in the Walsloo country, but other fellow villagers travelled east to settle around Bessaco where the school was named Marayevtsi,¹² a Romanian form of the name. Villagers from Lushkova found a place among those of Luzan as they had been neighbours in Bukovyna.

Eastern Bukovyna

Owing to the pressure of time, it may not be possible to give the same attention to this part of Bukovyna, but its emigrants were also numerous among the 1897 group. However, it must be admitted that villagers which sent some representatives in that early group were not necessarily the ones who sent large numbers of immigrants. We shall begin with Toporivtsi as its villagers came in the largest number to Atlanta. The first to arrive was Mykhailo Gabliuk. Not only is he mentioned in individual biographies, but his name can be found in the 1897 group which received such wide acclaim because of strained relations between the R.H.M. Police and the immigration officials.¹³ While he settled near Walsoo, Georgi Gabliuk, who arrived in the next year, settled south of Andree with settlers from Moleda. The majority of immigrants from Toporivtsi began coming in 1899, though there were also strong contingents in 1900 and 1902. The journey of the 1899 group is best described in the personal memoirs of S. Poudy¹⁴ who reports that most of the villagers chose to remain around Walsoo but that three families moved across the river together: the Poudys, Mykolychuk, and the Rusnaks. Others drifted in gradually even though the land was still unswamped. As late as 1902, settlers were still warned to construct their buildings at some distance from one another lest the survey find them on the same quarter. These settlers gradually acquired the whole area between Fikus and Smoky Lake with other villagers interspersed. The first school, very close to where Smoky Lake is now, was named Toporivtsi, an Austrian variation of Toporivtsi.

In the 1897 list, we also find names like Sczaka, Skintey, and Wasyly-uchuk, all of whom came from the village of Raszacha. The only other family of whom we have a record are the Laszaks who came from an adjoining village satellite called Forascha Skobochytsa. Skobochytsa in Bukovyna and Skobich in Halychyna just meant a portion of the village away from the main section. Though Sczaka settled in the west near Star, the rest went farther east toward Andree and Moleda.¹⁵

Melnic school, south of Andreev, preserves the name of another eastern Bukovinian village. There were settlers from other villages but their numbers were not sufficiently large to be remembered. One last observation should be made in conclusion. Though Bukovyna was a much smaller province than Halychyna, the number of new arrivals from Bukovyna threatened for a time to outdistance those of the larger province.

HALUCHYNA

County of Sniatyn

This county borders on the Carpathian Mountains on the southwest and on the Chernovtsy River for a large part of its southeastern border between it and the province of Bukovyna. These are natural boundaries, but on the east side there is no natural boundary between it and Bukovyna. This explains why rivers travelled so quickly from one side to the other in the old Austrian Empire. Between the Wars this boundary became the boundary between two countries, Poland and Rumania, and there was little communication between people. Kateryna Topolinska, who arrived in 1898, reported that her father was influenced to leave for Canada by a resident of Zalucha just across the river in Halychyna who had already been in Canada and had returned. The first to reach Canada were Ivan Latsulas, Ivan and Nykolas, who were members of Cheski's first transport in 1885. From the village of Zalucha came Protz Chokulak who seems to have been very instrumental in promoting emigration from his own and surrounding villages.¹⁴ In 1898 arrivals from these villages, Zalucha, Zarska, and Krashe became very numerous. Some settled southwest of Westok and later called their homes, as well as their school, Zarska. Others moved north of Andreev where they named their school Sniatyn. Late arrivals from the same village had to go beyond Bukovinian settlements and occupied part of the district south of Two Hills. In choosing names for their schools they chose the name of one of the residents for one, Latsula, and Poloda for the other.¹⁵ Poloda means victory and probably shows the influence of the political movements which were affecting Lithuanian villages in their homelands after the beginning of the twentieth century.

In 1899 Paryska and Gregorashuk left the village of Talova in Sniatyn county and lived on homesteads near Edna. However, they were lonely for their own people, a fact which probably influenced them to praise too generously conditions in Canada in their letters to former neighbours and friends. As a consequence, Ivan Svanich and his son-in-law, Fedir Rostashuk, (Fred Kostak) had a party of immigrants, reaching Edna at a time when flooding conditions were serious. However, the Swedish party did not come alone. On the journey, they met and became close friends with the Cherkashensky family from the village of Nalchivnya and resolved to settle near one another. Studying the map, Peter Svanich, one of the sons, decided that they should travel beyond the settled area to where Faith (now Royal Park) was later established.¹⁶ Others followed from both villages. In organizing two schools later, they named one Kolomoia, a city close to them in the Old Country, and the other they named Seuch (Sich) a Cossack fortification. The

hardship of the soil in this district rivaled that of the Shandin area. The people of these two school districts seem to have a major influence on Ukrainian life in Alberta. Peter Swasch left his memoirs which have not yet been published, but which provide one of the best sources on pioneer life among Ukrainians that we have. Some of the later arrivals continued to travel east in their search for suitable land and many settled around Stans, east of Myram, by 1897.

Nevertheless, the history of immigration from the county of Stryatyn would not be complete without mentioning the village of Ruziv. The first to arrive from Ruziv were the Antkowskyis of whom the first came in 1897. Two years later came Stefan Diduch and his son-in-law, Wasyl Garmosha.²² Others of whom we have a record and who arrived early were Cibulak, Prodeuk, Smulski, and Kobylansky, all of whom settled in the territory between Chipewan and Hilliard.

Ruziv is particularly famous because one of Ukraine's most able writers, Wasyl Stefanyk, lived there. Since he came of village stock and lived among villagers, there is no other writer who has been able to depict the village character to the same extent. . . . Stefanyk writes a very moving story of a peasant, Ivan Diduch, who had very unproductive land but, through hard work, had achieved some success. However, through pressure from his son, his son-in-law, and his wife, he was forced against his will to agree to emigrate.²³ Though the story is fictionalized, it is probably typical of the experience of many. Emigration was seldom attractive to the old; they were enticed or forced to leave because they wanted a better future for their children. Furthermore, they were instinctively reluctant to give up their status in the village. No matter what the parents did with their property in the homeland, their children still worked for them and with them, and the community continued to respect them. In the new land, only strength and youth were respected. As the parents usually spent most of their wealth to bring their children to Canada, they could look forward only to what their children could or would provide. What they had sacrificed to bring their children to the new land was often forgotten.²⁴

County of Hoodenaka

The number of settlers from this county is a clear indication that the committee in Holyokyna, formed immediately after Osaker's return from Canada, had little influence on the number of settlers leaving for Canada.²⁵ Though the number of delegates from Hoodenaka at this meeting in Lviv was greater than that from any other county, the number of prospective emigrants was very low. The only settler of whom we have a record at the present time is Ivan Slynka who had changed his name to Stivinsky because of the confusion over the number of Stryatyn in his village. The family was apparently ready to leave in 1895 but were unable to do so until 1897 because his wife refused to leave her home.²⁶ Ivan Stivinsky lived on a homestead in the Fort Saskatchewan area, which indicates that land was still available close to the city. However, he preferred to live in the city where he could earn a living. As the number of Ukrainian immigrants increased, Stivinsky cancelled

his acre on the first homestead and filed on another close to Mundare in order to be near other Ukrainians. When the sons became old enough to farm for themselves they moved farther east. Two of them took homesteads in the Spenryth district. They had no problem in living among Ukrainians from the beginning as Horsebush borders on Mucovoy in the homeland without any natural boundary to hinder communication.

County of Saskatchewan

In enumerating counties from which immigrants arrived, the next one should be Zaleskiy if we proceed along the border in a counter-clockwise direction. However, this county was not represented among the early settlers, though later arrivals from Manitoba originated in Zaleskiy. The same is almost true of Burdett which is next in order but still bounded on the south by Babcoyn. On the east side, Ukraine under Russian domination was its neighbor. The lack of settlers from this part of Poltava is particularly surprising because the Hemirskys arrived from one of its villages, Gatcha Zolota, in 1898. In the next year there is a record of Wasyl Gushko who arrived from Svirskoye¹² and in the same year there was also John Sarak (Carrick) from Skavulya.¹³ Daniel Tamor also came from Skavulya in 1899 and settled among the rest near Wostok. Later arrivals from Skavulya established a new colony near Hainburg some years later,¹⁴ while some of those of Skavulya settled among others in the Peace Lake district.¹⁵ The most noted of the latter was Daniel's son, Maxim. In 1898 a number of villagers arrived from the village of Tuhara which is quite close to Gatcha. Mykhailo Seruk,¹⁶ who was a young boy at the time, recalls that they travelled direct to the Hemirskys at Wostok on the advice of their priest in their village who corresponded with the Hemirskys. They took homesteads about two miles northwest of Hainard. The first church that was built in their neighborhood was commonly known as the church "na Serukakh", just as the first Ukrainian Catholic church built near Wostok was known as the church "na Lemistakh" from the name of Lemak, another family which came from Svirskoye in 1897.

Michael Kocjan arrived from the village of Lanval in the same county in 1898 and filed on a homestead southwest of Yegrenia, in the district which was later known as Inland. In the next few years, he was followed by his relatives as well as other villagers so that this became quite a thriving community. Michael's brother Steyno followed in 1902 with his son-in-law, Panko Zazaybida. In the next year his other son-in-law, Tymko Gashko, followed. It would appear from the accounts of pioneers that many more of those arriving about 1902 were Hoscide and much more conscious of their national origin. Both Panko Zazaybida and Tymko Gashko played an important part in the cultural life of Ukrainians both in their communities and on a national level. It is noteworthy that their village patriotism was not as strong and they named their school Myrodian in honor of Myrodan Sichynsky who had assassinated a governor of Galicia who had been particularly relentless and savage in his attempts to prevent the Ukrainians from achieving any improvement in their cultural and economic status.¹⁷

Counties of Chertow and Bushach

Though these two counties were represented from the beginning, it is likely that Father Dmytro included them in what he called Borschtin because these counties are very close together. The situation in these two counties is a perfect illustration of how close prospective immigrants lived to one another. Though these two counties were divided administratively, the people really lived close together. The villages in the county of Chertow, which went before to Canada, were grouped together in the northwest end of the county while the only village in Bushach county, Tryskawka, to send the earliest settlers was on the east side of the county and close to the other villages. From *Stobiska Zharnitsa* in 1878 came at least three Andriushes and two Dolbenkos.¹² From Tryskawka Wasyl Paskevich came in the same year and was followed by Wasyl Strachuk, Ivan Yankiv, Hryshkiv and others next year. Ivan Faron from Rykodubiv came in the same year.¹³ All of these settled south of where St. Michael stands today. The name of L'viv was given to the school which was built in their district, probably a compromise between the claims of the various villages as L'viv was the capital of Halychyna. The same consideration probably guided the choice of Babochynsk just north of Werish when they gave their school the name of the capital of their province, Chertow. Tryskawka and Kozawa, from the same county, were represented through later arrivals. *Dizko Budo* seems to have been the first from Tryskawka. He settled just north of the Gosa area, a district known as Penco. After him came Sadoway and Joseph Paschewy about 1880.¹⁴ In 1882 Joseph's relatives, two Malcewsky brothers, followed, all settling for a time around Skaro. Sadoway also corresponded with a friend, Ivan Kamenchuk,¹⁵ who had emigrated to the United States, and persuaded him to come to Canada in 1882. While the earliest settlers still managed to obtain land which yielded good crops around Skaro and Penco, most of the later arrivals began to move across the North Saskatchewan River beginning about 1890.¹⁶ They populated an area which became known as Redwater after the Canadian National Railway was built in 1915.

In 1889 a large contingent of prospective farmers consisting of Dmytro Dabry, Woytow Gwaschuk, and Ivan Husko, Ivan, Joseph, Michael, and Nychala,¹⁷ left the village of Bila in the same county to come to Canada. Instead of joining their fellow countrymen around Penco and Skaro, they proceeded southeast of Gosa to build the settlement which became Manday next year later. It is interesting to note that the villages which we have enumerated above are the only villages, if we except Derzow in the county of Ternopil, which can be classified as areas in the interior of Halychyna. The bulk of Alberta's settlers from the province of Halychyna came from the border counties.

Rubishin and Budy

Rubishin and Budy are in the northeast part of Halychyna. These two counties are treated as a unit not only because they constituted one

county at one time but also because the settlers who arrived from numerous villages evidently lived very close together though they were divided administratively into two counties. The number of arrivals from this area, even as early as 1898 and 1899, was so large that it rivaled the number from Bukovyna. Ivan Danchuk from Zvytyche and the two Prociwsky brothers, Joseph and Leon, were members of the first District transport to this province in 1894 and settled east of Edson. No record was available of arrivals arriving in 1897 but thirteen families arrived from Zvytyche alone in 1898. Among these were the two Fackens, Wacel and Philip, Felix Selsky, Theodore Kuchera, and many others who were well known in that district. From Garuwoch came Pawlo Rudyk, one of the earliest businessmen to achieve success. From Ulywys came the Wiliuka and Laschuka, and the Holowepchuka, from Lishtkiv. Other villages like Myshkewits, Lopatin, and Lushnia, were also represented in that year.¹⁴ Some of the sons of this group travelled north in their search for land later. The Laschuka and Holowepchuka settled north and northwest of (Sandy Lake) about 1907, and somewhat later, the Danchuka filed on homesteads in the Bellefleur area.¹⁵ Later arrivals from (Sandy, Bowdoin), found a place among settlers who had come earlier. One later arrival, Florian Soszyn from Zakona, a satellite of the village of Velykya Borywka, came from this county.¹⁶

One village, Bilszewit, deserves special mention. Although members of this village did not arrive in Canada until 1899, they began to arrive in such numbers that they became almost immediately an important factor in the population around Mundare together with those from the village of Bils. By 1903 some of them began to settle in what later became the River district.¹⁷ Still later others began to file on homesteads still farther east and became important elements of the population south of Two Hills, Waindora, and even as far as Myman.

County of Sakel

Like all the rest of the counties, Sakel lies along the border of Holydryns but in the extreme north. Its inhabitants were comparatively late in arriving in Canada, but there was already a (Schemata) from the village of Wolyn in 1903. He operated a store at Wasek, Alberta.¹⁸ In the next year there was a Chornik from Yastrolnychi and a Tlachnyk from Pochynok. When the Romanchuk family arrived in Edmonton in 1908, they met Philip Chornik who had driven to Edmonton for supplies which he had to take back to Downing. In answer to their enquiries about land, he informed them that C.P.R. land had been made available for homesteading further east. In the same biography¹⁹ we learn that settlers were late in leaving the three villages of Pchylivka, Yastrolnychi, and Wolyn because estates of large landowners had been mortgaged out and sold about this time. The sale of these lands assuaged their land hunger for a time. However, they began to arrive in such large numbers after 1909 that the majority of homesteads were occupied by 1912 and the two new areas of Hoy and Specimen were settled. The people from Sakel came late but they quickly involved themselves in cultural activities in their communities in spite of difficult economic conditions. They were also very active in providing advanced education for their children.

**Warszawa, Łosław, Lubachów, Cieszanów, Mostyka, Rawa Polska,
and Tarnobrzeg**

The name of "Habay" is a name very loosely applied to people who came from the above counties, especially the first four. The first four counties were occupied by Poland after the First Great War and have remained in Polish possession since; but the last three counties are now a part of the Ukrainian Soviet Socialist Republic. Tedyr Fuhr is generally regarded as the first immigrant from the village of Wycokle in the county of Łosław but there were at least two others with him on the same boat in April 1896. Paweł Koberski and Ignacy Somborski¹¹ from the village of Łazy in the same county. Later in the same year, there also came Ivan Wolfan from Wycokle and the two Dublanicos from Tollyn.¹² Of the first arrivals Koberski and Somborski remained with the main group with whom they arrived on board ship and first on homesteads around Edna but Fuhr profited from a suggestion of Okazko's that an immigrant might do better to buy land as he would have cultivated land from the beginning and bought land from a German settler who wanted to leave elsewhere. Furthermore, he did not settle in the Edna community but chose to go south and settled west of where Nisku station is now.¹³ Most of his fellow villagers, and also those from neighbouring villages, followed him. He was followed by Oleksa Olekski from his own village two years later. In 1897 the Boya brothers and Michael Soska came from Tollyn.¹⁴ In the same year Paweł Gadsan and Antoni Tancoski¹⁵ from Łazy arrived but they followed Koberski to Edna. Immigrants from the neighbouring villages of Tuzilia, Sierpycia, Ślesianów, and Swiate followed quickly and the territory around Calmar was rapidly settled. Not only did large numbers of these people settle in LeRoy but some also fled on homesteads north of Edna from where their children and later arrivals crossed the North Saskatchewan to settle south of Railway and even northwest of Smoky Lake.¹⁶ Some of the later arrivals from the village of Skolna settled near Inuitree where they gave the name of their village to their school.

Most of the above came from the county of Warszawa, now in Poland, but others came from areas now under U.S.S.R. Many of the latter, most of whom settled around Kadej, came from the village of Matrin in Międzyrzka county. Michael Baran¹⁷ arrived in this country with his family in 1898 and homesteaded near Mandaree. A few others like Henry, who arrived in 1904, also settled near there. However, beginning in 1904 a number of the villagers fled on homesteads south of Kadej and the rest followed. From the neighbouring village of Starawa came three immigrants in 1905: Serwik, Witek, and Michał. Others from Włodziska Wola came later.¹⁸

A year or two later there were arrivals from Verkhota in the county of Rawa Ruska who settled in the territory around Egmont and Theobald. Apparently Henry Paulski¹⁹ led this group to Alberta. Antoni Szarka was the first to leave for Canada from this county but was apparently unable to interest others.

County of Kildale

The first to arrive in Alberta from this county were, of course, Pylypek and Hryniak, and nearly all settlers until 1904 were from this county. In the beginning the homesteaders were fortunate that their children could file on homesteads quite near their own settlement and very sparse. However, newer arrivals from Kildale and even children of the old settlers had to search for land farther afield as time went on. Many of them moved across the North Saskatchewan River near Redwater and from there as far north as Thebald.¹² On the south side of the river, Mykhalo Romanuk's sons, Wasyl and Ivan, were part of a Chipman group which began homesteading around Myram in 1908.¹³ It should be noted that the latest arrivals from Manitoba in 1898-1900 the Romanuk's, Ganiuk's and others, gave the name of their county to their school.

County of Selkirk

With this county we have made a complete circle in following the boundary of Halychyna as it crosses borders on Selkirk. For some unexplained reason, this county did not yield many settlers to Alberta. Those of whom we have a record came from two neighbouring villages, Zakhajil and Haidyma. An Andrew Iliuk was apparently the first to reach Alberta and filed on a homestead at Royal Park in 1905. As a result of correspondence to his village, Michael Dowhanuk and Fedir Iliuk followed in 1907 but had to be satisfied with land farther away, at Two Hills.¹⁴ It would seem that a larger group, including Dowhanuk's brother, settled at Waugh about the same time.¹⁵ Wasyl Romanuk also arrived in 1908 from the neighbouring village of Haidyma and was able to get a homestead in Musidora.

Other Counties

Two villages or village areas will be treated here. One is Prokhara and its neighbour Hadykivchi, both in the county of Husiatyn at that time. In 1902 there arrived eight families¹⁶ from these villages of whom the Grits, Serotse, Bilinski, Chocherka, and Strichuk decided to remain at Waugh.¹⁷ Their children gradually moved north to file on homesteads in the Astor Lake area. Of the other families, at least one, a Chocherka remained in the Edna district, and some settled at Round Hill.

The other village is Dergole in the county of Tamopil. Fanko Yankiw, accompanied by his son and son-in-law, Ralytyk, seem to have been the first to arrive in Alberta from Dergole. Another son, Iliuk Yankiw, also accompanied by his son, Fred, settled around Redway in 1907 where others from the same village also homesteaded.¹⁸ There was also a group north of the North Saskatchewan River east of Stare among whom the Hlyuka family lived . . . Anton Hlyuka became a member of parliament, representing the Vegreville constituency. Late arrivals from the same village found homesteads west of Hainburg where they became neighbours of settlers from Manitoba.

EASTERN UKRAINE

Immigration from eastern Ukraine, which was under Russian domination, was very rare though a few families managed to reach Alberta. In-

divided families could be found here and there throughout central and southern Alberta, but more extended family groups obtained homesteads south of Railway close to the North Saskatchewan River,¹² south of Wainwright, and around Hobbie; but this was probably about 1909 or 1910. Nevertheless, larger groups arrived in Canada and in Alberta after the First Great War when the province of Volhynia was occupied by Poland. Royick reports on colonies from Volhynia around Dornoyville, Grassland, and Pasport. There were also settlements west of Edmonton around Letta Beach.¹³ For a couple of years restrictions on emigration were eased in the Soviet Union about 1918, and a few families arrived from Eastern Ukraine but not in large enough numbers to establish a separate settlement and they were lost among the rest of the population.¹⁴

UKRAINIAN SETTLERS FROM OTHER CANADIAN PROVINCES

It should not be overlooked that many of the newcomers in Alberta began to arrive from less productive areas in Manitoba, especially from the Stuartburn district in southeastern Manitoba. It is probable that the first influx was not in the form of settlement but in education. Church and government authorities in Manitoba realized very early the necessity of educating ill newcomers. The first step was taken by the Presbyterian Church in Manitoba College in Winnipeg where a Dr. Bryce was principal. The Church not only provided a free education for newcomers, but also paid them a boarding allowance.¹⁵ The government of Manitoba followed suit about three years later by establishing its own school which was later moved to Brandon. Dr. Bryce was very anxious to help his students and his recommendation for a teaching permit was usually accepted in both Manitoba and Saskatchewan, but there were difficulties later in Alberta.

The first farmer to leave the Stuartburn area who later settled in Alberta was Michael Staslyk who appears to have left Manitoba in 1906.¹⁶ Some Ukrainian families, more or less related and established along the American border, came to Mandan in 1910 and travelled north to establish a colony about eight miles northwest of Railway, a settlement which was later known as Waseel Creek.¹⁷ Ivan Stasly and his wife left Stuartburn soon after their marriage in 1914 to travel to Capston, Alberta, twenty-five miles southwest of Dyer. He went there to join four other families from his village in the township who had either moved there from Stuartburn or travelled direct from their village.¹⁸ A number of prospective settlers came from approximately the same district in 1918 to homestead around Hemonika near Youngstown.¹⁹ In the same year the Fayna family left Stuartburn to seek a new life in Northern Valley, near Hirschburg.²⁰ The key to the reason why these settlers came can be found in one of the biographies where we discover that the men went to work on the railroad every summer and either visited districts outside for settlement or heard about them from others.²¹ The most exciting account of one such journey was left by Mykola Winceluk who writes how his father-in-law, Jacob Kasowik, his two sons and two sons-in-law, travelled from Abolika near Stuartburn to Ryehill in 1914. They

cattle and equipment were loaded into box cars to reach Edmonton but the overland journey from Edmonton to Rycroft was by ox team and took two months. In spite of the hardships of the trip into the fall, it was accomplished with the loss of only one ox.¹⁴

CONCLUSION

While the primary purpose of this investigation was to discover the origins and origin of early settlers in Alberta, two elements began to emerge very early in the research:

1) It became clear that most of the early settlers from Ukraine came from villages and counties in the two western provinces of Halychyna and Bukovyna, and that the location of these villages on the map formed a definite pattern which was especially marked in the case of Halychyna. From that province the bulk of settlers originated in border counties which formed almost a complete circle on the map. In Bukovyna, which was much smaller, the pattern was different. It formed two perpendicular lines on the map, one more or less parallel following the Chornohora River from the west to its junction with the Prut River and then along the Prut to the eastern boundary. The other line started along the junction of the two rivers and followed the border between Halychyna and Bukovyna to the north.

2) From even a cursory study of immigration in the other two prairie provinces, it would appear that the pattern for each province is markedly different. However, there is no doubt that further research into origins would be very helpful, especially settlement south of the Mundare-Vegreville railway line and almost certainly everything east of Vegreville.

The above two conclusions might merit some study of social and historical differences between populations of the three provinces. The author realizes the incompleteness of his study as it was based largely on personal reminiscences, but it was felt that this aspect had to be investigated while some people were still alive. If it unfortunate there was not some about ten years ago.

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- ¹ A. Rapiak, "Ukrainian Settlements in Alberta", Canadian Slavonic Papers, Vol. 10, No. 3 (Canadian Association of Slavists, 1968).
 - ² N. Chumier, *Spominki Pro Peredshymak Ukrainytskym Poselentskiv* (Memories of the Experiences of the First Ukrainian Settlers) (Edmonton: 1942), p. 29.
 - ³ J. G. McGregor Vint Zavel (Toronto: McLelland and Stewart, 1969), p. 29.
 - ⁴ See above n. 1, p. 281.
 - ⁵ "Stefan Kosobuk", "Perdyi Ukrainytskyy Farmar u Alberta?" (Stefan Kosobuk, the First Ukrainian Farmer in Alberta?) *Manitowan News*, August 2, 1970.
 - ⁶ See above n. 1, p. 278.
 - ⁷ Unpublished memoirs of Peter Swach, Alberta Archives, Edmonton.
 - ⁸ Biography of John and Justine Heister in this volume.
 - ⁹ Biographies of Dmytro Ponich and Stephen Stogin in this volume and the Biographies of Peter Zahorichuk and Florin Bereska in the author's possession.

- 14. Nestor Dmytro, *Kanadyjska Rus* (Canadian Ruthenia) (Winnipeg: Ukrainian Free Academy of Sciences, 1972) p. 26.
- 15. Dmytro's information in regard to origin is not always complete and the author has taken the liberty to add to it.
- 16. V. J. Klyts, *Early Ukrainian Settlements in Canada, 1891-1930* (Toronto: University of Toronto Press, 1954).
- 17. See above n. 12, pp. 318-320.
- 18. *Alberta Ukrainian Pioneers' Association, Ukrainian Pioneers in Alberta, Oshkosh: Ukrainian Pioneers' Association, 1970.*
- 19. Joseph Chasiv, *Pro Wini Samil* (About Free Lands) (Lviv: Prosvita Society, 1899).
- 20. Joseph Chasiv, *O Emigratsiji* (About Emigration) (Lviv: Michael Kachanovsky Society, 1909).
- 21. See above n. 12, pp. 60-62.
- 22. *Pentekostan Bohylyk, Tysjoch Ukrainciv u Kanadi* (Churches of the Ukrainians in Canada) (Winnipeg: Canadian Ukrainians, 1977) p. 18.
- 23. See above n. 12, p. 341, no. 24. Also see Dr. Ivasjuk's memoir in author's possession.
- 24. See above n. 12, p. 47.
- 25. A copy of the minutes of a meeting and ceremony in laying the foundations of the church on March 28, 1906, in the author's possession.
- 26. See above n. 12, pp. 194, 202.
- 27. Biography of George and Marylene Kowalchuk in this volume.
- 28. Biography of Gregory Mosay in author's possession.
- 29. Biography of John Hrusak in this volume.
- 30. Biography of Mrs. Kateryna Topolinsky in the author's possession.
- 31. Biography of Danylo and Justina Roychuk in the author's possession.
- 32. Biography of Tamaska and Jennie Matyuk in the author's possession.
- 33. Biographies of Nicolas Bochansky and Kateryna Topolinsky in author's possession.
- 34. Biographies of Dmytro Porich and Christina Shewchuk in this volume.
- 35. Biography of Christina Shewchuk in this volume and V. J. Klyts's list.
- 36. Unpublished memoir of Mrs. Tom Chrapko of Edmonton.
- 37. Biography of Alex Marciuk in this volume.
- 38. See above n. 12, p. 341, no. 24.
- 39. Biography of Anton Samanuk in author's possession.
- 40. Biography of Stephen Rypka in this volume.
- 41. Biography of Mikhael Lujal in this volume.
- 42. Biography of Marvita Tkachuk in this volume.
- 43. Biography of John Kopychuk in this volume.
- 44. See above n. 12, p. 206.
- 45. Biography of Dmytro Porich in this volume.
- 46. Biography of Nykolai and Maria Lazaruk in this volume.
- 47. Biography of Kateryna Topolinsky in author's possession.
- 48. Biography of Feori Kalanaka in author's possession.

- 40 Unpublished memoirs of Peter Sushch in Archives of the Province of Alberta.
- 41 Biography of Mary Yareychuk in author's possession.
- 42 Vasyl Dzhelynsky, *The Stone Cross*, trans. Joseph Wianuk (Toronto: McClelland and Stewart), p. 21.
- 43 Biography of Mary Yareychuk in author's possession.
- 44 Unpublished history of Ukrainian immigration to Canada by Julian Stecuchyn.
- 45 Biography of Alex Sevinsky in this volume.
- 46 Biography of Dmytro Fashchinsk in this volume.
- 47 See above n. 14, biography of John Sarsuk.
- 48 See above n. 14, biography of Harry Tazyna.
- 49 Story of Tomyns family in this volume.
- 50 Biography of Mychalo Sarsuk in author's possession.
- 51 Biography of Tymko Goshko in this volume.
- 52 See above n. 22, pp. 60-62. See also biography of John James Dolowka.
- 53 Biography of William Paszkivets in this volume.
- 54 Biography of Boris Dolowka in this volume.
- 55 Biography of Olexa Facko in author's possession.
- 56 *Mancosca—Redeemer and District* (Calgary: W. Filskin and Sons, 1978).
- 57 Biography of Dmytro Paszkowsky in author's possession, p. 164.
- 58 See above n. 48, p. 164.
- 59 Kaye's list of immigrants to Alberta 1891-1895, Ukrainian Pioneer's Association.
- 60 See above n. 48.
- 61 See biographies of Joseph Michalchuk and Petro Leschuk in this volume.
- 62 Biography of Andrew Kacharan in author's possession.
- 63 Biographies of Wasyl Kalyshyn and Wasyl Miskew in this volume.
- 64 Biographies of Wasyl Kolyshyn and Wasyl Miskew in this volume; *New School, New Glory, Old Alberta: New School 1940* p. 20.
- 65 Biography of Dmytro Pasychuk in author's possession.
- 66 Biography of Anastasia Porvanchuk in author's possession.
- 67 See above n. 12, pp. 66, 67.
- 68 See above n. 64.
- 69 See above n. 10.
- 70 Biography of Andrew Borys in author's possession.
- 71 See above n. 12, pp. 334, 335.
- 72 Biography of Feliks Zaratsky in this volume.
- 73 Biography of Dmytro Wenger in author's possession.
- 74 Biography of Michael Sarenk in this volume.
- 75 Biography of John Wasylenko in author's possession.
- 76 See above n. 51, pp. 124, 127.
- 77 F. Chvilik, "The Beginnings of Myram" *Myram Community, 1942*. (Myram: 1942), p. 8.
- 78 Biography of Nicolas Stokhanuk in this volume.

- 77 Biography of Matthew Ranytsyn in this volume.
- 78 Josephine Stetsiak, "Yak Myi Hravoty Arton Luch v Alabert" (How Arton Luch Got Its Name in Alberta) *Northern Lights IV* (Edmonton: Slavica Publishers, 1949), p. 81.
- 79 See above n. 85.
- 80 Biography of Fred Yarkow in this volume.
- 81 See above n. 87.
- 82 See above n. 1, p. 18.
- 83 Biography of Wasyl Zuk in author's possession.
- 84 Biography of Ivan Gersh in author's possession.
- 85 Biography of Michael Stasyn in this volume.
- 86 Biography of Ivan Szewchuk in this volume.
- 87 Biography of Ivan Szewcy in this volume.
- 88 See above n. 13, p. 248.
- 89 See above n. 14, p. 221.
- 90 See above n. 90.
- 91 Biography of Mykola Wozniuk in author's possession.

RUSSIAN FRONTIERS IN ALBERTA

Joseph W. Lawrence, G.C.

The village of Rusin is in the county of Svatyn, province of Halychyna, Ukraine. Three or four miles to the south of the village is the Prut River and the banks of the Delator are clearly visible to the northeast. The Carpathian Mountains spank to the southwest. Though the land is fairly level in Rusin, it is somewhat inclined to the north. A bench mark some distance to the northeast shows an altitude of 281 meters above sea level while one to the southwest is 343 meters. Two kilometers to the east is a road which runs from Hordenka to Svatyn. The soil is rich black loam suitable for growing almost all kinds of grains and vegetables. As there is no danger of frost, there is no fear of anything not reaching maturity. The latitude of this region is approximately that of Shelby, Montana, but the climate of Rusin is much more favorable.

When serfdom was abolished in 1848, some of the villagers acquired large parcels of land. Two of these were Toma Lazarenko and Semen Stefanyk, the father of the Ukrainian writer, Wasyl Stefanyk. However, by 1899 even the most prosperous villagers were feeling the critical shortage not only of arable land but also of woodland areas, creating a serious shortage of firewood. The local landlord or "patron" refused to sell any of his land and appropriation was out of the question. On marrying his four daughters, Halia, Parascha, Gotsya, and Anna, Achtemy Kuzmenko had to accommodate in his home three of the sons-in-law and later their children. The future appeared bleak, and there appeared to be no solution to improve the lot of the villagers.

There were few factories to provide employment and there was no land to be bought. Emigration beyond the seas was the only answer.

One of the villagers, Michael Diduch, thirty-six years of age, visited the village library and reading room. Here he heard about a distant land named "Kanada" which was being opened up for settlement. His information was that 150 acres were available to any adult as a gift with a charge of only ten dollars for registration. It is almost certain that this information came from a report by Dr. Josef Olszkie on his visit to Canada in 1895 in a small booklet named *De Emigratione*. It is not strange that this report spread through the village like wildfire; this was the opportunity which many of the villagers had long awaited.

The first to leave the village was probably Ivan Achimovychuk who landed in Canada in 1895 with his wife and three children, Danylo, Tawaska, and Maria. As he was comparatively prosperous and influential, his letters to the village influenced a large group to emigrate in 1899. It consisted of Stefan Diduch, his son Michael and son-in-law, Wasyl Gavriutchuk, Jacob Oksak, and Mykylo Diduch. They left their village in a group to travel to Hamburg. For some unexplained reason the party split in two in Hamburg. Mykylo and his family crossed the ocean to reach Halifax on June 27, 1899, after a stormy voyage which lasted seventy-two days. The rest reached Halifax on May 9, 1899, after spending only twelve days at sea.

After they arrived in Canada, the two groups made their way to what later became known as the Chipman and Harvard areas, then known as Beaver Lake. Here they were quartered among earlier arrivals while they searched for suitable homesteads. The records indicate that Michael or Mykylo Diduch filed an NW14-54-18 94 on May 22, 1899. He subsequently cancelled his application for this quarter to file on another one ten miles south.

Naturalization records indicate that Mykylo Diduch obtained his naturalization certificate no. 1289 on October 13, 1902. He could not read or write and signed his name with an "X". His interpreter was Andrij (Andriy) Achimovychuk (Achimovychuk) also, having arrived two years earlier, had already acquired some knowledge of the English language.

The second immigrant in the 1899 group was Stefan Diduch. He chose a quarter northwest with ancient grass near Beaverhill Creek, about three miles west of Harvard, NW2-54-20 94. In that same section Wasyl Gavriutchuk chose the northeast and Jacob Oksak the southwest quarters. They settled close together to be able to assist one another in all activities where cooperative effort was needed.

More hopeful of their future and with some urging from steamship company agents for whom emigration was highly profitable, they write back to their village, praising conditions and assuring their friends and relatives back home that free land was really available. One such letter was written by Poraska, wife of Mykylo Diduch, to her married sister Gocia (Gocia)-Lazarenko. This letter produced another flurry of emigrational activity. Among those in the third group were the families of Andrew Proskurniak, Yurko Diduch, Omelko Lazarenko, Wasyl Lucyk, Mykolai Kodjivanski, Mynto Smolick, and

Saman Widyroski. After selling their food and personal property, they set out on the long journey to Canada on March 24, 1906, taking with them small tools and implements, clothing and other articles which could be packed in trunks. The morning of their departure was a heart-breaking scene as they bade farewell to parents, brothers, sisters, relatives, and friends whom they probably would never see again. Some even composed ballads to commemorate the event.

They boarded the train at Fribur to proceed to Rotterdam in Holland. Their journey was very exhausting and sometimes humiliating. As the trainmen could not speak their language, there was little communication. Even the little that took place aroused ridicule in members of the crew. The immigrants' native dress and language also evoked considerable scorn. Common difficulties of travel endured by all the travellers became real hardships to the women who were pregnant. However, they were looking forward to a brighter future and could endure. Most of them were young people; older members accompanied their sons and daughters.

From Rotterdam they crossed to Liverpool where they boarded the ocean liner Tarnia. As it was spring, they encountered much rough weather on the journey. Many of the passengers became violently ill from the constant rolling of the ship; they were unable to eat anything until the storms subsided. Aggravating their plight was the fact that they were travelling third class and were lodged in the part of the ship which was most subject to rolling and heaving. Finally, they landed in Halifax and boarded the C.P.R. transcontinental train to Calgary, a distance of about 3600 miles, and then another 200 miles to Edmonton. Until 1905, there was no railroad branching out of Edmonton.

The journey had been especially harassing for some of the passengers who ran out of money soon after they started. In order to satisfy border authorities in regard to financial requirements, they would borrow money from one another. It is amazing how many times the money of one of the wealthier immigrants passed from one member of the group to another.

After their arrival in Edmonton the group immediately left for what was known as Beaver Lake where the 1906 arrivals had already become established. They had wagons which could accommodate only their baggage and the small children; all the rest had to follow on foot along winding trails and through seemingly endless forests. As there were no bridges, they had to ford the creeks. There are very few left to tell the story of this trek, but we do know that travelling became easier as trails became established.

The record of their settlement is as follows:

Name	Location
Demian Laczynski (wife and one son, Wazy)	SE30-53-17 N4
Wazy Lacz	SW30-53-17 N4
Grzybo Laczynski	NE30-53-17 N4
K. Sroczak	NW6 -54-17 N4
Saman Widyroski	SW5 -54-17 N4
W. Petylanski	NE12-53-18 N4
Yanko Sroczak	SE17-53-18 N4

As can be seen, five members of the group settled in range seventeen and the rest in range eighteen. However, Pockumnik chose to settle some distance away from the main group, northeast of where Chicomán was established later.

After the immigrants had obtained their permits, most of them chose to remain on their farms and had no interest in relocating themselves for the next fourteen years. They did not expend much effort to enlarge cultivated areas as the soil was heavy and difficult to break; it had been there undisturbed by any implement since creation.

There were many prairie fires in the district, especially in spring and fall. Very often, the settlements were threatened with destruction as the fires, fanned by high winds, advanced rapidly. Quite often, the sun would be totally obscured by smoke from the fires.

As they were small and inoffensive, wild animals did not create many problems. But the coyotes, which killed chickens and sometimes young farm animals, were a nuisance. The land was sparsely covered with prairie and tallies in which there were many prairie chickens. Quails were plentiful in the sloughs. Early hunted, they provided settlers with meat in the beginning.

The weather was pleasant for the first two years, but in 1901 there were torrential rains which flooded all sloughs, creeks, and lakes. The grass grew tall a flooding excellent breeding grounds for mosquitoes. Clouds of them rose everywhere, tormenting man and beast when they ventured out of doors. Though only partially effective, the only remedy was a smoke smudge. The winter of 1907 was the most damaging of all. Snow came early and remained until spring. Losses in wild game, fish, and even farm animals were enormous. However, the settlers survived. It needed more than bad weather to defeat them.

There was no construction firm and no expert carpenters to build comfortable homes. The settlers were content with log buildings covered with straw and prairie sod which protected them from the wind and cold, though heavier rains would often flood their homes. But these difficulties did not daunt them. Without any government or municipal assistance they built as they knew. During the summers the men traveled long distances to work for the better established farmers or on the railroad. The wives had to sustain at home to look after the children, farm animals, and the garden. They had to live off the land to supplement their meagre incomes; there was little else they could do. However, by 1900 many became fairly well established on their homesteads. They had a few acres under cultivation, a horse or two, a cow, some sheep, pigs, and chickens.

The migrants today say these pioneers were able to construct their buildings without modern carpenters' tools. They had no levels, planes, jointer tools, or other equipment. All they had was the axe, the cross-cut saw, the wood-brass and bit. Hauling logs from the nearest banks, they cut them into measured lengths, drilled holes in the logs, cut notches in the corners, and laid them one on top of the other. They made wooden pegs, which they pounded from the top log into the bottom one, thus fastening them solidly

together. Though they had no wires or nails, the walls were solid enough to stand for many years. The ceiling joists were also pegged to the walls. The rafters were notched at one end and connected at the top with pegs in a similar manner. To make certain that the building was in plumb, they used a string with a metal object at one end. For roofs they made bundles of wet straw or cut long grass. These bundles were then laid across the rafters over the rafters.

Instead of stibing or stucco, they used a plaster made of honey clay which was very plentiful. To do this quickly, the neighbours were invited to a "kissar" or "kabitza" known by other North American pioneers as a "bee". With the neighbours' help, the building was generally plastered in a day, and a stove fattened in the evening. The chimney was made of wooden stails and covered with the same plaster outside and inside, making certain the fire would not reach the wood. The floor was made of a finer clay plaster and left to dry. Fuel was unknown. The buildings thus constructed stood for years. They were warm, comfortable, and rain-proof. There was no change in this method of construction until well into the era of the First Great War. Only then did money become available for new building materials and new agricultural implements. This period marked the end of pioneering.

By the time of the arrival in 1915, most of the settlers had become relatively prosperous. For the first time they began to purchase vacant neighbouring quarters which were still in a wild state but on which they had been pasturing their cattle. Before the end of the First World War all of these quarters had been bought up.

Up until this time, horse and ox power was used with farm machinery and, in some instances, the two were combined. Such power did not require any fuel — oil or gasoline. Instead, human labour was required to feed and groom the draft animals and farm work was slow and tedious. When farming operations began to be modernized, gasoline-powered tractors became common, both for breaking and for all other land cultivation. Farming lost some of its back-breaking toil but now faced other difficulties.

From the beginning, very few of the pioneers left their farms permanently as they were loath to surrender what had been the object of their desire to migrate to Canada. Furthermore, their mastery of English was totally inadequate for any commercial venture as they had arrived too late in life to learn another language thoroughly. Of the whole early group, only Andrei Acheemjczuk (Acheemjczak) was able to make himself understood in English. As early as 1902 he acted as interpreter for a number of applicants for citizenship and for patent rights to their homesteads. However, many of the men went out to work during the summer and returned to their families in the fall. While away at work, most of them learned enough English to take care of their immediate needs.

Schools were slow in coming. Page School was the first to be built and was followed in 1910 by Pochla where the author of this article attended. Hiltzed was built still later. It is curious to note that Nikolai Kabyrlanski was

a trustee of Podolie School though he could not read or write.

Of the younger generation, Nisik Gavriouchuk, son of Wasył Gavriouchuk, qualified as a school teacher as early as 1914. Because of his ethnic origin he could not remain in teaching during the war. After trying his hand at several occupations, he settled in Smoky Lake in 1920 and remained there until his death in 1968. He was popularly known as "Mr. Smoky Lake", having been a village secretary, its postmaster, photographer, and newspaper during that long period. Sencha Gavriouchuk, a lyric soprano, is a great-granddaughter of Wasył Gavriouchuk. Other children of parents who arrived at that time also achieved prominence. Michael Wolyanski and Michael Achtemnichuk served as municipal councillors for many years.

The second and third generations filled a variety of professions, trades, and occupations. In 1957 Peter Stefara, grandson of Nykyfir Diduch, was elected to the Canadian House of Commons for the constituency of Vegreville. Dr. Harry Stefaryk, grandson of Isaac Cikank and a specialist in internal medicine, practices in Edmonton. Nick W. Diduch, brother of Nykyfir's grandsons and also a grandson of Damian Lazarenko, is now a councillor in the county of Lacombe. In the law profession there are Theodor Babbe, grandson of Nykotali Rodykowskii, Edward Adam, grandson of Andrew Achtymynchuk, Joseph M. Lazarenko, Q.C., son of Damian Lazarenko, all practising in Edmonton. While serving in the Canadian armed forces in World War I, another grandson of M. Kobylanski, Dr. N. Nykyforuk, died in one of Hitler's air raids on London. Two of his other great-grandsons, M. E. Babuk and M. J. Babuk, are now medical doctors in Edmonton.

Most of the children and grandchildren remained on their farms. They quickly adopted Canadian methods of husbandry, ranching, dairying, and vegetable gardening. However, owing to the nature of the soil and sub-soil in this area, they did not make quite as much progress in the beginning as the people who had settled where black loam is commonplace.

Most of those who left the land achieved success financially. Ivas Kobylanski is now making his presence felt as a realtor and financier in Vancouver. W. M. Smolyk is an undertaker in Edmonton and Martin S. Lazarenko is a realtor in the same city. Herman, now deceased, owned a jewelry store and the Achtemnichuk brothers are in the hotel business. Many others are mechanics, garage owners, and agents in many fields.

The entire descendants belong to many different faiths but most of them are still members of the Ukrainian Catholic Church. Churches were built in the communities as soon as the first pressures of pioneering declined.

To list all their accomplishments is beyond the scope of this article. Their descendants have entered many fields of endeavour both in Canada and in the United States, and their contributions to business, professions, cultural and social well-being have been extensive. While they gained much by coming to Canada, Canada has also benefited through their arrival.

THEY CAME TO FARM

FRED MAGERA

WILLIAM KOZDRON

The dispersal of Ukrainians to the primitive frontiers of Brazil, America, and Canada was perhaps an act of Providence. Ukrainians, as a people, except for brief periods over the centuries, have never known social justice or economic opportunities under the rule of foreign masters. To escape this domination, the hard-pressed and more courageous among them left their homelands to seek a better life in the New World. Even before they could leave, they had to face harassment by emigration authorities and exploitation by unscrupulous capitalists. Considering all this, the progress these pioneers made in the New World is a remarkable story. All the more remarkable in the light of the historical background of the Ukrainian people.

But in their success they have not forgotten the plight of their Ukrainian compatriots. Firmly rooted in the life of the lands of their adoption, they may yet be the catalyst to bring together forces of freedom and justice and reason to the Ukrainian nation in its right to self-determination.

Historically, Ukraine was to be the crossroads of trade routes and foreign invasions. Alternately, Ukraine experienced growth and development, war and devastation. In the wake of foreign invasions and internal rivalries, the only major flows were Ukrainians of the 17th and 18th centuries, but again, in people lost their lands and homes, and the social and economic structure disintegrated. Only the rural population — the peasants — survived. They retained their ancestral way of life — their language and their religion which the ruling authorities had introduced in the larger cities. Though the city dwellers had to accept this restriction, the peasants and the villagers continued to speak and worship as they had always done. This permitted a revival of the language as rulers changed and talent leaders emerged.

In the centuries that followed, Ukraine experienced only brief periods of national unity and independence. Lacking national boundaries, she was prey to the territorial ambitions of her neighbors. In better times, towns grew and flourished, and the lot of the peasants was tolerable. In bad times, they merely suffered. They bore the brunt of the feudal wars which were common in Medieval Europe. Tatars and other invaders pillaged their villages, robbed them of their meager possessions, destroyed their homes, and took their youth into slavery. The only salvation in those dark times was escape — eastwards beyond the Dnieper River, into the unpopulated steppes of Ukraine. Here the more venturesome among them established the famous Zaporožian Cossack — a military establishment which was relatively successful in capture or attack. This gave the inhabitants two centuries of uneasy peace and

independence, Cossack glory, and almost ceaseless wars with the neighboring states. Eventually, it all came to an end when the Cossack stronghold was destroyed by the Russian Czarina Catherine, and this part of Ukraine and its people incorporated into Russian feudalism.

The Ukrainian people endured all the evils of serfdom well into the second half of the 19th century. Then, with the abolition of serfdom in Austria and Russia, the lot of the peasant was not appreciably alleviated. Numerous opportunities were denied them in the towns and cities, and the growth in population created a typical land shortage among the peasants. It was the expanding multi-faceted social class struggle, 20,000 annually in Galicia, together with oppressive taxes, unemployment, and compulsory military service, that forced the peasants to emigrate. The darkness of oppression and economic exploitation made the Ukrainian peasant enduring, willful, hard-working, and shrewd. Besides, his harsh lot had made him fatalistic — What will be, will be! He was thus endowed with traits which served him admirably in coping in the new land.

When the settlers from Halychyna (Galicia) and Bukovyna came to Alberta, they exchanged much for little — as they were soon to realize. They came from a land where the climate was mild and the growing season long (which was adequate and the soil rich and productive). They exchanged all this for long and severe winters and a growing season so short that, until the introduction of earlier sowing cereals, the crops seldom matured.

But the pioneer families were conditioned to cope with the problems of surviving in their first years in Canada. Centuries of self-reliance developed in the peasant a pattern of life in which the husband, wife, and children working from dawn to late at night, through ingenuity and perseverance they provided for themselves all the necessities of life — food, clothing, buildings, tools, livestock, and cultivated land.

So when Alexander Bocharnsky left his wife Magdalena and two sons, George and John, in the wilderness but which was to be their home as a wild, unpopulated homestead in Alberta while he sought work for wages, she was not about to give up in despair. She had been through this before, and was temperamentally and physically capable of coping with the grim situation which faced her.

This story of Alexander and Magdalena Bocharnsky is authentic; but it is also typical of hundreds of the Ukrainian immigrants who came to and settled in Alberta at the turn of the century.

Alexander Bocharnsky was born on January 15, 1856, in the village of Kopyn, province of Bukovyna, Ukraine. His parents were Tadya and Maria Bocharnsky. At the age of twenty-seven, Alexander married Magdalena, born on July 27, 1859. She was a daughter of Ivan and Darna Shemchuk, also of Kopyn. Alexander and Magdalena were married in 1883 in the Ukrainian Greek Catholic church in Kopyn.

Alexander's parents were poor, even by the low standards of his times. To set Alexander and Magdalena up on their own when they were married, Alexander's father repurchased his small holding and gave them half a "mogy" of land (about two acres). Obviously, this small parcel of land could not even begin to provide a livelihood for the young couple. Therefore, like so many of his countrymen, Alexander tried himself out to the local landlord (patn), under



Alexander and Magdalena Borshinsky

conditions of employment which gave Alexander little time to take care of his own bit of land. So the responsibility fell on Magdalena.

Because the farm was not much larger than an average garden, Alexander could not afford to buy a horse or an ox to cultivate it; Magdalena had to hire a neighbor to plow it for her. Cultivating, harrowing, seeding and harvesting the crop was Magdalena's task, and she did it with the only power and equipment available to her — her two hands and a complement of hand-made tools: a wooden rake, a three-pronged wooden fork, a spade, a hoe, a sickle, and a scythe. She broke up the newly plowed furrows with the rake and planted the seed (wheat, rye or barley) by broadcasting it by hand over the prepared soil. During the growing season, the plot of grain and the vegetables were kept clear of weeds. In the fall the stand of wheat was cut with a sickle or scythe, gathered up in sheaves, bound by means of twisted strands of grain, and the bundles (sheaves) put up in stacks for drying and maturing until threshing time.

In the meantime, Magdalena's garden yielded the vegetables which were to be stored in the pantry and the root cellar for winter. The turnips (pars and beets) were dried, threshed, and stored. Garlic and onions were braided in long braids and hung up on the sunny side of the house to dry. Beets and potatoes, the staple ingredients of borsch, were stored in the cellar. Cabbage was shredded, packed in barrels, and allowed to ferment. The resultant "Sauerkraut" was as important a part of the daily diet as the borsch.

At the proper time, the wheat was threshed with a flail, winnowed when the wind was just right and stored, some to be sold and some to be ground into flour as needed. Even this operation Magdalena did by hand. She used a square (two round flat stones or "vialni") placed one on top of the other and, rotating the top one, gisted the wheat kernels between them. Other grains (grain) into flour were rye and corn, the latter used in making the popular "muchenki" or "kusheni". And so, when Alexander failed for the "part" from dawn to dusk, his wife Magdalena managed the small farm and took care of their two sons.

The Bockhorst's were only one family of thousands in Bukovyna whose lot seemed to have fallen between perpetual poverty and bondage to the "poor" on the one hand, and comparative affluence which some were able to achieve as a result of good husbandry, shrewdness, or plain good fortune.

But changes were taking place in this apparently unchanging scenario. There was talk of great things — America, Brazil, Argentina, Canada — where land was "free". Some villagers had already emigrated, mostly to Canada and United States, and they were writing to the folks back home that Canada was indeed a land where one could hope for a better future.

So Alexander decided to see for himself. Borrowing money by mortgaging his "half acre", he bought passage to Canada and in April, 1898, he set out for Canada. He left Magdalena and his two sons behind, but agreed to bring them out later when he could arrange himself that he could make a home for them. It was two years before he saw his family again.

They were difficult years for Alexander for it was not always easy to find employment, especially as he did not speak English. However, he did manage to save some money and with the proceeds from the sale of their small farm Magdalena was ready in 1900 to travel for Canada.

Getting ready to leave home and begin the long and tedious journey to the distant end, at that time, largely unknown Canada was no easy task for Magdalena. From what she knew of conditions in the new country, it was obvious that she had to take with her, not only the necessities for personal comfort, but also the things she would need to provide for the basic needs of life — food and shelter. And when all these things were packed and crated, she had two crates* to be train-shipped somehow from Rayliv in Bukovyna to some where in Canada.

For her personal needs and those of her sons, she packed shirts, skirts, linen, clothing for the boys, a washbasin and for herself and numerous other articles into bundles which were her constant worry on the long journey. She was never sure, each time the immigrant-passengers were herded from one train to another, or from a train to the ship, that some of her bundles had not been lost. At the same time she had to take care and comfort her small sons. As for the crates, they were full of practically every tool and appliance that Magdalena had used in working their small holding. In them she packed two milkpans, a flail, a sickle, an axe, axes, a wooden tub, a rolling pin (used largely for making clothes), a flat wooden paddle, a washboard, a spade, a small hand grinder, wooden spoons and forks, and a pan or two.

With the crates, bundles, and bags all packed and tagged and her passport safely tucked away, Magdalena bid her father and mother, her brothers and sisters, friends and neighbors a tearful farewell, boarded the train in the nearby town and set out for Hamburg where she would board a ship for Halifax. Apart from her concern for her crates and bags and for the

* home-made, of rough-bark boards, with edges and corners reinforced with tin.

comfort of her two rather badly frightened boys, she did not find the trail ride too difficult. Moreover, there were other people from her part of Bulochnya on their way to Canada. The ocean voyage from Hamburg to Halifax took three weeks and provided the travelers with all the discomforts of ocean travel — sickness, crowded conditions, problem of feeding and comforting the little ones.

In April 1900 Magdalena landed in Halifax and began, once again, a long arduous trail ride. This time over three thousand miles of a relatively primitive rail bed, frequent and long stops in the wilderness of the north shore of Lake Superior, and the endless prairies of the West. Eventually, Magdalena, her two sons, her crates, her bundles and her bags were dumped on the plain town in Strathcona (South Edmonton), Alberta, where she was met and heartily greeted by husband and father, Alexander Bochansky. And thus began a new life for the reunited Bochansky's.

To transport his family and all their belongings, Alexander hired a German farmer for whom he had worked for two years. The journey over the ocean and across Canada had been exhausting and discouraging enough, but when Magdalena arrived at the homestead Alexander had selected (R.F. 14-12 10E-18 N of 4, Whitford Lake district, 70 miles east of Edmonton), her spirits sank. The type of which they were to live for the next ten years was, only a rough and primitive shanty (shanty). It was actually a dug-out of about four feet and about 10 feet by 10, with no walls but a roof of poplar saplings in the form of an inverted Y and covered with sod and situated in an open clearing among poplars, tall grasses and a swamp — perfect breeding grounds for mosquitoes.

Into this hovel Alexander moved his family, unpacked the bags and bundles, and arranged them in it as best he could — and Magdalena began housekeeping. Many were the moments of near despair when the fall rains came and flooded their shelter; when winter frosts and snow threatened their very survival. But the worst came when Alexander had to leave her in the first year of their homesteading to seek work for wages. For before he could previously begin farming, he had to buy, just once, a plow, harrow, and some good cows.

Leaving Magdalena with half a sack of flour, some salt, sugar and tea, Alexander set out on foot for Edmonton. The first winter he dug sticks in Edmonton and coal in the Clover Bar mines.

When Alexander went away at work, it was virtually impossible for him to keep in adequate touch with what was going on at home or to send money regularly. Consequently, when food ran out in 1901, Magdalena left her two boys with a neighbor and walked all the way to Edmonton and back (five full days) carrying fifty pounds of supplies for her lot and the boys. It wasn't until Alexander came home. Only her sturdy constitution and determination born of a life of toil, self-reliance, and resourcefulness enabled her to overcome what, at times, must have seemed insurmountable difficulties.

Next year (1902) Alexander bought two more and managed to break a pit for his first crop. However, that winter he once more returned to the

Clover for cows. In the meantime, Magdalena urged the construction of a stone fire and barn; they (and her older son, George, was able to help. They cut logs, crated them with their own to the site of their new home, and shaped and notched them to make the walls. The job took all winter, and early in the spring they plastered the walls with clay mixed with grass. When Alexander arrived from work, he put in two panes of glass for windows and shingled the roof with long shaves of marsh hay. Moving into their new home was, up to that moment, the happiest occasion of their pioneering in Alberta.

Fat came and Alexander was off again to look for work. This time, however, the family was better provided. The queen, which Magdalena had lugged on the way from Kaylee, ground into flour the wheat which Alexander bought from a neighbor, and the garden supplied them with vegetables most of which she was able to store for winter. In the meantime, Alexander walked three weeks in from Medora, then to Brookton County, and finally to Frank in southwest Alberta. This was fortunate in two respects: work on the railroad was plentiful and wages were good and, second, he missed October by three weeks when the mountain split and covered a good part of the small town of Frank.

Alexander stayed on the job all next summer (1904). In any event, Magdalena ran her two boys, and could manage reasonably well without him. With the fat cow she plowed and cultivated a lot more land; the seeding she did by hand. That summer Alexander sent her some money and she bought a cow — to the great joy of the boys who could now have milk.

That fall the one-acre field yielded well, and the garden was lush with cabbages, potatoes, beans, and other vegetables. His experience with harvesting came entirely by hand, and the help from the boys, enabled her to cut, thresh, bag the wheat, stack the straw, and get some hay that was plentiful in the low meadow and excellent fodder for the cow and the cow. The harvest of sweetroot, root vegetables stored in a hole under the floor of the house, the breads of onions and garlic hanging from the rafters, eggs from the small flock of hens, and milk, cheese and butter from the cow, secured the family an adequate supply of food for the winter. And when Alexander finally arrived home (1905) just before Christmas, the joy of the family knew no bounds when Fay sat down to Holy Supper, the first one in a land which no longer challenged their survival but gave promise of better things to come.

Next spring Alexander bought a wagon, a good drill, and by agreement bought a pair of horses. Now he was able to start farming on real earnest. When it was time to begin spring work, he stayed home and, together with his sons, George and John, took over the operations of the farm. Magdalena, at last, was free to become a full-time housewife.

With horsepower replacing ox power and with more farm implements, Alexander broke up more land and, when the title on the homestead was proved, bought an excellent quarter. In the interval, the family increased

with the addition of two sons and three daughters. There was one too for Alexander and Magdalena to become interested in the affairs of the community that was slowly growing and living well.

Alexander initiated the building of the first Ukrainian Orthodox church in Alberta (parish of Suchara as the district came to be known). One among the first, he donated \$1,000 to the newly-organized Ukrainian Greek-Catholic Church of Canada with its head office in Winnipeg. Because of their conscientious service and generous support (two bells for the belfry, some vestments for the priest, and considerable cash) Alexander and Magdalena were awarded honorary life memberships in the parish of Suchara.

Alexander lived to the ripe old age of 90, dying on October 17, 1946. Magdalena followed him on November 8, 1948. They were pre-deceased by two of their sons, John and Wasy, who died on December 12, 1919, and February 28, 1925, respectively. George, like his brother John, had experienced all the vicissitudes of pioneer life, and died on January 7, 1971. Nicholas, author of this, his father's biography, is the sole surviving son. Of the three daughters, Helen (Ivrenak) lives in Edmonton, Sophie an R. K. J. Willington and Magdalena (Drobid) in Calgary.

Alexander Bicharsky was by no means the first Ukrainian to settle in Alberta. According to available records, that honor would appear to belong to Stefan Korciuk.

In 1890, Stefan Korciuk, together with some German colonists, settled at Atsberg (present Dummer), some ten miles southeast of Medicine Hat. After a couple of crop failures, the group decided that the semi-arid area, dotted at times, scattered with sparse grass, and receiving scanty rainfall, was not a suitable location for a colony. Their sights turned the parkland region around Edmonton as having better prospects for successful farming.

Stefan Korciuk traveled with this group to Strathcona (South Edmonton). Here the group split. Some went to Rabbit Hill southwest of Edmonton, with its nearby Stilly Plain, while the majority took North Victoria Trail to Fort Saskatchewan and then east to present-day Josephburg. Korciuk went ten miles east of Josephburg and died on February 18, 1892, on S.E. 16-34-54-21-89. Thus, he became the first Ukrainian homesteader, having his claim successively registered in two areas.

During 1892-94, other Ukrainians homesteaded four or five miles north of Korciuk — Michael Romanuk close to the present Highway 15 and Pylyak Pylybowicki and Anin Parak in the bend of the highway as it swings east to Lamont. Next year Ivan Pylypow took out a homestead in this area.

This group, originally taking up homesteads at Deep Creek, westward of Fort Saskatchewan, did not succeed. The 1891 German colonists from Quinman, Alberta, had reserved prior rights in this area. Only Parak, having a German name, Austin Glick, as shown on his homestead application, remained. The rest "leapfrogged" southwards, twice to fifteen miles, to Edna (Dor) beyond the "Pony Boundaries" who had taken most of the land west of Beaverhill Creek (in the vicinity of present Lamont).



PIONEER DAYS IN ALBERTA

After the fire and explosion created by Ivan Poykov and Wladimir in far-off Helyria, four Malgobas, Mikhaels Pulyshy, Wasy! Kowak, and the "old timer" from Old Country, Ivan Poykov, settled at Larga to establish the first permanent Ukrainian settlement. In 1861 it expanded westward to the Saskatchewan border. Two years later (1863), Dr. Josef Skobcow's contingent of 157 people arrived and proceeded to settle the British and St. Michael districts. Among them was Theodore Saworny.

Theodore Saworny was a well-read man, traveler, and businessman. He also kept a detailed journal of the early settlement in his area. He provided guidance in the new territory and, because he could read the Russian notices on the surveyors' map posts, he helped them locate suitable homesteads. With the aid of maps, he could identify the Hudson Bay, S.P.M., and C.P.R. land, and land which was available for homesteads. His home became the British post office, and Theodore thus became the first Ukrainian postmaster in Canada. He spearheaded the organization of schools and churches. To commemorate the founding of the first Orthodox parish, he carved in script on a wooden cross the date and place of his people. Translated into English, it reads: IN MEMORY OF THE PARTING OF THE CALICANS FROM THE GREAT TO THE SOUTHERN ORTHODOX FAITH, 6 JULY, 1867.

In his later years, Theodore became a noted beekeeper and maker of "mead", a honey drink for which he had many recipes in his substantial library.

By 1868, the eastward flow of immigrants was being in fifty miles north, crossing the western ends of Chipman and Hilliard and shifting Whitford Lake to Shandro and Mary Hill, by-passing the Romanians at Mohit.

For some unexplained reason, the best top soil land in northeastern Alberta was still available at Shandro, though about twenty-five "English" families were living around Whitford Lake. Most of these "originals" moved away in the 1880s and the 1890s. The rich black soil was thus destined to enrich the Shandros and the Harevaks.

As the distance from Edmonton increased, a number of families floated down the river on rafts. John Saweluk relates how a group had built a plank rafts using 2 by 12 boards, 18 feet long and four planks in height. The North West Mounted Police came and checked its seaworthiness and took a picture of it.

The group loaded its effects (tools and a supply of food) and floated the rafts down the Saskatchewan River for three days tying up at night. At River Shandro they found Old Country fellow-settlers who had lived on land on the north bank. The rafts district required its quota of settlers from these rafts.

The pressure by land-hungry peasants continued eastward to Two Hills, Masidon, and Beauvalon, on both sides of the Hamilton River and on to Myram, Dewar, and Elk Point, where they met the New colonists and other settlers west of Lloydminster.

Ukrainian settlement of the "left bank" of the North Saskatchewan River started thirty miles north of Edmonton from Fedoruk on the old

Alberta Landing Trail. As the surveyors drove their pegs, portions of Redwater and Opal were settled. A more concentrated influx came into Smoky Lake, Vaux, and Quaiden districts. In the eastern section, the new settlers encountered many French-speaking centres, with St. Paul de Meins as headquarters. They started St. Paul and continued north and south to Demeryville and Cold Lake. Only other settlements to the east and westerly nature to the north placed down this eastward expansion.

The Wood River brought in more immigrants. After the 1918 Revolution many immigrants took up any land available along the P.A.R. to Ft. McMurray. They settled Thorford, Opole and Lac La Biche, with a diversion to good peaty soils in Saskatchewan and district. The plentiful supply of spruce logs and the many saw and planer mills supplied material for homes and farm buildings.

The west and north movement from Edmonton took in a large area with pockets of varying concentration, mostly south of the Athabasca River and across the Peace River to Edson. Here they shared the land with resettled farmers from the West Coast of southern Alberta and Saskatchewan. These were people who had lived through the ten-year drought that started in 1929 and were glad to make homes in areas with more precipitation and some relief from the winds.

In this extensive area a number of Ukrainian centres were up. By 1940, one could count thirteen grey-domed churches — indicators of Ukrainian settlement.

The lean greywooded soils, early fall frosts, and drastically reduced fertility after the first few crops following soil breaking were serious drawbacks to good farm development, condemning it to low-income farming.

Fortunately, Dr. Wyard and later Dr. Hewson of the Soil Department, University of Alberta, developed the magnificent Winton Terg_Proc. As a result, rotation of grain and legume crops supplemented with fertilizers containing sulphur produced phenomenal yield increases. The hay crop went up to four tons greater, while grain yields of twice the previous production were common.

The "thrift" farmers, however, lost some advantage, for they were reluctant to spend available cash for 2-10-0 and 10-20-0 fertilizers loaded with sulphur which produced the magic results. Eventually, they made the adjustment and have prospered raising feeder cattle and hogs, and later finishing beef animals for the many processing plants in Edmonton.

The trek into the Peace River country took two routes. The first groups went by the difficult Egan trail to distant Hinton. The others went by way of Lesser Slave Lake, homesteading at High Prairie and moving further west into the Peace River empire. A sizable group drifted in scores to Fort Vermilion and High Level. Ukrainians are everywhere — where won't you find them?

In 1887 Father Cozyrie had found eleven families comfortably established at Rabbit Hill, southwest of Edmonton. He berates a Theodore Fuhr for paying the inflated \$500 claim on a \$700 purchase of land and effects

from a German settler — land which included forty acres of cultivated land, a house, a grassy and barn, a team of horses, five cows, fourteen pigs and fifty chickens, 500 bushels of grain and potatoes. This settlement spread westward to populate Calgary, Toronto, and neighboring areas. Some of these settlers became millionaires when they discovered that they had mineral rights in the rich Leduc oil field.

While the vast majority of the first Ukrainian immigrants took up farming in central and northern Alberta, many found their way to the south in search of whatever employment was available. They found work in the irrigated sugar and vegetable lands. Many stayed and have succeeded as farmers in their own rights. The "steam engines" one afforded many in the coal mines of Drumheller and Weyburn. When the Canadian Pacific trains reached Calgary with their loads of Ukrainian immigrants, some who had had enough of train travel, stopped and found employment in the fledgling "cow town" of Calgary. Today they form a Ukrainian community which has, perhaps belatedly, made known its identity.

Southwest of Edmonton in the area served by Highways 13 and 24 to Kamusta and Strathmore, there are at least nine Greek Catholic parishes (To-field, Holden, Haight, Leduc, May Lake, Camrose, Bowral Hill, Densford, Kaporski). This indicates that a substantial number of Ukrainians had settled there and built these community centers.

Edmonton, however, became the capital of Ukrainian life in Alberta. First came the libraries, very dug the ditches and laid the water pipes. Then the cream of Ukrainian youth converged on Edmonton from many centers to fill the high schools, the technical and business schools, and the university. The semi-literate peasants' children, "if they were good" could surmount the barrier that denied opportunities to their fathers and mothers. The parents admonished them to "learn and study so that you do not have to suffer as I did". The Peter Sushch slogan "To School" received magnificent response and the so-called second generation of Ukrainians rapidly moved on to the high schools, the Normal Schools, and the universities.

The Ukrainian homesteaders owed much to their non-Ukrainian neighbors. Having little money, they bought knives from them, so could. Very often the first cash they could earn was by working for the better-off English farmers or ranchers. From them the Ukrainian immigrants learned the English language and their farming and trading methods. The first and most practical lesson was the operation of farm machinery. The "English" were the "civilizers" of the "backwoods" and the "Ukrainians", who had much to learn. In time (within two generations) they could hold their own with their neighbors, building a strong and prosperous community in the less desirable areas from which the original or earlier English settlers were inclined to move out.

In the beginning, however, the Ukrainian homesteader, basically a peasant at heart, had little use for uniformity or type in livestock or poultry. Utility was more important. He did suspicious of new breeds, trends, and fancy feeding methods. He scoffed at consumer demands for quality. "They

will eat it if they get hungry enough" was his philosophy. Consequently, when demands for better quality in bacon, eggs, and grain-fed beef became persistent, he began to suffer losses. The new breeds required careful breed selection and more specific feeding methods — trends which the "Ukrainian" stubbornly resisted.

His "conversion" came about slowly and gradually. It received a diplomatic approach on the part of the officials appointed by the government to "educate" him.

The first Ukrainian to be thus engaged by the government was George Syrotjuk. He had emigrated to the United States and later to Canada as a young man and, because he had some education and a genial personality, he became liaison officer for the Federal Department of Agriculture. His duty was to show the farmers how to improve the quality of agricultural products. He had no office and did not declare his official authority or rank. Attending social events of the newly-arrived farmers, he would gather a group of them around him and try to "sell" them a superior variety of grain, vegetables, or poultry by offering seed and eggs which he had brought with him and paid for out of his own pocket.

He would select the most responsive of his listeners and offer him samples with the suggestion that, if found satisfactory, the samples might be distributed to others. His son, Michael, the first Ukrainian graduate in Agriculture in Alberta, was later employed by the Federal Livestock Branch in Edmonton and continued a similar approach in distributing trees on a loan basis to groups of farmers as late as 1950.

The Canadian Northern Railway (later, the CNR) completed in 1905, established more permanent towns such as Fort Saskatchewan, Lamont, Vegreville, Vermilion and Lloydminster, with villages between them, eight to ten miles apart. To the north of this line, was the land of the "foreigners", variously called Gaidukas, Bukharinians, Russians, then Polesians, and finally Ukrainians. The railway lay east, in a way, the southern limit of this "foreign" settlement, and it extended north as gardens merged with the forest regions. Here the growing season was shorter and fall frosts more frequent — the base of grain, vegetable, and fruit growers. These were marginal agricultural areas. Still they became settled as migration pressures pushed the newcomers further south.

The early Ukrainian pioneers only gradually responded to the promotional work done by the personnel of the Departments of Agriculture and Health, in spite of the demonstrations and lectures on such topics as poultry fattening, dairy management, weed control and others which were held in the principal towns along the CNR. No doubt, some enterprising Ukrainians did attend these demonstrations, but the impact did not produce in those early years any startling results.

It was not until 1916 that the first Ukrainian student, William Franchak of Astoria, registered in the Hamilton School of Agriculture, and somewhat later before the name of a Ukrainian girl appeared in the register of the school.

But progress was being made. The introduction of appropriate programs at the School of Agriculture at Vermilion and the work of the departmental staffs had their effect in encouraging a gradually increasing flow from the new (mostly Canadian born) generation of farm boys and girls.

A highly successful practical program was the School Fair. In 1879 agricultural fairs were held in such places as Smoky Lake and Wynare. The former involved five schools and listed 175 exhibits. Wynare brought together twelve schools and showed 1,000 exhibits of vegetables and flowers grown from seed distributed in the spring. Next year, Soccer and Skis were added. In 1902 twenty-six school fairs were sponsored by the Vermilion School of Agriculture.

With the growing popularity of the school fairs, the program was extended to include scholarships awarded to promising students taxable in the School of Agriculture. Diplomas were issued to winners at the School Fair.

Peter Bourke, who came to Canada in 1890 and settled at Vegreville, had an important impact on the attitudes of early Ukrainian farmers towards farming in general. For the first five years in Canada, he worked in the gold fields at Portland, British Columbia, and the Klondike. With \$10,000 in his pocket, he returned to Vegreville. He was not only eager to learn how to succeed as a farmer; he also tried to persuade his fellow-immigrant farmers to adopt modern methods of farming.

Having qualified as steam-engineer in the gold fields, Peter conducted a Steam Engineer's School for sixteen young men in the community. In his spare time, he talked the provincial department into appointing him as weed inspector, game warden, and interpreter for the travelling agriculturists. Having a quick mind, he readily picked up new ideas, and was respected as an able and educated man in many areas of farming — in dairying, in improved livestock and poultry, in adopting better strains of grain, and in weed control. He pleaded, talked, encouraged, and often aided the farmers in his eagerness to make them better farmers. He funded projects in agriculture and made many concepts. A keen observer, he stimulated young farmers to break out of the "old country" attitude that "anything will do". At the same time, he kept himself well-informed on the new trends.

In later years, he was remembered as a prominent horticulturist. His nursery along the CN track gave away thousands of ornamental, fruit, and shade trees that are always the dream of the farmer-peasant — a horse and flower, fruit and trees. At the Provincial Horticultural Show in Edmonton in 1911, he won the award for the best display of flowers, fruit, and vegetables.

As the Vermilion School of Agriculture penetrated into the "foreign" settlements by means of school fairs involving scores of school districts, the instructors were ever on the alert to spot promising candidates for training at the school.

The School gave the boys an opportunity to upgrade their English and mathematics, and developed in them an appreciation of improved breeds

of livestock and poultry, and slowly introduced them to more scientific methods of feeding to conform to the demands of domestic and foreign markets. But the most valuable education for these students was the practical work in the carpentry, blacksmithing and machine shops. Here they fastidiously and hammered away to make cupboards, chairs, benches and pillars to take home, dashed into the cylinders of the internal combustion engine and thus acquired a better appreciation of a new source of power to replace the ox, horse, or steam engine.

The returning of students for the School of Agriculture faced many obstacles. The father had more "important things" for his son to do. However, those who did break away and burn their fingers in the blacksmith and automotive shops and put in weeks in the actual care of poultry and livestock, became "masterpieces" to inspire the Ukrainian pioneer-farmer to be as good a farmer as his English neighbor.

These diploma-fishing boys brought in skills and clever that "couldn't be gotten in Alberta" and grasped to replace the churning hog manure. They introduced such "novelties" as small stationary gasoline engines to pump water in more energy-saving chores to replace the picturesque mare or palfrey and rope.

In the Old Country every Ukrainian peasant raised hogs. In Canada he saw hog raising as the most profitable enterprise and a quick way to make cash. The conversion of skim-milk, whey, slops, woody frozen grain, and pasture into dollars and cents was the main source of year-round revenue. Land and mortgage payments were geared to the sale of hogs. He was satisfied with the returns and put all his faith in the breed of hog he was most familiar with — the colored one. He stubbornly resisted the propaganda pressure to accept the white Duroc-type hog. He cared little that the fat and black hair in belly bacon were not acceptable to the consumer. He was certain that the colored hog was healthier, did not succumb and, though penalized by the grading system, he continued to raise the many-colored, short, fat hog.

The feeding of minerals and proteins to his animals was another painful experience to the pioneer. He was not about to start buying feed for his pigs at the drug store. Slowly did the practice of not spending money on feed die. Power farming was another imposition that was long rejected. "Why spend money on gasoline and oil when I have work done with hay and a whip", and a little oats thrown in in the spring months.

As in marketing and merchandising, Yegoroff, on the southern fringe of the Ukrainian community, became the center for promoting better farming and farm-making. In 1913, Fred H. Newcombe was appointed District Agriculturist. He was told to "speed a portion of his time among the foreigners". As a complement to the Vermilion School of Agriculture program, he organized Junior Grain and Livestock Clubs and traveled teams of livestock judges. Fred soon sensed that the only way to get at the heart of the problem of converting the peasant-minded "foreigner" was to have one of their kind, a Ukrainian, assist in this conversion. Getting the proper bureaucratic wheels in motion, he brought William Polachney as his assistant.

William Pidruchney was born in Western Ukraine but brought as an infant to Canada by his parents who settled at Ethelbert in Manitoba. He graduated as a Gold Medalist in Agriculture from the University of Manitoba. He excelled in debating, public speaking and sports. For thirty-three years he served as District Agriculturalist at Winnipeg, Brandy Lake and finally in Vegreville. He had a strong personality and equally strong convictions which he rarely hesitated to express. Dr. Martin in his History of Greater Vegreville says, "Mr. Pidruchney was a man who looked forward to progress and did not mind wars when he thought a project or undertaking was being unreasonably blocked for no apparent reason. His contribution often led to expediting of matters at hand, and he could be counted on to contribute more than compensation for the purpose. His death at a relatively early age (58) can possibly be partially attributed to his determination."

During his tenure as District Agriculturalist, Bill promoted many programs, but his greatest delight was the development of leaders who came through the ranks of Junior Clubs. In naming the top municipal councilors, trustees, presidents and other officials of farm clubs and organizations, he would attribute their success to membership and participation in these clubs. Subsequently, other District Agriculturalists followed in Bill's tradition — Alex Charnick in Myram; Fred Magers in Winnipeg, Max Shumchuk in Brandy Lake; Joe Garbo in Myram; George Shevchuk in Lacombe; Nick Chernik in Vegreville; and William Mowry at Pelly, and more followed later.

¹ Fred Newcombe was the first to use the term "Ukrainian" in his reports to the Department of Agriculture.

UKRAINIANS IN THE PROFESSIONS

Nicholas Holubinskiy M.D.

About eighty years have passed since the first Ukrainian pioneers landed in Canada. Mainly of peasant stock, they settled on homesteads in Western Canada and their early life as pioneer farmers is aptly portrayed by his Kriak in his "Sons of the Soil." However, once firmly established in Alberta, they moved to other fields of endeavor to such an extent that there is no profession or occupation in which they are not represented.

The aim of the pages that follow is to introduce the reader to the part now being played by Canadians of Ukrainian origin in some of the professions. This account is by no means exhaustive; it is intended to be informative.

THE TEACHING PROFESSION

Of all the occupations, teaching was foremost in attracting the young Ukrainians in the early years of immigration. In addition to the professional

dules, they often played a very important role in introducing the Ukrainian immigrant to his new environment and in acquainting the already established Canadian with their own traditions.

Inasmuch as another chapter in this book, "Teachers and Educator", deals more extensively with the role of the teacher of Ukrainian origin in the growth and development of education in Ukrainian communities in Alberta, these pages are confined only to comments on some of the contributors of these early teachers.

Many, if not most of the Ukrainian settlements in pioneering days, drew Ukrainian-speaking teachers from five main sources:

1. Lutheran Training School in Winnipeg and later in Brandon, Manitoba.
2. A similar training school in Regina, Saskatchewan.
3. The English School for Foreigners, Vegreville, Alberta.
4. The Presbytery Boys' Home in Teulon, Manitoba.
5. Manitoba College, Winnipeg, Manitoba.

Of the five above-mentioned sources, the Lutheran Training School in Brandon played the most important role. Its graduates were not only among the first to take teaching positions in Ukrainian settlements; they also set an example for graduates from the other four institutions. Their teaching proficiency may not have been up to the standards of today, especially in their knowledge of the English language, but they more than compensated for this deficiency by providing extra-professional services and participation in community activities. They helped to organize and guide community clubs and societies whose purpose was to protect plans, concerts, and to perform lectures on a variety of subjects. In short, they spearheaded educational and cultural activities in the community where they were teaching.

In the beginning, such educational activities were carried on in private homes and school buildings. But because these facilities were found to be inadequate, teachers and community leaders organized and built the so-called National Halls, or National Homes (Narodni Domy). By 1914, at the beginning of the First World War, there was practically no Ukrainian community of any size in the West, stretching from Manitoba to Alberta, that did not have a National Home — built a cultural centre humming with activity. It was largely through the efforts of these Homes, and the Ukrainian press which the teachers also helped to establish, that the Ukrainian pioneer became a worthy citizen of Canada. And because they were able to give the Ukrainian communities this additional help and inspiration which their non-Ukrainian counterparts were unable to give, these pioneer teachers were highly respected and much in demand.

Though some of them used teaching as a stepping stone to other professions or occupations, the majority remained in it. In time they established themselves in the profession, some as school inspectors and superintendents, as did Harry Kostash, Julius Gensky, Fred Halaszko, Cyril Pynch, Nick Mytkiv, George Filipchuk, and Mike Strambatsky. Others became high school principals in larger towns where Ukrainians predominate, as in

Two-Hills, Smoky Lake, Willingden, Lemont, Hairy Hill, Andrea, Vegreville, and even in Edmonton.

Today school teachers of Ukrainian descent, most of whom are descendants of the first pioneers, constitute a fairly high percentage of the teaching profession in Alberta. The Edmonton Public School system serves as a good illustration. Of the 3650 teachers engaged in the system in 1973, approximately twenty per cent are of Ukrainian origin. About the same proportion exists in the Separate School system in Edmonton, where of 1300 teachers 18.00 are of Ukrainian extraction.

The following list of administrators, principals, and assistant-principals, employed by the Edmonton Public School Board, will serve to confirm the fact that, to an increasing degree, men and women of Ukrainian origin are assuming important positions in the system.

Administrators in the Edmonton School System

Bratishko, M. A. — Superintendent
 Kozak, M. A. — Executive Assistant
 Marston, G. P. — Associate Superintendent of Administration
 Bratishko, R. — Assistant Superintendent, Administrative Services
 Murray, R. — Supervisor, Administrative Staffing
 Kalyon, S. — Supervisor
 O'Leary, E. M. — Director Provincial
 Stryk, G. M. — Provincial Officer
 Gendak, C. — Associate Superintendent, Curriculum
 Maryshak, R. S. — Director, Post-Secondary
 Charnowka, Mrs. R. — Supervisor, Early Childhood Education
 Hahel, Dr. H. J. — Supervisor, Physical Education
 Marchak, G. S. — Director, Post-Secondary
 Maryshak, Dr. R. — Assistant, Superintendent Research & Evaluation
 Timp, J. — Director, Education Data Processing

Principals

Kozak, M.
 Kufin, W.
 Trachak, E.
 Wozniak, M.
 Wyszyniak, E.
 Kabanachny, V.
 Sabayko, S.
 Lohy, E.
 Kabanachny, W.
 Rudzinski, W.
 Kabanach, A.
 Kufin, A.
 Kufin, W.
 Kabanach, Dr. H.
 Kufin, W.

Assistant-Principals

Kufin, A.
 Chynak, R.
 Trachak, M.
 Pymk, G.
 Gendak, M. S.
 Kabanach, Mrs. A.
 Trachak, G.
 Kufin, S.
 Kabanach, Mrs. R.
 Kufin, W.
 Kabanach, E.
 Kufin, W.
 Kabanach, S.
 Tymoshak, M.
 Kufin, E. G.

Principals

Baculik, M.
 Stants, W.
 Yevich, W.
 Juchimovich, G.
 Motyl, Mrs. A.
 Stankiv, G.
 Bardach, W.

Assistant-Principals

Banichuk, Mrs. B.	Lilly, Mrs. W.
Demchuk, W.	Alexandrich, F.
Murphy, M.	Kozma, G.
Cherish, G.	Lukashenko, Mrs. S.
Cherchuk, W.	Gerasimovich, G.
Kubalya, Miss J.	Lepinski, R.
Mosychuk, F.	Cherchuk, G.
Kolopyak, G.	Kolopyak, Mrs. G.

The following are short biographies of some of the pioneer teachers in Alberta and the nature of their contributions both to the teaching profession and to the Ukrainian communities in Alberta.

William Cuzner

One of the first teachers of Ukrainian birth in Alberta was William Cuzner. Special mention is being made of him not so much for his achievements in his profession as for his contributions to the Ukrainian Canadian community at large.

William Cuzner was born on February 5, 1882, in Polychyna, Ukraine. Immediately after coming to Canada in 1904, he entered the Russian Training School in Brandon, Manitoba, from which he graduated in 1907. Following this he taught school in Manitoba and from 1913 in Bakewell School in the district of Andrew, Alberta. After several years of teaching, he went into business.

Cuzner will be remembered most for the part he played in the life of the early Ukrainian pioneers. While holding the position of school teacher, he was one of the founders of the Ukrainian weekly newspaper, *Ukrainian Voice*, which has continued to publish from 1912 to the present time. He was very active in the organization of the Ukrainian Orthodox Church. In 1942, to commemorate the coming of Ukrainian pioneers to Canada, he wrote and published a book entitled *Spamyay (Memoirs)*, now used as a primary source for researchers in Alberta's early history. Through his activities, he succeeded in establishing for himself a permanent niche in the history of Canadian-Ukrainians.

Harry Kostash

Born on March 21, 1899, Harry was the first of six sons of Fred and Anna Kostash to graduate from the University of Alberta.

On completion of high school, Harry taught school on permit during the summer months for several years and, at the same time, attended university, graduating in 1921 with a B.A. degree. In that year he embarked on a teaching career. In 1926 he was appointed Inspector of Schools, the first appointee of Ukrainian origin in Alberta. He was assigned to the Athabasca Inspectorate and in 1928 transferred to Smoky Lake as Superintendent of Schools in the newly-organized Smoky Lake School Division, where he remained until his retirement in 1966. The central school in that Division was named the Harry Kostash School in recognition of his services.

It was largely through his efforts that the Ukrainian language was first introduced in his school division from where it gradually spread to other areas in Alberta.

For further information on Harry Kostant, the reader is directed to the "Biographies" section of this book.

William Kostak

Harry's younger brother, William, was born in 1908 and educated in Vegreville. With a First Class Certificate from the Calgary Normal School in 1924, he began his teaching career in a one-room school with the unlikely name of Hamburg and in an area when it was possible for teachers to "live off the land", as it were. Rabbits and wood grouse were plentiful and could be picked off with a .22 from the doorstep of the teachersage.

In the years that followed, William taught in two-room ungraded schools (Koomawa and Wetsford), a small type high school (New Waley Hill), and eventually as Department Head in Victoria and McMillan High Schools in Edmonton. In between teaching in these schools, he earned the degrees of B. Com. (1940), B. Educ. (1941), and M. Educ. (1948).

William's professional activities in his lengthy career as teacher are literally too numerous to mention. Suffice it to say that in the last 35 years he was never out of office in the Alberta Teachers' Association.

Before and in retirement, William held numerous executive positions in such organizations as The Board of Management of the Ukrainian Orthodox Church in Edmonton, Directors of St. John's Institute, Ukrainian Professional and Businessmen's Club, The Canadian Institute of International Affairs, the Senate of the University of Alberta. In his spare time, he has assisted in the preparation and publishing of this book.

Isidore Gossely

Isidore Gossely was born in Bukovyna, Ukraine, on November 25, 1902 and came to Canada at the age of three. On completion of his public, high school, and university education in Manitoba, he ended with a B.A. degree and a First Class Certificate in 1926. In the same year he obtained the position of high school principal in Smoky Lake, Alberta, which he held until 1935. During this period he completed his M.A. degree and was elected to the Alberta Legislature in 1933. Between 1937 and 1941, he was a member of the Edmonton Public School teaching staff and, between 1942 and 1956, he held the position of Superintendent of Schools in Thorhild. However, these services were interrupted by the war during which he served with the RCAF from 1942 to 1944. In 1945 he completed his M. Educ. degree, and in 1946-1948 he was Associate Director of Curriculum with the Department of Education in Edmonton. He has continued to reside in Edmonton until the present time.

In Ukrainian community life, Isidore is an active member of the Ukrainian Orthodox Church, the Ukrainian Self-Reliance League, St. John's Ukrainian Institute, the Order of St. Andrew, the Shevchenko Scientific Society, and of many other organizations. Among these activities he has

managed to find time to act on the Editorial Board of the Ukrainian Pioneers' Association which sponsored the publication of this book.

Steve Radomsky

Steve Radomsky was born in Unity Lake, on March 1, 1916. He taught school from 1936 to 1973 when he was forced to retire because of poor health. From 1940 to 1952 he was principal of Theobald High School. Following this, he taught in Eastwood Junior High, Garneau, and New Scona High Schools. In the last mentioned school, he headed the Department of Science for nine years, at which time he won a Fellowship from the Queen's University for his contribution to Science Education in the field of Physics and Chemistry. Following this award, he held similar positions in Victoria Composite High School and Harry Aunty High School. During his engagement at Scona High School, he also lectured at the University of Alberta on the subject of Methods of Teaching Science in High Schools.

Steve Radomsky is also author of two text books: Introduction to Chemistry and Elements of Chemistry. These books have been incorporated into the High School Curriculum in Alberta. Steve was honoured by the High School Inspectors for being an "Exemplary Teacher" in the field of science.

Steve Radomsky's nephew, Hugh Lawford, was named a Rhodes Scholar from the University of Alberta and is now a professor at Queen's University in the Faculty of Law.

Nicholas Melnyk

Nicholas Melnyk was born in Kalmi, Alberta, in 1911. On completion of his high school, he went to school at Camrose in 1934, where he held the position of President of the Student's Union. From there on, he taught school at Cadron and Andrew.

He was elected to the Provincial Legislature from Wainwright-The Hills constituency and remained in the Legislature for twelve years.

He was also an active member of the Ukrainian Orthodox Church at Andrew, where he conducted a church choir. He was an active member of other local associations such as the Pioneers Museum at Rhinoceros, Andrew Library, the Teachers' Association of Northeastern Alberta, a member of Ukrainian St. John's Institute, and other similar organizations.

Danylo Prizak

Danylo Prizak is a good representative of a typical rural school teacher of Ukrainian background in the earlier years of the Ukrainian settlements in Alberta. Born in Ukraine on October 12, 1896, he emigrated to Canada at the age of fourteen years. Upon his arrival, he entered the English School for Foreigners in Vegreville, following which he attended high school in Camrose and matriculated in 1922. The following year he received a teacher's diploma from Redstone Normal School.

For the next twenty years, Danylo taught in various schools in Saskatchewan and Alberta at a nominal salary averaging between a hundred and two hundred dollars a month. In most cases this included a small teacher-age and a pile of cord wood used for fuel purposes.

Due to the condition of his health, he retired from teaching in 1945

and, from then on, he was engaged in numerous activities consisting mostly in contributing articles to newspapers and participating in numerous organizations.

He is a member of a Ukrainian Catholic parish, the Ukrainian National Hall, the Ukrainian Teachers' Association of Alberta, and similar organizations in Edmonton.

Like most of his colleagues in those days, Dmytro Fostaj was always engaged in numerous extra-curricular activities in the communities, including the teaching of Ukrainian, teaching singing, and preparing programs for various concerts which were held either at the school or in the National Home. In most cases, the latter institutions were constructed at his initiative or that of some other community leader.

Dmytro Fostaj was a resident of M. St. Ukrainian Institute from 1915 to 1922, and of Holyfa Institute in Saskatoon from 1922 to 1923.

Fred Harnochko

Born on April 27, 1902, Fred Harnochko arrived with his parents from Ukraine at the age of six years. On completion of high school at Lamont, Alberta, and a normal school course, he embarked on a teaching career in 1922, becoming principal of Andrew School in 1925. The following year he entered the University of Alberta in Arts and Theology, doing minor work during the summer months. After several years, he decided to return to his former professor of teaching. He graduated in B.A. in 1932 and in B.Ed. two years later. At the University of Alberta he was active in sports, and at St. Stephen's College where he resided, he served as President of the Literary Society. He spent short periods in postgraduate studies in the University of Minnesota, University of Montana, and, in the field of New Mathematics, at the University of Alberta.

Following this, Fred taught in Willington High School, first as vice-principal and later as principal for six and a half years. During that time, he assisted in organizing the Andrew-Danewit Teachers' local of the Alberta Teachers' Association, of which local he was elected president and representative on the central executive of the ATA for two terms.

In January, 1938 he was appointed Superintendent and Inspector of Schools in charge of Two Hills School Division which position he held until 1956. Following this he was transferred to Stony Plain School Division where he remained until 1960. In 1967 he was honored with a Centennial Medal "in recognition of valuable services to the nation."

From 1960 to 1968 Fred served on the executive of the Professional Institute of Civil Service of Alberta for eight years, during four of which he served as president. In 1968 he chaired the committee that planned and arranged the Program for the Canadian Association of School Superintendents and Inspectors (CANSSI). Twice he was appointed delegate to conferences on education held in Ottawa and Montreal. He was also a member of the Advisory Committee to the Department of Education in which he strongly voiced his opinion on the introduction of other languages (including Ukrainian) into the schools of Alberta.

Nicholas Poohay

Nicholas Poohay was born in 1904 in the vicinity of Mundare to pioneer parents, Dmytro and Anna Poohay. After the completion of his public school education in the local schools, he received his higher education at Victoria High School and Edmonton Normal School where he obtained a First Class Certificate. After teaching in districts around Smoky Lake and Mundare, he became principal of the centralized schools at Myrton, Hairy Hill, and finally of a twenty-four room school in Two Hills. During the summer holidays, except for a one-year interval term, he studied at the University of Alberta from which he graduated with a B.A. and a B. Educ. degree. The last thirteen years of his 47-year professional career, he taught Social Studies and Ukrainian at Victoria High School in Edmonton.

Nicholas served as president of Two Hills A.T.A. Local for ten years and, for a two year period, he was elected to the Provincial Executive of the A.T.A. He was also president of Edmonton Men Teachers' Curling Club for one year.

Nicholas Poohay has always been an enthusiastic sports fan, winning many trophies in tennis and curling.

He is married to Rose Gredel and has one son, Donald, who is now on the teaching staff of the Edmonton Public School Board.

THE LEGAL PROFESSION

The few lawyers who can claim to be the first Ukrainians in the legal profession in Alberta were John Gassab and Stephen Sawada. Both migrated to Alberta from Manitoba about the same time and started their law practice in 1902 in the firm of Mackie, Gassab, Sawada, and Bessard in Edmonton. Of the two, only Gassab remained in law practice in Edmonton until his death in 1961.

John Gassab, who was honored with the title of KC in 1902, was a graduate of Kutherian Training School in Brandon, Manitoba, about which mention is made elsewhere in this book. Following his graduation, he taught in a number of schools in Manitoba. In Edmonton he was very active in various organizations such as the Ukrainian Brotherhood of Catholics and the Ukrainian Weekly newspaper, Navyay Olyev. As a lawyer, he was always very popular.

In time other lawyers of Ukrainian descent began to appear on the scene. First, and almost simultaneously, and only for a short period, were Mortaz Romanuk and Michaluk. They were followed by George Skwaruk and Peter Lazarowich. The former located his office in Mundare; the latter in Edmonton. George Skwaruk took great interest in the Greek Catholic Church and its affiliated organizations. Peter Lazarowich's biography is given in another part of this article.

From now on, Ukrainian graduates in Law began to appear in ever increasing numbers so that, at the time this book went to print, there were

around seventy-three of them in Alberta.

As of 1974, the following are members of the legal profession in Alberta who are of Ukrainian descent.

Gastang, R.	Stank, Russell	Polivchuk, W. T.
Plonin, L. S. M.	Stavay, Peter	Salimchuk, Paul
Sadowskyk, R.	Schlysky, A. B.	Semenchuk, S. A.
Shawko, W.	Tachuk, P. B.	Sely, R. B.
Sveit, R. D.	Tashuk, M. D.	Tashuk, R. I.
Syrena, M.	St. Walter	Terny, M. G.
Szuch, M. C.	Sala, Theodore	Napinsky, L. E.
Szuchuk, I.	Sell, Jerry	Raska, John
Szuchuk, Paul	Stomachuk, S.	Shafaryk, Ronald
Szyrak, Dennis	Trafank, J. T.	Stang, W.
Szuch, J. B.	Stonitsky, M. J.	Mac, J.
Osby, E.	Tatum, Lawrence	Chydzki, P. R.
Osol, F.	Demko, A.	Becora, Jonathan
Doroshuk, L.	ANDR, G.	Silivchuk, Alex
Peckol, John	Harshenko, Paul	Stoychuk, L.
Stahel, J.	Kasowak, C. A.	Swappan, Jack
Krasovchuk, R.	Kashchuk, Sam	Kozak, Julian
Polak, M. T.	Malin, S. A.	Lycenko, J. M.
Luzemchuk, P. J.	Lepshin, P.	Prado, Edward
Luzemch, Fred	Malyk, A.	Mross, F.
Majstovik, A. M.	Murilo, Helen	Muhren, Joseph
Mosharsky, Yegh	Kozak, John	Shivak, J.
Petrush, P.	Kash, Greg	Stevanchuk, A.
Smoluk, E. W.	Silivchuk	

While all the lawyers of Ukrainian origin have achieved an honorable place in the legal profession, special mention is made of those who, through special ability and effort, have distinguished themselves in their profession and in the community at large.

John Becora

John Becora graduated in Law in 1955 and started his practice in Vegreville in the same year. He was elected Member of Parliament on July 27, 1948, and became parliamentary advisor to the Canadian delegates at the United Nations Assembly held during 1950 at Lake Success. In 1965, he was made Chief Judge of the District Court of the District of Northern Alberta.

Peter Graszuk

Peter Graszuk was born in Edmonton on November 15, 1908. He received his schooling in that city and graduated from the University of Alberta in Law and Arts, receiving the degrees of B.A. and LL.B. He was active in various organizations such as the Royal Canadian Legion, Norwood Branch, of which he became honorary president, Knights of Columbus, Ukrainian Canadian Committee, the Greek Catholic church and its affiliated organizations. In 1953, at the age of 45 he became the Justice of the Supreme Court of Alberta, Trial Division.

Peter Lazzowich

In his day, Peter Lazzowich was very active in his profession and in public life at large. Born on December 3, 1908, he graduated in Law from the University of Alberta. Following this in 1932, he established his practice in Edmonton where he has remained to the present day. Between 1932 and 1940, he took postgraduate courses in Slavonic History and Literatures in Charles University of Prague. In 1947 and 1948 he was elected president of Ukrainian Bar Association. Among his other achievements were the following: Chairman of Edmonton Public Library (1948-49), where he was also appointed King's Counsel; president of Edmonton Branch of Men's Canadian Club (1950-52); instructor of the Ukrainian language at the University of Alberta, Extension Department in 1952-53; contributor to Alberta Historical Society; member of the Curatorship of Ukrainian Orthodox Church of Canada; president of Edmonton Branch of Canadian Institute of International Affairs in 1963-64; member of the Society of Friends of the University of Alberta; vice-president of Edmonton Symphony Society. Peter Lazzowich is an able and fluent speaker in Ukrainian and English. He has written numerous newspaper and magazine articles and brochures in Ukrainian and English. In 1968 he was appointed member of the National Film Board of Canada. A more detailed biography of Peter is given elsewhere in this book.

George Skorski

George Skorski emigrated to Canada from Ukraine at the early age of seventeen. Soon after his arrival, he was admitted to St. Boniface College and in 1915 he graduated from the University of Manitoba with a B.A. degree plus an award for excellent progress. On completion of a course of Normal School, he taught schools in Saskatchewan and Manitoba. In 1919 he obtained a further degree (M.A.) from the same university and in 1925 he graduated from University of Alberta in Law following which he opened his law office in Manitoba where he practiced until his death in 1958.

Both George and his wife, Linda, were honorary members of the Ukrainian Catholic church as well as of the Ukrainian Pioneers' Association of Alberta. He was also a member of the Brotherhood of Ukrainian Catholics and she belonged to the Ukrainian Catholic Women's League.

John Gasarab

John Gasarab, who was especially known for his generosity and helpfulness, particularly to his clients during the years of depression, came to Canada from the Ukraine in 1904 while he was still very young. On completion of his public school education in Winnipeg, he enrolled in the Pluthman Training School for Teachers in Brandon from which he graduated with honours. In 1922 he completed his course in law at the University of Alberta and in the same year he started his legal practice in Edmonton and held it until his death in 1963. In 1944 he was awarded the title of Q.C. He was a member of Ukrainian Catholic Church, the National Home, and Co-Editor of the Ukrainian weekly *Revyye*. He was one of the founders of the Ukrainian Pioneers' Association of Alberta.

Peter Semryn

Peter Semryn is one of the latest of Ukrainians who has adapted himself exceptionally well to the Canadian way of life in a relatively short time. Born on September 17, 1926, in Ukraine, he arrived in Canada in 1949. He established his law practice in 1959 after graduating from the University of Alberta. He is a member of St. Joseph's Ukrainian Catholic Cathedral; member of Alberta Heritage Council; member of the University of Alberta Board of Governors and Senate; past president of the Ukrainian Canadian Committee; member of the Ukrainian Professional and Businessmen's Club; contributor to numerous papers and periodicals; chairman of the committee which prepared briefs to the Commission on Bilingualism and Biculturalism. Peter Semryn bears the titles of B.A., LL.B., and Q.C.

Joseph Lazarek

Joseph was born on February 22, 1905, and taught school for four years after graduating from Normal School. He practised law at Mynack from 1930 to 1948, in Vancouver from 1948 to 1951, and in Edmonton from that time on. He is a member of various law associations. In Vancouver, he chaired the Ukrainian Professional and Businessmen's Association. He also was president of the Ukrainian Pioneers' Association of Alberta and Editor-in-Chief of this organization's first book. He is a member of St. Basil's Ukrainian Catholic Parish in Edmonton. He bears the titles of LL.B. and Q.C.

Peter Molnar

Peter Molnar, whose more detailed life history is given elsewhere in this book, was born in Ukraine on February 27, 1896, and arrived in Canada with his parents to settle in Mundare in 1902. Following graduation from the University of Alberta, he taught school until 1926. In 1926 he was elected to the Provincial Legislature and served in this position until 1929, during which time he also obtained his law degree from the same university. He practised law from 1926 until his death on September 9, 1965. Peter held the degrees of B.A., B.A., and LL.B., and was appointed Q.C.

Michael Ponich

Michael Ponich was born on November 20, 1909 at Pease, Alberta. After completing his early education in Smoky Lake, Vegreville, and Edmonton, he entered the University of Alberta to graduate in law in 1938. He then practised law in Two Hills and Vegreville. In 1944 he was elected member of the Provincial Legislature to represent the constituency of Vegreville. This position he held until 1946. In the legislature he was appointed party whip and held this position for almost the whole period of his political life. Michael Ponich was quite active in various spheres of public life, particularly in the Ukrainian Orthodox Church in Two Hills. He died at the age of fifty-two in 1967.

Julian Gregory Joseph Kozlak

Julian Kozlak was born on September 30, 1940, in Edmonton, Alberta. He was educated in St. Michael's, St. Anthony's and Mount Carmel schools, St. Joseph's College in Yorkton, Saskatchewan, and the University of Alberta. He practises law in Edmonton and was elected to the Alberta

Legislature in 1971 where he has been very active. He is a member of St. Basil's Men's Club and of the Knights of Columbus. Julian Korsh belongs to the Ukrainian Catholic Church.

Allen Sulajczyk

Born in Hafford, Saskatchewan, on June 12, 1938, Allen received his education in Saskatchewan and graduated with degrees of B.A., LL.B from University of Saskatchewan in 1962. During his student years, he was a reporter for Saskatchewan Star Phoenix and the Edmonton Journal. Admitted to Alberta Bar in 1963, he became a member of the law firm of Lavoye, Peshen, Fesher, Farness, and Sulajczyk, Edmonton from 1963 to 1965.

In 1965 he started his own law firm at Whitecourt, Alberta, and was elected to Parliament on June 25, 1968. He was appointed Parliamentary Secretary to the Minister of Energy, Mines, and Resources in 1971 and to the Minister of Indian Affairs and Northern Development in 1972.

In 1973 he joined the law firm of Parise, Irving, Haveling, Mustard & Rodney, Edmonton.

He has been an active member in numerous organizations of a local character and in various committees in Parliament while he was a member. He is a member of the Ukrainian Professional and Businessmen's Club and a member of the Greek Orthodox Church.

Albert Ludwig

Albert Ludwig distinguished himself in the Ukrainian community by being the first person of Ukrainian origin to be elected to the Provincial Legislature from southern Alberta, actually from Calgary.

He became a member in 1959 and was again elected in 1963. He represented the Social Credit party and is still holding that seat. In 1969 he was appointed to the Cabinet to the position of Minister of Public Works and held this position until 1971 when the Social Credit government, headed by Harry Strom, was defeated and replaced by the Progressive Conservative government under Peter Lougheed. Before this, there were rumors about Albert's prospects of being appointed to the post of Attorney General for the Province of Alberta.

Albert Ludwig is a lawyer by profession. He was born in the family of John and Mary Sovey from Manitoba; the family subsequently moved to Ryegate, Alberta, where they still reside.

Dmytro Yanda

Dmytro Yanda was born in Halychyna, Ukraine on October 26, 1892, and arrived in Canada at the age of nineteen. Prior to his entrance to the University of Saskatchewan, he was engaged in numerous types of work. First, he worked as a printer in *Nepe Day*, a local newspaper in Northern Saskatchewan. Then he did similar work in *Ukrainian Voice* where he later became assistant editor and business manager.

In 1922 he enrolled in Arts and Law in the University of Saskatchewan and graduated in 1926. Four years later, he established his practice in Edmonton which he retained until his death in 1968. In 1945 he was awarded the honorary title of B.C.

During his career as a lawyer, Dmytro Yenko was very active and popular in his community. He was a director of Mykola Institute in Saskatoon, and St. John's Institute in Edmonton for many years; a member of the Ukrainian Orthodox church, the Ukrainian Self-Reliance League, the Ukrainian Pioneers' Association, and the Professional and Businessmen's Association.

Peter Petrusak

Peter arrived in Canada at an early age from the village of Toporivka in Bukovyna, Ukraine. After graduating from high school in Calgary, he entered the University of Alberta from which he graduated with the degree of Bachelor of Science in Electrical Engineering.

He was then employed, first by Canadian Western Natural Gas Company in planning and constructing gas lines, and later by International Power which placed him in charge of an electrical distribution system in Maracaibo, the oil capital of Venezuela.

He returned to Canada in 1958 and entered the University of British Columbia obtaining, in due time, a degree in law. Following this, he returned to Calgary where he established the law practice which he has retained to the present time.

Since his arrival in Calgary, Peter Petrusak has been very active in the life of the community in that city. He has been chairman, Legislative Committee chairman, Planning Advisory Committee member, Calgary Public Library Board member, Calgary Gas and Power Committee member, Calgary Development Appeal Board. Besides holding these civic positions, Peter has been, and still is, active in numerous community-service organizations, among which are the Lawn Club, Travel Community Association, Calgary Boosters, C.I.C., Masonic Lodge, Shriners, Loyal Order of the Moose, Centennial Revue Park Society. He has also had close connections with the University of Calgary, as president of the Alumni Association and member of the Senate of the University. He has also kept his membership in professional associations such as the Alberta Law Society, Canadian Bar Association, Association of Professional Engineers of Alberta, the Institute of Electrical and Electronic Engineers, and the Engineering Institute of Canada.

THE MEDICAL PROFESSION

Encouraged by Ukrainian teachers in their communities or through the press, Ukrainian pioneers gave high priority to education as a means of establishing themselves and their children in the social and economic life of Canada. Slogans such as "Send your sons and daughters to higher institutions of learning; for our future lies in education" were manifested everywhere in the National Homes, in the press, and at every meeting. But most of this encouragement and inspiration came from direct contact between the teachers and the young men and women or their parents. The author of this article can use himself as an example. Had it not been for the en-

management he received from his Ukrainian teachers, it is highly unlikely that he would today be a member of the medical profession. In those days teachers, or anyone else for that matter who had some education, were held in high esteem in their community, and their advice and encouragement were requested.

The first Ukrainian graduate in medicine was John Orabko in 1921. Prior to his graduation, he was a school teacher. His coming to Edmonton as a medical practitioner was welcomed by the Ukrainian community in the whole of Canada. He became very popular and drew patients from everywhere. Although distinguished as a surgeon, he carried on a general practice, as was common among the practitioners in those days. He died at the age of 58 years on February 2, 1953.

Soon after Dr. Orabko had established himself in Edmonton, other Ukrainian high school graduates followed to enroll in the faculty of medicine at the University of Alberta.

The first of these was Dr. John Yakimovichuk (popularly known as Yak), who established his practice in Vegreville, Alberta. (Because of a heart condition, he had to leave his practice and is now living in Vancouver.)

The next one was Dr. Nicholas Stelichuk, who practiced in Mundare until 1972 when he retired. About the same time, Dr. J. Yanishinin established his practice in Edmonton, followed by Dr. H. D. Holubitsky in Redway, Alberta, and a little later by Dr. Victor Gensky in Willingboro.

Following this, medical doctors of Ukrainian origin began to appear in Alberta in ever increasing numbers so that by 1974, according to the register of the College of Physicians and Surgeons of Alberta, there were 102 such doctors practicing in the province of Alberta. The majority of them are classed as general practitioners. Among them are also well represented specialties such as surgeons, neurosurgeons, internal medicine, ophthalmology, microbiology, radiology, urology, specialization in the ear, nose and throat.

While many of these doctors have distinguished themselves in their profession, a creditable number of them have given much time and energy in service to the community at large. At least one of them distinguished himself in politics, Dr. Paul Yevchuk who is a member of parliament from the constituency of Athabasca.

The following doctors have been selected for more detailed biographies—some, as pioneer doctors in Ukrainian communities, "have blessed the trail" for others to follow; others, because of their outstanding achievements in medicine, have earned an honourable place in the profession.

Joan Halowach graduated from the University of Alberta in 1941. After practicing in various hospitals in Edmonton in Pediatrics, she married Dr. D. L. Thorsen and moved with her husband to St. Louis on a permanent basis. There, she distinguished herself in research in cerebral palsy, mental retardation, and convulsion disorders in children. At present she occupies the position of Professor of Pediatrics in Washington University of St. Louis. In 1970 she received a substantial sum from the Department of Health of the Government of the United States to continue her research in

cerebral metabolism. She has contributed many articles to the *New England Journal of Medicine*.

Isidore B. Holubinsky graduated in medicine from the University of Alberta in 1955 at the age of 24. He received further training in Vancouver General Hospital, receiving a fellowship of the Royal College of Surgeons of Canada in general surgery. In 1963 he was appointed to a teaching fellowship at the University of British Columbia. At or about the time of his death in 1972, he was assistant-professor in the same university. He was instrumental in developing the Vancouver General Hospital Gastroenterology Investigation Unit which now bears his name. He prepared teaching modules, addressed numerous major surgical conferences, and contributed to many scientific journals. He was on the staff of Vancouver General Hospital and British Columbia Cancer Institute, a member of the Academy of University Surgeons, North Pacific Surgical Society, and of the British Columbia Surgical Society. He was also the chief surgeon in the Vancouver General Hospital.

Isidore Holubinsky died at the age of forty-one of secondary cancer of the brain. In his memory the Senate and the Board of Governors of the University of British Columbia established a Dr. I. B. Holubinsky Memorial Fund for the purpose of assisting promising future young surgeons.

Nicholas B. Holubinsky was born on January 26, 1899 in Halychyna, Ukraine, (unincorporated), landless, illiterate but very industrious parents. Dmytro and Mary (nee Gawec) Holubinsky arrived in Canada in the spring of 1900 to settle in Carleton, Manitoba (45 miles south of Dauphin), on a patch of primitive, bushy, swampy, and rocky land. In such an environment, on completion of his elementary education in the local school and his high school in Dauphin and Teulon, Manitoba, he graduated in Grade XI Matriculation with an additional third-class teaching certificate. In 1915 at the age of 16 years, he was engaged in his first school at a salary of \$35 a month. He continued teaching until 1919 when he enrolled at the University of Manitoba in the faculty of medicine. Upon passing his first year successfully, he moved to Alberta because he did not have money to continue his education, and teachers' salaries in Alberta were higher. In the following year he enrolled at the University of Alberta to continue his studies in medicine while residing in the H. H. Institute and teaching during the summer months.

Following graduation in 1926, he practised his profession for one year in Canora, Saskatchewan, before moving to Railway, Alberta, where he stayed for fifteen years. Eventually, he moved to Edmonton where he is still in practice.

From the age of sixteen, both as a teacher and later as doctor, Nicholas has been involved in various community activities and associations. As a teacher, he was engaged in teaching Ukrainian, preparing plays and concerts, and promoting the construction of National Homes. During student days he was an active member of a Ukrainian students' club for eight years where he served as secretary and president for a number of years. He played a leading role in the congregations of the Ukrainian Orthodox churches at Canora, Saskatchewan, and Railway, Alberta, and was a member of the

executive of St. John's Institute for five years. He was an organizer of the village of Parkay and was its first mayor. He was also on the Board of Trustees in the newly organized School District of Smoky Lake.

He is a member of the Edmonton Medical Association, the Medical Association of Canada, and the College of Physicians and Surgeons of Alberta.

Dr. Holubatsky is a substantial shareholder of Trident Press, Limited, and its lesser interest of Northgate Publishing Company, and a generous donor to St. Andrew's College in Winnipeg, St. John's Institute, and St. John's Cathedral. At present he is a member of St. John's Institute, St. John's Cathedral Parish, St. Andrew's College, P. Mohyla Institute of Saskatoon, Order of St. Andrew, Independent Whitehall, and Ukrainian Process of Alberta.

Dr. Holubatsky considers himself to be a self-made man — a condition realized only by disciplined determination and minimal dependence on outside assistance.

Bohdan Michalyshyn was born on August 16, 1919, in Edmonton where he obtained his elementary education in Jean Taylor School and High school in Victoria High School, receiving an honors pin for two successive years in the latter school. He entered the University of Alberta in the Faculty of Medicine in 1936 and passed with first-class honors and top grades in the class of 1938, graduating with first-class honors in 1942.

Following graduation, Dr. Michalyshyn joined the army in 1942 and served overseas between 1943 and 1945 with the rank of captain in the 11th Field Surgical Unit, European Theaters. He was one of the founding members of Ukrainian Club Overseas, London, England.

From 1946 to 1947 he took postgraduate work in the University of Alberta in the Department of Pathology and from 1947 to 1950 he enrolled in McGill University for a Diploma Course in Surgery, acquiring his FRCSC in 1949 and FACS in 1952.

In 1954 he was appointed to the Department of Surgery. At present he holds the position of Clinical Professor in the Department of Surgery, Faculty of Medicine. He is a past president of the Hospital Staff at the U. of A. Hospital; chairman of Public Relations Committee in the Alberta Medical Association; Secretary-Treasurer of West Division of C.A.C.S.; member of the executive of Edmonton Academy of Medicine; examiner in surgery of the Royal College of Surgeons of Canada; member of Alpha Omega (Honorary Medical Society); member of the executive of General Alumni, U. of A.; and president of the Medical Alumni of U. of A.

Dr. Michalyshyn has also proved himself in extra professional activities as manifested by the following: he is a founding member of S.U.M.R.; a member of Ukrainian Self-Reliance League; Ukrainian Professional and Businessmen's Association; first vice-president of St. John's Ukrainian Cathedral; past-president of Bishop Andrew's Society; member of the executive of the Order of St. Andrew, and a founding and executive member of the Foreword Legion.

Twelve years after birth on March 17, 1900, in Halychyna, Ukraine, John Verkhovyn arrived in Canada. He received his elementary education in Vegreville and matriculated from Victoria High School in Edmonton. Next year he entered Normal School and obtained a certification certificate.

In 1920 he enrolled in the Faculty of Medicine at the University of Alberta and graduated in 1927. In the same year he established his practice in Edmonton where he remained until his death in 1955.

During the pre-university and undergraduate years, John Verkhovyn worked as a common farm laborer, on railway extra gangs, in lumber camps and, when the opportunity presented itself, he taught in various rural schools during the summer months.

John was an active member of Adam Petzko (Ukrainian Students) Club. He was also active in his profession, serving as chairman of Mitericordia Hospital Medical Staff, member of the Nursing Teaching Staff in the same hospital, member of the executive of Education Academy of Medicine, and Honorary member of Harwood Branch of the Royal Canadian Legion.

In his community he was an active member of St. John's Ukrainian Orthodox Cathedral, being its president for several years. He was a member of the committee of the Ukrainian Orthodox Church of Canada, member of the P. Mykola Institute, chairman of the Board of Directors of St. John's Institute, president of the local branch of the Ukrainian Canadian Committee, and member of the Ukrainian Self-Reliance League of Canada.

THE TEACHING STAFF OF MEDICINE

The following is a list of medical doctors who held positions as professors, associate professors, instructors, lecturers, and librarians in the University of Alberta in Edmonton and in the University of Calgary in Calgary.

Part-time Staff at the University of Alberta, Edmonton

Name	Title	Department
Dr. Bachynski	Clin. Assoc. Prof.	Pathology
Dr. Bender	Asst. Clin. Prof.	Surgery
Dr. Derzhovskiy	Clin. Instructor	Anaesthetics
Dr. Derzavskiy	Lecturer	Pathology
Dr. Dolich	Clin. Instructor	Surgery
Dr. Gash	Clin. Instructor	Pediatrics
Dr. Hrusovskiy	Clin. Instructor	Pathology
Dr. Hunka	Hon. Assoc. Prof.	Medicine
Dr. Ivan Halburda	Lecturer	Dentistry
Dr. Kholodovskiy	Lecturer	Dentistry
Dr. Kholodnyh	Spec. Instructor	Pathology
Dr. Kozlovskiy	Clin. Instructor	Surgery
Mrs. Krasova	Spec. Instructor	Pathology
Dr. Kuzel	Asst. Prof.	Dentistry

Name	Title	Department
Dr. Winko	Assoc. Clin. Prof.	Ob. & Gyn.
Dr. Mityugovsk	Clin. Prof.	Surgery
Dr. Datsenko	Assoc. Clin. Prof.	Surgery
Dr. Pivovik	Assoc. Prof.	Ob. & Gyn.
Dr. Pavlov	Clin. Instructor	Surgery
Dr. Shandro	Assoc. Clin. Prof.	Surgery
Dr. Shcherbakov	Assoc. Clin. Prof.	Medicine
Dr. Simak	Clin. Instructor	Pathology
Dr. Straka	Clin. Instructor	Surgery
Dr. Tarasov	Clin. Instructor	Pathology
Dr. John Tashchuk	Clin. Instructor	Pediatrics
Dr. Yakovlev	Assoc. Prof.	Surgery

For a more complete list of medical doctors of Ukrainian origin who are members of the College of Physicians and Surgeons of Alberta (1974) see Appendix A.

Professors, Assistant Professors, Lecturers, Librarians of Ukrainian Origin at the University of Alberta, Edmonton, other than those in the Faculty of Medicine.

Professors	Department	Assistant Professors	Department
Dr. Bunka	Ed. Psychology	*Mrs. Devine	Ed. Foundations
Dr. Lupul	Ed. Foundations	*Mr. Bolkowsky	Postgrad. Stud.
Dr. Mandryk	Physical Education	Dr. Bunka	Plant Science
Dr. Panchulyn	Microbiology	*Dr. Kutykova	Chemistry
*Dr. Stampsel	Plant Science	Dr. Marovak	Microbiology
Dr. Wronowak	Civil Engineering	Dr. Bladkivsky	Slavic Languages
Assoc. Professors:		*Dr. Belyay	Statistics
Dr. Golovin	Plant Science	*Dr. Sushkowsky	Library
*Mr. Bepko	Chem. Engineering		
Dr. Filipchuk	Dentistry	Lecturers	
Dr. Gosh	Pediatrics	Dr. Horyshkowsky	Science
*Dr. Gulovan	Ed. Psychology	Mrs. Gaskin	Education
*Dr. Hanysh	Microfilm Economics	Dr. Apantak	Slavic
*Mr. Matysk	Business Admin.		
Dr. Mandryk	Forestry	Librarians	
*Dr. Pabaly	Ed. Administration	Dr. Hork	Library
*Dr. Panchulyn	History & Pol. Science	Mrs. Bunka	Library
Dr. Serebryk	Ed. Psychology		
*Mr. Sychuk	Law		
Dr. Yevlun	Mathematics		
*Dr. Zubovskiy	Slavic Language		

*Members of the Ukrainian Professors' Club (1974)

UKRAINIAN PROFESSORS' CLUB

In January, 1971 the Ukrainian Professors' Club was formed at the University of Alberta. The first executive consisted of: Dr. M. Lupul, chairman; Dr. M. Golovan, co-chairman; Prof. M. Kulkowsky, secretary. In the current year, the executive consists of: Dr. Lupul, chairman; Dr. Golovan, co-chairman; Prof. Bladkivsky, secretary; Dr. Sushkowsky, treasurer.

Professors of Ukrainian Origin on
the Staff of the University of Calgary

- Andra, Harris, B.Sc., PhD(MSc), MS(Cal Tech), FEng, RP.
Associate Professor, Dept. of Chemical Engineering. (Prof. Andra's origin is listed on biographical data in Canadian Parliamentary Guide. (His mother had a Ukrainian name.)
- Berys, Jurš, BA(Fragus), Cand. Phil. LicPhil, OPW(Stockholm).
Professor, Dept. of Physical Education.
- Berys, Andrea H., BPE(Ata), MSc(Dragos).
Assistant Professor, School of Physical Education.
Chomp, Marco, BS., MEd(Ata).
- Professor, Dept. of Curriculum and Instruction, Faculty of Education.
Haraym, Peter H., BS., MEd, EdD(Ata).
- Assistant Professor, Division of Educational Planning and Assessment, Faculty of Education.
- Hasaymish, Behdan, BA(Queens), MA(Ata), PhD(Toronto).
Assistant Professor, Dept. of Political Science.
- Holwak, John, BA, BS(Stark), MEd(UBC), PhD(Ata).
Associate Professor, Department of Educational Psychology, Faculty of Education.
- Kaspyniak, Ronald, BA, BEd(Stark), MEd, MEd(Wisc).
- Instructor, Department of Art.
- Lachuk, Michael, BPE(Ata), MSc(S. Illinois).
Assistant Professor, School of Physical Education.
- Lapchuk, Julian L., BA, MA(Ata), PhD(Charles Univ., Prague).
- Associate Professor of Russian, Department of Germanic and Slavic Studies.
Malocky, Alexander, BA, MA(Ata), PhD(Diacronia).
- Associate Professor, Department of Germanic and Slavic Studies.
Prokopie, Orysla L. G., MEd MA(Ata), Ed(Calgary).
Sessional Instructor, Department of Germanic and Slavic Studies.
- Stroc, Roman S., Abstraktionism (prestruck), MA, PhD (Washington).
Professor of German and Head, Department of Germanic and Slavic Studies.
Tavrentuk, Fred, BS(Ata), MA, PhD(UBC).
- Professor and Director, Division of Continuing Education, Associate Professor,
Department of Physics, and Acting Director, School of Nursing.

THE PHARMACEUTICAL PROFESSION

For some time, Ukrainians had difficulty in entering the profession of pharmacy. One of the first pharmacists of Ukrainian origin in Alberta, and the first in Edmonton, was William Sereda. Following his graduation in 1933, he opened the "Western Pharmacy". This appears to have been a "break through" for Ukrainians for, since that time, their numbers in pharmacy rose progressively. Of the total number of 1516 pharmacists listed in the

Alberta Pharmaceutical Association 1974 roster of members, those of Ukrainian extraction constitute approximately fourteen per cent of the total number.

The following is a list of pharmacists of Ukrainian extraction who have distinguished themselves through their activities in pharmaceutical organizations, and participation in local community activities.

WILLIAM SEREDA

- First Ukrainian pharmacist in Alberta,
- Past president of the Edmonton Retail Druggists Association,
- Past director of Alberta Provincial Drug Company.

WALTER MACAY

- Director of Pharmaceutical Services in the U of A Hospital,
- A member of the Council of the Alberta Pharmaceutical Association representing Hospital pharmacists,
- Currently a seasonal lecturer in Pharmacy at the U of A.

OSCAR KORNBLAU

- of Redhill, Alberta,
- Mayor and community organizer in Redhill for many years,
- Recipient of the Robins Bowl of Honor Award in 1955.

DICK GELITA

- University of Alberta pharmacy graduate (1955),
- Recipient of the Robins Bowl of Honor Award in 1978, awarded annually in Alberta to a practicing pharmacist who has devoted a great deal to his community. D. Gelta has held many civic posts in Two Hills and was mayor of that town for over ten years.

NORM A PERSEY

- Past president of the Edmonton Society of Pharmacists,
- Currently a member of the Council of the Alberta Pharmaceutical Association representing Edmonton and area.

VICTOR HARRISON

- Past president of the Edmonton Society of Pharmacists,
- Past president of Edmonton Junior Chamber of Commerce,
- Member of many service clubs in Edmonton.

WILLIAM LESICK

- Past president of the Edmonton and District Druggists Association
- Past chairman of the East Edmonton Businessmen's Association.

ALAN BRYSH

- Native of Nina, Alberta. Practised Pharmacy in Smoky Lake, Alta.
- Ph.D. in radio-pharmacy.
- Professor in radio-pharmacy at the University of Alberta.

THE DENTAL PROFESSION

The descendants of the early Ukrainian pioneers were not attracted to the dental profession until twenty-five years after the first appearance of these pioneers in Canada. It was in 1908 when the first Canadian by

birth, but Ukrainian in origin, graduated in dentistry from the University of Alberta and established his practice on a permanent basis in Edmonton in the same year. His name was Dr. Faust Gowda.

Beginning in the late thirties, the number of Ukrainians entering the profession has been progressively increasing; so that in 1973 there were eighty-two dentists of the total number of 808 dentists.

For a more detailed list of dentists of Ukrainian origin practicing in Alberta see Appendix B.

FAUST GOWDA

Faust Gowda was born in Edmonton on October 15, 1905, received his education in Edmonton, and graduated in dentistry from the University of Alberta in Edmonton in 1938. In the same year he established his dental practice in Edmonton which he maintained until the day preceding his death October 9, 1974. It may truly be said of Faust Gowda that he was a native son of Edmonton.

Throughout his adult life, Dr. Gowda was very active in both his profession and the community at large. He was on the executive of St. John's Institute over which he presided for several years. He was president of the executive of St. John's Ukrainian-Catholic Cathedral; was a member of St. Andrew's College of Winnipeg; a member of Ukrainian Self-Reliance League, and the president of Independent Wholesale for fifteen years. He was also a member of the Y.M.C.A. from 1929 to the time of his death.

In his profession, Dr. Gowda was a member of the Edmonton Dental Association for forty years. In recognition of his years he was awarded an honorary membership. He was also a president of the same association for one term; a member of its Disciplinary Committee and, prior to his death, he presided over its Legal and Advisory Committee.

THE PROFESSION OF OPTOMETRY

An examination of the membership list of the profession indicates that the following optometrists currently practicing in Alberta are entirely of Ukrainian parentage.

Corvell, Gerald W. B.
Dumas, John E.
Fayna, Leo H.*
Haluschak, Steven
Hrouzek, Gary
Lukomich, S.T.
Malerchuk, John A.
Phillips, Walter

Starko, Al A.
Starko, Peter A.
Starko, Joseph J.
Tobis, James D.
Twerkus, Dennis J.
Wills, Alex C.
Puziak, Richard

* Leo H. Fayna, a 1942 graduate of the College of Optometry in Ontario, was the first Ukrainian to set up practice in Alberta. Since establishing his practice in Edmonton he has been very active in the Alberta Optometric Association.

THE PROFESSION OF ARCHITECTURE

The appearance of Ukrainians in the profession of architecture in Alberta has been fairly recent, but they have succeeded in breaching this field fairly rapidly so that today (1974) about fourteen architects with Ukrainian names could be recognized from a list of about 300.

Ukrainians in Architecture

Orest S. Holubitskiy	Eugene Dofsky
George Chernenko	Rick Stepiak
Casey Skalkin	William Pasternak
Dawid Dabala	Michael Kulnák
John Pascula	Walter Hubnik
Eugene Yanko	Melody Marton
William Holidas	Lydia (Hyc) Otolofsky

They are all fully occupied either in private practice or in association with firms of architects.

One of them, Orest Holubitskiy, currently heads the Architectural Technology Department and Interior Design Technology Program of the Northern Alberta Institute of Technology. (NAIT)

THE ENGINEERING PROFESSION

Engineering was a "late-comer" among the professions to attract young men of Ukrainian origin. This was due largely to two reasons. For one thing, Alberta was primarily an agricultural province and there was little demand for engineers in the first several decades of this century. Moreover, engineering was not among the professions towards which Ukrainians commonly aspired. Medicine, law, teaching, the clergy — these were traditionally considered the "higher" professions.

The first graduates in engineering began to appear in the early twenties. Stephen Phillips graduated from the Milwaukee School of Engineering and, until his retirement, was employed by Calgary Power. John Szlach graduated from the University of Alberta in Civil Engineering and, after a stint with the City of Edmonton, spent the greater part of his professional career with the Consolidated Mining and Smelting Company in Trail, B.C. John Kostash, M. Sc. in Mining Engineering (U. of A.) worked in a number of hard rock mines in British Columbia and Quebec. At the time of his death in 1943, he was assigned with the Department of Mines and Minerals in Ottawa. Nick Malych, B. Sc. in Mining Engineering, also from the University of Alberta, was employed with a number of coal companies; he was mine manager in several of them in the latter part of his lengthy career. His longest term of employment as mine manager was with the Columbia Coal Company.

Andrei (Andy) Hnatychyn, perhaps the first to graduate with a B. Sc. in Engineering (Mining), spent his professional career in various managerial

and supervisory capacities in the Crowstons area coal mines. Prior to that, he was a manager of different mines in the area of Bellevue and Lussac, Alberta.

Marshall Kuzak, B. Sc. in Chemical Engineering, in the course of almost 40 years with International Nickel Company, worked his way up from safety engineer to one of the superintendents at Copper Cliff, Ontario.

Two other Albertans, John Wozniak and Paul Ninkovic, also graduated from the University of Alberta in Mining Engineering and Civil Engineering, respectively. They spent almost their entire professional careers in Eastern Canada — John with International Nickel Company, and Paul in Ottawa with the Department of Highways.

Steve Grah, a post-Russian Revolution emigre to Canada, graduated from the University of Alberta in Electrical Engineering and, until his death, had a successful professional career in Hamilton, Ontario.

These were the "pioneers" who broke the trail, as it were, for scores, and later, hundreds of young men. The discovery of oil in Alberta in 1941 and the tremendous demand for engineers and scientists sparked by the launching of the Sputnik made engineering a very attractive profession. In fact it became the "glamour" profession, and young men of Ukrainian extraction joined the ranks of hundreds of others. From a mere handful before World War II, today there are approximately 500 of them in every field of engineering.

They are employed by the oil industry, by pipe line companies, in petrochemical plants and petroleum refineries, in cement and fertilizer plants, in steel and lumber mills; by the government, universities, and colleges. They serve in all capacities: chemists, geologists, physicists, surveyors, instructors, research scientists, consultants, plant managers, and superintendents. Many have established their own business enterprises, such as consulting firms and small manufacturing industries.

Their names are found on pay rolls as diverse as Canada Packers and Petroline Allied Engineering and Iron Pan-American Oil; Inland Cement and Pyle Construction. Graduates, largely from the University of Alberta — they work in widely scattered parts of the world — in Beirut, Texas, the Netherlands, Labrador; in cities like New York and Washington. Closer to home, they practise their profession in Vancouver, Toronto, Saultoy, Trail, Redwater. Calgary with head offices of the major oil companies, has more of them than any other city in Canada. Edmonton, however, surpasses Calgary in the number employed by the provincial government, the University of Alberta, and the Northern Alberta Institute of Technology (NAIT), the Alberta Government Telephone, and the Research Council of Alberta.

Marshall Kuzak and Walter Derynko Rombyr are but two, but typical, representatives of the younger generation of Canadians of Ukrainian parentage who have achieved great success in their respective fields of science.

Marshall Kuzak was born in North Saskatchewan, Alberta, earned the degrees of B.Sc. and M.Sc. in Chemistry from the University of Alberta, and completed postgraduate studies in McGill University, Montreal, where he ob-

ained the degree of Ph.D. in Organic Chemistry. For the last number of years he has been employed with Unilever Research Laboratories in Guelph, Ontario, where he has done considerable original research, the most recent in synthetic terpenoids now being produced commercially and sold all over the world.

Walter Boyrie Kestly, was born in Spadina, Alberta, where he received his education. Graduating from the University of Alberta with the degree of B.Sc. in Physics, he achieved notable success in research in meteorology. In October, 1971, he was honored by a branch of the National Oceanic and Atmospheric Administration of the United States for his creative suggestions regarding the construction of ozone, carbon dioxide, and the ultra-violet radiation system — original research which advanced national and international programs of measuring trace elements.

But Joseph V. Charay, B.Sc., M.Sc., Ph.D., LL.D., son of Ukrainian pioneers, has probably achieved the highest honours. To introduce this eminent scientist, we take the privilege of reprinting from "The New Trail", a University of Alberta publication, a citation of his achievements.

By Alex S. Martin
Alumni Affairs Editor

In this age of laser and command missiles spinning about hundreds of miles from earth, it is a matter of considerable pride that an alumnus of the University, JOSEPH V. CHARAY, BSc (Eng) '42, MSc, PhD, LL.D '64 is trail blazing new horizons as President and Director of Communications Satellite Corporation (Comsat) with headquarters in Washington, D.C.

In 1942, Dr. Charay was awarded a BSc degree "with high distinction" in engineering physics from The University of Alberta; he obtained a MSc in aeronautics from the California Institute of Technology, and a Ph.D. magna cum laude, from the California Institute of Technology. By way of acknowledging Dr. Charay's contribution to science, he was made the recipient of an honorary Doctor of Laws degree from The University of Alberta.

From 1943 to 1946 he was an engineer with the Jet Propulsion Laboratory at the California Institute of Technology, and was an instructor in aeronautics at the California Institute of Technology in 1946. From 1946 to 1955, he lectured as Professor of Aeronautics at Princeton University, and assisted in establishing the Guggenheim Jet Propulsion Centre there.

Moving on, Dr. Charay accepted a position with Lockheed Aircraft Corporation in 1955 as Director of the Aerophysics and Chemistry Laboratory. In 1958, he joined Aerometrics Systems, Inc., a subsidiary of Ford Motor Co., as Director of the Plasma Technology Laboratory and later became General Manager of the Space Technology Division.

Dr. Charay was appointed Chief Scientist of the United States Air Force in January, 1959, Assistant Secretary of the Air Force for Research and Development in June, 1959, and Under-Secretary of the Air Force in

January, 1968. He was reappointed Under Secretary in January, 1961. As President of the Communications Satellite Corporation he served on its Board of Directors.

A man of broad interests, Dr. Chayk is a member of the International Academy of Astronautics, a fellow in the American Institute of Aeronautics and Astronautics, is a member of the Board of Governors of the National Space Club, and has participated in numerous scientific study and advisory groups.

He is a native of Canada (where he was born), and Leithridge (where he attended high school).

He and his wife, the former EDITH E. RHODES, have four children and live in Washington, D.C.

URKINAND IN THE PROFESSIONS

The first Ukrainian immigrants to Canada were mainly of peasant stock — a tough and resourceful people. They were not afraid of hard work. Indeed, when they took up their homesteads, they did not flinch before the awesome prospects before them. They were prepared for the toil, sweat, and tears that would be required to clear acres of poplar and willow growth, and more acres of virgin sod to break.

These were problems with which they knew how to cope. They worked hard to prove their homesteads, and earned ready cash by working on the railroads, in factories, and in the mines. They listened to their leaders and learned from their neighbors.

But they also knew from the painful history of their people that only an education could they hope to achieve the things for which they had left their ancestral homes to begin a new life in an unknown land. They banded together and founded institutions ("banats" as they were originally called) and sent their sons and daughters to get a higher education. Some they boarded out with their relatives or set them up in "batching quarters".

The more energetic and ambitious among these young people sought out the professions which were most open to them. Teaching was one of those — and within decades there were hundreds of teachers in charge of schools in Ukrainian communities. But teaching is relatively low in the scale of professions of status. Inevitably, medicine and law drew those who had the resources, the will to study hard and, between semesters, to work at whatever jobs were available to finance their way through the long years of the university.

But the rewards were great. Ukrainian communities welcomed with open arms their "bans" doctors, dentists, and lawyers and gave them a status in the community enjoyed by few in other occupations. Economic rewards were equally as generous, giving them the financial independence to participate in politics, community and civic leadership.

With the rise in living standards, more and more young men and women sought higher education and chose other professions as the barriers tumbled one by one. Some chose supervisory positions in education or

academic posts in the universities. Others were attracted by lucrative opportunities in the applied sciences. Thus, today Canadians of Ukrainian origin can look back with pride and satisfaction at their achievements. They have come a long way from the days when their fathers and grandfathers came with little but the will to work hard and a vision which turned this hard work into a place in Canadian society, often the envy of their fellow-ethnics.

APPENDIX B

Members of the College of Physicians and Surgeons of Alberta (1974)

Bazano	(Generalist)	Cherchak, A.
Brylmanis, W.		Chiswick, S. J. (Otol. & Oph.)
Cahey		Chiswick, H. J.
Chahal, D. B.		Chiswick, J. W. (Paediatrics)
Chumlatov		Chiswick, G. T. (Paediatrics)
Churavick, B. A.		Chiswick, A. W. (Paediatrics)
Edmonton		Chiswick, R. W. (Paediatrics)
Chutchenko, M.		Chiswick, W. A. (Gen. Surgery)
Chutov, M. E.		Chiswick, R. W. (Internal Med.)
Chisik, M. J. (Radiology)		Chiswick, R. W.
Chiswick, J. E. (Paediatrics)		Chiswick, J.
Chiswick, S. E. (Paediatrics)		Chiswick, N.
Chiswick, E. G.		Chiswick, M. M. (Otolaryngology)
Chiswick, G. M. (Otolaryngology)		Chiswick, G. (Paediatrics)
Chiswick, M.		Chiswick, R. (Internal Medicine)
Chiswick, J. G. (Ophthalmology)		Chiswick, E. W.
Chiswick, J. M.		Chiswick, S. S. (Dermatology)
Chiswick, A. J. (Paediatrics)		Chiswick, J. W.
Chiswick, I. T. (Otolaryngology)		Chiswick, S. C.
Chiswick, L. M. (Otolaryngology)		Chiswick, S. J. (Paediatrics)
Chiswick, L. A. (Gen. Medicine)		Chiswick, G.
Chiswick, F. W. (Paediatrics)		Chiswick, R. H. (Internal Medicine)
Chiswick, B. (Surgery)		Chiswick, M.
Chiswick, S. L. (Clinical Pathology)		Chiswick, J. E. (Otolaryngology)
Chiswick, R. G.		Chiswick, F. P.
Chiswick, R. (Gen. Pathology)		Chiswick, P. P.
Chiswick, R.		Chiswick, R. W. (Otolaryngology)
Chiswick, R. R.		Chiswick, W. W. (General Surgery)
Chiswick, R. R.		Chiswick, Mary
Chiswick, J. A. (Otolaryngology)		Chiswick, J. S. (Paediatrics)
Chiswick, P. H. (Ophthalmology)		Calgary
Chiswick, G.		Chiswick, S. M. (Internal Medicine)
Chiswick, M.		Chiswick, I.
Chiswick, B. W.		Chiswick, A. J.
Chiswick, B. J.		Chiswick, R. (Otol. & Oph.)
Chiswick, J. (Otol. & Oph.)		Chiswick, J. V. (General Surgery)
Chiswick, S.		Chiswick, W. M. (Otolaryngology)
Chiswick, S.		Chiswick, R. M.
Chiswick, W. S.		Chiswick, S. G.
		Chiswick, T. B.

Lethbridge
 Peden, H. (Gen. Insp.)
 Weston
 Wilton, H.
 Wynne
 Yukon
 Yukon, J.
Peace River
 Simpson, S. V.
Peace
 Mitchell, J. W.
Red Deer
 Hogg, R. H.
St. Albert
 Lewis, G. G.
 Stewart, W.
 Cox, W. B.
St. Paul
 Martin, C.
 Study Lake
 Lacey, P.

Galtier
 Burton, D.
 Tabor
 Lewis, K.
 Two Hills
 Jordan, M. J.
 Maynard, G.
Stettin
 Galt, G. G.
 Inverville
 Cook, B.
 Lacombe, J. J.
 Stewart, J.
 Popovich, E.
Stina
 Cook, P. H.
 Wilson
 Koon, M. E.
 Hainsworth
 Leitch, V. H.

APPENDIX B

(Abstract from the 1873 Alberta Dental Association records.)

The assumption that the following dentists are of British origin is based on the basic surnames of the names.

Edmonton District	Rumohrsky, B.	Sepson, A.	Geoplen, R.
Anderson, R. L.	Psaltyk, E.	Grywinski, A.	Dunn, D.
Bell, W.	Psaltyk, J. H.	Kaplan, J. M.	Reedley, P.
Bellar, E.	Podkoshko, E.	Kluk, R. G.	Rus, E.
Bukharinuk, B.	Prokopy, P.	Kolaychik, M.	Shantz, H.
Chico, T.	Rabinsky, E. A.	Korzyński, G.	Polynak, A.
Caspruk, B. J.	Rozko, R. L.	Kozlov, T.	Polynak, P.
Chivorch, M. H.	Sawa, G.	Psaltyk, M.	Schwarzschik, V.
Clark, B.	Sharenuk, E. H.	San, H.	Shaw, G.
Charnik, E. E.	Shawchuk, M. J.	Shchepanish, A.	Wentzel, M.
Cherish, M. S.	Shchepanish, M.	Shaw, C.	Wentzel, J.
Chish, H. F.	Shoyt, S. A.	Shaw, S.	Central District
Chish, R. V.	Polynak, G. G.	Salway, E.	Beauchamp, S. G.
Chisoff, R. G.	Tarashchuk, E. L.	Shaw, M.	Bellevue, K. V.
Chukarski, W. G.	Tchouk, O. J.	Psaltyk, P.	Blair, W.
Cook, J. G.	Calgary District	Washinski, M.	Boynik, E.
Cook, R. L.	Boynik, E. E.	Wegert, H.	Tym, C. B.
Koryk, V. G.	Brady, E. G.	Winnik, G.	Stankish, W.
Levitsky, D. I.	Chernobyl, R. W.	Western District	Stankowsky, L.
Lukashchuk, J. P.	Cybulski, J. W.	Brookfield	Kozak, P.
Map, A. B.	Fedor, R. B.	Brook, W.	Reedley, T. A.

THE MYRONAL HRUSHCHENKO INSTITUTE

A Narrative History

William Kostash

The First Quarter Century: Three Streams Flowing Into One.

Like so many other ideas which were later realized in institutions or found their way into a practical way of life in Canada, the idea of "institute" or "barns" had its origin in the Old Country in the latter part of the 19th century. It arose from a natural desire of young people (students in this case) who found themselves away from home. It was a desire to seek companionship of their own kind. Western Ukraine, at this time, was experiencing a political liberating freedom movement in which the Ukrainian students were deeply involved. It was natural for them to form clubs where political and social issues could be discussed.

Imperial authorities, however, were highly suspicious of such clubs and sought to suppress them as one pretext or another. Consequently, many of them were steadily concerned with cultural affairs and talked politics only when they felt free from surveillance. Thus, by the time they had been exposed to some years of higher education in a large city in Western Ukraine and subsequently emigrated to Canada, the young intellectuals had already developed distinguishing characteristics which had a profound influence on the socio-cultural development of the Ukrainian immigrant community in Canada. These characteristics were:

First, the students were thoroughly politicized. Second, they were firmly convinced that, in order to get anywhere in this world, they had only their own resources to depend on. Third, they dedicated their intellectual strengths to raising the educational, social, and cultural standards of their people if their individual potential was to have a chance to develop.

By the end of the first decade of the 20th century, there already was in Edmonton, Alberta, a considerable number of young men and women, mostly students, recently arrived from Ukraine. Some were enrolled in educational institutions; some were employed or seeking employment. But all felt the need of social association and inevitably organized themselves into clubs or societies. One of these was the Adam Kotzko Society formed in 1917. The founders of this Society were, among others, S. Myloshak, Elias Kiriak, John Hryciukivsky. They met in the backroom of D.S. Farber's Ukrainian Book Store.

This was but a beginning. It soon became evident that a larger meeting place was needed and to achieve this end a more formal organization would have to be formed. Consequently, the idea of a "barns" or "institute" was born.

In the meantime, and as early as 1912, a similar idea had taken the form of what was called at the time "The Russo-Ukrainian Bursa." It was founded by Paul Rudyk who had settled in Edmonton somewhat earlier and was operating a flourishing business. He shared with many of his fellow non-Canadians the feeling that there was an urgent need for providing some sort of accommodation for the young men and women who were flocking to the city from their farm homes — some to go to school and some to find work. But this place must be more than just a boarding house for the young men and women. There must be proper guidance and supervision for them. They must nurture their cultural heritage and retain their native language and song.

In 1912 Paul Rudyk donated a lot and one thousand dollars. Others donated smaller amounts. A building was put up; the top floor screened off for students and the ground floor was for meetings. It had a stage for concerts and plays. Originally, it was meant to be non-denominational; but it soon came under the influence of and eventually taken over by the Presbyterians who were actively proselytizing among the Ukrainians at the time. It operated for a year or two as a free "bursa" but gradually became just a plain boarding house. However, even in its short life, it did convince some of its student-residents that the idea was sound. Of these the most prominent were S. Mylynski and H. Nosak who later became active in the Adam Rodzik Society.

The hopes and aspirations of its members, tempered by the experience of those who had lived in the Paul Rudyk Bursa, moved the A. Ketrba Society to take various steps to give reality to the dream of a "people's" institute which was to be free of denominational influences. They received, not only to give moral support to the other Edmonton citizens who were in the process of organizing an institute, but to do something concrete about it. To raise money towards this objective, they put an exercise open to the public at large. On March 10, 1918, they passed a formal resolution giving moral and financial support to the new organization.

By now a large number of its members were becoming public figures in promoting the idea. They became progressively more and more active in the wider field of educational and cultural growth of the Ukrainian community not only in Edmonton, but in the province of Alberta as a whole. Among them were such well-known personalities as L. Kovak, P. Wasylstyn, W. Corock, D. Priloga, S. Volosky, Nancy Malink, Vukel Slonay, W. Hryciuk, P. Molnar, H. Kostash, M. Luchanovsk, and M. Kacuk.

It must be understood that the idea of an institute for young people was, at the same time, attracting like-minded people in other parts of Alberta. In 1917, largely through the influence of such men as Peter Swarich, Wasyl Chumar, William Cory and others, the Russa-Slavchenko Bursa was organized in Wapreville. These public-spirited people collected \$2000, rented a rooming house, and opened its door to thirty students with W. S. Cory as principal. Most of the students were enrolled in Wapreville's public school. Unfortunately, after two years, the board of trustees of the public school ruled that they would have to refuse admission to the students from the T. Slavchenko



BLVD BIRTH, 1912



Texas Educational Institute, Wagnonville, Alaska, 1917



U. S. Military Institute, Edmonton, 1918



Bursa because there was just sufficient accommodation in its schools for children of the newspapers of Vegreville. The bursa had to close down after two years of operation.

However, this did not deal a death blow to the hopes of an institute. It merely prompted the Vegreville committee to contact the executive of the M. H. Institute in Edmonton. On June 10, 1915, at a wedding on Harry Wrynnychuk's farm, a joint meeting of the committees from Edmonton and Vegreville was held. It was resolved to press out the T. Shevchenko Bursa of Vegreville, to merge with the M. H. Institute, and to transfer all the movable assets to Edmonton. Present at this memorable meeting were for the Edmonton committee — D. S. Farley, M. Luchkovich, and A. T. Kibasy; from the Vegreville committee — Andrew Swarich, Peter Swarich, Wm. Chumet, Paul Melnyk, Mike Cherniavski, Tymko Goshko, John Hryshchyniw, and Alexander Hryshchyniw. To effect the transfer, a committee was selected comprising Farley, Luchkovich and Kibasy. Thus, the two institutes became one.

Luck was with the new committee. Kibasy and Luchkovich found out that the Stenhouse Bible Institute had put up for sale its two-story building on the corner of 165 avenue and 66th street. Accordingly, on Sept. 7, 1915, an agreement was signed to purchase this building as well as the British Mission Hall on the adjacent lot. With little attention this hall could be converted into an assembly hall to be used as a "National Home." The three lots and two buildings were purchased for \$15,500 — two thousand dollars down and the rest on easy payments. George Lazzuk, Dion Glaw, and A. T. Kibasy signed the agreement on behalf of the newly-organized "Mychailo Hruschewsky Institute."

An understanding of the actual steps that were taken to organize the M. H. Institute (as it was popularly called) makes it necessary to go back a couple of years to 1914, to Saskatoon. In that year the Petro Mohyla Institute in Saskatoon was founded. At a National Convention held in that city in December, 1917, the large gathering included delegates from Alberta—A. T. Kibasy, John Fink, Peter Swarich and Tymko Goshko. The convention touched on the matter of organizing a similar institute in Edmonton. On the initiative of the A. Raiko Society in Edmonton on March 10, 1918, a provisional executive was formed from people made up as well as outside the Society in like concrete steps to organize an Institute in Edmonton. This executive was made up of D. S. Farley, chairman; A. T. Kibasy, vice-chairman; S. S. Rylivskiy, secretary; Elias Fink, assistant-secretary; and John Hryshchyniw, treasurer. The name of Mychailo Hruschewsky was selected in honor of the famous Ukrainian historian. The institute was to be affiliated with the P. Mohyla Institute in Saskatoon.

Prompted by the fact that Protestant churches were setting up "homes" for Ukrainian boys and girls in various centers in Alberta (Mileston, Smoky Lake, Vegreville), it was decided that the M. H. Institute should be a truly "national" institution, independent of any religious or denominational control. It would be based and supported by membership of all unaffiliated Ukrainians of Alberta. The Ukrainian Voice, a weekly newspaper published in

Winnipeg, became its spiritual and moral master, urging all enlightened Ukrainians in the West to give their financial and moral support to the Institute. Collections were sent out to solicit funds, and on October 1, 1918, the Cathedral Hotel on 108 avenue and 96 street was rented and officially became the St. Hrushevsky Institute. A. T. Slobey was named principal with St. Luchin such as vice-principal. In the first year the number of students registered at the Institute was 35, of which 10 were university, 14 high school, 7 public school, 6 technical school, and 3 Alberta College students.

There was no lack of enthusiasm among the students. Cultural activities were carried on by the A. Rottke Society. Courses were given in Ukrainian history, literature, and grammar; the senior students usually giving the instruction. The Society sponsored concerts, plays, lectures; a choir was organized; Ukrainian classes were provided for younger residents as well as for the children whose homes were in Edmonton. English classes were conducted in the evenings for adults.

Financially, the Institute did not do so well. At the first general meeting of the members held on February 15 and 16, 1919, little money was collected. Other financial matters were so managed that by the end of May the Institute could no longer provide board for the students, and the lease and occupancy of Cathedral Hotel was given up.

In the meantime, close liaison with the Voprovilla Burs was maintained and, when the latter was liquidated, a merger of the two was proposed at Harry Wyszczak's wedding, culminating in the "marriage" of the two institutes. The Doush Bible Institute was purchased and, until it was re-constituted and transferred to the South side, Edmonton, the A. R. Institute continued to operate on the corner of 108 avenue and 96 street.

Thus the three streams of inspiration and travail held work — the Adven Rottke Society, the Terni Shevchenko Burs of Voprovilla, and the St. Hrushevsky Institute of Edmonton—merged into one large stream, which, with various vicissitudes of fortune and numerous crises of finance and ideology, has been flowing ever since. Though located at the Institute, the A. Rottke Society maintained an independent existence for several years. Eventually, its composition and leadership became completely identified with the students resident in the Institute and took on in all respects the nature and structure of a "students' union."

In retrospect, it is difficult to imagine that there would have been any institutes in Alberta had it not been for the idealism, foresight, and perseverance of its leaders. The finest tribute to them for their contribution to and their influence on the cultural, educational, social, and political life of the Ukrainian community in Alberta, lies in the fact that almost without exception its original members were able to achieve a degree of success in all aspects of Canadian society that would not have been dreamed of a generation earlier. But for them Alberta in all respects would be poorer today.

The new building was occupied on September 23, 1919, and officially opened December 1 at a general National Convention (held, as it was popularly called) of the members of the Institute and all interested members of

the Ukrainian community of Alberta. This convention (zjazd) became a regular and very important feature of the life of the Institute. Consistency of its life, laying down basic principles and policies of its operation and structure, rested on its membership. A member was any adult of Ukrainian descent who subscribed to its basic principles and who paid a nominal membership fee.

At the general conventions, the members received reports of the operations of the Institute for the past year, reviewed and sometimes amended its basic policies; but most important of all, they urged all present to contribute generously to the upkeep and expansion of the Institute. Without the public support, it would have been difficult to meet the operating costs, let alone pay off the capital indebtedness.

One of the main features of the convention was the "collection", with the best speaker available to make the appeal for funds. In addition to dealing with the business affairs of the Institute, the convention had another equally important function. It served as a forum for the discussion of all issues which directly and indirectly affected the Ukrainian community in Alberta. For instance, the community was very sensitive to its responsibilities as citizens of Canada where they formed a small minority. It was most important that the non-Ukrainian majority understand and appreciate what the Ukrainians were striving for and working towards. Consequently, a prominent non-Ukrainian personality would be invited to address the plenary session of the convention. One year he might be the president of the University of Alberta; another year he might be the premier of the province or the mayor of Edmonton, or some outstanding academic personality who understood the Ukrainians and frequently was their apologist vis-à-vis their fellow-Canadians.

It would be tedious to relate all the details of the life and activities of the Institute through all its years of operation, fifty-five at the time of this writing. Only the highlights will be touched upon.

When the Institute opened its doors at its new location, E. Stow was appointed principal. Only students were registered, 49 of whom came from the farms. Ukrainian classes were organized, and the Adam Kosciuszko Society continued its many activities. But it was not all serious study and no play. Sports of all kinds were encouraged, and enthusiasm was so great that, over a period of years, the Institute produced a champion hockey team and provided many of the members of the free-lance basketball team known as the "Greens". The dances and sojaks were so popular that they attracted young men and women (attended by their mothers) who were not necessarily members of the Society or the Institute. They were the courting grounds where many permanent unions were formed.

In the first decade of the Institute's operations, much of its success was due to the personality of the principals. They were men of high ideals, had an excellent "old country" education, and were inspired by a desire to give leadership to the Ukrainian community in Canada. Unfortunately, because they were mostly young men, eager to "make it" in their newly-adopted country, they seldom earned as principals more than one or two years. Those like Ritzay, Halycky, Stow, Lukaszuk, Lazarewicz, who stayed

with the Institute for a longer period, laid the foundation for an institution that nurtured in the students the best of Ukrainian culture and heritage. They also gave leadership in the community which earnestly desired to succeed in the new land and, at the same time, retain the best features of their national identity.

For a complete list of the principals and their terms of office see Appendix A.

At all times throughout the life of the Institute, there has been close co-operation with its sister institute, the P. Ralyha Institute in Colesburg. Among the most interesting and intellectually broadening features of student life were the debates and debating contests. Many of the participants in the debates, in the early years of the Institute, were young men and women whose early education had been obtained in the Old Country. Consequently, the debates were of a very high caliber. They were well received by the public and, for many years, they were a regular feature of the conventions when the best debaters from the two institutes would "slug it out" for the championship cup.

If there was a turning point in the more than half-century life of the Institute, the Second World War was that point. In the first twenty-five years, the Institute experienced all the successes and failures of any institution in Alberta. The early enthusiasm for the slogan "an institute of our own for our own children" was dampened seriously, first by the severe frost that killed the crops in 1918 and then by the post-World War I depression of 1921-22. Farmers were unable to send their sons and daughters to the Institute and the students who came and remained were frequently unable to pay their board and lodging debts. Attendance at the Annual Conventions fell off with subsequent decline in the amount of the collections. As early as 1923, the financial situation became so serious that the Institute faced the possibility of defaulting on its mortgage payments. It was saved only through the public-spirited generosity, and the willingness to take a risk, of Stephen Petrusak and George Lazarek. They took over the mortgage, repayment of which was guaranteed by John Nalutowski and Hryhory Melchukyns, and thus saved the Institute.

It must not be inferred that the financial difficulties of the members of the Institute and its managers had any deleterious effect on the spirit and activities of the students. Even though the number was reduced, the usual activities continued unabated.

The years 1925 to 1930 were the best in the first quarter century. The general economic improvement in the province was reflected in improvement in all phases of the operations of the Institute and in the activities of the students. Collections improved and old debts were paid. Students enrollment went up. An increasing number of students were registering at the University of Alberta and the Edmonton Normal School.

For the Institute, these "Golden Years" meant record student enrollment, sound finances, heartening popular support, well-attended enthusiastic conventions, and the principalship of Peter J. Lazarewicz. More than any

after principal, he left an abiding influence, not only on the affairs of the Institute, but also on the "national" consciousness of the Ukrainian community as a whole. His dynamic leadership and wise counsel in the Institute and his dedication to the principles upon which it was founded, inspired the students to an extraordinary range of activities — music, Ukrainian studies, debates, concerts, public speaking. The entire community held him in high esteem and made him a much sought for lecturer and counsellor.

Perhaps the most significant aspect of the improvement was the fact that many of the older students were graduating and moving into professions or other occupations in districts of Ukrainian concentration where their influence and leadership were soon felt in the increased community interest and support of the Institute. In a sense the Institute was fulfilling its most important function — that of providing enlightened leadership to Ukrainian communities scattered throughout the province.

The National Convention of 1927 laid the foundation of a new organization, the Ukrainian Self-Reliance League. It incorporated all the educational and cultural organizations in Canada, including the two Institutes which became the foundation stone of the League. In general, the convention established a definite ideology: Self-respect, Self-reliance, and Self-determination. It formulated a program of national-cultural work which was taken up by a large number of the most active and progressive Ukrainian citizens of Canada for many years. The impact on the Institute was to give it a prestige and popularity that inspired the convention of 1929 to consider, among others, the proposal to enlarge the Institute and to set up a million-dollar fund for the eventual construction of a collegiate Institute which would be a sort of Higher Academy of Learning on a national scale.

The onset of the Great Depression at the Thirties put off action on these proposals for a full decade, but the hope for their realization was never abandoned.

Difficult as the depression years were, the work of the Institute continued even though at a somewhat slower pace. Beginning in 1937, conditions began to improve. The convention in 1938 took up once more the proposal to enlarge the Institute or to build a new one. The convention added a new proposal; namely, that the Institute should be incorporated as part of the Ukrainian Greek-Catholic Church of Canada. The resolution embodying this proposal was passed with one dissenting vote, but no directive was given as to how and when a new Institute was to be built or the old one to be enlarged. The convention also approved the introduction of a program of Ukrainian music, song, and lectures on one of the local radio stations, CKQA. This program popularized the Institute extensively under the direction of Peter Pouch.

The outbreak of World War II, the turning point in the Institute's history, diverted the interest and energies of the Ukrainian community and of the Institute itself from their internal and local affairs to the need of aiding the war effort. Nevertheless, in the interim, conversations after convention discussed the matter of a new Institute. One of the reasons why this matter was urgent was the fact that it was necessary to move the Institute closer to the Univer-

city. The number of Institute students registering at the University was increasing while the number taking high school was declining. The location of 98 street and 108 avenue was no longer adequate or desirable.

THE SECOND QUARTER CENTURY. THE WINDS OF CHANGE BLOW HARD.

Although the 1941 convention passed the resolution and the matter was discussed at subsequent conventions, no action was taken to seek a new location. It was not until 1949 that a positive step was taken in that direction.

In that year Robertson College was purchased. It was on the South Side, a few blocks from the University. By now the Institute was fully affiliated with the Ukrainian Orthodox Church and re-named the Ukrainian Institute of St. John. It was realized that the College was old and much too small, and plans were immediately made to buy additional space adjacent to the College and to begin construction of a new building as soon as finances permitted. Simultaneously, the management of the new Institute was directed to investigate the possibility of affiliating it with the University of Alberta.

While the idea of affiliation with the University was dropped in 1953, the transfer of the Institute to the South Side and its close cooperation with the Ukrainian Orthodox Church had two important consequences.

First, it brought the Institute — its management and the student body — closer to the academic life of the University and thus enhanced its prestige. The years of negotiation between the directors of the Institute and the University in the matter of locating the latter on the campus and to affiliate it with the University resulted in improved mutual understanding between the two bodies. From the year of the relocation there has been little search of accommodations for accommodation in the Institute.

Second, the relation between the Institute and the Ukrainian Orthodox Church became official and this denominational aspect was emphasized in a number of ways. For the first time in its history, the Institute began to engage priests of the Orthodox Church for the position of principal. Of the nine principals in the latter twenty-five years, three have been ordained priests — Reverend Fathers William Semshin, Mikhail Moroz, and Stephen Symchych. With the inclusion of a chapel in the new building, services have been held regularly both for the student body as well as for members living in the vicinity.

Other incidental developments in the life of the Institute might be mentioned briefly. In 1952, the directors purchased a parcel of land on Pigeon Lake and constructed a summer camp, which was named Šar'v-Mok. While the students do not directly make use of the camp, the fact that parents from various parts of the Province hold summer camps with classes in Ukrainian language, arts and crafts, and religious instruction — plus wholesome recreation — gives the Institute wider moral and financial support from the Ukrainian community at large than would otherwise be possible. A Ladies' Committee, elected at the general meetings of the Institute, gives and will give invaluable support and services to the Institute.

From the years 1949 through 1958, the principal concern of the members of the Institute was the construction of the new building. An extraordinary meeting of the members, July 14, 1950, resolved to approve preliminary plans to add to the old building. However, the general meeting in the fall of that year resolved that the actual construction would begin when there was a building fund of \$50,000. This called for an intensive campaign of fund collecting. At the same time, because the new building would require more space, steps were taken to buy the adjacent lot, and negotiations were initiated with the City Council to obtain permission to build an educational institution in a residential section of the city. An incidental problem was the pleading of the neighborhood residents who objected. This was easily accomplished through the tact and good sense of the principal and the directors.

In April, 1954, the firm of Blakey, Blakey and Archer was engaged to prepare complete plans for the building and, when the adjoining lot was purchased in March of 1955, the firm was asked to enlarge the plans for a larger building. In August 1959 the directors accepted the tender of fixed construction to commence construction. The next three years saw a series of complex agreements with the firm, whereby the construction would be done in stages (three eventually) and suspended when money ran out, and situations could be relieved as the need arose.

To mark the first concrete accomplishment in the construction of the building, the cornerstone was laid on November 5, 1957, with Metropolitan Hieron of the Ukrainian Greek-Catholic Church of Canada officiating. The second step was the official opening of the completed portion on the 28th of September, 1958, with Mayor William Howatsek cutting the ribbon.

There were many who worked hard during this period of expansion. They are honored in a large photograph in the library of the Institute. The photograph includes the chairman of the Board of Directors, members of the building and other committees for the period 1958-1960. They are: chairman Dr. S. L. Yaremchuk, Stephen Mysak. Committee members: Max Rusanowich, William Sawchuk, Mrs. Violet Syzduk, Peter Skahan, Dr. John Bachornin, John N. Decors, Mrs. Olga Figol, Mike Magus, William Haines, Nybota Malchuk, Dr. Vlas Barborovich, John Watarosh, Steven Cybak, Nicholas Soloman, Dr. Gemire Matryk, Peter Dacicuk, Nicholas Malanchuk, Dr. Nicholas Holubsky, Alex Charenchuk, William Kostuch, Dr. Orest Gausk, William Plechuk.

A smaller photo shows the Ladies' Committee which was first set up in 1958. The following were members of that committee: Pauline Rusanowich, Barbara Skahan, Anna Skaha, Mary Strachuk, Helvina Gweda, Valentina Dobyns, Anna Matryk, Olga Susanowich, Kay Malow, Helen Grotko, Annie Grotko, Emma Bachornin, Mary Lazaruk, Mary Soloman, Michelona Boudich, Justina Matrychuk, Anna Damskewich, Sophie Hryciuk, Jean Yaremchuk, Olga Figol, Helvina Mysak, Pearl Slizchuk, Sophia Macconic.

Besides these, there was the all-important Finance Committee whose function was to collect funds. Rev. H. Weyglin, Peter Skahan, Dr. John Verdoorn, Rev. W. Samoshin. They and others dedicated many days of time and energy to their month of the essential success of this period is due.

In April 1960 tenders were accepted for the final stage — removal of the old building and extension of the new one to make up the third section of a three-sided quadrangle which constitutes the present and fully completed institute.

With the final completion and occupancy, the life of the Institute entered upon a period of relative calm. Financing the construction of the new institute, which eventually cost over a third of a million dollars, was helped appreciably by the Fraternal Society — a group of young men who undertook to run a series of mammoth blizzos with part of the proceeds being devoted to the institute. The director with the help of the Ladies' Committee sponsored periodic banquets honoring graduating students, alumni banquets, student-exchange with the P. Melnyk institute, caroling during Ukrainian Christmas holidays (Balyzda), spring fairs and other activities.

The accelerating social changes affecting all parts of the Western World in the last decade or so saw a change in the character and attitudes of the students themselves. A large number of them did not speak Ukrainian. In place of the traditional and regular classes in Ukrainian language, history, and literature, periodic lectures on selected topics were given by persons prominent in the Ukrainian community in Edmonton. The students were given a wider choice of cultural activities. Folk dances, songs, and drama continued to be popular. Students of non-Ukrainian origin were accepted. Of the 59 students registered at the beginning of the 1973-74 school year, twenty-five gave as their religious denomination other than Ukrainian Orthodox; twelve were not of Ukrainian ethnic origin.

The institute has even felt the influence of "Women's Liberation." Mrs. Myroslawa Pashchuk was engaged as principal in 1970. In 1973 Rose (Myron) Saranchuk followed her. His wife, Danylo, is of Irish descent. Of the last four presidents of the Student Union, three were women: Kathy Fedysha, Audrey Rudko, and Joann Logosar.

In retrospect, the Institute seems to have gone through a metamorphosis that makes the St. Ruschewsky Institute of 1916 totally unrelated to St. John's Institute of 1974. This change has led many members of the Ukrainian community of Alberta to question whether the institute, seemingly straying from the principles upon which it was originally founded, has not betrayed its usefulness.

So great was the disillusionment of the 1971 Annual Convention at the declining registration of students, the apparent abandonment of the original aims and objectives of the institute, and the disturbing changes in student attitudes, that a resolution was passed (re-affirmed in 1972) to the effect that the Board of Directors set up a special committee to investigate alternative ways to which the institute might be put, hoping that, unless conditions changed drastically for the better, it might have to be liquidated as an institute in the old and original sense.

However, it may be premature to "bury" the institute and to intone "requiescat in pace" over its grave. That it has had an honorable history, there is no question. That it has had a profound influence on the cultural,

educational, and social development of Ukrainians as individuals, as Ukrainian communities and institutions, there is ample evidence in the phenomenal achievements of Ukrainians in the last fifty years.

The Institute was founded on the dreams and vision of a handful of young intellectuals who inspired others to share their dreams. It brought them together to make reality out of their dreams. It touched the natural generosity and altruism of Ukrainians, whether they were intellectuals, students, professionals, businessmen, farmers, or workers. It channelled their enthusiasms into fruitful activities — collection of funds, action of fundings, organization of clubs, propagation of native culture, preservation of the heritage. It provided an opportunity for the children of the process to obtain a higher education. Unquestionably many of them would not have had this opportunity but for the Institute, for in those years, parents were reluctant to send their children away from home for an education. The Institute was a "home away from home". Many a nurse, teacher, doctor, lawyer, agronomist, today owes the success of his or her professional career to the Institute. It provided board and lodgings at minimal rates and often waited years to be re-embursed.

At the same time it provided an environment in which the students absorbed the best in Ukrainian culture. Its two generations of graduates, wherever they settled, have been "missionaries" inculcating by precept and example the ideals of the Institute.

The Institute brought (and still brings) together in annual conferences, public-spirited men and women, as well as the youth, to discuss matters of social, religious, economic, educational, and "national" concern.

Very early in its history, the members of the Institutes (R. H. in Edmonton and P. Mohyla in Saskatoon) and their supporters realized that the Ukrainians in Canada needed clear social, cultural, and religious aims and objectives, in short a definite ideology, if they were to find a satisfactory place in Canadian society and to give effective aid to their Homeland. This matter was discussed at the Institutes' annual conventions and in 1927 the Ukrainian Self-Reliance League of Canada was born. Under its aegis, the two Institutes, youth organizations, the women's organization, national homes, have worked and co-operated in a common program of activities based on common principles.

Two generations of effort have not, therefore, been in vain. The Institute has been an important factor, among others, in assisting the Ukrainian pioneer to rise from the lowly status of "a cluster of water and heaver of wood" to a position in Canadian society which is a matter of pride to him and the envy of other ethnic groups.

Whatever direction the Institute takes in the next twenty-five years, and whatever form it takes, it will be in the context of contemporary society. But at the same time, it will be the product of and bear the influences of more than half a century of history.

APPENDIX A

Principals and their Tenure in Office

A. T. Kilbey	1918 - 1920	W. Bursaryk	1941 - 1948
E. Głowa	1920 - 1922	J. Matyyczuk	1945 - 1946
T. Seydon	1922	E. Wernick	1948 - 1948
S. Samoil	1922 - 1923	W. Sawchuk	1949 - 1950
J. Wyszchodnyh	1923 - 1924	Rev. W. Semeshyn	1950 - 1955
P. Matyyczuk	1924 - 1927	W. Dymonin	1955 - 1958
P. J. Lapanowich	1927 - 1931	Dr. P. Marzetta	1959 - 1961
P. Wasylyshyn	1931 - 1934	Rev. M. Hovor	1961 - 1968
J. P. Sworch	1934 - 1939	Rev. S. Spychalskyh	1968 - 1969
L. Garenky	1939 - 1940	W. Mukachyk	1969 - 1969
O. Lukashchuk	1940 - 1940	George Zaharia	1967 - 1971
W. Koznach	1940	Mrs. A. Fatchuk	1971 - 1973
E. Kirjak	1940 - 1942	R. Semochuk	1973 - 1974
W. Magin	1942 - 1944		

Because the principals very often had full-time employment outside of their duties in the Institute, the Board of Directors decided in 1952 to engage a secretary to assist them. Mrs. Anna Danilovich, Mrs. Stephens Posh, and Mrs. Mary Samoil, have served in this capacity. In addition, George Zaharia acted as business administrator from 1956 to 1974.

THE TARAS SHEVCHENKO INSTITUTE

Beylva Prolog

On April 12, 1958, at an emergency meeting of the Ukrainian National Home (Narodnyy Dm), it was resolved that the committees of funds for paying off the debts of the National Home also collect donations for an institute (Bursa) which was to co-function with the National Home under the name of Ukrainian Shevchenko Institute in Edmonton. This matter was again discussed at a session on June 8, 1958, with Bishop Mylyta (Baska), the executive of the National Home, and the twenty-four member-delegates from the rural areas of Alberta.

Bishop Baska dealt extensively with the need of a bursa (Institute), emphasizing that besides the accommodation of youth, religious instruction should be stressed. If life of the Alberta Ukrainian Catholics required such a bursa, it should be organized on sound economic and educational principles with clearly defined religious ideals as outlined in the Institute of Metropolitan Andrew Sheptytsky of Winnipeg or the National Home in Edmonton.

After Bishop Baska's speech, Mike Kuchinsky added that the bursa should be like the National Home: i.e., Greek Catholic. This view was accepted unanimously. A committee of three was elected: Father M. Hara,

C. Stepha, and Harry Dentka. Their responsibility was to organize all affairs pertaining to the farms. On September 25, 1918, the Hotel Grand, on 107A Avenue and 98 Street was purchased for \$40,000 on the following terms: the first payment of \$10,000 was to be made on December 31, 1918, to be followed by annual payments of \$2,000 until the end of the War, and after the cessation of hostilities, \$5,000 a year. The owner of the building insisted on a personal guarantee of \$8,000, but since there were no such wealthy members, a telegram was sent to Bishop Duka of Winnipeg, requesting him to attend an executive meeting to deal with the terms of purchase. It was decided that the Ukrainian Catholic Society of Edmonton (National Home) and Bishop Duka, in the name of the trustees, sign the \$8,000 guarantee. The directors to administer the affairs of the farms were: George Blawie, Alexander Romanuk, and Alexander Hryhoruk.

The rectors of the institute, in order of appointment, were secular personnel M. Balesky, A. Hryhoruk, a teacher, and N. Romanuk who gave lectures to students on Ukrainian history and grammar. In turn these were followed by A. Sabatynuk, B.A., who was especially dedicated to the institute. The number of students residing varied from 25 to 50 a year, the majority of whom became teachers. Among the more prominent of the graduates were Dr. H. Stuchuk, now of Mundare, Alberta, William Tandy, M.A. for an extensive period, John Bessuk and Steve Sawka, lawyers in Edmonton, Father A. Wynnyk, and Steve Patsch, a school teacher.

It should be emphasized that the Basilian Fathers (O.S.B.M.) enthusiastically co-operated for the farms and persuaded many boys to register in the institution. Fathers Hura and Ludyka, besides accepting money donations, encouraged that food contributions also be made. Likewise, they came regularly to teach religion, and to offer religious services in the chapel of the institute. But when the collection for making the payments on the mortgage fell short because of the post-war depression, an attempt was made to keep the farms operating by accepting payment from the student-residents in kind; that is, farm produce. However, the real problem was a shortage of cash, and when the mortgage payments could no longer be met, the institute was liquidated in 1922. A. Sabatynuk, the principal, lists a number of reasons for the drastic step which had to be taken: for the closing of the farms was a serious blow to the hopes and ideals of the Ukrainian Catholic community in Alberta. He states, in a letter to the chairman of the Ukrainian National Home, Oyy Poyna, "There were many causes for the decline in the financial support of the Institute. First, the drought in Alberta in 1918; second, the shortage of feed for cattle; third, a very early snowfall and heavy winter of 1920; 8th, exorbitant price of hay in that year as a result of the shortage of feed; sixth, very low prices for the grain sold by the farmers and consequent shortage of cash." (It should be noted here that the main financial support came from the farmers who sent their sons to the institute). Hence, in spite of their earnest desire to keep the institute financially stable, the farmers were unable to support the institute. Besides, there was the 4000 dollar interest charge on the mortgage — a formidable

amount at that time. The Institute was forced to close in 1932.

But life does not accept a vacuum. In 1925 another bazaar was organized and labelled the Ukrainian Catholic Institute at Texas Street, Saskatoon. It existed until 1931. The principals during these six years were Brothers Methodius, Alexander, and Volodymyr; Father J. Putlak, and Peter Motenko. The number of students, ranging from 35 to 50, were accommodated in a rented building on 92 Street and 108 Avenue. Much extra-curricular activity was centred here; debates were arranged, concerts were prepared, an orthodox hockey club was organized which won championships in three successive years against teams from the Edmonton high schools. A students' union named after Marian Shesthevich included not only students of the bazaar, but also students throughout Edmonton. Public speaking, music, drama, and social activities were emphasized. Reverend Fathers Huss, Ladyka, and Galavich lectured on religion.

Every year the students held a Shesthevich concert at which the bard's life and works were outlined and choice excerpts of his poetry were sung or recited. Tributes to the eternal memory of Shesthevich were usually given by Fathers Zydan and Ladyka.

Asking for the suggestion of Brother Methodius, the Catholic Society of M. Shesthevich was organized for the students of grade twelve, the Normal School, and the University of Alberta. Reverend Father Ladyka was chosen honorary president with Brother Methodius as honorary vice-president. William Sereda, a university student, was active president; Miss Hatusk, a Normal School student, vice-president; P. Chelback, university student, secretary, and John Sabak, treasurer. Additional casual members were Emilia Musuck, William Odenko, and Mary Polomark. The annual membership fee was one dollar. The programme consisted of membership-participation in public speaking, concerts, and socials held in the National Hall. Thus, the Institute proceeded with a commendable agenda of activities.

However, the Institute fell upon difficult days again. With the onslaught of the depression of the thirties, and the dwindling of attendance of students from the bazaar for high school courses almost to zero, the Institute once more had to close its doors. It was not until 1944 that the idea of another bazaar was revived.

In 1944 at the Seventh Convocation of the Brotherhood of Ukrainian Catholics held in the National Home in Edmonton, Father C. Kurylo, speaking to the 290 delegates assembled, appealed for funds to build an institute in honour of St. Basil the Great. The sum of \$2,500 was the response. Father Kurylo commended the rural Catholic communities in Alberta, presented six-cents, and spoke on the urgent need of such an institution.

In 1945 with the required funds on hand, the Ukrainians Catholics of Alberta purchased two buildings near the University of Alberta, one for the boys registering at the University, naming it in honour of St. Basil, and the other for the girl-students named after St. Joseph and supervised by Sisters Servants. The official opening of the two Institutes was commemorated by Bishop Neil Savarys, on Sunday, October 6, 1946. The principalship was

entrusted to Father Julian Skewrok, O.S.A.M.

The main goal of these institutions was not only to make it possible for Canadians of Ukrainian origin to obtain higher academic training, but also to acquire strength of character based on Christian principles; liberate, to get an extensive knowledge of Ukrainian culture and to assist in the creation and development of the fine arts in the Ukrainian communities of Alberta.

THE UKRAINIAN SHUMKA DANCERS

Johnnie Petrich

Olga's Dancer

"Shumka" means whirling in Ukrainian and was appropriately chosen as the name of one of Edmonton's Ukrainian dance groups.

The Shumka Dancers are a club of young Ukrainian-Canadians with an enthusiastic desire to share the costumes, traditions, music, and folk-dances of their forefathers with the people of Canada.



Small dancing groups of various Ukrainian religious youth organizations in Edmonton performed in limited areas of the city for many years. In late 1968 Chester Kus, a Ukrainian dancing instructor, combined the best senior dancers of several of these groups. These dancers began regular rehearsals and put on their first performance at the U.F.O. Hall in the spring of 1969. As the groups attracted more dancers, it was formally organized into a folk-dancing club headed by a full executive. Each of the Shumka Dancers acquired his own authentic Ukrainian costumes and responded willingly to the challenge facing the young group.

With a repertoire of swift-moving dances representative of various regions of Ukraine, the Ukrainian Shumka Dancers put on their first major production — "Songs and Dances of the Ukraine" at the Northern Alberta Jubilee Auditorium on May 28, 1969. The rousing applause, encouraging comments, and favourable reviews received from the show served as an important part of the beginnings and continued successes of the Shumka Dancers.

The persistence of the fledgling group was due in no small part to Chester Ruc, the initial director of the Shumka Dancers. Well known to Ukrainian audiences throughout western Canada, his native Edmontonian gave encouragement to the Shumka Dancers to foster and propagate interest in and knowledge of Ukrainian folk dancing among Canadians. Chester Ruc began his dancing studies with Vasilo Avramenko, a renowned ballroomer who brought the traditional folk art of Ukrainian dance to the North American continent. At the age of eight, Chester Ruc was performing Ukrainian dances at many local events. Not limiting his interests or talents to dancing alone, he received his ARCT degree in violin and his Grade X in piano.

Producing a major concert in Edmonton nearly every year since 1960, Shumka has shared the stage with a number of talented Edmonton and out-of-town guest artists. Not limiting themselves to Edmonton, however, the group performed at the Stavitsenko Centenary before an audience of ten thousand spectators at the Winnipeg Arena on July 5, 1963. Not only the greater centres of Alberta, but also Calgary, Lacombe, Toronto, Winnipeg, Saskatoon, Sault Ste. Marie, Ottawa, Hull, Quebec City, New York state, Jersey, Prince George, and Yellowknife have all hosted the Shumka Dancers in the last fourteen years. In 1967 in Montreal at Expo '67, Shumka danced to a wildly applauding crowd. They created an aura of excitement proudly showing Canada that they were from Edmonton, that their culture was rich, vibrant, colorful, and could capture the hearts of even the most varied audiences.

In 1969 Shumka travelled as part of the Edmonton Folk Arts Council to Russia where they performed at the International Folk Dance Festival.

The Shumka Dancers staunchly maintain the authenticity and national character of Ukrainian dance but, at the same time, they introduce new compositions, techniques, and choreographic expressiveness to create a vividly esthetic art form. The musical backgrounds and the staging of the productions also adhere to basic national traditions while, at the same time, relying on the revitalizing forces of a proud Canadian youth. They have never tried to modernize the dance but rather have sought to find a new kernel of truth about the Ukrainian tradition and bring it to life on stage.

Many energetic individuals devoted themselves to help the group achieve its goals. To them the preservation and development of Ukrainian folklore in Canada was vitally important. Through the years, the Shumka executives have selflessly committed themselves to the group. The individuals who stand out as worthy in a group of dedicated people include:

Hanna Sobolova Majynka
Iryna Ivemenko
Gordon Gordon
Chester Ruc
Rudsey Melnychuk

Genaid Melnenc
Marion Orlajchuk
Greta Serechuk
Eugene Zwochensky

To these and to countless others, Shumka owes its success. Their efforts have encouraged understanding among peoples of many nations and races through exchange of culture and social knowledge.

THE M. LYSENKO MALE CHORUS

Stephanie Poush

The M. Lysenko Male Chorus was organized early in 1945, under the direction of Peter K. Poush, conductor. The first year was devoted mainly to rehearsals and the preparation of an impressive repertoire of folk songs and classical works of famous Ukrainian composers. The group was non-political and non-sectarian, its members being music lovers from various organizations and parishes in Edmonton.



The chorus enjoyed immense popularity and made frequent appearances onstage, particularly in concerts commemorating historical events or eminent personages of Ukraine. Rehearsals and most of the performances took place at the St. Hruslovesky Institute. Its highest attainments were: 1) In May, 1947, the chorus was awarded first place at the Alberta Musical Competition Festival in the Choir Competition "for the members of which English is not the native tongue". 2) The chorus gave a full evening's program at the official opening of the Ukrainian Federation National Home of Culture on June 29, 1947.

During the fall of 1946 the first Ukrainian Displaced Persons began arriving in Edmonton and the Lysenko Male Chorus endeavored to make way for new singing groups, under newly-arrived conductors. Most of the Lysenko Chorus members joined these choirs and many participate in them even today.

THE CONDUCTOR, PETER A. PAUSH

Peter Anthony Paush was born on January 26, 1902, in the village of Chymerivka, county of Zhytychev, Halychyna, Western Ukraine. The oldest of eight children, he was the son of Anton and Evdokia Paush. He spent his childhood and completed his public schooling in the village. Being gifted with a fine tenor voice, he was sent to study conducting and the cantor's course (shkolnyk) for four years in the city of Lviv. After his return to the village in 1922, he conducted choirs, staged many plays, and served as the official diak in the church. But these were years of turbulent unrest and, facing imprisonment for his association with the Ukrainian underground movement against Polish rule, Peter resolved to flee the country.

In April, 1928, Peter came to Canada and during the first year worked as a laborer on farms in the district of Halden, selling trees, stacking and helping with the threshing.

After spending a few months in Edmonton in 1928, he came to the town of Smoky Lake, where he was engaged by the Ukrainian Orthodox Parish as cantor, choir leader and to teach children in Ukrainian School, duties which he accomplished commendably. In addition to the above, Peter Paush organized a drama group which staged a number of well-known plays, among them: *On the Road to Nyzhny*, operas *Natalia Polivna*, *My Ivasni mar*, *Tyrbanka Ana*, *Ze drah usnia*, *Tyshch de vyshch*, *Bohatyryna*, and many others. The drama group and the choir gave performances in neighboring communities: Ralston, Riverton, Egrement, Kamsie and Delta. The children in Ukrainian School gave annual concerts at Christmas, Mother's Day, and took part in other programs.

In July, 1930, Peter married Stefania Popowich, daughter of Simon and Gladys Popowich, pioneer farmers, known for their whole-hearted interest and participation in the Ukrainian community life. The young couple turned their energies and abilities towards promoting the development of religious and cultural projects and organizing local branches of the Ukrainian Women's Association of Canada and the Ukrainian Self-Defense League of Canada. They gave all possible aid to Hryhory Tyshch, national leader of Canadian Ukrainian Youth Association (SUNP), to organize a very active group in the town.

Later in 1934 Peter was approached by the executive of the Ukrainian Orthodox Parish of St. John in Edmonton to take over the same duties he performed at Smoky Lake, a post he readily accepted. Because of the depression, however, his wife and two small children could not join him until a year later.

In addition to his various duties at the parish, Peter organized the first Ukrainian radio programs over station CFBM. They were continued from 1935 to 1941 for the benefit of M. Hrushevsky Institute. During that period, 117 half-hour programs were given live by his choir and orchestra, as no suitable records were available at the time.

In Edmonton, Peter not only staged the same repertory he had done at Smoky Lake, but also directed his cast in other dramas, such as: *Chernomori*, *Nish pid Ivana Kupala*, *Khenara*, *Taras Bulba*, *Nazar Stodolia*, *Soleshenia*, *Verkhovynski*, several one-act comedies, a children's opera, *Kosa Bessia*, and, in 1973 the opera *Zaporozhko za Dunaiem* — in all, over twenty stage productions.

During the winter months of 1964 he conducted courses for men in *shkole* (counter singing) in the towns of Vegreville and Smoky Lake. The courses were very popular and successful, and today many of the participants are proficient in this calling.

For a few months in the winter of 1966 - 1967 Peter was engaged by St. Andrew's Theological College in Winnipeg to teach *shkolnye* to the young Orthodox Theology students, a course which, in later years, proved of immeasurable value to them in their clerical duties.

At present, Peter is still pastor of St. John's Ukrainian Orthodox Cathedral and, together with his wife, is actively engaged in the life of the community.

DEIPIRO CHOIR



DEIPIRO (MALE) CHOIR; Conductor, Roman Soltykewych

The Deipiro Male Choir was organized in 1953 by Roman Soltykewych and a group of music lovers. Its primary objectives are promoting, fostering, and perpetuating the finest elements in Ukrainian choral music. This is not to say that sheer love of singing has not been an important factor in making the Choir, under the inspiring leadership of its conductor, a loyal, dedicated, and well-disciplined choral ensemble which has gained favorable recognition in Atlantic music circles.

In 1961 the Choir won first place in the Edmonton Music Festival, captured the Alberta College Shield, and the Budgee Trophy in 1962. In 1963 it achieved second place at the Provincial Music Festival held in Lacanville.

The Choir has also given many guest performances on radio and TV, including Capital Television. In 1966 it was invited by the president of the Association of All-Canadian (French and English) Daily Newspaper Publishers and Editors to entertain them at their convention held at Jasper Park, Alberta.

In 1971 the Choir became a "Mixed" choir by the addition of female voices, and now performs as male, female, or mixed chorus. In 1973 it made two tours of Alberta — one to Grande Prairie, Peace River, and High Prairie, and the other to St. Paul and Andrew. The object of these tours was to bring Ukrainian choral music to smaller communities in Alberta. It was accompanied on both tours by the Chervonah Gaiosen under the supervision of Chester Buc. These tours were made possible by a grant from the Federal Government, Department of the Secretary of State.

In the year, ending June 30, 1973, the Choir gave a total of eighteen concerts. The 1973/74 year opened with a concert at Inglewate on August 25. Then, through financial assistance from the Provincial Government, Department of Culture, Youth, and Recreation, it gave concerts in Red Deer, Coronation, Consort, and Holden. These, besides the Choir's 20th Anniversary concert, two Divine Liturgies, and other guest appearances, brought the year's total performances to seven. Lesra Electronics Ltd. has taped some of the Choir's "On Tour" concerts with the aim of selling the Choir's first "On Tour" record album. This would be the Choir's third record album.

The highlight of the 1974 schedule of concerts was a tour of Rapid 74 (Spokane) at which the Choir gave fifteen performances jointly with the Chervonah Gaiosen. The popularity and success of this tour are attested by the large and enthusiastic audiences averaging about 2000 per performance. The Choir has been approved for five concerts in the Provincial Performing Arts Program for the 1974-75 season.

Roman Soltykewych has been conducting the Choir since its inception in 1953. In its twenty-one year history, the Choir has been headed by Ivan Prokop, Roman Soltykewych, Orest Bohonos, Dr. Leo Forays, Zorovj Prokop, Taras Ushytsky, Michael Jurewell, and Michael Wujcik.

CANADIAN UKRAINIAN YOUTH ASSOCIATION (CYMA or SUMK)*

Leo H. Fayne

The Canadian Ukrainian Youth Association (CYMA), the first organized group among Ukrainian youth in Canada, came into being as a result of the

* The Association is commonly referred to by the abbreviation CYMA, the first letters of its name in Ukrainian; and SUMK is its approximate pronunciation in English.

efforts and planning of the same pioneer educators and community leaders who formed the Ukrainian Self-Reliance League in 1927. They rightly assessed the necessity for including, in the League, an organization devoted to the needs and aspirations of Ukrainian youth in the general sphere of cultural and educational activities. The organizational work was begun in the late twenties and finalized in 1933 under the symbolic name of "Only and Ours". The structuring of the organization was patterned on the type used in the Old Country, similar to the Scouts and Guides in Canada. Within a year it became obvious that the pseudo-military aspects of the plan were unacceptable. In 1933 the organization adopted the name of the Canadian Ukrainian Youth Association.

In Alberta the Association grew rapidly, primarily due to the efforts of capable and intensely enthusiastic organizers, Harry Tyack and Paul Tarnavsky, who began their essentially voluntary work in 1931. Largely due to their boundless energy, enthusiasm and determination, locals of the Association were quickly established in many urban and rural centres. By the middle of 1939, just before the onset of the Second World War, there were over 70 locals in Alberta, out of a total of over 750 such locals in Canada. Most of these in Alberta were in the northeast region of the province, they were divided into districts in order to facilitate inter-local meetings, social interaction, and competitive events of cultural or athletic types. As a training ground for adult citizens, the locals were an unqualified success.

During the war years (1939-1945), hundreds of members of SUYMA, particularly those with leadership qualities and potential, volunteered their services to their country, mostly in the armed forces. This had a definite adverse effect on the growth and development of the youth movement in the Association. While it has not been able to recapture the zenith of achievement of the period of 1938-39, the Association remains to this day a viable, active vehicle for rendering valuable service by young people in the broad field of cultural identity and retention.

With so many hundreds of young people participating in the work of the organization over the years, it is impossible to pay tribute to all those who merit recognition for their contribution to the collective achievements of this group. It must suffice to mention a few of those in Alberta who were prominently involved with the organization in the earlier years, in addition to the two organizers, Harry Tyack and Paul Tarnavsky previously mentioned, some of those who rendered exemplary service were: Elton Parisk, John Darghivuk, Brian A. Stepanovich, John T. Lupat, Walter Szanki, Steve Pawlik, Stephen Popowich (Pawuk), Mary Kinszowich (Luzanuk), John H. Deroso, Peter Pashlay, William Straszak, Mary Leskow (Luzanok), Mary Pelech, Eugene Frowick, John W. Cheladyk, Lilian and Natalia Farber, Nicholas, Victoria and Natalia Buzanuk, Natalia Makhatynko, Nadia Potopyryk (Potopyuk), Andrew M. Melnychuk, Nadia and Nick Bodnar, Ross and Leo Fayna, John Melnyk, Helen and Anna Leskow, Nick Szepo, Mary Fustley, and Steven Fustley.

THE UKRAINIAN SELF-RELIANCE LEAGUE IN ALBERTA

Koos M. Telychko

The Ukrainian Self-Reliance League is a nation-wide Ukrainian-Canadian organization; the first of its kind in Canada. At present, its component organizations are: Ukrainian Self-Reliance Association (adult males); Union of Ukrainian Community Centres, made up of male and female membership; Ukrainian Women's Association of Canada (adult females); Canadian Ukrainian Youth Association, composed of boys and girls, young men and women. In addition, there are three cultural Ukrainian Institutes for students attending universities: Melnyk Institute in Saskatoon, St. John's in Edmonton, and St. Vladimir's in Toronto.

The Ukrainian Self-Reliance League has a Canadian central executive chosen at its all-Canadian General Convention. Each of the component organizations: Ukrainian Self-Reliance Association, Union of Ukrainian Community Centres, Ukrainian Women's Association and the Canadian Ukrainian Youth Association elects its own all-Canadian executive. Each Institute has a Board of Directors duly elected at its respective annual meeting. Each province has a Provincial Executive which provides leadership for its various affiliated locals. Each local branch elects its own executive and the local functions within the jurisdiction of a particular provincial executive.

One section of the Constitution of the Ukrainian Self-Reliance League states: "The Ukrainian Self-Reliance League is an all-embracing Ukrainian organization, which includes in its component parts all levels of life pertaining to Canadian and Ukrainian matters and which approaches these matters on the basis of Canadian citizenship and according to self-reliance principles." In this main feature of the Constitution, the scope is clearly emphasized: its field of activity and its goals within the stated framework are in no way contrary to Canadian citizenship.

The Ukrainian Self-Reliance League is not a political organization. It has never bound itself with any political party of Canada, or with any organizations which exist, or did exist, among the Ukrainians in the free world or in the Ukraine. The primary focus of its ideology is on cultural and educational activities in Ukrainian communities throughout Canada.

The official organ of the League which commenced publication in 1900 is the Ukrainian Voice in Winnipeg. The Ukrainian Self-Reliance League formally came into being at a national convention held in Edmonton, Alberta on December 24, 25, 26, 1927. The formation of the League was ratified at a similar convention held in Saskatoon, Saskatchewan, on December 28, 29, 30, of the same year. The ideology of the League had been gradually formulated and developed from the early years of Ukrainian immigration to Canada prior to 1900, and the "Ukrainian Voice" became the sounding board for the propagation of the self-reliance philosophy and program. The leaders and those who participated in this movement, which rapidly gained

momentum in the prairie provinces, were referred to as "narodovci." It was this group who brought about the founding in 1916 of the P. Stehlyia Ukrainian Institute in Saskatoon and the M. Hruschewsky Institute (now St. John's) in Edmonton in 1918. This same group established the Ukrainian Greek-Catholic Church in Canada. It rapidly gained adherents and is now a large and influential church in Canada with 300 parishes, 75 of which are in the province of Alberta. The establishment of this church on Canadian soil is one of the greater achievements of Ukrainians in Canada.

The main principles of the Ukrainian Self-Reliance League are:

- Self-respect: to respect oneself and the Ukrainian culture,
- Self-help: to depend not on others but on oneself,
- Self-reliance: to be self-reliant in all undertakings.

Regarding practical activities, the Constitution states: First, to foster the spiritual development of its members; second, to advance the economic and cultural progress of Ukrainians; third, to aid the Ukrainians in Europe to attain sovereignty in their own land. We believe that these goals continue to be valid and that they will inspire Canadians of Ukrainian origin to cherish their church and their organizations and to retain their language and culture for many generations. So long as there is no freedom in the Ukraine, Ukrainian Canadians will continue aiding their kin in their struggle to free Ukraine, presently occupied by Bolshevik Russia.

After the founding of St. John's Institute there was considerable community work done in Alberta, in addition to the expansion of the Ukrainian Greek-Catholic Church within the province. As national commitments, the goals of these community efforts were further crystallized and, after creation of the League in 1927, these efforts took on an increased tempo since there now existed a dedicated nation-wide leadership. In towns and rural centres the program was carried out in community centres (skautski domy). Cultural work flourished in these community centres, united in the Union of Ukrainian Community Centres, an integral part of the League.

For nearly fifty years, the League has been the largest and most representative Ukrainian organization in Alberta, led by top-flight dedicated leaders — pillars of the cultural and educational movement. The group included a vast number of teachers of Ukrainian descent who, with talferia devotion, did considerable work, particularly in the rural areas where they were the leaders of cultural development and community service.

One of the basic aims of the League is to encourage all Canadians of Ukrainian origin to take an active role in the cultural, economic, political and community life of Canada; to be good Canadians as well as good Ukrainians. The Constitution emphasizes that one of its objectives is to promote all wholesome and fraternal movements among Ukrainians in Canada. Based on this section of the said constitution, all members of the League are unreservedly opposed to communism.

Since the formation of the League in Alberta, more than 150 of its most active and prominent members have passed away. Among them were: Peter Sawch, Wilian Hruschewy, Gabriel Slipchenko, Volodymyr Hrynak,

Peter Wasylyshyn, Elias Kozak, Dr. John Nuchowin, Omytro and Michael Fedby, Peter Milewan, Omytro Yanda, Harry Wychalystyn, Wasyl Cheladyn, Harry H. Faryns, Nicholas Cwaniak, Wasyl A. Chumas, Nicholas Malychy, Wasyl Baylan, Nicholas Malaschuk, Nicholas W. Samoshuk, John Kwaszenich, Michael Shemelski, Nicholas A. Melnyk, M.L.A., Paul Malenyk, George Fashley, John Semeniak, Wasyl Hryciuk, Ferdyo Zgursky, Joseph Yaszchak, and many others . . . (Short biographical sketches of many of these men appear in the first and second volumes of "Pioneers of Alberta.")

Membership in the League included many of the priests of the Ukrainian Greek-Catholic Church. Many of these from Alberta have passed away, namely: Father Yevrome Hrypsyn, Peter Malychuk, Stephen Hrebaniak, Thomas Holbay, Harry Krystanewich, Omytro Denezuk and Thomas Koralski.

Prominent woman members who have passed on to eternity are: Anna Mamshyn, Mary Petlyk, Michalina Budyk, Emily Pivarski, Maria Wychalystyn, Kelyna Zasyplida, all of Edmonton; Katherine Kwaszenich, Olga Fominski, and Mary Lazynski of Bechy Lake; Mary Szachik of Vegreville; Katherine Mojens of Fording; Evdokia Sikiwka of Redwater; Rosa Kolluski of Two Hills, and many others.

A new generation of young men and women has taken over the responsibilities handed down to them by the pioneer settlers and community leaders. The Self-Reliance League in Alberta is large and ideologically sound and continues to function in the urban and rural areas.

The Ukrainian Self-Reliance League has played a significant role in the work of the Ukrainian Canadian Committee, the body, which since 1941, unites all Ukrainian organizations in Canada, with the exception of the Communists, and acts in matters of mutual concern.

In the past years, the presidents of the League in Alberta have been Very Rev. William Samoshuk, Gabriel Strycharuk, and Rom M. Telychko who served with tireless dedication from 1958 to 1973 inclusive. Concurrently, Rom M. Telychko was president of the Alberta Provincial Executive of the Ukrainian Self-Reliance Association and served with distinction for 13 years as president of the Edmonton branch of the Association. Due to his leadership and devotion, the provincial executive and the Edmonton branch were in the forefront of League activities in the province. In recognition of his meritorious services, Mr. Telychko has been named honorary president of both the Alberta Provincial Executive and the Edmonton Branch of the Association. In the post of President of the Ukrainian Self-Reliance League in Alberta, he was succeeded in the fall of 1973 by Steven D. Szachik of Edmonton.

At the time of writing, the Head Office for Canada of the Ukrainian Self-Reliance League, the Ukrainian Self-Reliance Association, and the Ukrainian Women's Association are located in Edmonton which will host the biennial Canadian Convention of the League in August, 1976.

PLAST

Peter Sawaryn, O.G.

Plast is very similar to scouting; in fact it is built, schematically, on the model of English scouting, though in form and content it is purely national and Ukrainian.

Plast was founded in 1912 by Dr. Alexander Tyrovsky. Its patron saint is St. George, the patron saint of the Zaporozhian Cossacks, and its emblem consists of a Plast life interlacing a trident which signifies the unification of human and national values. Members of the novice group in Plast greet one another with their left hands and the word "shchō". Shchō is a mountain eagle but the separate letters are initial letters of words: shly (shlyngy), knyaz (knyaz), shchedyly (shchedyly), and lyshchyl (lyshchyl). The above are not complete translations of the words as "caution" should also imply a certain "readiness", and "softness" should indicate clarity and quick response. The symbols of these words are the oak, the cranberry, the mushroom (shchyny), a species of poisonous mushrooms) and the lightning. Members of the youth section greet one another with the words "We prepared".

Plast members have distinguished themselves in both world wars in the Ukrainian School Service and the Ukrainian Halychka Army. Many of them laid down their lives for Ukraine, in eastern Ukraine Plast units were in existence in Kyiv, Dnie Tserkov, and Kamianets Podolsky. When the Ukrainian state ceased to exist, Czechoslovakia and Poland allowed the Plast to organize within their borders for a time. But in 1939 the Polish government declared the Plast illegal and it had to go underground as a secret organization. It regained its right to a legal existence only when peace was declared in 1945. It was for this reason that its twenty-fifth anniversary was celebrated in 1937 — it was really its twenty-five years of existence in the Ukrainian diaspora.

Wherein lies the essence of the Plast? What is its purpose and what are the methods to obtain it? The answer to such a question is not easy in a brief article. The purpose of the Plast is best expressed in the Plast motto:

"I will foster strength of body and mind,
That my people both freedom and power will gain."

When we are faced with the problem of its goal, we discover that its essence lies in both realism and idealism. A member of the Plast offers all he possesses to God and Ukraine, in the manner of a knight in medieval times. Plast demands religious faith from its members but it doesn't dictate the

* This is the English equivalent of the Ukrainian word *Prystyk*.

with to which a member may adhere. Among its members there are adherents of both Catholic and the Orthodox faiths. With faith in God, the member must also be faithful to the people and the country from which he originated. And because Ukraine is still in bondage, it behooves each member to love her and her people more and to prepare himself for their service.

The second duty is to his neighbour, whom he is obligated to help under all circumstances. Friendship and brotherhood among Plast members is a cardinal virtue.

The third duty of a Plast member is concerned with the individual and his personal qualities. These include such virtues as courtesy, brotherhood, obedience, respect for elders, diligence, concern about the member's own physical condition, cultivation of high thinking, and fostering of a love of beauty in nature.

The method used in fostering these ideals in Plast youths and youth is the medium of games. As they play their games, they acquire such characteristics as humour, confidence, initiative, courage, and agility. It is preferred that all games be played in a natural environment. The hymn of the Transcarpathian Plast illustrates this:

Hey Plast members! Hey Youthful Ones!
We are children of the sun and spring,
We are children of mother nature,
To us the green forest murmurs,
So to the woods, fields, and hills,
So to the bright stars and serene waters.

People do not always lack strength, usually they lack will power and understanding. They must learn to overcome their weaknesses. To strengthen their own confidence in themselves and to help others to maintain their faith, each Plast member must perform one good deed a day.

In Edmonton Plast has existed since 1948 and now has 180 members, including thirty-two seniors. Its home is at 73159 - 79 Street and was purchased in 1971 through donations from members and others.

The requirements for a Plast member are not only a knowledge of Ukrainian but attendance in classes to improve both language and knowledge of its literature, history, and geography. Week sessions are also held in the Plast home every Saturday afternoon from four to six o'clock. Ages seven to twelve constitute the novice group, and those of ages twelve to seventeen the youth group. Members above twenty-five years of age are called seniors. There are now 7,385 members in the world of which 1,380 are in Canada, mostly in the large cities. Some former members of the Plast who achieved martyrdom for the Ukrainian cause are Colonel Andriy Malynik, Stephen Bandera, and Taras Chaprynski.

"There is no greater divine purpose in the life of an individual than to raise properly not only your own children but also the children of others," writes Aristotle, the Greek Philosopher. This is also Plast's aim and it comes from a realization that children are the future of our existence.

THE INDEPENDENT WHOLESALE LIMITED

Edmonton, Alberta

On May 9, 1908, a group of Ukrainian merchants in Edmonton had a meeting at the home of Paul Turko for the purpose of organizing an association through which they could make purchases co-operatively. Present at this first meeting were Paul Turko, Stefan Dowhanuk, William Chobotar, Nick Mikoszenko, William Chetayko, M. Kosak, D. Saranchuk, Steve Romanuk, and M. Demchuk. All of them were first-generation immigrants who had worked in coal mines, in retail gangs on the railroads, in lumber camps, and at any menial jobs that were available to them in the period just before World War I and for several years after the war. They were men who strove to better their place in a new land that had no Bill of Rights, no equality of citizenship, and gave no assistance to immigrants. Not knowing the language or the customs of their adopted land, they were treated as second-class citizens to be exploited as long as they were hearty and willing to work hard and for low wages. So it was with these immigrants. With some or little education from Europe but with an intense feeling of independence—characteristic of most Ukrainians — they used their hard-earned money and started up small corner stores in Edmonton and became merchants.

The main reason for banding together to form an association was aptly explained by Paul Turko at the first meeting and obtained in the minutes of that meeting: "We as businessmen of Ukrainian origin cannot all talk quality and watch as our opposition try to squeeze us out of business and take us over. We must organize before it is too late and form our own wholesale, similar to The Western Co-ops. We should all belong to this organization — Edmonton merchants as well as merchants from the county points."

From the date of the first meeting on May 9, 1908, to the first annual meeting on December 8 and 9, 1909, approximately twenty meetings were held by the pro-tem officers during which time the following business and work were done by Paul Turko, chairman; William Chetayko, secretary; D. Saranchuk, treasurer; William Chobotar, committee member. This committee — chose the name UNITED MERCHANTS OF ALBERTA to be painted on signs in blue and yellow letters;

- incorporated with the Provincial Registrar of Companies. (This work was done by lawyer John Szaraski)
- held meetings with several wholesalers and manufacturing firms and obtained better prices on the goods they purchased as a group;
- kept records of poor credit risks and informed one another of these poor risks;
- hired a purchasing agent, V. N. Hyrenok, to assist in making deals with suppliers;
- hired a girl for three mornings a week to take orders from member merchants. Office space was donated by Paul Turko.

- planned an agenda for the first Annual Meeting of the UMA;
- increased their membership with the following merchants signing: Paul Melnyk, George Lazaruk, M. Thomas, John Wymysyuk, D. Monemuk, D. Lashinuk, M. Matukh, N. Malanenko, F. Stechyshyn, D. Demasovich, F. Wasylyshyn.

The first annual meeting of the United Merchants of Alberta was held in the hall of the St. Russhewsky Ukrainian Institute on December 8 and 9, 1928, after arrangements for its use were made with the principal, Peter Lazarovich. There were twenty-six merchants present at the opening session, with many county merchants present as guests. The meeting was chaired by Joseph Yezenduk of Edin with Hlydyuk acting as secretary. The following day, fifty-one persons were present. Andrew Swarish from Vegreville acted as secretary in place of the absent Hlydyuk of Vlna. Additional pioneer names, such as John Peinuk, D. E. Feday, and gunite-maker George Syniak, appear in the minutes of that January meeting.

The second Annual Meeting was held on February 10, 1929. Much business was done and many resolutions considered. A pleasant surprise was a congratulatory message from an association of Ukrainian merchants in Lviv, Ukraine. The meeting proceeded in a cautious but energetic manner, and it soon became apparent that an executive member was required to spend full time resolving the many problems that the UMA encountered.

On September 22, 1931, V. R. Hryniuk was hired to take over the duties of buyer and organizer and, under his guidance, the association grew to the point that it was decided to form a private company under the name of THE UNITED MERCHANTS OF ALBERTA with an authorized capital of \$70,000 divided into 700 common shares. The Certificate of Incorporation was received from the Province of Alberta on July 3, 1934. A small warehouse was rented and a used truck was purchased for making deliveries. Peter J. Lazarovich became solicitor for the company and William Macchiuk its auditor.

During 1936 the directors of the Company, in order to obtain better access to manufacturers and wholesalers, decided to form a wholesale and changed the name of the company to THE INDEPENDENT WHOLESALER, LIMITED. On December 14, 1936, a general meeting of The United Merchants of Alberta approved the change of name and confirmed the directors of U.M.A. as directors of the new company, The Independent Wholesaler Limited, until the next annual meeting. The meeting also resolved that the U.M.A. share certificates be redeemed forthwith and a corresponding number of shares in the new company be issued to them. In 1941 capitalization of the Company was increased to \$200,000 by creating 200 new shares, and in 1945 The Independent Wholesaler Limited became a private company with an increase in capitalization to \$150,000 with the issuing of 1,500 new shares.

Located initially in the home of Paul Turko, the Company acquired temporary storage space in Steve Romanuk's store and delivered its first order by a truck owned by William Macchiukshyn. This followed a series of

moved from a small building on the corner of 87 Street and 104 Avenue in 1931 to a warehouse in a part of the Berry Street Hotel building on 86 Street in 1932; then to the basement of McFarland Building on 103 Street in 1933. In 1940 it moved to the second floor of the MacCormack Building and in the same year to the Lockerbie Block. Finally the Company moved to its present location at 20308 - 107 Street. In 1947 land was purchased and a one-story building was erected by S. Hurdley Construction Company. With a steady increase in sales and the growing need for a larger stock area, one-half of the second story was completed in 1954 and the second half in 1960. Correspondingly, sales rose, reaching for 1970 just short of \$1,000,000.

With dedicated management, loyal employees, and proper direction by the Board of Directors, the dream of the pioneer Ukrainian merchants became a reality. The Company has grown into a prosperous institution that has kept faith with its shareholders. The same principle of service to its customers applies today as it did in its very beginning. It is this principle that confirms our optimistic outlook for its continued growth and prosperity.

THE UKRAINIAN BOOK STORE, EDMONTON, ALBERTA

Michal Melnykuk

The Ukrainian Book Store is the best and oldest book store in Edmonton. Through the initiative of Michael Farber, the Ukrainian Book Store became a reality. While working in the coal mines in 1908-09 and during his trips to friends and countrymen around Edmonton, Michael lay out of their desire for books and newspapers in their Mother tongue. Hard manual labor, homesickness, and isolation in a foreign community created this thirst for a book or newspaper in Ukrainian — something where one could find a small piece of his homeland. To fulfil this need and a dream of his own, Michael began searching for a partner for a book store with most of his hopes resting on and from Dajachuk of Winnipeg, owner of Russka Knizharnia. Dajachuk advised Michael against such a venture but offered to make him an agent for his own "Anytarnia". Michael declined this offer as he wished to have his own business rather than be an agent.

Michael Farber was an avid reader and loved books. He brought with books with him when he emigrated to Canada and purchased many more from the Winnipeg Book Store and from Przewila in Lwow. He had at that time quite a large library. Unable to find any partners for his venture, he decided to open a book store of his own. He bought many used books, included his own library in the stock, and opened the Ukrainian Book Store at 3205 Fortinico Avenue (now 56 Street) in 1910. In conjunction with the book store he opened a real estate office. With the opening of the book store, Michael operated it reprinted with Ukrainian newspapers of the day, including *Ukrainskyi Holos*, *Kanadskyi Farmer*, *Bratstvo*, and *Robotnyy Narod*. His stock also included candy, tobacco, and stationery.

The beginnings were very difficult. The worst problems were lack of new publications and inadequate discounts offered by the two main suppliers of that time — Prosvita in Lwow and Rysada Kopylanska in Wloclawek. Prosvita was unwilling to send large quantities of goods to a new customer without an established line of credit. It was in 1917, after the Book Store had received and paid for a large order of records of Modest Mieczynsky, that Prosvita relaxed its discounts policy and began extending regular "book dealers" discounts to Michael.

Because of these difficulties, the turnover and profits were small, and only with the income from the real estate business could the operating and administrative costs be paid. To make it a success, the owner or manager had to love books, understand their meaning to the Ukrainian community, and have much patience and tolerance. Michael found these qualities in his brother, Dmytro.

Dmytro S. Farley arrived in Canada in 1918. At first he assisted at the Book Store but, when Michael moved to his homeland, Dmytro took over as manager. In 1918 he married Maria Simola who then became his assistant in the Book Store.

Dmytro Farley not only loved to read books but he related these contacts to his friends and customers to encourage them to read. In this way he enlarged the number of persons who read and purchased books.

The Ukrainian Book Store soon became well known to Edmontonians and to Ukrainians throughout Alberta who, on their arrival in Edmonton, would make it their first stop. Here they would buy their books, obtain information about Ukrainian professional people such as doctors, lawyers, dentists, veterinarians, interpreters, translators, and others. Here they would also meet old friends or make new ones, hear the latest political and social news, discuss their problems, and obtain advice. The book store became a sort of cultural center.

During the First World War, some of the books imported from Lwow (at that time under Austrian rule) had to be hidden to prevent confiscation by the Canadian Government. Shipments of books from Ukraine were cut off causing a shortage of books that did not end until after the war when contacts with Ukrainian publishers were renewed.

In 1928 Dmytro Farley went on a business trip to Ukraine in order to make new contacts with publishers and to cement his business relations with those already established. In Lwow he visited book stores and publishing houses operated by the Shevchenko Scientific Society, Prosvita, Chernova Kalyna, Otsyry Hespeler, Anykmania, and met such prominent people as Studynsky, Bardasa, Hruschak, Motwiczuk, and, in Kolomyia, he met Mrs. Knyshenko, Professor Zubenko, D. Myrnyshyn, and others. He also visited other countries, including Czecho-Slovakia, Germany, and Switzerland in order to arrange for "direct from factory" importing. During this part of his journey, he became acquainted with such notables as Dr. Wasyl Smowich in Prague, and Dr. Opop Hryshay in Vienna. Of Dr. Hryshay he notes in his diary the following: "He has the largest private library that I have ever seen."

The volume of books and merchandise Dnytro Farbay ordered during and shortly after his trip helped the Ukrainian Book Store weather another shortage created by the Second World War when again shipments from Europe were stopped.

The buying habits and wants of the customers changed with time. This necessitated the introduction of new kinds of merchandise such as records, secondary study and travel, cameras, and mass savings. However, the Book Store has throughout the years retained its primary objective that of being first and foremost a Ukrainian book store. It has based its being the store with the best and largest selection of Ukrainian books in the Western World.

On his death in April, 1951, Dnytro Farbay had completed fifty years of successful management and development of the Book Store. The Kiev edition of *Bohoprskyi Kalendar* for 1929 wrote: "In Canada there is still another very active and capable bookseller, D. S. Farbay of Edmonton, who has a large clientele and who promotes the use of Ukrainian books, serves the best, and believes that Canada can be substituted hereafter for any Ukrainian who involves himself in the Ukrainian community. Mr. Farbay is a solid citizen of Canada and understands the business of book-selling."

Since 1951, Bohdan S. Matryshchak has been the manager of the Ukrainian Book Store and is continuing to maintain its primary characteristics that is, of a Ukrainian book store. Changes have been made in the past to update and upgrade the store, such changes as the move from Kimbelle Avenue to 124 Street. With the same aim in mind, the book store moved to its present new and modern location on 97 Street in 1965, and has made several changes to increase the services offered to the customers. One new service is the regular printed list of new books on the market which is sent out to book customers every two months to supplement the periodic book catalogs. To increase awareness of the book services and selections available at the store, representatives of the Book Store have attended and participated in national conventions of organizations such as the Association of Canadian Slavs, the Association of Ukrainian Libraries of America, and a joint convention of Ukrainian publishers, booksellers, and librarians. Attendance and participation at these conventions has produced concrete results to the Book Store; its customers now include over fifty-three university libraries, twenty-nine public libraries, and institutions such as the Library of Congress, the British Museum, and the National Museum in Ottawa which now purchase Ukrainian books from the store.

With the change in the life of Ukrainians from primarily rural to urban dwellers and from less or no travellers to auto and aircraft travellers, the Book Store on its 60th anniversary is no longer primarily an information center or a political forum. It has changed with the times and needs and cooperates with organizations and groups promoting the teaching and retention of the Ukrainian language and culture.

THE UKRAINIAN CATHOLIC WOMEN'S LEAGUE OF CANADA

Edmonton Quarterly

Hollie Woytko

This is a brief history of the Ukrainian Catholic women of Alberta in their effort to better their own lives as well as those of their children. As pioneers they brought with them love of freedom and great faith in God. They tried to keep their traditions, dear to them, alive in their new-foreign land.

Organizational life of the Ukrainians of Alberta is closely tied and related to the growth of their churches. The women formed Sisterhood Groups, thus beginning the first social and cultural activities. They beautified the church and organized collection classes.

At a later date, as the parsons prospered, they built National Halls—essentially centers for cultural clubs of all sorts. Members of these cultural clubs acted in plays, sang in choirs, prepared dinners, and held other fund-raising enterprises for the pressing needs of associational life in the early period. The women worked hand in hand with the men. In some places women formed separate groups. One of the better known was "Zoria" in Edmonton.

In 1922 in Saskatchewan, men of the Ukrainian Catholic faith began to organize societies in the parishes under the name of "The Ukrainian Catholic Brotherhood". This movement spread to other provinces. When the first Alberta Convention of The Ukrainian Catholic Brotherhood was held in Mundare in 1933, some women groups, namely those of Mundare, New Rose, Bonaventure, and Myroslaw, became affiliated with the Brotherhood. They hoped that through affiliation more could be accomplished in a wider field of activity.

It was not until the outbreak of World War II that Ukrainian Catholic women realized the importance of centralized organizations. The Canadian Government turned to the women of Canada for help in the war effort. In 1940 a conference was held in Montreal to which all women's organizations were invited. Plans were made on how they could best support Canada in its war effort.

For good public relations at this time, it was necessary to have young Canadian-born women who spoke English fluently to represent the Ukrainian Catholic women at local and provincial committees and organizations engaged in public affairs and the war effort. For this purpose a meeting was called on May 22, 1941, where the Goodwill Club of Edmonton was formed with seventeen starter members, a number of whom had previously belonged to the Ukrainian Catholic Professional and Business Girls' Club. Most of them were members of St. Joseph's Parish.

The Ukrainian Catholic women did their share in the war effort through the Red Cross Service, Hospital Visiting Committees, distributing Ration Books, selling War Saving Certificates. Although their work was not recorded separately, the effort was sincere and contributions large.

Efforts were made to unite all Ukrainian Catholic women in a provincial organization. In 1940 the women resolved to form branches under the name of "The Ukrainian Catholic Women of Alberta." When the Ukrainian Catholic Brotherhood of Alberta called a convention in January 1943, at the National Hall in Edmonton, the women held separate deliberations and elected their first provincial executive. The members of the executive were (Mrs.) Nellie Woytko, Edmonton, President; Veronika Koshko, Chipewyan, Vice-President; Mary Lysakowsky, Mundare, Secretary; Anna Demko, Chipewyan, Treasurer; Committee Members: Inge Farley, Daria Woytko, Mundare, and Mary Koshko, Chipewyan. Counsellors were: Mary Kasak, St. Michael; Anna Bartol, Sturz.

As it is difficult to carry an administrative and organizational work with members of the main executive living in different towns of the province, it was decided, at the next convention held in August, 1943, to elect the main executive from Edmonton. All incumbent members were confirmed in their position except for Anna Demko and Katherine Morozina, both of Edmonton; they were elected as secretary and treasurer, respectively. There were thirty delegates present representing branches in Lamont, Sturz, Delph, Mundare, and two Edmonton branches, "Daria" and "Goodwill". This convention was a step forward in organizational structure and in centralization of action.

The first Congress of the Ukrainian Canadian Committee was held in Winnipeg, Manitoba, in June 1940. An Alberta delegation of prominent Ukrainian Catholic leaders attended, among whom were two women: Nellie Woytko as president of the Ukrainian Catholic Women of Alberta (U.C.W.A.) and Katherine Morozina, president of the Goodwill branch of the U.C.W.A.

Here again only those organizations who were federally organized could take an active part. Subsequently, at a meeting of all Catholic delegates of Canada, the Alberta women delegates gave a report of the work of their provincial organization and their branches. It was resolved at this convention to organize the Ukrainian Catholic women into one body across Canada.

Very Reverend Bishop Neil Sawaya gave a helping hand by preparing the first constitution of the Ukrainian Catholic Women on December 6, 1940. It was printed in the weekly, "Future of the Nation" on January 14, 1944.

In Yorkton in April 1944, the National Convention of the Ukrainian Catholics resolved that the central executive offices of the three main Catholic organizations should be situated in Winnipeg. The president of the Ukrainian Catholic Women of Alberta was present in an official capacity. Later the name of the organization was changed to "The Ukrainian Catholic Women's League of Canada".

In 1940 at the third Provincial Convention, the first exhibition of Ukrainian embroidery and fine art was held in Edmonton in the National Hall. Anna Pyras, as president of the U.C.W.L. of Alberta, and Stephanie Supur as chairman of the Exhibit Committee, did most of the organizing. There were a thousand exhibits contributed by 100 persons. Anna Soler

set of a spinning wheel demonstrating how thread was spun from which homespun cloth was woven. Pauline Paly demonstrated the art of painting pottery (Easter Eggs). Two thousand people viewed the exhibit.

In 1948 the Western Eparchy (Alberta and British Columbia) was formed with Edmonton as headquarters for Very Reverend Bishop Neil Savaryn. Organizational work of the U.C.W.L. was intensified. Members of the Eparchial Executive toured the provinces of Alberta and British Columbia. Their efforts were so successful that Mary Sawchukovich, elected as president of the U.C.W.L. of the Western Eparchy in 1952, reported at the Fourth Congress of the Ukrainian Catholics held in Edmonton that the women's organization had 30 parishes with 900 members.

In the same year the Museum Committee of the Edmonton Eparchy was founded the result of which project had been done in the year 1945, when the first exhibition of Ukrainian embroidery and fine art was held. Anna Pryma was its first chairman. Other members of the Committee were C. Fedak and I. Burmanichuk.

Since 1952 the Museum Committee has collected 800 valuable exhibits. In 1956 it sponsored the Ukrainian Folk Art and Handicraft Exhibit at the Edmonton Art Gallery. In 1967, the Centennial Year, all Ukrainian organizations held an exhibit in the Jubilee Auditorium. In 1968 the executive of the U.C.W.L. of the Edmonton Eparchy sponsored an exhibit in the Provincial Museum for four months. It was very successful.

During the presidency of Catherine Petushko, the U.C.W.L. broadened its activities. It became a member of the World Federation of Ukrainian Women's Organizations in Philadelphia. Catherine excelled as moderator of panel discussions at conventions and congresses.

In June 1958 the Fourth Congress of Ukrainian Catholic organizations was held in Edmonton at the Macdonald Hotel. To meet demands of the growing organizations, the constitution was amended. As their role rose four Eparchies or Eparchies, the amendment allowed the headquarters of the main administration to rotate every three years, as follows: Winnipeg, Edmonton, Toronto, and Saskatoon.

Edmonton has been the headquarters of the National Executive of the U.C.W.L. of Canada twice, once in 1953 and again in 1954, with Nellie Woytkin and Irene Pashchynska as national presidents. The Cathedral Patroness of the U.C.W.L. of Canada is the Feast of the Intercession of the Holy Virgin which falls in October.

The spiritual director of the League of the Edmonton Eparchy is the Eparch-Ordinary. He acts in unison with all the other Ukrainian Catholic Bishops in Canada.

The emblem of the U.C.W.L. is a cross placed above the centre of the Ukrainian State coat-of-arms, the trident. Above the trident is the maple leaf, the Canadian State emblem. This emblem is diamond shaped, with the inscription in English "Ukrainian Catholic Women's League" and the Ukrainian equivalent placed thereon, both in blue and gold. The four sides of this fabulous symbolize the fundamental areas of the League: Cath-

old religion, Ukrainian culture, Canadian citizenship, and Charitable activities.

Under the presidency of Ann Bartack in 1957, the activities of the executive of the U.C.W.L. of the Edmonton Eparchy went further afield. It began a 20-minute radio program which is heard on every fourth Sunday over radio stations, C.F.M.S. The constitution of the U.C.W.L. of Canada was translated into English and is now printed in both languages, English and Ukrainian.

The members of the U.C.W.L. of the Edmonton Eparchy collected and requested material of its history and activities which is compiled in the "For God, Church, and Country", edited by Irene Pasylkowska.

The U.C.W.L. of Canada is a member of one Canadian and two world organizations. In 1944 it was co-founder of the Ukrainian-Catholic Committee, Women's Division, with headquarters in Winnipeg. In 1952 it became a member of the World Federation of Ukrainian Women's Organizations in Philadelphia. At the Congress in Rome in 1957, the U.C.W.L. of Canada was accepted and became a member of the World Union of Catholic Women's Organizations.

The U.C.W.L. is an independent organization working, as the Women's Section of Catholic Action, in complete harmony, co-operation, and agreement with the central organization of Ukrainian Catholics of Canada. It consists of 170 branches with 7,331 members. In the Edmonton Eparchy it has 44 branches in Alberta and nine in British Columbia, with a total of 1,877 members as of 1973.

It is only proper to pay tribute to all the dedicated members of the U.C.W.L. of Canada who celebrated their Silver Jubilee in 1969 — be they pioneers who have found their resting place in their adopted land or those who are still active and striving to make this a better world.

In this brief history of the Ukrainian Catholic women in organizational work in Alberta, appreciation is shown by mentioning the League's past-presidents: Emily Swiat (1956); Kasia Skilants-Turko (1965-66), and Helen Starewsk (1967-68).

Special tribute is paid to the members who have earned Honorary Life membership in the U.C.W.L. of Canada. They have served at all levels and are past-presidents of the Edmonton Eparchial executive. They are Felicia Weylaw, Anna Pryma, Mary Szechukewich-Damchuk, Catherine Patonko, and Ann Bartack.

Mrs. Fedak contributed much as director of the Eparchial Museum and as a teacher of Ukrainian embroidery. Olga Medak dedicated her efforts to distributing Ukrainian literature, especially books suitable for young children.

In 1972 Irene Pasylkowska received the Papal Medal "Pro Ecclesia et Patria" for service to the church and the Pope. She received it in recognition of outstanding service in humanitarian organizations in Europe, and for her service among disabled persons in refugee camps following World War II. She has served at many levels of the U.C.W.L., including the position of National President from 1964 to 1968.

Deserving of special mention are the newly-elected president of the Edmonton Executive, Lena Sibelska, and her executive: Josephine Kuklik, Marie Pastuszka, T. Katura of Vancouver, and A. Hryniuk of Two Hills, Alberta, as vice-president, Clara Fraber, corresponding secretary (8 years), Lavina Hritak, recording secretary (7 years), and Hieteka Yanitski, financial secretary. They were elected at the Fifteenth Provincial Convention of the U.W.A.C., held in March of 1972 at the Macdonald Hotel in Edmonton.

ALBERTA PROVINCIAL EXECUTIVE
of the
UKRAINIAN WOMEN'S ASSOCIATION OF CANADA

Mary Samoil

In compiling this brief history of the Alberta Executive of the Ukrainian Women's Association of Canada, it is our aim to show the multiple ways in which the Alberta Executive has assisted the national organization to achieve its aims and objectives for a period of over forty-five years.

The Ukrainian Women's Association was founded in Saskatoon on December 26, 1926, at a mass meeting called the "People's Meeting" (Petrovsky Zivni). Such meetings had been held annually since 1909 by the members of Peter Halyts Institute in Saskatoon. Before the formation of the U.W.A.C., several organized Ukrainian groups had already been functioning independently as early as 1903. These groups were closely associated with the Ukrainian National Homes (Hurodi Domy or Chatkni) which were early community centres where Ukrainian pioneers gathered to promote cultural activities such as choral singing, presentation of plays and concerts, educational lectures, selling up libraries.

During the middle "twenties", such women's groups, together with Ukrainian school teachers and other prominent leading women in Ukrainian communities, expressed a need of a central organization to give guidance and to standardize the aims of women's organizations. A Founding Committee was formed in Saskatoon comprising such prominent women as Dorella Stepanovic, Daria Kania, Maria Madak, Maria Hryniak. Through the efforts of this Committee and the help of the "Moshynskiy" (a girls' group in P. Halyts Institute) the founding session was held in 1926, and thus the U.W.A.C. came into being.

During the first year of its existence, the U.W.A.C. was very successful in its organizational work. However, at its first annual convention, it was felt that the membership could be greatly increased and more branches organized on the provincial level. To achieve this latter aim, the meeting resolved to elect two representatives for each of the active provinces.

The first two representatives for Alberta for 1927 were Thelma Lutzmaich and Maria Michalyshyn of Edmonton. The following year the representatives were Mary Mohalyshyn and Maria Shvach of Vegreville. In December of 1929 the first Alberta provincial convention of the U.W.A.C. was

held in the M. Hruschewsky Institute in Edmonton. Theina Lazarowich was elected as Alberta provincial president with three regional representatives to help her. She was re-elected for 1931. In 1932 Maria Stuchalskyhn was president (Miss) Hanka Romanowych, vice-president, Theina Lazarowich, secretary, and Violet Sydnock, treasurer. In 1933 the Provincial Executive was extended further with Daria Kozda as president.

Daria (Daria) Yanis served as president in 1933-34 37-38-39-40. Sophia Wasylyshyn was president in 1935-36 and again in 1947. Violet Sydnock (nee Kostelnik) served two terms — 1941-42-43, and again in 1949-49-50-51-52. Laila Democh followed in 1944-45-46. Kay Maxam headed the executive in 1953 and '54. In 1955 and 1956 the seat of the Provincial Executive was located in Two Hills with Olga Harnochko presiding. In 1957-58-59 the Executive was located in Treaty Lake with Anastasia (Yancy) Shernakuch as president. In 1960 the Executive was returned to Edmonton with Felma (Lena) Zozovatsa as president in 1960-61 62. Pearl Nijepshuk held the office of president in 1963-64-65-66. She was followed by Mary Sulyma in 1967-68-69. Anna Zwanetsky presided in 1970-71. Olga Harnochko took over in 1972 and '73 and is the current president.

In the early "thirties", much of the organizational work was done by Hanka Romanowych (nee Kowalskiuk) who was then a district Home Economics instructor by the Alberta Department of Agriculture. She devoted her spare time to organizing U.W.A.C. branches, collecting handkerchiefs, giving lectures — generally keeping contact with Ukrainian women in the dispersed districts in Eastern Alberta. In appreciation of her work, she was named honorary president of the Alberta Executive of the U.W.A.C. Other honorary presidents mentioned in the records are Daria Kozda (nee McMillan), Mary Koschuk (nee Jandrowsky), named in 1940.

In 1939 shortly after the outbreak of World War II, the Dominion Executive issued an appeal to all provincial executives and branches, outlining ways in which the U.W.A.C. could help in the war effort. Members of the Provincial Executive participated individually and gave guidance to the branches, which in most cases worked hand-in-hand with the Red Cross locals, and organized teas in towns where they did not exist. In some towns the Red Cross locals consisted entirely of Ukrainian women. They knitted, sewed, held socials and rallies for Red Cross, and sent parcels overseas. Members were urged to co-operate with the War-Time Prices and Trade Board, and the Citizens' Volunteers Bureau. Appeals were made to buy War Savings Certificates and Victory Bonds. They collected for the Milk for Britain Fund, participated in the Blood Donors' Census, distributed cotton socks, and helped in the national registration.

An important war-time project of the U.W.A.C. was the raising of funds to buy an ambulance. A cheque for \$1,067.43 was presented for this purpose to the Minister of National Defense. Alberta's contribution was \$115.25. Another project was the nation-wide sale of Ukrainian embroidery collected in all the provinces and sold, raising \$830 for the Canadian Red Cross.

In London, England, a canteen was set up for Ukrainian soldiers over-
seas, where they could gather socially and feel at home away from home.
The U.W.A.C. took special interest in this Ukrainian Canteen, more often
called the London Club. Many food parcels were sent, especially of tradi-
tional Ukrainian foods for Christmas and Easter. Alberta members also sent
their share of food and cigarettes.

It is an irony that the Alberta Provincial Executive wanted more
members were Hanka Romanowych, Katherine Wislawa, and Dora Yanda who
remained as post-war convicts. Her duties were to help the Displaced Per-
sons in camps in the British and American zones of Germany. Many of the
Ukrainian families in these Displaced Persons camps lived in constant fear
of being repatriated to their Communist-ruled homeland. Their unfortunate
situation was only relieved by the food and clothing which the U.W.A.C. sent
them. The Association made appeals to the Canadian Government to ap-
prove the entry of these people to Canada as immigrants. As a consequence,
thousands of Displaced Persons found new homes in Canada.

The Alberta Provincial Executive's biggest accomplishment through-
out the years has in developing Ukrainian handicrafts. From the very be-
ginning, influences were given on "hitches, designs, and colours of the authen-
tic Ukrainian embroidery", as well as adapting Ukrainian embroidery patterns
to contemporary clothing.

At the National Convention of the U.W.A.C., held in Edmonton in
1938, a display of Ukrainian handicrafts was arranged. Since 1933 regular
annual exhibits are held with the help of St. John's Edmonton Branch in
which other branches, subsequently organized, have participated, making
these exhibits a popular event not only for the Ukrainian community in Al-
berta but for non-Ukrainians as well. Some of the highlights have been con-
tests in embroidery and Easter egg painting; displays of work done in Canada
or brought from Ukraine, wood carving, ceramics, paintings, demonstrations
in weaving, Ukrainian traditional baking, meals favoured in Ukrainian style,
and national costumes worn in different regions of Ukraine. Many colorful
fashion shows have been held showing Ukrainian embroidery adapted to
modern apparel. In 1968 a very unusual exhibit of Ukrainian National cos-
tumes was held with costumes being brought from New York. At the present
time, a number of historical costumes are housed in the Alberta Branch of
U.W.A.C. Museum.

In the early "forties" handicraft conveters visited the branches to
give lessons and demonstrations in Ukrainian handicrafts. Anna Piorachney,
one of the conveters, travelled extensively throughout Alberta holding classes
and collecting museum articles for the National Museum of the U.W.A.C. in
Saskatoon.

It was during these years that the idea of founding an Alberta branch
of the national museum was conceived and officially launched at the Na-
tional Convention in 1944. The first steps in this undertaking were taken
in 1948 when Anna Piorachney was chairman of the Handicraft Committee
and Emma Verchoshin became chairman of the Museum Committee. In 1960

the two committees were merged. Many artifacts were donated by the pioneer women in Alberta and some were purchased from the private collection of Hanka Romanchuk. The official opening took place in 1983, with Miss Dragan from the Museum in Saskatoon officiating. It was then housed in St. John's Cathedral in Edmonton and its home now is in St. John's Auditorium.

Aside from collecting and recording artifacts, the Committee participated in exhibits of the Canadian Guild (Alberta Branch), staged periodic displays in the Provincial Centennial Museum, arranged window displays of Ukrainian arts at the Bay and other stores. They taught embroidery, traditional baking, and Easter egg writing to the girls in St. John's Institute in Edmonton. They prepared a collection of slides featuring many groups of Ukrainian arts and historical places of Ukraine. These slides are available to all branches in Alberta.

Other chairpersons of the Handicraft-Museum Committee have been Lena Bessant, Dora Yanis, Ralyna Zolotarek, Anne Melnyk, Hanka Saran, and Emma Verchaniuk.

One of the most important objectives of the U.W.A.C. is the promotion of education — an objective that was particularly stressed in the early years of the Association. Most of the pioneer women had very little education and some were totally illiterate. This was due to the fact that, at the turn of the century in Western Ukraine which was then under Austria, girls did not have to go to school and were therefore kept at home to help out with domestic chores. In Canada, as soon as public schools were organized in pioneer settlements, Ukrainian women made a special effort to send their daughters to school. It is these daughters who formed the nucleus of the Association and were its organizers.

To promote cultural and educational activities in Ukrainian communities, these women sent out speakers with informative and educational lectures throughout the province. As branches became established, they became "self-educational" centres through social gatherings, reading sessions, lectures, and other activities. Branches were urged to arrange programs to honour Ukrainian authors and other famous persons, and to commemorate noted historical dates such as the Declaration of Independence of Ukraine in 1918. Biographies were written of well known poets and authors such as Taras Shevchenko, Lesya Ukrainka, Oksa Kotsylovska, Hanka Romanchuk, Dora Poliska, and others. The Association introduced Mother's Day among Ukrainian people not only as a family holiday but as an important community day. It encouraged the women to hold Mother's Day concerts where children sing and recite in honour of their mothers.

On the provincial level, the Alberta Executive urged its branches to revivify Ukrainian parochial schools. Many school teachers of Ukrainian origin held Ukrainian classes after school hours. Through the efforts of the Executive and other Ukrainian organizations in Alberta, the Provincial Government was persuaded in 1980 to include the teaching of Ukrainian in the High schools of the province. The Executive took the initiative in providing

to the parents to have their children enroll in Ukrainian classes. In recent years, the conveners for Ukrainian parish schools have been Louise Petach and Fiona Petach.

The Provincial Executive pays out \$200 annually for scholarships to students studying the Ukrainian language in high schools; \$100 is given annually to the best student in Ukrainian 300 at the University of Alberta; another scholarship of \$100 is given for Ukrainian language studies to students residing in St. John's Institute in Edmonton. The Educational/Cultural conveners for the Provincial Executive have been Katherine Stokoe, Sophie Warylyshyn, Violet Synchuk (Kashch), Ofra Yampofsh, Natalia Melnychuk, Oksa Klyuchko, Natalia Kuchuk, Inelka Dubet (Myron), Nadia Zmarlo, and Nadia Hymovik.

In the early "fifties" some of the larger centres accepted additional responsibilities by organizing Ukrainian kindergarten schools. In 1960, St. John's Cathedral Branch in Edmonton organized a kindergarten school organized by Doris Fancio with the help of other young mothers. The first teacher was Oksa Lutsenko. In 1968, Sophie Warylyshyn was elected as kindergarten convener. She was followed by Patricia Sembulish and Zhenia Tuzavsky of Vegreville.

As early as 1931, the Canadian Ukrainian Youth Association (CUMK) was organized comprising youth of 16 years and over. In 1954 the Association organized Junior Sumk — the age group being from 12 to 16. Junior Sumk conveners, especially on the provincial and local levels, supervise the junior clubs and plan their programs in handicrafts, singing, dancing, drama, and public speaking. At the age of 16, the juniors are inducted into senior Sumk branches. Executive Comit conveners have been Mrs. J. Luchak, Nancy Stenelack, Fiona Petach, Nadia Janis, and Isabelle Boyko.

In the publicity division, the Association has made creditable progress. Aside from the mimeographed gazettes issued by both national and provincial executives, the U.R.A.C. maintained and edited a "Women's Page" in the Ukrainian Voice from 1937 to 1949. This page featured reports of national and provincial annual conventions, branch activities, literary works of Ukrainian writers, and other interesting articles many of which were contributed by Doris Yanda.

As the organization grew, one page of the Ukrainian Voice was not sufficient. At the national convention in 1959 the idea of publishing an Association magazine was put forward and approved; and in 1960 "Promin" was born. It is a 32-page magazine on good quality paper published by an editorial board with Mrs. M. Kobusko as editor-in-chief. It is devoted to organizational matters as well as to literary and cultural topics with Ukrainian and Canadian themes.

A drive for subscriptions in the form of contests among the provincial executives and local branches was arranged. Alberta was named the winner. A provincial convener for "Promin" was elected whose duty was to appeal to local conveners to collect subscriptions and a press fund at every opportunity in order to keep the magazine financially viable. Conveners for

"Pravda" have been Olga Lukemoka, Gloria Pirbey, Michalena Belskiak, Henna Myrak, Louisa Ferlak, and Olga Melnychuk.

In 1954 the Association established a publishing fund named "The Natalia Kobrynska Foundation". This fund is to be used for publishing books, and so far this date over a dozen books have been published. Provincial conveners for this Fund were Natalia Hrycyk, Lena Kvasniak, and Lillian Gregory.

It has always been the aim of the Association to help Ukrainian women maintain almost efficiency in their homes. Lectures on good nutrition, health, and general good housekeeping were prepared and distributed. Home demonstrations have been very helpful by volunteering their services. Among them were Hanka Romanowych, Lena Kvasniak, Rose Faryna, Joanna Magera (now Mikolajew), and Miss Pirbey.

In the field of religious education, the Alberta Provincial Executive, aided by the Ukrainian Orthodox clergy, has prepared several courses for Sunday School teachers. It also encourages branches to support the local churches financially, and urges the member families to bring up their children in a religious atmosphere.

A special project of the Alberta Executive was the collection of funds for Camp Bar-B-Huk. In 1958 St. John's Institute purchased a parcel of land at Pigeon Lake for the purpose of developing a summer camp. The Executive and its branches in Alberta undertook to finance the building of the kitchen and mess hall at the camp site. It also encouraged children of Ukrainian Orthodox faith to spend a few weeks at the camp. It donated books, paid cash awards to students taking courses at the camp, and arranged classes in embroidery and Easter egg craft.

Another project was the furnishing of the Ukrainian House in Elk Island Park. With the permission of the Federal Government, and with the assistance of a program, Peter Skurich of Stregovitz, this house was built and now contains many Ukrainian artifacts.

The Alberta Executive furnished a room in St. Andrew's College in Winnipeg, and sent financial support to the widow of Simon Petrus, wartime head of the Ukrainian Republic. It also helped the so-called Displaced Persons who emigrated to Canada to get their citizenship papers by stressing the importance of learning the English language.

The Association was admitted to the National Council of Women in 1955. The Provincial Executive is a member of the Provincial Council and the Edmonton Branch is a member of the Local Council of Women. Through these channels a contact is kept with the political and economic life of Canada, as well as with the world at large.

For 1952, the members of the Provincial Executive were Olga Romanochuk, president; Anna Zwobdesky, ass't-president; Nedko Bojinar, first vice-president; Henna Sarna, second vice-president; Rose Faryna, third vice-president; Elizabeth Prokopychuk, recording secretary; Dorothy Rarpen, corresponding secretary; Anna Dzerlovich, treasurer.

UKRAINIAN ORTHODOX CHURCH IN ALBERTA*
CELEBRATION OF ST. JOHN'S UKRAINIAN ORTHODOX PARISH
AT SUCHAN.

A Historical Sketch by Nicholas A. Bachanovsky

St. John's parish at Suchan was the first Ukrainian Orthodox parish to be organized in the province of Alberta. Its history reaches back to 1880, but the Orthodox church in Alberta has an earlier history.

Ukrainians of the Orthodox faith, not having a Ukrainian Orthodox church, were served by missionaries of the Russian Orthodox church, and until 1900, this was true of the UKRAINIAN CONGREGATION IN THE DISTRICT AREA. Here the Russian Orthodox Mission had established St. Michael's parish in which the church was built and decorated by donations and the labors of the Ukrainian community of Suchan.

St. Michael's congregation was administered by sincere and dedicated executive members. The executive board consisted of Alexander Bachanovsky, chairman; Irazyl Franchuk, vice-chairman; Dmytro Tokarik, secretary; Wasyly Lyzhak, treasurer; and Elio Holman, George Tamasak, and Gabriel Zakhodny, trustees. The parish was served by the Rev. Father Atanasiy Markovych, a missionary priest of the Russian Orthodox church.

When Father Atanasiy left Suchan early in 1919, the parish was left without religious services. Even before he left, there had grown a feeling in the Ukrainian communities in Western Canada that they must be served by a Canadian-based Ukrainian Orthodox Church. Similar dissatisfaction was apparent among the Ukrainian Greek Catholic congregations who felt that their church in Canada was quite different from the church in the Ukraine. Among others, one complaint was that they could not understand the non-Ukrainian clergy who served in their parishes.

Although there was a smaller language barrier between the Orthodox Ukrainians and the Russian Orthodox clergy, the Orthodox faithful, not least than their Greek Catholic countrymen, were unhappy with the "foreign" ministrant. It was this general dissatisfaction that inspired the leading members of the Ukrainian Orthodox communities to explore seriously the possibility of organizing a Ukrainian Orthodox Church in Canada.

In 1918 a meeting of delegates from the Ukrainian communities in Western Canada was held in Saskatoon where it was resolved that a Ukrainian (Autocephalous) Orthodox Church of Canada be established which would be

* This short account of the beginnings of the Ukrainian Orthodox Church in Alberta is not a documentary. It is based largely on material found in published commemorative or anniversary issues of the Church. Most of the material is anecdotal and consists of recollections and reminiscences of the pioneers of the Church. In addition to these sources, we are indebted to Flight Lieut. Frank Karamlyk for making available to us a compilation of parish reports which he put together upon the request of the editors.

independents of all foreign influence and overseas control. To this end, the Ukrainian Brotherhood was organized and charged with the responsibility of carrying out the wishes of the meeting.

The members of the Suchava congregation were aware of the meeting in Saskatoon and its objectives. Thus, after Father Masanyk left the community, the executive board petitioned the Brotherhood to provide them with a resident priest. The Brotherhood informed the governing body early in 1930 that of the three seminary students about to be ordained would be sent to serve the Suchava district. In due time, Fathers Samuel M. Sameluk, Peter Soratz, and Emyle Stasychuk were assigned to serve the Suchava district and the province of Alberta.

The arrival of the first Ukrainian Orthodox priest at Suchava was a joyful and festive occasion. Father Stasychuk was welcomed with traditional celebrations. The community was overjoyed to have its own priest who would celebrate the Easter Divine services and bless the Pascha. Consequently when Easter came on the 29th of March, 1930, the church and the church yard were filled to overflowing. There are no words to express the joy of all those present as they listened to the Easter service being celebrated in their native language by a priest who could communicate with his people both in word and spirit.

The missionary work was taken over by Father John Susey. The work of these first two missionary priests culminated in the celebration of a Golden Jubilee for the Suchava parish on Sunday, July 3, 1970.

In the intervening half-century, the parish of St. John of Suchava experienced all the growing pains and rewards of a pioneer parish. Much hard work, financial sacrifice, selfless dedication were required to acquire the land and build the first church. As the congregation grew, new buildings had to be provided. The conflict between the adherents of the Russian, Orthodox and Ukrainian Orthodox faiths had to be resolved. But the parish was fortunate in the guidance and spiritual leadership of its pastors: Fathers Kusey, Mayta, Kishak, Herbay, Hukowey, Symalyuk, Fyk and Wasylyk.

In common with many other rural parishes, St. John's experienced a decline in its population, particularly, its youth. This resulted in fewer Divine Services and a serious diminution in local and parish activity. Eventually, the parish was limited to one Divine Service a year.

In 1968 the Willington district, which included St. John's at Suchava, was assigned to Father Great Oleksy. Under the leadership of this young and enthusiastic priest, St. John's hopes for a bright future revived. Under his guidance plans were made for the celebration of the Golden Jubilee of the Parish. The anniversary Pontifical Divine Services were celebrated by His Grace, Archbishop Andrew, with the assistance of the Very Reverend Olegro Loshak, now head of the Consistory of the Ukrainian Orthodox church in Winnipeg. Father Loshak replaced Father Great Oleksy who, at the time of the anniversary celebrations, had taken ill.

All the pioneers of the parish and their descendants, many of them

from distant parts of Canada, were invited to attend. The Divine services included memorial prayers for the members who had died during the past fifty years.

A complete history of St. John's Ukrainian Orthodox parish of Saskatoon is given because the record of its founding is fully documented and the fact that it was the first parish to be organized in Alberta is attested by a certificate.

March 19th 1931

Ukrainian Greek Catholic Church of Canada
Office of the Curate

*100 North Street
Saskatoon, Canada*

Dear Sirs, 1931

Fr. Joseph A. Kozicki, S. M., P. O. No. 4,
Box 100,
Saskatoon, Canada.

Dear Sirs: The Ukrainian Catholic Church of Canada, 1931

Was 14 in number, being, according to our church records, St. John's Ukrainian Greek Catholic congregation in Saskatoon. Fr. Joseph Kozicki, was the first organizer. Ukrainian Greek Catholic congregation in Saskatoon. The year Nov. 10, 1910, was the first service in this congregation in this country. The first service in this congregation in this country, was on 10th March, 1910, and was there in the first parish.

Respectfully,
Yours truly,
Fr. Joseph Kozicki

Yours



Faith and Determination — The Story of the Ukrainian Orthodox Church in Alberta

William Kozicki

The organization of the Parish of St. John in Saskatoon was but the beginning of active missionary work among the Ukrainians in Alberta, and the first missionaries were Reverend Fathers Demetri Strajchuk, John Rasev,

and Gregory Seneta.⁷ After being ordained into priesthood in the newly incorporated Ukrainian Greek-Orthodox Church of Canada, they were assigned to Atlanta to help organize parishes in communities where, by 1928, the desire for a church independent of Rome and Moscow was clearly evident.

There was no common pattern in the actual process of organizing Ukrainian Orthodox parishes. For instance, the St. Nicholas parish, organized by Father Sklypchak, had some years previously been organized and served by the Independent Greek-Orthodox (Seraphimov) Church. Then in 1920 it was re-organized as a Ukrainian Orthodox Church of the Holy Virgin. When the original building burned down, a new one was built in 1925.

In Bradenton, the first church was built in 1905 and served until 1923 by the Russian Fathers. Then in 1928 the parish was re-organized as the Ukrainian Orthodox Parish of St. Demetrius, the Martyr. The first priest to serve the new parish was Rev. Father Seneta.

In some parts of Alaska settlement by Ukrainians took place so rapidly as to forbid religious services in these communities were provided by priests from neighboring parishes. Eventually, as the settlement grew and prospered, its leading members would organize a parish of their own. If their number was small, it might be years before they built a church. In the meantime, services would be held in private homes, school houses, or rented quarters. The All-Saints Ukrainian Orthodox Parish in Barstow was not organized until 1947 and the inaugural service was celebrated by Rev. Father Michael Fyk. In 1950 on the advice of Rev. Father W. Seneta, the parish bought three acres of land for a cemetery and the eventual building of a church. In the meantime, they were served by the clergy from Edmonton. Construction of the church began in 1952 and was completed in 1953.

The most urgent need of the pioneers was a cemetery — a hallowed place where the dead could be buried with proper Christian rites. Frequently, by the simple process of obtaining a permit from private authorities, an acre or two would be designated as a cemetery. The building of the church might be delayed for years. For instance, in 1908 a cemetery was established in the Texas district — southeast of Wilmington. In 1908 a Russo-Orthodox parish was officially organized and services were held in the members' homes. Soon after, the construction of a church was begun but not completed until 1912.

Another interesting example is the following: in 1923-24 Ukrainians were moving into the rural area (post-office Cassard) to take up homesteads. Within three years it became obvious that a cemetery was needed. The people of the community got together, appointed a committee, and instructed them to obtain the necessary plot of land for a cemetery; in 1929 it was officially registered as property of the parish.

Proper preparations for the burying of the dead having been made, baptizing of the new born and marrying the young would, in the meantime, be

⁷ Father Dmytro Seneta, sole survivor of this trio, now lives in the United States.

performed by itinerant priests of our denomination, so long as they were available on invitation. The same sons of one pioneer family were successively baptized by a Russian-Orthodox priest, a Uniate (Greek Catholic), a Russian (also Greek Catholic), a Presbyterian, and a Baptistist.

Occasionally, a Ukrainian Orthodox parish was organized only after a lengthy and bitter fight between the families in the community, usually between the established Russo-Orthodox and the dissenting Ukrainian Orthodox.

The first Ukrainians in the Winnipeg district came largely from Bukovina, Ukraine, at the turn of the century. By 1908 they organized a parish and built a church locally known as the Lusan Church. It was served by Russo-Orthodox priests. When the Ukrainian Orthodox missionaries came to Alberta in 1929 and held public meetings and private gatherings urging the formation of Ukrainian-Orthodox parishes, some members of the Lusan community felt that they would be better served by the Ukrainian Orthodox clergy. In that year they invited Rev. Father Stralychuk to celebrate mass in their church. However, the majority of the parishioners voted against any such innovation as having the liturgy sung in Ukrainian. Consequently the congregation split and the minority organized their own Ukrainian Orthodox Parish of the Holy Ascension. The first service was held in the Yari Fedkowich National Hall of Proth, and mass was celebrated by the valedictorian Rev. Father John Kuzay. By 1933 the new congregation had a new church and on August 6 had the honour of hosting 600 delegates and visitors to the second All-Alberta convention of the Ukrainian Orthodox Church. The official opening and blessing of the new church was performed by Archbishop Ioann Testarewich.

On the periphery of the relatively solid block of Ukrainian settlements, many families took up homesteads among non-Ukrainians already settled there. Gradually, as happened in many such peripheral areas, the Ukrainians replaced their non-Ukrainian neighbors either by taking up the available open land or buying up their neighbors' farms. In either case, when there were enough of them and they were close enough to one another, they began to feel, think, and act as a community. They would take action, among other things, to organize a parish. The parish of St. Volodymir of Woodlark is a good example of this type of development.

"The district of Woodlark, Alberta, was first settled by foreign (non-Ukrainian) people. Beginning in 1930, the Ukrainians began to move in, and because we did not have our own Ukrainian Orthodox Church, we chose to subscribe for church services. However, when a goodly number of Ukrainians had settled in the area, we organized a parish in 1956. The first service was on February 26, 1956, in an English church, celebrated by Rev. Father Erasin Hrycywa. In the same year, we resolved to build our own church — which we did and held the first service in it on July 28, 1957." (From a parish report)

In spite of opposition from those who saw the rebirth of the Ukrainian Greek-Orthodox Church in Canada as a divisive force in the community and

the physical difficulties of overcoming distances to reach the people, to talk to them, to organize them, the organization of Ukrainian Orthodox parishes proceeded apace. In the first decade (1920-1930) over twenty parishes were organized; in the next decade another thirteen; and thirteen again between 1940 and 1950.

As could be expected, the burden of the missionary work in the first decade fell upon the shoulders of the three "apostles": Starobryuk, Kusey, and Seneta. In 1920 Father Starobryuk initiated, or assisted in, the organization of four parishes. Between 1920 and 1925 Father Kusey set up eleven parishes; and between 1923 and 1927, Father Seneta was serving another seven parishes.

The first decade was the most difficult. The missionaries Starobryuk, Kusey, and Seneta were assigned to their task because of their zeal and willingness to accept hardships of all sorts. They often had to travel long distances — as many as thirty miles, between their parishes. Sometimes they would celebrate three Easter services in one day in parishes miles apart.

In those years, the guests travelled by horse and buggy and were lucky indeed if some dedicated parishioner had a car and was willing to chauffeur them. Their income was minimal; often it was derived only from the few dollars they received for each service. They were given a home and God's blessing. For the rest they depended on the bounty of their small gardens and the generosity of their neighbors. Such hardships prevailed particularly in the depression years of the thirties. Father Starobryuk recalls in his memoirs that, during the dry thirties in Saskatchewan where he was serving, there was not enough grass for his horse and he had to give it up.

In a very general way, the work of these three involved helping to organize Ukrainian Orthodox parishes in communities which were already fully settled and were being served by Catholic, Russo-Orthodox, or Seraphimist priests. In a sense, their "missionary" duties were to re-organize existing parishes. This was not easy, as might be surmised. It called for the organizing genius of St. Paul, the religious zeal of St. Peter, and the patience of Job.

Some parishes split and formed separate parishes — not without bitterness that frequently divided families and communities. Sometimes the priest would be caught in the crossfire between the rival factions, as Father Antonio Chruszelski was when, between 1925 and 1933, he became involved in the rivalry of some of the members of the Russo-Orthodox parish of Shepparton to join the Ukrainian Orthodox church. The majority were opposed and, when the rivalry with Father Chruszelski split to form their own parish, feeling ran so high that at one time Father Chruszelski was threatened with physical violence.

Some parishes, like the Seraphimist, changed over almost completely. In some, Ukrainian Catholic, Ukrainian Orthodox, and Russo-Orthodox parishes flourished side by side. For instance, in Smoky Lake, besides these there is also a Roman Catholic church.

But there was another type of missionary work which called for equal dedication. This was in the pockets of Ukrainian communities removed from

the so-called "Ukrainian blocks".

There were two principal areas settled by Ukrainians who came to Canada after the First World War. In the late twenties and early thirties when the settlements were sufficiently developed, the organization of parishes began. The work of organization was quite difficult, largely because of poor communication (poor roads) and the communities were scattered. At that time, the areas were still very much in the pioneer stage.

One of these areas is about 120 miles northeast of Edmonton, north of St. Paul. Parishes were necessarily established in such little-known places as Sandy Rapids, Lussard, Thierien, Red Lake, La Corne, Craigland, Glendon, where a parish was organized in 1926, became the center of the area from which the resident priest served the adjoining parishes.

The other area is north of Edmonton, generally east of Athabasca. Parishes were organized in Lac La Biche, Athabasca, Cochin, Greenland, Boyle, Wandering River, Richmond Park, Prosperity, Newbrook, Sarsail.

A study of the map shows that these communities are generally off the beaten path, among the major Ukrainian communities like Edmonton, Vegreville, Smoky Lake. The very names, many of them French, would seem to indicate that the Ukrainian settlements literally filled up the districts which were still relatively open among the French colonies.

Organizing parishes in these scattered and somewhat isolated communities called for great dedication on the part of the Ukrainian Orthodox "missionaries".

Father Ivan Mayba was one of these. In the course of his lengthy (over ten years, from 1926 to 1938) service in Alberta, he was instrumental in organizing no less than eight parishes. Four of these (Lussard, Craigland, Sandy Rapids, Thierien) were, in the thirties, pioneer communities relatively isolated from larger concentrations of Ukrainian settlers and difficult to cover, as has been previously noted. Dyan was another community in the heart of non-Ukrainian territory in southeastern part of Alberta. Spadina, Stoy, and Wiegville were other communities where Father Mayba labored as a missionary. It may be that his effectiveness as an organizer may in some part due to his silent six frame and a bass voice to match!

Another veteran in the missionary field was Rev. Father Hryhory Wasylni whose service in Alberta spans three decades. Like Father Mayba he pioneered in the northeast section of Alberta, helping to organize new parishes or serving parishes recently formed. In the forties and fifties he was active in districts like Boyle, Newbrook, Lac La Biche, Wapasha, and Thierien. Among the many incidents which he likes to relate in the predicament he once found himself in when he was crossing in his beloved old Model A Ford an Indian reserve south of Lac La Biche. Recent rains had filled some low spots in the trail, and he got bogged down in one of them. The standard charge for pulling cars out of mud holes was five dollars, and that was all he had. Unfortunately, he found that, besides paying off those who had helped him out of the mud hole, he had to show his gratitude by means of gratuities to practically the entire band. This exhausted even his fund of small change. In the evening

negotiations, the agreement became somewhat hazy. For a time he thought that he might have to forfeit his car or a worse fate might befall him. However, the incident had an amicable ending, and he was able to continue on his way without further trouble.

Among the "pioneer day" missionaries was Father T. Hobbes.* Besides serving some of the parishes already established in the general area east of Smoky Lake, he organized a number of new ones. He came to Alberta in 1926 and for a short time he and his family lived with Father John Kassy at Falkland. Anxious to have a priest of their own, the Hamlet parish invited him and provided modest accommodations for him where he stayed until 1929 when he was transferred to Smoky Lake.

With Smoky Lake as center, Father Horley served a large territory which included such parishes as Hinton, Downing, Belita, Spadon, Glendon, Hat Lake, Lonsdale, May, Egremont, and Redway.

Transferred to serve the Edmonton district in 1932, Father Horley served Thorsby, Calmar, Brudenheim, Redwater, Egremont, and founded parishes at Lake Beach, Sarval, and Prosperity. When he was transferred the following year to Redwater (Andrew) he served an equally large district: Fawcett, Frodo, Bonetel, Ispa, Willingdon, Macdonald, and Grew. It is easy to see that, in the course of his service in Alberta, he must have spent a good deal of his time trying to cover the scattered parishes. Even the surveyors who mapped out the territory in the early years of settlement could not have known it as well as Father Horley.

Although the work of the early priest-organizers required much time and energy, it was made easier by the fact that most of the lay founders of the Ukrainian Orthodox parishes were men and women who, very early in their pioneer days, saw a need for enlightenment, education, and spiritual guidance. They were the people who set up "reading rooms" (skolytsi) in their homes, built National Homes, initiated the organization of school districts, and enlisted the willing and valuable co-operation of teachers in the cultural activities of the community.

It is almost an axiom of life that man dreams up ideas and woman gives them reality. This was certainly true in the history of Ukrainian Orthodox parishes. The leading personalities in a community took the initiative in organizing the parish — with indispensable guidance and encouragement of the Orthodox clergy, of course. The women would take over its vital functions. They would put on festival dinners in the church, organize and conduct the Sunday school classes, beautify the church, gather up their broods and take them to the services. This "Women's Auxiliary" function is performed by the Ukrainian Women's Association of Canada which has branches affiliated with each parish. This work is invaluable and is only one of the activities described elsewhere in this book.

* Church records are scanty. However, Rev. Father T. Horley left a fairly comprehensive account of his twenty-five years of service in Alberta. See Anniversary Calendar, "Thirty April", 1954.



Most Reverend Archbishop Andrew, Archbishop of the Western Diocese of the Ukrainian Greek-Catholic Church of Canada.

The Ukrainian Greek-Orthodox parish of St. John the Baptist in Edmonton was organized on November 11, 1905. Before the congregation could acquire its own place of worship, services were held in the M. Hruschewsky Institute by Rev. Father John Kozak until 1924 when his place was taken by Rev. Father Omytro Seneta. In 1925 the parish purchased a church building from a Protestant denomination and an adjoining assembly hall which was used for Sunday school classes as well as for public meetings in general. This church was in use until 1952.

In the meantime, in 1949 in fact, the parish launched a fund-raising campaign for the construction of a new church and on May 7, 1950, a plot of land which had been purchased for this purpose was consecrated by Bishop Matysko.

The most important developments in the history of the parish of St. John the Baptist were the completion of the new church and its designation as cathedral of the new diocese. The first took place on August 21, 1952, when the church was officially opened by the laying and blessing of the corner stone by Metropolitan Baron. The second took place on July 5, 1959, when the Very Reverend Hryhory Matuk was ordained bishop of the Western Diocese and assumed the name of Archbishop Andrew in a ceremony officiated by Metropolitan Baron and Archbishop Michael with the assistance of the entire clergy of Canada. The church of St. John the Baptist was, at the same time, designated Archbishop Andrew's cathedral. From that time, Archbishop

Antone has administered his diocese* from his residence in Edmonton.

On October 31, 1965, the cathedral parish officially opened its magnificent auditorium where smaller and larger gatherings can be held and where Sunday school and Ukrainian classes can be accommodated in large numbers.

The following priests have served the parish: Reverends D. Seneta, P. Bilon, P. Samela, E. Hrycyk, P. Melnychuk, A. Chynowaska, T. Kowalski, M. Fyk, M. Motiak, G. Lachuk, A. Chorniak, and F. Karskiy.

The cultural and educational program of the parish was organized in 1926 by the Edmonton Branch of the Ukrainian Women's Association of Canada, and Ukrainian (Catholic) classes were held in the M. Hrushevsky Institute, the basement of the new cathedral, and in the parish residence until the year 1964. In that year classes were moved to the new auditorium. Sunday school classes have been conducted in whatever accommodation was available since 1926.

But the parish activities are not limited to Sunday and Ukrainian classes. There are numerous other organizations, directly or indirectly affiliated with the cathedral, which hold their meetings in the auditorium. These are the Edmonton Branch of the Ukrainian Women's Association of Canada, branches of the Ukrainian Youth Association (Junior and Senior (UJAF)), the Ukrainian Self-Defense League of Canada, Young People's Organization, the Cathedral Choir.

When it became evident that St. John's parish could not serve the growing number of members, there was a move to establish parishes in other parts of Edmonton. Rev. E. Hrycyk, pastor of St. John's parish, was the first to promote the idea. In October 27, 1957, Karam Hall in the northeastern part of Edmonton was rented, Holy Liturgy was celebrated and, at a meeting which followed, the parish of St. Eisa was formally organized. The next service was held on December 22, 1957, in a United Church building. In the meantime, a plot of land was purchased and the construction of a new church was begun and the first service was held in it on November 30, 1960.

The next parish in Edmonton to be organized was the Ukrainian Orthodox parish of St. Michael. This took place on April 28, 1962, and the first service was held in Cedar School on May 29 of that year. Next year a United Church building was purchased and the first service and blessing of the church took place on November 26, 1963.

As the congregation increased in membership, it was decided to replace the old building with a new one. By the end of 1967 this was accomplished, and the new church was officially opened by Bishop Antone.

* The diocese (Western Diocese of the Ukrainian Greek-Catholic Church of Canada; that is, Alberta and British Columbia) has 84 parishes served by 22 priests ministering to the spiritual needs of a membership of 35,100.

The fourth parish to be organized in Edmonton was the Ukrainian Orthodox parish of St. Andrew in a new district where many young Ukrainian families had purchased homes. The organizational meeting was held on December 22, 1928.

Services for the next three years were held in the Forest Heights Community Hall. In the meantime, members of the parish made plans to build a church of their own. Realizing, however, that it would take years to raise funds for the kind of building they would like to have, the congregation resolved to build it in two stages. When a suitable lot was acquired, construction of the first stage was begun in 1931 and completed next year. It was now possible to hold services and carry on an extensive program of cultural and educational activity in the new Cultural Centre of St. Andrew.

In February, 1936, the Building Committee of the parish was reconstituted, architects were engaged, and construction of the second stage was begun in May and completed with the laying and blessing of the cornerstone by Bishop Andrew on November 5, 1937.

The organization of the Ukrainian Orthodox parishes in cities other than Edmonton presented special problems. One of them was the fact that in Calgary and Lethbridge Ukrainian population is small and the families are somewhat scattered throughout the cities. Consequently, commonality of interest and community spirit are not very strong. It took considerable effort and determination on the part of dedicated leaders to bring the families together to form a parish. Another factor was that many Ukrainians in Calgary and Lethbridge are workers rather than business people or professionals as in Edmonton. Fraternal attitudes are much stronger, and the church plays a lesser role in the lives of these people.

It is true that in Calgary a Ukrainian Orthodox service was held as early as 1917. Father T. D. Malachuk conducted services in the home of Mike Danylevich at the invitation of a number of leading Ukrainians who wished to organize a parish. It was not until six years later, on December 9, 1923, that the parish of St. Volodymyr was organized, and the services continued to be held in private homes and rented quarters for another five years. Construction of a church building was begun in 1938 and completed in 1940.

In Lethbridge attempts to organize a parish began in 1941, but the official incorporation of the parish of the Holy Trinity did not take place until 1948. Rev. Michael Fyk conducted the first service.

However, despite the slow growth of these parishes, good progress is being made in providing the needs of the parish: Sunday school and Ukrainian classes, regular church services, cultural and social programs, concerts, and dramatic events.

The Ukrainian Orthodox Church in Alberta continues to grow, particularly in urban centers. Many of the rural parishes, which once flourished, have ceased to exist as farming population declined. However, the bonds that bind the founders of a parish to their church are strong. At Hamaraka, where before the dry years of the Thirties there was a fairly large Ukrainian

community in the area of Youngstown and Zeland, the parish has become depopulated. Only the cemetery and the old church building remain. But some of the old-timers now residing in other parts of the Province, out of respect for their old place of worship and the resting place of their fathers, gathered together in 1974 at the old church, painted it, cleaned the cemetery of weeds, and have vowed to keep this sacred spot alive in perpetuity.

The so-called Seraphimids were followers of Bishop Seraphim of the Russian Orthodox mission who in 1903 organized an ostensibly independent and national Ukrainian church in Canada. Although its official name was "Greek Independent Church", it was popularly known as the "Ruthenian Independent Church" and had the financial backing of the Presbyterian Church and an agreement with it to train the clergy for the newly-organized church.

Following a brief period of popularity and rapid growth, it just as rapidly collapsed largely because of the disenchancement of the new converts with Bishop Seraphim's actions and the obvious intent of the Presbyterian Church to woo the Ukrainians away from the religious observances and rites (Eastern) with which they were familiar and which they regarded as their own; that is, "national".

In its heyday it had thousands of adherents and numerous parishes across Western Canada. But by 1913 it had, for all practical purposes, ceased to exist. Some of its adherents joined the Presbyterian church while the great majority either returned to the Ukrainian Greek Catholic church or joined the Ukrainian Greek Orthodox church after it was organized in 1908.

UKRAINIAN CATHOLIC CHURCH IN ALBERTA

Right Rev. Dr. M. Szustak, Archbishop Emeritus



Most Reverend Neil Szustak,
Ukrainian Catholic Bishop of Edmonton Eparchy

The third of March, 1948, was a milestone in the history of the Ukrainian Catholic Church in Canada, for on that date the Apostolic See (Vatican) divided the existing Ukrainian Catholic Apostolic Exarchate into three divisions with centers at Toronto, Winnipeg, and Edmonton. Up to that date, the Ukrainian settlers of Canada were experiencing many social and spiritual problems. The first Ukrainian colonies in Alberta were without priests; this was a grievous situation. Not only were there no church services, but also there was no one to christen the children, to perform marriages, and to bury the dead. Occasionally, priests of the Latin rite came to fill the need, but these were rare times and, besides, the Ukrainian settlers, who did not know either the English or the French language, found it difficult to understand these Roman Catholic priests who used these languages.

Some religious services were performed by Fathers R. Dmytryk, P. Tymkovich, I. Zaklęński, G. Polwka, who in 1896 - 1900 visited the settlers and carried out the necessary pastoral duties. Regular services began in 1902 by Fathers G. Maz, S. Dzytyk, A. Stratyk, G. Ryzanowski, and A. Pylypin. From 1899 a Belgian Redemptorist, Father G. Deloires, performed some of the much-needed services. From 1905 the Apostolic See permitted some of the monks and the secular priests to accept Ukrainian Catholic ordainment and to serve the Ukrainian communities.

In 1910 the settlements were visited by the Lviv Metropolitan, Andriy Sheptytsky. One of the consequences of his visit was that more missionary priests came to Canada.

On July 19, 1917, through the efforts of Metropolitan Sheptytsky, the Apostolic See appointed the first Ukrainian Catholic bishop, the Most Reverend Mykylo Budka. During the sixteen years of his episcopal duties, the number of parishes and priests increased manifold. Bishop Budka made personal visits to all the parishes and encouraged the members to adhere to their ancestral faith and to treasure their Ukrainian identity.

In 1928 the Apostolic See named the Most Reverend Mykylo Ledyka as bishop. During his leadership the Church made marked progress. The growth of the Ukrainian Catholic Church in Canada, and its scattered membership from the Atlantic to the Pacific Oceans, made it imperative for the Apostolic See to appoint an assistant to the bishop. So, in 1943, Rev. Father Neil Swamy was appointed to this office. In 1948 the See created three Apostolic Exarchates. From the third of March, 1948, to date, Bishop Neil has headed the Edmonton Exarchate. The territory includes Saskatchewan, Alberta, British Columbia, the Yukon, and the western part of the North-West Territories in the Arctic Coast.

Edmonton became the centre of the episcopate, and it was there that the Church of St. Joseph was completed. Eight priests served in Edmonton and its suburbs; namely, North Edmonton, Beverly, the school of St. Anthony in South Edmonton, and Golden. At that time, the parish of St. Joseph had a membership of 350 families. The Edmonton priests also held services and performed other church functions in approximately thirty parishes around Edmonton. In the summer they also held catechism instruction for the children.

The centre, second in importance to Edmonton, was Mundare whose parish had 250 families. Located here was a Basilian monastery, headquarters for Canada and United States offering high school and religious instruction to the Basilian monks and novices. The Basilian Fathers of Mundare owned a printing press and published *Belita* (The Light) and a series of pamphlets titled "A Good Book". Mundare had eleven priests who served Mundare and 24 parishes in the surrounding district. Other smaller centres were Vancouver, Redway, Dowset, Glendon, and High Prairie.

In addition to the Basilian Fathers of the Exarchate there were two secular priests: H. Gorchonovsky in Calgary, and A. Ghorev in Lethbridge.

The only women's organization in the Apostolic Exarchate was the Sisters Servants of Most Immaculate. With the beginning of the Edmonton Exarchate, the Sisters had five monasteries: in Edmonton where there were twelve sisters who taught in the Separate School system in Mundare where seventeen sisters managed an orphanage and a hospital; in Wellington where four sisters served in the hospital and supervised a boarding school for girls.

With the beginning of the episcopate in Edmonton, two institutes were organized: St. Basil's for university male students, and St. Joseph's for female students. A weekly newspaper *The Ukrainian News* and a monthly youth were published.

Of the lay Ukrainian Catholic organizations there were the Brotherhood of Ukrainian Catholics, the Ukrainian-Catholic Women's League, the Ukrainian Catholic Youth, and the locals of the Mutual Benefit Association of St. Nicholas.

In November, 1964, the Apostolic See changed the Apostolic Exarchate in Edmonton (Edmonton) which meant that the church's missionary role among Ukrainian settlers had come to a close. During the twenty-five years of its existence, the Edmonton Eparchy increased its membership considerably. This growth resulted from an influx of priests from Europe who emigrated from Ukraine to Western Europe after World War II. They were equally distributed. In the twenty-five years, 32 residences for priests were either built or purchased, 40 new parishes were organized, and 62 new churches were erected. Edmonton now has eight churches; Calgary, two; and Vancouver and Victoria one each. A new church is under construction in Edmonton. The most Reverend Bishop Neil has 42 secular and 16 monastic priests serving 21 parishes, 47 churches with residences for priests, and 118 church-missionary centres. According to official statistics, the Edmonton Eparchy has a following of 57,000 adherents.

The summer of 1974 saw a new development in the administrative structure of the church. The Edmonton Eparchy was divided into two eparchies: Edmonton and New Westminster. The Edmonton Eparchy includes Alberta and parts of Northwest Territories. The New Westminster Eparchy covers British Columbia, Yukon, and the part of Northwest Territories bordering on British Columbia.

Bishop Jerome, a native-born Albertan from Redway, will administer the western eparchy from his seat in New Westminster, B.C. While Bishop Neil Savaryn continues to administer the Edmonton Eparchy, he will be assisted by an auxiliary bishop, Rev. Martin Grzesiak, also an Albertan from Inglewood.

Because of this division, the Edmonton Eparchy will have about 48,000 parishioners served by 48 priests, and the New Westminster Eparchy will have 14 priests to serve some 28,000 Catholic faithful.

THE MURDARE MONASTERY AND ITS ILLUSTRIOUS RECORD

Byzira Priskop

Translation by Nicholas Puchkay

Seventy years ago, the Reverend Father P. Filas of the Basilian Order established a monastery at Beaverhill Lake, Alberta. In 1900 he filed on a homestead a few miles to the southeast of the present day town of Mundare. With his initiative that very winter, enthusiastic neighbors heaved logs and in the spring construction of the first Ukrainian monastery in Canada was begun. The project proceeded rapidly; by July 12 of that year (1904) the feast day of Saints Peter and Paul, the Basilian Fathers moved into their new home.

A chapel was installed in the building, and here the festival of the consecration of wine was first celebrated and continues to provide spiritual leadership to this day.

Unfortunately, Father Filka's health was failing and he was compelled to return to the Old Country. His place was taken by Father A. Fylypi who arrived in Canada in 1895. Almost at once he began to provide religious services. Under his guidance, new churches and chapels were organized in the pioneer communities where Ukrainians had settled.

In 1907 Father Fylypi was transferred to Winnipeg and replaced by Father Tymoshak who continued the missionary work of the Russian Fathers centered at Mundare. He died on December 15, 1907. (Actually, he fell to death on the sleigh while returning from a church service at Wuslok, Alberta.)

With the beginning of 1910, Father H. Krypanowsky arrived at the monastery. Besides attending to his religious duties, he began the task of encouraging self-confidence among the pioneers in a strange and often unfriendly social environment and to inculcate in them a sound citizenship in this new land — Canada. He sought to acquaint people of other nationalities with Ukrainian culture, church ritual, and the accomplishments of the Ukrainian pioneers. He invited representatives from the press and other organizations to attend Ukrainian religious festivals and made use of every opportunity to make Mundare known and respected.

One of the first Ukrainian day schools in Canada was organized at the monastery in 1905. There were some thirty children in attendance at the school under the supervision of Sister Servants. For religious instruction, children came from other schools, and by the beginning of World War I, 1914, about 150 children were enrolled.

Regarding school teachers, Father Krypanowsky interviewed the premier of Alberta, the Honorable Mr. A. C. Rutherford, and the Minister of Education. He presented a request that the government set up a bilingual (Ukrainian and English) training school for teachers of Ukrainian origin. Urged by other similar requests, the Government established a school at Vegreville in 1903, where, about thirty young men were registered.

The small monastery chapel was too meek to accommodate all the parishioners for religious services, so Father Krypanowsky persuaded his parish to build a church in the expanding community of Mundare which was becoming the centre of the economic and cultural life of the pioneers. The community responded with enthusiasm and on September 8, 1912, the structure was begun with the first service and the blessing of the cornerstone. For the occasion, Mundare was honoured with a visit by the prime minister of Canada, Sir Wilfrid Laurier, as well as a representative from the Alberta government. The Prime Minister laid the cornerstone — a most promising beginning.

In October 1910 Metropolitan Andrei Sheptycky visited the church and the monastery. From the monastery to the town of Mundare, a distance of two miles, he was escorted by a festive procession. His Eminence blessed the new church and served High Mass. During his short visit, the Metropolitan instructed leaders of the parish, gave audience to Sisters, accepted for

intensive visitors from far-away points and encouraged all in greater efforts.

In April 1913 Mundare hosted Bishop Mykola Budka. On the occasion of its tenth anniversary, the bishop blessed the cornerstone under the newly-built orphanage. This building was to provide accommodation for orphans, the Sisters, and serve as a place for instruction in Ukrainian classes.

Since the possibility of obtaining new missionary-priests from Ukraine appeared rather limited, the Russian Fathers decided in 1923 to build a new monastery in the town of Mundare where priests of Canadian background could receive their theological education. In the beginning there were only five candidates for the various parishes, but efforts were gaining momentum and the number of young men volunteering to serve God in the Order of Basil the Great increased with time.

In 1926, through the efforts of Father Kryzhanovsky, another home for the Sisters and novices, as well as for orphans, was constructed in Mundare. When the twenty-fifth anniversary of the Greek-Catholic mission was observed in 1928, Father Kryzhanovsky expressed joy that, at the end of twenty-five years, the mission had nine priests, five brother-students, four brothers-hermits, and four novices.

In the first few years the Mundare monastery did not possess full academic qualifications to train fully qualified priests. With the arrival in Canada in 1920 of Father P. Dinole and Father B. Kamenetski, and in the fall of that year of Father G. Herethin, all the courses required for the training of the priests were offered. To assist the staff, there arrived in 1932 Fathers Neal Savaryn, K. Wajsmehl, and in 1933 A. Tryk, B. Basanek, and M. Kamaszuch. Besides tending to their religious duties, they instructed the novices. From that date, the Mundare monastery began graduating priests of Canadian background.

The first to graduate from the institution was Father T. Duda, ordained in 1932. A year later there were two graduates, Fathers A. Wyrnoff and J. Poczta. Almost every year thereafter there were new graduates.

From his arrival at the Beaver Lake-Mundare community in 1916 to the time he left in 1923, Father Kryzhanovsky was rector of the monastery. He had dedicated his entire energies to this institution and, when he left, the outstanding memorial to his dedication was the Mundare Hospital which he conceived and brought to completion. It is now managed by the Sister-Servants.

From 1923 to 1927 Father A. Filow was the rector of the monastery. After his death, the mantle fell upon Father N. Savaryn who was a professor and prefect of studies at the monastery at that time. Under his able leadership, there was a marked improvement in its spiritual well-being as well as in its literary-cultural activities. In 1928 a printing press was obtained and installed in a suitable building. It was here that the bi-monthly *Belle* was published. Likewise, a "Library of Basil the Great" was organized with the aim of not only popularizing good literature, but also setting up branch libraries in the various communities and parish centers. A great lover of books, and in general of the printed word, Father Savaryn enlarged the monastery's library.

Eventually it became one of the finest Ukrainian libraries in Canada.

In 1940 Father Popowicz passed away. During the burial Rev. Father Wasył delivered the funeral oration in which he said, "In this great missionary task, the ideal of Christ was the deceased's strength. He desired to be Christ like. To this end he directed all his abundant energy his, with a few other persons, kept the Ukrainian people loyal to their faith, and to their Holy Church. Here was a man of extensive experience. He understood the heart of the Ukrainian people, their needs . . . did what he was able to do . . . even when it appeared impossible. He worked until the last moments of his life. Who does not know of his goodness and his great love for mankind? Ukrainian and other nationalities recognize his great services . . . let there be no dissension, let unity reign."

The services of the monastery were not confined to serving the spiritual needs of the faithful. What the monasteries were to its people in the early history of Ukraine, so was Mundare monastery to the pioneers in the religious, educational, cultural, and agricultural aspects of their life. From the monastery requests were made for the organization of public schools in which both the English and Ukrainian languages were to be taught. Priests gave public lectures on a variety of topics. They organized and taught Ukrainian classes, organized local clubs, built community centers, and provided leadership in social and educational activities.

The Mundare monastery preserves within its walls two valuable items namely, archives of pioneer life and a museum. They are a valuable source of information for future generations as well as the present. The museum contains thousands of articles — pioneer treasures preserved for posterity.

THE TEMPLE OF THE MIRTHY OF THE MOST HOLY BROTHER OF GOD

A translation of the minutes of a meeting at the founding of the First Church in Rabbit Hill, Alberta. These minutes were written by Jacob Wudy on March 26, 1906, and a copy was passed on by his granddaughter, Alexandra Bury, of 58 Caskine ave., apt. 101, Toronto 12, Ontario, to Mike Workan, Calmar, Alberta, whose father, Ivan Workan, played an important part in the history of this church. According to information furnished by Mrs. Bury, it appears that the original document is still in the hands of the Basilian Fathers in Glinzby.

Inclara Glinzby

MINUTES of a meeting held on March 26, 1906, with the members involved in the building of a new church in Rabbit Hill.

We, the undersigned Rusky (Ruthenians) of the Greek Catholic rite from the land of Halych, in the state of Austria in Europe, emigrated from our land in the years 1896, 1897, and 1898, partly because of poverty-stricken conditions in which Ruthenians were subjected by Polish (and/or) and Jewish (prosecutor) elements and which drove out Ruthenians of Halych across the seas. It was on this account that we sold our ancestral land in our country

and sought a happier future for ourselves and our children in a far world. In this way, with the help of Almighty God, our journey across the seas was directed to North America, to present day Canada, and to Edmonton, a city of the prairie. From here (we arrived) in this colony of Rabbit Hill which had been partially settled by Germans. Our success following our arrival in Rabbit Hill depended upon whether a person arrived earlier or later and also upon his financial condition upon his arrival. There were some who arrived penniless, others, having barely enough money to pay for their journey, left themselves defenceless to face a bitter destiny in a new land. Nevertheless, the Canadian government, under the dominion of Her Majesty Queen Victoria, Queen of England, gave everyone of us a farm as a free gift, each farm consisting of one hundred and sixty acres of land. When each one settled on his land, his first concern was to obtain the necessities of life, especially the cultivation of his land which was covered with thick impenetrable forest. Since many of us settled on this land without any means of livelihood, we had to leave our homes in quest of different types of labor to provide food for ourselves and our children. As a result of this kind of existence, everyone has made progress and, finding ourselves in better circumstances after two or three years, though (we) are still far from wealthy, we have embarked on the building of a temple to God after having been aided by a great two or three times during this period.

Hence, in January 1900 we are resolutely embarking on the construction of a church but, in making our decision about such an important and blessed task, (we know) we shall suffer a good deal of distress before we complete the mentioned task. Not only do we suffer because of our lack of finances — as many of us are in no condition to make the required contribution for the building — but we suffer still more for another cause. In spite of the fact that there are altogether sixty-five Ruthenian families in all of whom the church is essential, yet, when it came to building, our brothers divided into three groups. One of the groups supports Orthodoxy, and what causes more sorrow is that not only do they not help us but they also seek to thwart us. Another group, bounded by Township 50 Range 25, have withdrawn because of distance. Consequently, all who have remained to provide building materials and contribute finances to the sum of one hundred dollars during the period beginning with the New Year in 1900 until Holy Great Sunday (third Sunday in Lent) are the following members:

Ivan Chanas (Chanas), Ivan Mulyak, Ivan Rays, Stefan Jermak (Yermak), Vasyi Knaps, Michael Jasmak (Yasmak), Mykola Wroka, from the village of Volyn;

Timothy Pych, Andrew Wrokan, Hyta Chamas (Chamas), Yulia Jermak (Yermak), Theodore Kotarynka, from the village of Lutz (Lutz);

Ivan Wrokan, Jacob Mody, George Okolsky, Andriy Fator, from the village of Mykola (Mykola);

Mykhay Rozol, Vasyi Rozol, and Ivan Sych, from the village of Lushy;

Ivan Dzanika from the village of Scotchir (Denkhir);

Vasyi Chanas (Chanas), from the village of Taché (Taché).

Matey Marchukha from the village of Karynki;
Wasyi Kozlyk from the village of Skakoshiv.

All of the above, who donated money and contributed the labor, are from neighboring villages in the county of Jerslow (Yaroslavl) in Halychyna. Construction will begin on March 28, by the Latin calendar, on the Monday following Holy Cross Sunday in the year 1908. Construction under the supervision of Wiartha, a builder of German birth, will continue with God's help and care. He will be paid two dollars a day. Half of the congregation will undertake to help him the first three days of the week and the other half will help the remaining three days until the building is completed. When construction reaches the stage in building and adornment when a service can be held, the church will be consecrated to the Glory of God in the One Trinity and will be named "The Temple of the Nativity of the Most Holy Mother of God". When we obtain the services of a priest and the above is consecrated, it follows without question that we are founding the first Ruthenian parish in Rabbit Hill and, accordingly, laying the foundations of this church today.

Though we may be unduly optimistic about it and haven't the means to bring this holy endeavour to our projected goal, yet we can truthfully assert that we are pressing resolutely forward with our own resources without help from anyone. In the words of St. Paul "Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith". We find courage and joy in the hope that we shall derive satisfaction from an accomplished task and our praise God in the Trinity that this temple of God will be a reminder to our descendants that their fathers raised this building for Him with much hardship in order that they might honour God and till up their prayers to Him for their forebears, the founding fathers of this temple, as long as it remains on this spot.

The members elected to the building committee for this church were: Ivan Worbus, Tymoty Pynch, Ivan Chanas, and Ivan Marys. They contributed merit to this building, and construction is proceeding only because of their diligence. For this service they merit not only honor but also a reward from the Almighty.

The minutes of these proceedings were compiled and written by Jacob Wledy in the presence of all the above mentioned contributors. The minutes were read aloud and signed on the construction site.

Given in Rabbit Hill this 26th day of March, 1908.

Ivan Boys

And, Wiartha

Ivan Chanas

Wasyi Kozlyk

Stefan Taronka

Petro Sych

Blahaw Yaromko

Ivan Worbus

Highway Chanas

Theodore Tymoshko

Tymko Pynch

Yelw Maslyk

Andry Hairo

CHURCH OF THE BLESSED VIRGIN MARY, THE PROTECTRESS

Peter Stelmis

Fifteen miles northwest of Mandare, located on Section 24, Township 58, Range 17, stands a small church by the name of The Blessed Virgin Mary, the Protectress. It is the fruit of the labours of the dauntless pioneers who struggled to keep alive the flickering flame of faith brought over from their motherland.

In 1888-89, after a long and wearisome journey, people from Bruly and Chortkiv (parts of Western Ukraine) settled this untamed land at Krulik, now known as part of the Andreev district). These pioneers purchased homesteads, built huts to shelter themselves from the rain and cold, and then left their families to find work to earn some money. Some laboured in coal mines, others on the railways. Their tale in the fall they came home to share their meagre earnings with their families.

These pioneers had not only material needs; they had spiritual needs as well. In 1911 several families met to see what they could do to satisfy these needs. Among them were Nick Salmuch, Kazimir Lamski, Myron Kocotak, Kasperik Prokoczek, Kasperik Lasechuk, Elio Yakimichuk, and Felko Wincantreich. They agreed to purchase four acres of land from Wincantreich to be used as a cemetery. On March 10, 1912, this plot was used for the first time as a resting place for one of the pioneer's children. This land was incorporated in 1917 under the name "Bulharian Catholic Church of Zivada" (Zivada was the name of the post office at that time). It was blessed in the same year by a Russian missionary from Mandare.

These pioneers were not satisfied with only a cemetery. They proceeded with plans to obtain a building to be used as a church. They did not have long to wait as there was a hall for sale four miles west of their cemetery. They bought this hall for the sum of \$600 and moved it to their homestead plot. Several changes were made in this 24 by 18 foot building before it could be used. In 1927 more changes were made: an addition was built, and a cupola erected. The church was painted on the inside and outside by Peter Lipovsky, of Edmonton, and P. Matashuk.

At this time there were twenty-three active members working for the betterment of their community. They purchased two acres of land opposite the church site, and in 1923 built a "national hall" in honour of Markian Shachanich, a great Ukrainian literary fame. To give impetus to cultural activity, they organized a choir and placed it under the guidance of Joseph Staszyk. Throughout the winter, they staged concerts and plays to thrill and entertain old and young alike. In the summer, school children learned to read and write Ukrainian. Reverend Ned Sawczyk, the beloved priest who served the parish, gave careful supervision to the teaching of religion.

In 1935 Peter Petruskevich took over the work of Joseph Staszyk. He continued to teach choir and under his guidance one of his students,

Peter Chichib, became cantor. However, because of hard times, the parishioners had to let their choirmaster go and for a time, it seemed as if all their cultural work would come to an end. Fortunately, Dmytro Prisyok, a dedicated teacher and community worker, took charge of a school in the district, and the work with the youth continued for a few more years.

Life does not stand still; nor did it stand still in the parish of Kazlav. It is true that young people, who had taken keen interest in drama and the choir, were drifting away from the community. But many remained and took their place as members of their little church. Eventually, the church became too small; so wide range improvements were necessary. In 1938 the second generation added an altar and a full basement. A furnace-replaced the wood-burning heater. New pews were installed and the church was painted.

Devotion Fathers continued to serve the parish. But, instead of the choir, the cantor sang the psalms, mass, prayers, and even the "parastas" at funerals.

In 1940 a new choir was organized from the members of St. Michael and Kazlav under the leadership of Joseph Welschchuk. It consists mainly of people who had sang in choirs previously; for the youth have moved to the cities to better their education or to take up better-paying jobs and positions. So, once more, religious values from the choir left entrance (the church services now held in the Ukrainian language).

All joined the church committee consists of active members of the third generation. Following in their predecessors' footsteps, these young people have made substantial improvements. Wall-to-wall carpeting has been installed in the church. The cemetery grounds have been greatly improved. The church yard is well kept. Every summer, Sisters of Mary Immaculate of Mandara conduct religious classes for the children.

In looking back we can see that the trials and hardships of the pioneers in establishing the community have not been in vain. The well-kept white church at Kazlav is just one of the signs of their fruitful labours.

BORISLAV

CHURCH OF THE MOST HOLY SAINT MARY THE PROTECTRESS

The Borislav² church was built on the site chosen for a cemetery by the first settlers in 1902. In 1906 settlers of the area met in the home of Hyphory (George) Kowalchuk to plan the building of a church. At that meeting thirty-five farmers became members of the parish and elected Hyphory Kowalchuk to be president. The parish members also elected Michael Zhyrensky for their secretary and Michael Gerdly and Wenzl Dushynski as trustees.

To obtain logs for the church building, the parish members traveled the following winter across the river from Desjarlets crossing to an area where

² The church got its name from the village of Borislav in Bukowyna where most of the settlers in this district came from.

There were both knives and a lumber mill. The logs were floated to the mill where they were planed on four sides for better fitting in the walls. Next winter they were floated to the construction site.

Building operations began in 1900. Orlina Moric was hired as building supervisor and Danylo Lashchko as assistant. Those of the congregation who knew anything about building also helped, but they were not given any responsibility for the completion of the building and their services were voluntary and without remuneration. The church was named "The Church of the Most Holy Saint Mary, the Protectress" and the first service was held in church in 1900. The first priest was Father Antony Fedirchuk.

(From recollections of Mrs. George Kowalski)

This parish was served by clergy of the Russo-Orthodox mission until 1905 when, under the guidance of Father John Kusay, it joined the Ukrainian Greek-Orthodox Church of Canada. In 1907 the Canadian Pacific Railway was built between the Canadian National Railway and the North Saskatchewan River and the village of Willington came into being. As the village grew and prospered, its inhabitants decided that there were enough of them in the village to establish a parish of their own. In 1902 the parish of the Holy Spirit was organized and services were held in private homes and in the school until 1906, when construction of a church building was begun.

Though only a mile from Willington, Staveland Church continued its separate existence. It has recently been renovated and the small congregation is proud of it and all the activities that go with a viable Ukrainian Orthodox community. It is served by the pastor in Willington.

NATIONAL HOMES OR KIBITOKI DORNY

Danylo Protop and William Kostelnik

Prior to World War II, it was still possible to find in communities settled by Ukrainians in Alberta a considerable number of the so-called "National Homes". Many of them were merely recreation halls where the principal activity was the weekly dance or the infrequent concert. Nevertheless, there were still some which were in reality what they were originally intended to be: namely, "cultural centres" where the Ukrainian community could meet and carry on activities aimed at preserving and developing Ukrainian culture in its various forms and, to the extent that they did achieve this objective, they were highly respected in their communities.

After the church and the school, these cultural centres were the most important community institutions. They were meeting places where young and old could gather if for no other reason than to learn something new, to enjoy themselves, or to exchange views on almost any topic under the sun.

Cultural or educational activity does not carry on by itself. It must be given inspiration and motivation, and someone must organize it. It was

in this latter role that the teachers played the most effective part. These were, of course, leaders from other walks of life — the priest, a prominent farmer, or a business man. But wherever they were, they spared neither time nor effort in their endeavors to inculc among the mainly illiterate immigrants and their families a sense of Ukrainian identity, of self-reliance, of an awareness that their welfare in Canada depended largely on two things: they must have pride in their origin and heritage to counteract the feeling of inferiority which usually infects minority groups in a new country; and they must learn as quickly as possible all that is necessary to succeed in a new social, political, and economic environment.

The programs were usually organized for the winter season. Since Ukrainians are a singing and song-loving people, there was little difficulty in finding someone in the community who could organize a church choir or a school concert. He might be the local priest, or the deacon, or the local school teacher. In any event, the musical talent of the community was invariably involved, all the way from formal church choirs to informal folk songs, a common feature of social gatherings when Ukrainians meet.

In addition to musical programs, Ukrainian classes for the young generation, who were growing up in an environment not always conducive to the perpetuation or the learning of their mother tongue, were also held in these halls. They were usually Saturday classes taught by young men, many of whom were students from the Old Country. Of these some were teachers in local schools, but some were young men who found employment in the small towns that were springing up in large numbers where Ukrainians settled in blocks.

Less frequently, but nonetheless seriously, these community leaders sought to organize plays and cofestivities. Ukrainian culture is rich in folklore and drama. For these, it was customary to recruit talent wherever it could be found: elderly grandfathers, dignified matrons, young beautiful girls or young men who saw in these plays excellent opportunities to meet the young ladies — anyone who could read reasonably well or was quick to learn by rote.

These institutions went by various names. The word "chytalnia", in the singular, means a "reading room". In the Old Country their organization was originally inspired by the more progressive individuals in a village or town. Their aim was to bring together like-minded individuals (often intelligentsia in most cases) where they could read books and periodicals, or discuss political and social matters to the extent that this was permitted by the repressive authorities of the times.

Since the "reading rooms" were open to everyone, villagers and townships alike were encouraged to join; particularly, because the state or local authorities did not strain themselves to bring education and culture to the Ukrainian peasantry or the humble villagers. As may be expected, the "chytalnia" became "popular" in the original sense of the word "popular". Their aims and objectives were broadened to include popular participation in their educational-cultural work. With the passage of time, they became

known as "Homestead Domes" or "People's Homes".

In Canada, where there was a need to find an English equivalent for them, they were often called "National Homes". The word "national" must be interpreted to mean "awakening of the national consciousness" in the sense that much of the work of these institutions, under enlightened leadership, was directed towards awakening, among the early immigrants, of a national Ukrainian self-identification. In the decades of their existence, events such as the First World War, the rebirth of the Ukrainian state, the Bolshevik Revolution, variously influenced their work and ideals. At times, they were misinterpreted and misrepresented as being nationalistic and therefore un-Canadian.

It is true that there were zealots among the leaders whose concern for their nation and their people overshadowed their participation in Canadian life. It is also true that their zeal frequently created division among the people.

In the balance, however, the contributions and achievements of these institutions were definitely positive.

First, they taught the largely illiterate first immigrants that they were Ukrainians and not Galicians, Ruthenians, Rusyns, or Subcarinthians.

Second, as a consequence of this self-realization, the Ukrainian language and culture, common for the fate of the Ukrainian Homestead, pride in a common heritage, were all saved from extinction in the New World where all the factors — historical, social, and economic — were inimical to their preservation and development.

And third, the new self-image became the basis for the prodigious achievements of Ukrainians in all aspects of Canadian life.

NATIONAL HOMES

CHIPMAN

The Tanco Shevchenko Society of Chipman was founded August 29, 1925. The organizational meeting was held in the town hall. It was chaired by P. Andriyko, and the proceedings were recorded by W. Sharan. The following signed up as members: N. Andriyko, W. Starus, W. Khara, M. Galronovich, J. Starik, J. Doniak, J. Prokharivak, G. Kostko, P. Starak, M. Romanuk, R. Khara. The following resolutions were passed:

That the name of the Society be: The Tanco Shevchenko Society of Chipman;

That a constitution for the Society be drafted;

That a permanent home for the Society be built.

Unfortunately, because of the vagueness of the proposed constitution and the disputes which arose therefrom, the Society accomplished little in the way of acquiring a home or doing any cultural work in the next five years.

On March 22, 1930, when the difficulties had finally been ironed out, a general meeting was called for the purpose of electing a new executive and

making plans for the building of the home. M. Anstyliv was elected president; A. Soloduk, vice-president; H. Koshuba, Treasurer; M. Flanak, Finance Secretary; P. Parbut, recording secretary. Plans for a building 80 feet by 32 feet were adopted, and A. Sawchuk of Myram was contracted to build it.

Much of the money needed for the building was raised by the Orange Club which had been organized by A. Soloduk in 1938 and directed by Antin Chontak. This was a period of enthusiastic activity. Plays were staged, first in the town hall and later in the newly-built National Home.

Funds also came in from concerts which were staged in the National Home by the choir of the Ukrainian Catholic church. Observance of various religious and national holidays was usually the happy occasion for the concerts. The choir was directed at various times by Peter Wyszynj, Dym Demak, Kost Doprivuk.

The laying of the cornerstone of the Terny Shvachenko National Home actually took place in an impressive ceremony on August 4, 1932. Fathers Olshy and Jean, S.J.S.M., officiated in the blessing of the stone. A grand concert officially opened the Home.

Records of the Society reveal that important events in the life of the community took place in the National Home. On November 20 and 21, 1938, the Third General Convention of the Ukrainian Greek Catholics of Canada was held in the Home. On September 1, 1939, the dominating convention named Anthony Filipuk as standard bearer for the Social Credit party in the forthcoming federal election. This convention was also held in the National Home.

The Home also housed other prominent personalities: Michael Luchinick, M. P.; Wm. Abertant, Premier of Alberta; Wm. Torrey, M. L. A.; John Esler and George Skwarok, both prominent in the Ukrainian Catholic Brethrenhood. The moving spirit in the activities of the Society were Mykola Andriyiv, A. Soloduk, A. Chontak, P. Wyszynj, L. Demak, K. Olynychuk. Their work was made easier by the close cooperation between the Society and the Ukrainian Catholic church in the cultural and religious activities of the community.

EDMONTON

The beginnings of the Ukrainian National Home in Edmonton go back to 1908. In that year a group of people met in the home of Lisa Fortyk to lay plans for the organization of a "cypelivka". It had previously been tacitly decided to call it "Prosvita". After some opening remarks by Father St. Hux, in which he stressed the need of organizing a cultural society, a number of those present signed up as members. They were in all probability unaware, at that moment, that they were laying the foundation for an organization that would, in a sense, "immortalize" them. For this modest beginning was to have a profound influence on the social, cultural, and educational development of

* It was not uncommon to name a "cypelivka" PROSVITA, after the original PROSVITA founded in 1868 in Halychyna.

the Ukrainian communities, not only in Edmonton, but in the Province of Alberta as a whole.

The founding members were: Mykola Andrijiw, Yurij Vicentello, Ivan Holychuk, Ella Holychuk, Simon Holowach, Ilya Rostyk, Ivan Kiliar, Danylo Chorny, Theodore Chyckia, and Michael Jaschicki. At this meeting it was decided to hold a general meeting for the purpose of selecting an executive committee.

Shortly after, a meeting was called and the following were elected: chairman, Danylo Chorny; secretary, Ivan Letawsky; treasurer, Yurij Vicentello; Mykola Andrijiw, Simon Holowach.

The new executive had no time in recruiting members, collecting books for the library which, for the time being, was housed in the treasurer's home, and holding social functions for the purpose of raising money to carry on the work of the Society.



Theodore Panchyshyn, chair director and debater speaker in the National Hall and St. Joseph's Cathedral.

The general meeting of 1907 re-elected the entire executive and proceeded to put together a constitution for the Society. The meeting was chaired by Theodore Chyckia, and the proceedings were recorded by Mykola Belegoy. Of the thirty accredited members, twenty were present and unanimously approved the constitution.

In the years that followed, the Society was very active. All manner of cultural and social events were held, membership grew, and the field of activity widened.

In 1910 the Society took the first step towards the building of a home for itself and selected a committee to prepare plans. The members of this committee were: Ivan Jasynchuk, Hrut Kakura, and Michael Tralshuk. On

April 3, 1911, a new executive was elected, made up as follows: president, Theodore Chabak; vice-president, M. Trubetski; secretary, M. Bilinski; treasurer, Demilo Cherny; librarian, Hryhorij Samkiv.

The principal activities of the Society in the several years which followed were directed towards the acquisition of funds needed to build the home. Young people in particular, under the guidance of H. Demko, staged numerous plays and musical concerts. These not only brought in funds but also inspired many people outside the organization to participate in its activities. Mention should be made of the dedicated services of Theodore Porebyshyn, R. Szamba, and Wasyl Lemtyk who directed the cultural activities of the Society for many years.

In 1914 the Society purchased a lot and forthwith proceeded with plans for the construction of the home. Of course, more money was needed. The Society sent out collectors throughout the Province and, to publicize the collection campaign as widely as possible, used the medium of the Ukrainian periodical *Canadian Buzak*. The head of the collecting committee was G. Wyla.

On October 2, 1916, a mass meeting was held. The program consisted of musical items followed by the main speaker of the day, Roman Kozak, publisher of the Ukrainian periodical *Buzak* (Ivano). In his lengthy address, he emphasized the need for a cultural and educational center for Ukrainians in Edmonton and for some sort of action to secure the economic well-being of the tens of thousands of Ukrainian immigrants who had recently arrived in the Province.

Ukrainian immigrants were drawn to Canada by promises and dreams of freedom, free land, and economic opportunities. They were prepared to work hard and to depend on their own resources to succeed. They did get the free land and plenty of hard work. But they were unprepared for and dismayed at the total wall of hostility and discrimination which they experienced at the hands of the English-speaking Canadians. It is not, therefore, surprising that they turned to their own leaders to guide them and to speak on their behalf. Thus, when Hryhorij Frenszyn spoke to them that day in October, he had an attentive audience.

He urged them to found their own "national" organizations, to buy reading rooms, fraternal societies, cultural centers, national homes, or whatever. He pointed out the need of a "national" press to inform them of the vital issues facing them. He stressed the importance of co-operative action, "Only through our own strength", he urged, "will we win respect. Only if we are united will our fellow-citizens deal with us as their equals. In short," he said, "there are enough of us in Alberta to build our own institutions. Now and here is the time to begin."

Frenszyn's appeal had its effect. Early next year (May 15, 1917) at a regular meeting of the Society, seventy members present were informed that it was possible to borrow \$5,000 at 8 per cent interest from an Edmonton banking institution, The Credit Foncier. Accordingly, the meeting passed a resolution that this sum be borrowed, repayable in ten years, and that the

president, the secretary, and the treasurer be authorized to sign the mortgage in behalf of the Society. At the same meeting, Mykola Andrijev was appointed to supervise the construction of the building.

Inasmuch as the project would cost more than was on hand and could be borrowed from Credit Foncier, it was decided to call for volunteer labour to help with the work. As an inducement, there was an offer to pay 30 cents an hour to any worker who first contributed five days of volunteer labour. This met with the approval of many members, and construction commenced almost immediately and was completed on October 11 of the same year.

In the meantime, on September 29, the official opening of the Home was held. Among the speakers were several Ministers of the Government, and the audience was estimated in the thousands. The blessing of the Home was officiated by Bishop Rytyski Szefta, assisted by three priests. Ministers Gortay and Lessed brought greetings and best wishes from the Government. The interior of the new hall was lavishly decorated with flowers and bunting. On its facade were displayed a large portrait of Markian Shashkevich, the Ukrainian banner, and the Union Jack.

The concert in the evening, honoring the Ukrainian writer and patriot, Markian Shashkevich, was well attended, and the performance was impressive. For the record, it should be mentioned that the following participated in the program: choir of Home Society, children's chorus from Ukrainian School (Rivna Strada) under the direction of Sisters Servants of Mary Immaculate, and the choir from the Taras Shevchenko Society of Musicians.

Financially, the opening of the Home was a great success. It enabled the Society to complete the finishing of the interior (staps, stage props, curtains) and provide an adequate garden, library, and kitchen facilities. In 1921 a printing press was acquired enabling the Society to publish the newspaper *Nowyyi*. It also published a number of books. The Society has had its own "home", thereafter popularly known as the National Home.

The new National Home was the center for activities of other organizations, such as The Women's Society "Zoria", Dramatic Club, Mixed Choir, a Branch of the Association of Helmasate Natsionalka, a Branch of the Charitable Brotherhood of St. Nicholas, Brotherhood of Ukrainian Catholics, The Ukrainian Catholic Youth, and the Association of Ukrainian Youth.

From 1918 to 1972, the following have headed the National Home: B. Bilinski, G. Shabo, N. Andrijev, J. Bezarek, C. Sawala, H. Kofus, H. Demkin, J. Mykailo, H. Ropyak, D. Szumichuk, E. Stancuz, J. Essle, W. Andryk, G. Wojcik, J. Bociankow, D. Pryma, D. Prokop, H. Yakowichuk, A. Mak, M. Pshup, J. Tymofeychuk, J. Lohala.

The National Home was, and still is, the cultural, educational and social center of the Ukrainian Catholic community in Edmonton. Here, hundreds of Ukrainian Catholic youth have attended Ukrainian classes where they studied the language, literature, and history of the Ukrainian people. Moreover, the National Home, as one of the largest institutions of its kind

in Alberta, is also the cultural center for the Catholics of Alberta.

In the course of its life, the National Home has hosted many prominent personalities of Alberta, Canada, Ukraine, and even the United States. From its founding in 1928, the Ukrainian classes were conducted by Simeon Sorvants. Thereafter, for many years, the classes were under the direction of Dany Pylypa, who also directed the choir and a youth orchestra. Other directors were: Wasył Smolyk, G. Talarz, J. Subniak, K. Kantor, L. Turkevich, G. Danbow, Father B. Stabala, M. Hanyk, and M. Seydian.

After World War II, a large number of Ukrainians came to Canada. As some of them settled in Edmonton, they became members of the National Home. These new-comers helped a great deal to revive the cultural and educational work of the Society.

In 1945 a large Memorial Book was published under the editorship of Michael Chomak. In this book the author depicted the tremendous amount of energy and creative effort which was put forth by the founders and the leading members in the early history of the Society and the National Home. He concluded by pointing out that the same dedication would be needed by and expected of succeeding generations in order to carry on the cultural and educational work in the interests and the good of the Ukrainian community in Canada as a whole.

The National Home and the Ukrainian Catholic Parish of St. Joseph in Edmonton can serve as an example of the close co-operation which is possible between society and the church.

RAKON

The district of Rakon was settled by Ukrainians towards the end of the 18th century and in the first decade of the 20th. Among the first settlers were the families of Philip and Anna Fedun, Semen and Anastasia Witak, Fedor and Eva Sawany, Fedor and Yuzka Boyts, Kondrat Trochymchuk, and others. Nearly all of them came from the province of Halychyna, county of Kozelshin, from villages such as Zarydiche and Uheys. Fedor Boyts, however, came from the village of Kosiv, Chorukiv County.

Prior to the settlement of the Rakon district by Ukrainians, there was a post office six miles south. When the district was fairly well settled by the new immigrants, the post office was moved north carrying with it the name of Rakon, where it still operates under that name.

By 1915 the more community-minded persons resolved to organize a cultural centre "chytalnia" (literally, reading room) in the district. Among the founders were Wasył Fedun, Wasył Chomak, A. Gatsuly and Kondrat Trochymchuk. A hall was built and some books installed. Initially, all went well, but in time interest in the library waned, largely because the younger people were unable to read Ukrainian and there were no bilingual teachers in the settlement who could teach them Ukrainian after school hours. Eventually, the building was moved three miles east and two miles north and made into a Greek Catholic church.

The sponsors of the new parish were K. Tashlynskiak, H. Prokopciuk, F. Kubars, M. Karliuk, H. Salmach, Ivan Luschak, Ila Tashlynskiya, Polko Winczenowich. In 1927 the church building was enlarged and painted.

Following the First World War, there was considerable influx of young people into the district, among whom were Yuri Fedoseno, Danylo Karabrutak, Mykhailo Paly, Peim and Ivan Shichka, Tatyli Dotyk, G. Lysakowsky, and the Happonens brothers — all of them eventually becoming the leading personalities in their community. They yearned for a center where they could meet to pursue cultural interests as they had done in their Home Land. Accordingly, they prevailed on the more enlightened farmers to make plans for the acquisition of a community hall in the district.

They achieved their objective when a new school house (Husen) was built and they were able to buy the old one and to convert it into a community hall. The first executive was made up of Stefan Nyshka, president; Wasyl Fedun, secretary; Luka Witak, treasurer; M. Buchkowsky and Andrei Basylo, directors. The entire community frequently gathered at the hall for recreational and other activities.

However, it was soon evident that this hall was too small. So the Greek Catholic congregation built a larger hall adjoining the church, and the first executive committee of the new hall was made up of Mykhailo Paly, president; M. Korciuk, secretary, and Ivan Prokopciuk, treasurer. The following were elected directors: Wasyl Tashlynskiak, Mykhailo Kuska, Wasyl Prokopciuk, Peter Holowaychuk, and Peter Shichka. The first choir director was Joseph Stadnyk.

To widen the educational and cultural work, both community halls (Shchka to the persuasive power of Danylo Karabrutak) hired a director to teach singing, organize choirs, and direct plays and concerts. The first choir director was A. Garmota who, working in the hall by the school during the winter months, taught the young people many songs. Unfortunately, he moved to Toronto, Ontario, the following spring.

In 1935 the community hall by the church engaged P. Petrusiynsky to teach singing, besides teaching singing, plays, and orchestral music, he also taught Peter Shichka to sing, as desired, the priest in his church services. To this day Mr. Shichka serves his community in that capacity.

In 1927 Gnytro Prokop was engaged to teach in Husen School. He continued the cultural and educational work in the community until 1941. Drawing on the musical potential that had already been tapped by the previous directors, he organized a choir from both community halls, using the school place for singing practices. It was not unusual to hear, evening after evening, the sounds of music as the young people rehearsed in preparation for their first concert in honour of the Ukrainian poet, Taras Shevchenko.

The concert, held in the large hall by the church, was a huge success as this was the first joint effort of the two community associations. The hall was filled to capacity. The opening remarks were made by Wasyl Fedun, a progressive farmer and former M.L.A. in the U.F.A. legislature. The program of songs, musical items, and recitations included a stirring address

by Father Neil Saweyn, later Bishop Saweyn of Edmonton.

Encouraged by the success of the Shewchenko concert, an unusual spirit of common devotion developed among the members of the singing group. So much so, that for years their participation was a drawing card for the concerts sponsored by the Ukrainian Catholic Brotherhood and held in the community hall at Krutik as well as in the neighboring communities of Delph and others.

The following people took an active part in the cultural work in this community: Oshrop and Mary Kondratyuk, Yury Fedorac, Alec Felten, Paul Nytko, Tadya Dobyk, Harry and John Buchtanowsky, Dan Lysakowsky, John Kuchera, Petro Shlichta, Ivan Shlichta, D. Yakymyshyn, Wasyl Wituk, Metro and Harry Stenak, John and Nellie Kozlak, Annie, Maray, Mitty and Olga Wituk, Eva Belsky, Olga Prokopchuk, Nancy and Kozma Kuchera, Sophie Jatyty, Olga and Tadda Buczyniak, Nancy Prokotsky, Annie Lyzak, Mary Trochymchuk, and others.

In 1941 Danylo Probus and his family left the community. His place as conductor of the choir was taken by Petro Shlichta and, since 1966, by Joe Wolezinski.

During and after the Second World War, the cultural activity of the community declined, largely because many of the young people were leaving the district to seek a new life in the cities and elsewhere. The original settlers were either too heavily engaged in the busyness of farming or were just growing old. At the time of this writing, the community hall is headed by Highway Polly and Peter Sletten.

MUNDARE

The town of Mundare lies 58 miles east of Edmonton on the Canadian National line. The following are believed to be the first to have settled in the area: I. and D. Nag; T. Naty; J. Laniak; N. Woytow; S. Sawczuk; P. Kucharskiak; F. Barlow; T. Raposa; W. Bana; W. Keszynski; H. and C. Mostak; M. Gach; M. Henko; J. and L. Shewchak; T., M. and J. Ruzicki, and an elderly gentleman named Mike. This was in 1899.

When these settlers arrived in the district north of Beaver Lake, there was only one other settler, a rancher by the name of Lager. He operated the local post office named Beaver Lake. When the Canadian Northern Railway was completed in 1905, one of the stations designated for the district was named Mundare. That is how one of the most characteristically Ukrainian communities got its name.

In the last 70 years of its history, Mundare went through all the phases of slow growth, rapid development, and gradual decline as the leading center in a rich farming district. Recently, with improvements in highway communication (Highway No. 21, the town has experienced an unusual revival. Because of the housing shortage in Edmonton and good highway connections with the city, people employed in Edmonton have bought or rented homes in Mundare and commute daily. It is, therefore, a surprise to



MENSCHIEV CHOIR

anyone driving through the town to see a practically deserted main street with boarded-up stores and shops, but neat, obviously occupied, homes a block or two away.

It is also interesting to note that, in all its history, Menschiev has been a typical Ukrainian town in a predominantly Ukrainian farming district. The town is a well-known Ukrainian Catholic center, famous throughout Alberta for its historical missionary work in the area which began with the founding of a monastery two miles east of Mundare. Later, as its missionary work spread throughout the area, a church and residences for the priests and sisters were built. It was also for many years a seminary for the training of priests.

In 1911 the Ukrainians of the community formed a "national" organization by the name of Taras Shevchenko and organized a church choir and a dramatic club. For a number of years the activities of these two groups had to be carried on in a building which they rented from the town. As this arrangement was obviously unsatisfactory, the community decided to build a home of their own.

By 1917 the Taras Shevchenko Society had purchased the necessary plot of land and, through community effort, completed the construction of a permanent home. In the same year, the new Taras Shevchenko National Home was blessed and officially opened by Bishop Nylaka Baska.

Almost immediately the Home became the center of religious and cultural activity. The hall was handsomely finished inside, and a theatrical wardrobe and books to the value of \$500 were acquired.

Unfortunately, in 1925 fire destroyed the hall, but the members of the T. Shevchenko Society, undaunted, quickly collected \$1,200 and built another hall. This time it was of brick and it stands to this day. The total cost was \$8,000. It was ardently opened October 18, 1925. It was a great improvement over the former hall. It had better stage facilities and properties, a richer wardrobe and, in keeping with modern developments, a fully-equipped kitchen — pride and joy of the ladies who took so second place to the men in the numerous activities of the Society.

Work in and for the community was made easier by the wise counsel and co-operation of the Reverend Fathers of the Russian Order.

Activity in the T. Shevchenko National Home was typical of the activities of other "national" homes. It consisted of social gatherings, lectures, plays, choir and orchestral music. Ukrainian classes were held on Saturdays. It had the good fortune to be visited by such prominent personalities as Metropolitan Andrey Sheptytsky and three Canadian bishops: Bishop Mykylo Butko, Bishop Wasyly Ludyka, and Bishop Feat Savaryn. Enthusiasm for culture and enlightenment, characteristic of Ukrainian national societies, drew such artists as soprano Maria Sokol, pianist Anzhele Rudnytski, singer D. Lemkina, choreographer Nykola Kravchenko, and others.

On appropriate festival occasions, the National Home hosted such civic leaders as the Lieutenant-Governor of Alberta, The Honorable Mr. Egbert; prominent Ukrainian leaders from abroad, like Dr. Orys Rozaruk, Professor H. Bulovsky, Helman Danylo Skonopachko; political personalities such as Michael Luchkivich, first Member of Parliament of Ukrainian descent, Wm. Temper, M.L.A., Anthony Hynka, M.P., and Orest Swetlik, M.L.A. from Saskatchewan.

Because Mundare was the headland of the Ukrainian Catholic Mission, many of the activities of the Society reflected a charitable and religious nature. Funds were collected for the Red Cross, for the building of the Mundare Catholic Mission Hospital, for relief of Ukrainian refugees and victims of wars in Europe. Here at the instigation of George Swarok, popular local lawyer, the move to reform the Ukrainian calendar was born. Here in 1933, the first conference of the newly-organized Brotherhood of Ukrainian Catholics was held. Here in 1940 Ukrainian teachers in the district held their first meeting. Here also, although the attractions and influences of the modern life-style have drained the community of much of its young people, the local branches of the Brotherhood of Ukrainian Catholics, the League of Ukrainian Catholic Women, the Dramatic Club, the Sports Club, the local orchestra and the church choir, and the Ukrainian classes carry on. Inspiring these activities is the guiding spirit of the Fathers and the excellent co-operation between the Church and the Tovar Shevchenko Society of Mundare.

MYNAM

Long before World War II many immigrants from Western Ukraine, after hardships difficult for us to conceive today, traversed the far reaches of the Canadian West and settled in a district in Alberta which they called Mynam (Peace be with us). It is located about 80 miles northeast of Ingonville which at the time was already a fair-sized Ukrainian colony. When they had secured for themselves the basic need for food and shelter, they began to give thought to the education of their children.

It is true that the more enlightened among them had already built a school. Provincial statute required it, and the more progressive colonists welcomed the encouragement and assistance of the provincial authorities. However, when it came to providing for their spiritual needs and for the enjoyment of their traditional customs, they were on their own.

Consequently, in 1917 the community built a church. The architect and builder was Joseph Janstewski, and the parish was named by the Basilian Fathers from Mundare. Having made provision for their spiritual welfare, the colonists began to consider the next need — a community hall where they could meet and discuss their problems and the issues of the day.

Brothers Paul and Peter Meroch had, as early as 1908, set up a reading room (*chytalnya*) in the district. But in line with the principles of self-education of the Mother Organisation, Prosvita, the people of the community realized that they would need something more than a place where they could read the occasional newspaper which came into their hands or the book which some itinerant farmer had in his possession. A center where all of them, their wives, and children could meet and participate personally in cultural and social activities (an extension of their way of life which they brought with them) was an obvious necessity. No one but themselves would provide such a center for them.

In 1927 the Canadian National Railway was built through their district, and the little hamlet of Mynam began to grow. In that year, with an increase in the town's population, the more progressive members of the community decided to build a cultural (*national*) home that would serve the town and the surrounding district. The initiative came from a committee that was set up, comprising the following: W. Kopylova, K. Roshak, A. Jacobak, H. Bessansky, T. Turepshys, I. Turepshys, M. Kucyk, P. Loayk, P. Wasylycia, and O. Yacyk. The building contractor was M. Pliska.

There was seldom enough money to ensure the completion of a project like a community hall. Volunteer labour was needed or the hall would never be built. In Mynam the last to volunteer were P. Kannon, P. Hozak, and W. Chornay. When the hall was completed, these three formed part of the executive committee appointed to administer the affairs of the former body which, of necessity, had to be organized. This body was the M. Orahonensky National Society.

To carry on the cultural activities of the Society, a *skitskiy klub* was organized by D. Huzak and P. Satsenacha. For years they conscientiously



MYRAM BRASS BAND

carried on their work, involving all the young and old in the community. Later, when D. Chapski came to the town, he became the leading spirit in all the cultural, social, and educational work of the Society.

In 1930 Root Kantor was engaged as a full-time director of the activities of the Society. In short order, he organized a choral-chama club, eventually involving all the young people not only of Myram but of the neighboring district as well. Altogether, as many as forty offered their admittedly amateurish but enthusiastic talents and in two weeks staged a concert commemorating the November National Day. It was a two-hour concert and everyone went home happy, especially the fathers and mothers who gazed with pride that their children were taking so readily to the cultural activities which were brought from the Home Land.

The choral-chama club did so well at this concert that its fame soon spread beyond Myram and district. In consequence, it received invitations to stage the same concert in other districts and, in a successful tour, visited Denwort, Two Hills, Plain Lake, Myramowo, and far-away Hairy Hill.

Nothing breeds enthusiasm like success. The Club met twice a week—one day for their practices and for play rehearsals, and on Sunday for a public performance. Of course, there were other activities, and other groups met in the hall. Lectures on a variety of topics were popular. There was an unusually large number of knowledgeable people in the community always willing to share their knowledge with others. Meetings of the women's organization of the local church, as well as practices of the church choir directed by K. Kantor, were held in the hall.

In 1931 the National Home acquired a new director, Paul Shulka. He organized and trained a brass band and a gymnastics club which he called the *Simaks*. In the spring of that year, he staged a variety concert of music by the band, items by the choir, and recitations. The trumpets and the drums, unusual in typical Ukrainian national homes, drew the most

enthusiastic applause.

In the spring of 1932 a Pastic Committee was set up. It was headed by D. Chupelak and P. Rusy. Besides providing and supervising the usual picnic activities, it was responsible for a unique feature of the picnics organized under the auspices of the National Home. As part of the entertainment, a group of girls, suitably costumed, performed gymnastic exercises to the melody and rhythm of an orchestra. For two years, this was a very popular feature at picnics not only in Myrnes, but in the immediate neighborhood as well.

The most noteworthy event in the life of this group of girls was perhaps its participation in 1932 in a Festival of Youth in Chicman. Several trunks were required to transport the orchestra and over a hundred girls from Myrnes. Dressed in colourful costumes and performing their rhythmic drills in perfect precision, they drew favourable appraisals from the spectators.

Perhaps the most memorable programmed event to take place in the National Home was the Royal Jubilee, held May 8, 1935, in honour of the 25th year of the reign of King George V of Great Britain. This day also happened to be St. George's Day, one of the better known Ukrainian holidays.

The Jubilee observances began with services in the Greek Catholic church. The church yard was filled with automobiles and wagons, and the church was overflowing with people who had come to participate in the special liturgical services and to pray for the continued health of His Imperial Majesty, King George V. The service was officiated by Father Wrynki, and the choir was conducted by K. Kantor.

After the service, about a thousand people gathered to form a parade through the town and on to the National Home. Headed by an orchestra and followed by school children and adults, the parade marched through town and stopped in front of an arch draped with the Union Jack and the yellow and blue banner of Free Ukraine. The band played "God Save the King". The mayor of the town, Father Wrynki, and most of the teachers of the town school, spoke briefly on the importance and significance of the occasion. Then the entire crowd moved to the National Hall for a Jubilee Concert.

The concert itself was an unforgettable one, not only for the large audience but also for the high quality of the items which comprised the program. The church choir and the school children's chorus provided the musical numbers. The main address was given, in English and Ukrainian, by Volodymir Popshewka, district teacher.

By no means insignificant were the activities of the Women's Organization which formed part of the membership of the M. Exclusionary Society. The women met regularly and frequently. The principal attraction were the workshops held in the hall by Hanna Romanowych of the Provincial Department of Agriculture. She will always be remembered appreciatively by the women of Myrnes and thousands of others in Alberta for her lectures and demonstrations. She showed the women how to preserve fruit and vegetables, how to make, and how to prepare and cook meats and vegetables. By counselling the women in the practical duties and responsibilities of

lars' women, she inspired in them self-confidence and an appreciation of their contribution to the economic and social life of their communities.

The two principal religious denominations in Myrnam, Ukrainian Greek Catholic and Ukrainian Greek Orthodox, which made up the majority of the membership of the Society, worked together in harmony in all the activities of the National Home. Thus the Society was spared the ideological divisions and frictions which bedeviled some of the other "national homes" in Alberta between the two World Wars.

As one of the more progressive societies, the M. Daskowicz Society of Myrnam invited many prominent speakers and Ukrainian leaders to address the members on political, economic, and social matters which agitated the Ukrainian community at the time. Some of the better known visitors were General Stenich, General Kopustiansky, and Colonel Melnyk, all recently exiled from their native Ukraine after the defeat of the Ukrainian National Army in the Hutschak Revolution. Among the Canadian VIP's of Ukrainian descent who travelled the lecture tour of the National Homes were Michael Luchkivich, M.P., Maxim Fabianik from the Alberta Department of Health, Professor Boleynsky, Wasyi Swytyn, John Essie, W. Misurkevich, and Peter Lazarevich — all popular speakers on any platform and on any topic whose Ukrainians gathered to listen, to learn, and to be inspired.

In the course of its life, the Society was headed by, among others, Wasyi Kobrysh, K. Bodnar, A. Dauliak, H. Dzwarsky, T. Yermolych, M. Kacyk. Its influence on the social, cultural, and religious life of the community is immeasurable. In the early years, when frontier society was unstructured and self-directed, it provided the nucleus for social and cultural cohesion. The older people, often illiterate, came and sought enlightenment; the younger came to find pleasure in one another's company — but all came to satisfy their esthetic needs: to sing, to read, to act, to dance, to talk, to enjoy the finer things of life in time of leisure or after a hard day's work.

PEUTH

On February 12, 1921, forty-four earnest and serious-minded men and women gathered in the home of Oksava Tschuk to consider the organization of an educational-cultural society and the building of a "chytalnia" in the district of Peuth. Most of them had come from Bukovyna and settled in the district in the first decade of this century. Among them were some who had had a fair amount of schooling in the Old Country, and most of them were deeply imbued with the radical-socialist ideology which had taken deep root among the Ukrainians in the Old Country in the latter part of the 19th century. Enlightenment and economic uplift were the key to success in the New World.

Notices had been posted in various places in the district, and the purpose of the meeting clearly stated. It would appear that the ground work had been well done, and the impulsion for such a meeting came not only from the more progressive farmers in the district but also from the two priests, Dr.

Lazar Garman and Father John Kasay, who were trying to organize parishes of the newly-arrived Ukrainian Greek-Catholic church among the Ukrainians in Canada.

Dmytro Kustyniuk was asked to act as chairman and called the meeting to order. However, let the records of the meeting speak for themselves.²

"The speakers set the tone for the discussion that followed. Chairman Kustyniuk explained the purpose for which the meeting was called, and the public listened attentively and applauded his remarks. Then he called on Rev. Dr. Garman who spoke with deep feeling, not only to the gathering at Tsachuk's house, but to all Ukrainians in Canada, explaining why and how to organize national homes. His speech, too, was warmly applauded.

"The speech of the second speaker, Rev. Father John Kasay, awakened to national consciousness the listeners: Ukrainians of Soto Lake, and he too was applauded. There were other speakers. In the end, the meeting unanimously agreed to form a society and selected "The Young Fellowship Ukrainian Educational Society of Soto Lake" as its name.³ An executive was elected and donations for a library were received. In all fifty dollars was collected. The meeting adjourned on a patriotic note, singing the Ukrainian national anthem."



Pruth Hill, 1908

The membership register shows that forty-four members were signed up that day and nine later on March 28 and April 24. The fee was \$1.00 for men and 25 cents for women.

The fifty-odd members wasted no time; their eagerness to be enlightened was obvious. Within a few short weeks they met twice at Tsachuk's house to hear readings by Dmytro Kustyniuk: "The Slavers" and "Ukrainian Literature of the 19th Century". That there was some diversity of opinion as to the appropriateness of the selections read is shown by the admission that appears in the minutes of both meetings: "If anyone has any criticism of the readings, let him first read the books."⁴

It soon became clear that meetings could not be held indefinitely in Giska's house. On May 23, 1908, a meeting was called for the purpose of discussing the advisability of building a "chytalnia". Subsequently, notices were posted calling a meeting for May 29. The wording of the notices speaks

well for the text and dictionary, but also "no nonsense", of Ella Trachuk, treasurer, who prepared and signed the notice.

The Honourable Public was kindly advised that a meeting will be held at the home of Olesya Trachuk, May 28, 1961, at 1:00 o'clock p.m. in the matter of building a permanent chytalia and selecting a site therefor. Members who do not attend the meeting shall have no right to criticize.

There was apparently some hesitation about taking this important step. Not only fourteen members were present.¹ Though five in number, they were determined. A resolution was passed accepting from Olesya Trachuk a donation of two acres on the S.E. corner of Section 35, Township 55, Range 15, and resolving to purchase an additional acre for \$20. Thus the Yury Fedorovich Canadian-Ukrainian Educational Society of Sault Lake (later Fruin) acquired a permanent site. It now remained only to build the building.

This was accomplished by the sale of shares at ten dollars which members could purchase outright or earn by working on the project. It appears from the financial records that the building was virtually completed by the end of 1962 at a cost of little over \$2000, largely for building materials.

But the time and energy of the members were not directed entirely to this enterprise. Cultural and educational work went on unabated. Nine plays were staged in the new hall as well as at Vegreville, Larches, and Mandan. The total income for the year was \$476.82, of which \$254.25 was spent on the finishing and furnishing of the hall.

The construction of the hall was at the same time an incentive and an opportunity. The building had to be paid for, and one way to do it was to stage plays and concerts at home and abroad. At the same time this engaged the members in the kind of cultural activities for which the Society was organized in the first place. In the ten-year period 1971 to 1981, a total of 43 plays were staged. Lectures, readings, and debates were popular and well attended. *City Life vs Country Life; Life in Canada vs Life in Austria; Uncolonization vs Multiculturalism*, were some of the issues debated. A lecture "How to Bring Up Children" receives favourable mention in the minutes. Sequential comments indicate general enthusiasm and interest: "June 1, 1964, . . . teacher Huzovik gave a very good lecture, followed by loud applause . . . January 28, 1965, . . . Hackler Big Company agent, John Malynk (later Ukrainian Orthodox priest) talked of his experiences among the Chukotks in Kamchatka and the Eskimos in Canada . . . December 24, 1964, . . . the Christmas concert with school children participating was very good . . . February 28, 1965 . . . the play "Return from Siberia" was well received and the players deserve our thanks." It is noted that when the members sought recreation and relaxation, "the behaviour of the young people was exemplary . . . January 9, 1964 . . ."

The enthusiasm for the more exciting cultural and social activities such as plays, concerts, dances, and family dinners did not in any way overshadow the needs of the intellect. Mention has already been made of the readings and lectures. But the main intellectual activity was provided by the library, as revealed by the following statistics: collections for the library, 1971

— \$81.00; 1922 — \$25.00; 1923 — \$43.00; 1924 — \$42.45. This money was spent on books in accordance with a resolution of January, 1923, "Funds collected must be spent on books and periodicals only." Subsequently, the following were subscribed: Librarian Valde, Canadian Farmer, and the *Wegville Observer*. On February 28, 1925, fifty dollars was spent on books. Inasmuch as plays were the principal source of income, this cautionary comment in the minutes is added, "dances will not be allowed without a play . . . some part of the receipts should go to charity."

The first half-dozen years were the golden years of the Society. They were years of the initial enthusiasm and earnestness of the founders. They involved whole families and the entire community. Ladies maidens and dignified "housewives" sang in the choir, or conscientiously rehearsed their lines for the play. They attended the meetings of the Society and observed the parliamentary rules of procedure.*

The records tell the full story of the activities and contributions of the Bushnicks, the musicians; of the numerous husband of the Tucknaks; of the remarkable matriarchal family of Roodhars, and the quiet and unassuming Kalandans; of Orinaki dedicated to the spiritual needs of the community; of the pragmatic Lopus and the Lukutas whose dependable administrative services kept the Society solvent and flourishing, and of the Molybuds who found it expedient to change their name to "Hill".

But changes which were taking place in Canadian society as a whole did not by-pass the Turly Fedorovich Society. First, there were the special needs of the young people to consider. While it is evident from the records that the Roodhars, Tucknaks, and Molybuds (Hills) were content to be coaxed into concerts and plays by their elders, they soon made it known that a "sound mind requires a sound body". In short, they demanded and got facilities for physical recreation. To wit: May 8, 1926 . . . a special meeting was called to rent additional land (one acre) for a playground and baseball field at \$5.00 a year for 75 years; and a contract was signed for \$1.40 to have the land brushed, plowed and leveled. To wit: January 20, 1929 . . . the annual general meeting approved three resolutions to improve the baseball diamond.*

There is evidence that, about this time, political differences were tending to disrupt the smooth operations of the Society. Apparently, no formal or written constitution had been insisted upon when the Society was organized. However, it became evident that an unwritten constitution was not enough to settle subtle differences of interpretation which were arising as times and personalities changed. Therefore, in 1927 the Society resolved to have a draft constitution prepared, to study it clause by clause, and to adopt it in a final written form. It was a model constitution and made provision for all sorts of eventualities. It outlined in minute detail the functions of the various organs of the Society and its aims and objectives. Clause 7, for instance, lists the activities designed to achieve the stated objectives as follows: observance of national holidays, festivals, recreational activities (bonnets), and variety shows to further the educational, economic, and religious needs of the community;

but it added "only Ukrainian Orthodox services shall be allowed in the national home." This constitution was amended in matters of detail in 1934.

Another important change was the gradual involvement and leadership of local members; that is, young men from the Ukrainian communities in Alberta who had taken their training in Canada or Edmonton and returned to teach in the community. Records speak glowingly of the work of Peter Wasylyshyn, Nick Panchuk, Steve Samoil, Ben Chrapko, Elias Smok. They took over as the older members stopped work. They guided and were active among the young people in sports, in drama, in dances, and in music. Samoil's folk dances highlighted concerts for many years.⁷ Kival's choir was much in demand in other neighborhoods and appreciated so much in Pruth that the executive voted \$25.00 to buy him a present.

This liberalization of the activities of the Society, however, brought its own problems. Sports events and dances were gradually replacing the more serious activities like plays and concerts. Improved travel brought mixed crowds to the dances with the resultant problem of drinking. To cope with this specific problem, the 1934 meeting resolved to lay fines from \$5.00 to \$25.00 for misbehavior. There is no record of how much was collected in fines!

Another change is noted as younger secretaries replace the old. The quality of writing deteriorates. Although the minutes are still written in Ukrainian, English words are frequently introduced, and English letters are used for Ukrainian ones. From 1934 on, they are written entirely in English, albeit in excellent English. In 1965 they cease altogether. Almost like an epiphany, the last item attached to the minutes is a letter dated April 4, 1967, from the Registrar of Companies, warning that the Yury Fedkowych Society of Pruth may be dissolved as it has failed, during a period of two years or more, to file returns required by the Statute.

By the mid-thirties, two new influences are noted. First, there was an obvious split among the members along political lines. The leftist radical movement had made gains in the community, as it had in the whole of Canada. Among the Ukrainians, it took the form of a well-organized United Labour and Farmer Temple Association (ULFTA). To counteract it, the more moderate and nationalist elements formed, in 1937, the Ukrainian Self-Reliance League, which included among its affiliates the Association of Ukrainian National Homes. The 1938 general meeting of the Yury Fedkowych Society, while permitting the use of the hall for political meetings regardless of party affiliation, did propose calling a special meeting to consider incorporating the hall with the above-mentioned association. The meeting was held but the proposal was voted down. It did, however, incorporate the Society under the Alberta Societies Act and thus prevented an unwarranted takeover by any section of its membership.

At the same time, many of its members were gradually becoming more and more involved in the Ukrainian Orthodox parish. Father Antonine Chyvalanka was the parish priest for many years, and his popularity had much to do with consolidating the moderate members around the church and in the Society itself. The 1938 general meeting records as follows, "Resolved that

the Ukrainian Educational-Cultural Society be allowed the use of our hall for a play, provided it (the Society) is not Communist oriented." In 1944, the Society donated \$40 to the church, and in 1951, \$25.00.

As the years pass, the records become sparser and less detailed. From 1928 to the end, only the annual meetings are recorded. The attendance gradually drops off: 1921 — 53; 1927 — 31; 1928 — 40; 1929 to 1944, no record of meetings. 1945 — 18; 1950 — 18; 1954 — 14; 1955 — 13, all descendants of the original founders: 5 Hills, 2 Lukarias, 4 Tschuks, 2 Romanukas.

Frutkoles:

1. Frutk is the local name of a district some twenty miles north of Haysville. It got its name from Frut River which flows through Bukovyna and Halychyna. There was also a school and a post-office with that name.

2. Minutes of the inaugural meeting, February 12, 1921.

3. The minutes show a subsequent correction: "The name of Society shall be the Yarly Padkovech English-Ukrainian Educational Society". It is interesting to note that somewhat later the name "Canadian-Ukrainian" replaces "English-Ukrainian" in reference to the Society, and Frutk replaces Sola Lake as its locale.

4. John Kabanca, John Ropchan, Ella Kuchyniak, Derytro Kuchyniak, Olesia Tschuk, Ila Tschuk, Salroni Yanchuk, Mykhails Lavuda, John Gremko, Maria Ropchan, Nestalia Tschuk, Wasylyna Kabanca, Maria Kuchyniak, George Gremko.

5. Although with the passing of years, the minutes of general meetings were gradually dropped from the records, through all the years from 1921 to 1955 the election of executive officers was meticulously recorded showing the nominators and seconders, and motions to carry nominations.

6. For a number of years in this period, the baseball team made up of young men from Frutk and Spring Creek districts participated in baseball leagues and tournaments which included virtually professional teams from Haysville, Telford, Vining, Vermilion, Fort Saskatchewan, and other towns.

7. In the early thirties there was tremendous enthusiasm among the young people for Ukrainian dances which were introduced and popularized by the famous Ukrainian choreographer, Vasile Anamenko.

RICHMOND PARK

The Richmond Park district lies about twenty miles north of the town of Athabasca. Among the first Ukrainians to settle in the district was Ivan Bodnar, who filed as a homestead in 1913. He came from the village of Lubrivi, county of Zoria, province of Halychyna, Ukraine.

In the years 1928 to 1930, there was a massive settlement of this area by immigrants from Volynia as well as from Halychyna. Among those who came from the latter province were the families of Wazyi Pictarko, Stefan

Konop, Hrysho Bohner, Mykhailo Kacherenyts, Wasyr Olmyk, Yenko Karalyk, Joseph Gabo, Joseph Lushak, Paul Tkachyshyn, Hnat Pochayko, Yury Prosyk, Andrei Mazanik, and Mykhailo Gabo. Some Shalapan, Tama Zeman, Wasyr Wolanski, Fedir Chrusch, Paul Kravetz, Fedir Chudoba, and Wasyr Pukerewych came from Volynia; Dnytro Bylyda and Ivan Duh from Bilaw; Hnatko Popowich from Bukovyna, and Mykhailo Yarnat and Iwco Palat from the Chern provinces.

In 1920, largely through the untiring efforts of Fedir Chrusch, the Ukrainian Education Society "Prosvita" was organized and incorporated under a provincial statute. But Fedir's involvement in the work of the Society did not end with its incorporation. Under his guidance and inspiration, a choir, a drama club, and classes in Ukrainian were organized. Choir and play rehearsals were held in Fedir's home, and the concerts in the local school houses.

Two years later, in 1922, construction of a community hall (National Home) was begun to accommodate the ever-increasing number of activities. It took two years to build and was located on a two-acre site donated by Iwco Bohner, a district pioneer. Inasmuch as Richmond Park lies in a heavily wooded area, the logs for the building were hauled in and sawn into lumber in a local saw mill. The original building was 30 feet by 40 feet. Later it was enlarged by the addition of a 20-foot stage at one end and a 14-foot kitchen and dining room at the other. It is to the great credit of Fedir Chrusch and his fellowworkers that the Society drew into its membership and participation the entire community, regardless of church affiliation.

In the records of the Society the following names appear year after year: Fedir Chrusch (master, director of plays and the church choir), his wife Vicentia and their son Wiliam; Peter and Katherine Kacherenyts; Sawa, David, Olga, and Ivan Shalapan; Zeta Kacherenyts; Iwco Chudoba, Maria Bylyda; Dnytro Kicorlyk; Stefan (called Hanka) and Wiliam Gabo; Paul Kravetz; Mykhailo Picharka; Hnat Pochayko.

Somewhat later, others joined the choral and drama groups: Helen Shalapan; Bertha Babry; Anna Wolobarska; Bohdan Chrusch; Glebova and Stefan Kravetz; Halia Pochayko; Marusia Bylyda; Mariusia and Helen Picharko; Victor Wolyniak; George and Stefan Rolyk; Maria and Anna Kravetz. But those who had dedicated most to its organization and continuity of activity were Fedir Chrusch, Peter Kachorenko, Paul Kravetz, Wiliam Chrusch and Glebova Ranyuk.

For about two decades after its founding in 1921, Prosvita Society was very active and evolved the greater part of the community. However, like most similar educational and cultural organizations in rural areas and in small towns, it experienced a decrease in membership and interest. Exodus of young people to larger urban centers, and interest in competing organizations like athletic clubs, tennis clubs (Zita, Lena) were the principal factors in the decline of the traditional type of organizations like the National Homes. By 1929 there was so little interest and participation that the Society was liquidated and converted into a "community hall" and incorporated in accordance with the then-current statutory requirements. Dances, private parties, an occasional

political speech and assembly, are the principal activities of the new organization.

In its forty years, Prosvita Society promoted all the cultural activities which characterized the "zeit" of all such organizations among Ukrainians in the first four or five decades of their life in Canada. There were plays, concerts, national or folk-dances, lectures, Ukrainian classes, religious and national festivals.

It is interesting to not that, as the influence of the principles on which National Homes were founded declined, the motivation for cultural gatherings and activities was provided by the church. In the case of Richmond Park, as this change was taking place, the community grouped itself around two churches: the Ukrainian Orthodox and the Ukrainian Catholic. Although somewhat in "low key", the cultural work goes on. A hopeful sign is the awakening of interest in Ukrainian heritage (culture, language, arts, etc.) on the part of the young generation and the willingness of the church leaders to accept the responsibility for fostering this "renaissance".

SMOKY LAKE

In the winter of 1929, while on a lecture tour, Joseph Sapozhuk stopped at Smoky Lake to give an address on cultural matters which, he thought, should be of interest to the Ukrainian residents of the town and district. At the time, the only hall which was used for public gatherings was a small one next to the post room. It served as a dance hall, a movie house, as well as a public meeting place. Although it was by no means the best place to deliver a speech urging Ukrainians to organize, it was the only place available, and Joe did the best he could.

Joe's task was not an easy one. At that time there was no general interest in matters Ukrainian. In fact, the Russo-Orthodox influence was still very strong — a carry-over from the missionary work of the Russo-Orthodox priests in the area. To them the revival of nationalism among the Ukrainians was a heresy.

Nevertheless, the meeting was a good one, and it was decided to form a cultural-educational society. Thirty members were signed up, and the name, Terza Shaschenko Society, was adopted. Joseph Danylowich was elected president; Simon Popovich, vice-president; Nykolai Gavrychuk, secretary; and Nykolai Woycewka, play director.

The first year was a very active one. A series of successful plays and concerts was held, and lectures and debates were a regular feature of the meetings, promoted by local intellectuals Natasha Romanuk, Simon Popovich, Harry Pastash, Nykolai Gavrychuk, and Alexander Hryhorowych. The following year won a reputation as talented artists: M. Nykolayewich, M. Woycewka, M. Boychuk, S. Popovich, W. Chumar, P. Zafaschuk, Mrs. Boychuk, and Mrs. Danylowich. Many young people also took a keen interest in the activities of the Society.



l. to r. Leo Fayos,
Mrs. Stephanie Pavuk, Stephen Pavuk.



Simon Popovych greeting the Great Rev.
Archimede Tomaszewski of the Ukrainian
Orthodox Church, Sunday late, 1933.

As it became evident that the meeting place was wholly inadequate and unsatisfactory, the Society members resolved to build a "home" of their own. The task before them was not easy and made more difficult by the efforts of rival groups which attempted to take over control of the Society. Consequently, when a large hall, 30 feet by 80, was built, it was decided to incorporate the Society on precise principles which would preclude a take-over by ideological extremists. A committee was selected to apply for incorporation. Nicolas Romanuk, Harry Kostash, Nyltala Gavronuk, Joseph Ganylovich, Simon Popovych, Wasył Chahlyk, and Wasył Liszchuk formed the committee and carried the incorporation through successfully.

These years were the heyday of the leftist organization, The United Labour and Farmers' Temple Association. Many of its members were also members of the U. Slovchenska Society and they spared no efforts for a period of two years or so to subvert the organization. However, they were never able to get enough support to break the constitution and eventually dropped out of the Society.

The Society was then able to continue the work for which it was originally formed, namely, the propagation of Ukrainian culture and the preservation of the Ukrainian language. For this purpose the Society organized into sub-groups with well-defined aims and objectives. Of these sub-groups the most active ones were the Association of Ukrainian Youth of Canada (AUKYC), Petrus Shkoda, O'ha Kobylarska Ukrainian Women's Association, and the Ukrainian Women's Association of Canada. To give the Society and its assets greater security from unwelcome takeover, the National Home was incorporated into

a national federation of similar homes, the Association of Ukrainian National Homes which, in turn, is affiliated with a national association known as the Ukrainian Self-Reliance League of Canada.

Ideologically, the Taras Shevchenko Society supports the principles of the Ukrainian Greek-Catholic Church of Canada and works very closely with it in all cultural, educational and social activities. The manner in which these complement each other, and the harmonious relations which exist between them and other denominational groups, is a credit to the community. It is proud of its heritage and eager to remain a viable community in a time when small communities are rapidly disappearing. The names of the dedicated founders and workers of the Taras Shevchenko Society are revered household names in Smoly Lake: Danylenko, Popovych, Gromko, Romanuk, Witynska, Kostash, Charous, Pash, Shevchuck, to name only a few. The quality and high caliber of their leadership is attested by the fact that, for a community that is not exactly on the "beaten path" between large centers of Ukrainian intellectual movement, the Taras Shevchenko Society of Smoly Lake can boast that it has, housed, and hosted many personalities of wide renown — Joseph Fasserchuk, Professor Ivan Debarsky, General Skarich, Volodymyr Popchenko, and others.

The Society's outstanding claim to glory may be attributed to the fact that three of its "hospitals" were to be presidents of Dominion organizations in later years: Stephen Pawluk (Toronto), president of the Ukrainian Canadian Veterans' Association, 1946 to 1949; Dr. Leo H. Faryna (Edmonton), president of the Ukrainian Self-Reliance League of Canada, 1950 to 1962; Stephen Pash (Edmonton), president of the Ukrainian Women's Association of Canada, 1961 to 1963, and 1973 to 1975.

SPEDDERS

The district of Spedders was settled by Ukrainians before World War I. Most of them came from the county of Sokal, Halychyna, from villages such as Yashynych, Radvantsi, Holva, Pashchyn, Zhusyn, Hanydycha. Some families came from other counties — Ternopil, Borschtchiv — and some from the neighbouring province of Bukovina. Among the names of the earliest settlers are listed Leskiva, Stehnozschuka, Karyto, Puzos, Scop, Iwanovych, Komyr.

The impetus towards social and cultural organization was given by the local teacher, Wasyli Lasyk (William Lesick). In 1925, under his guidance, Puzoska Society was formed by the few Spedders townfolk and the farmers of the district. Lasyk continued to be the guiding spirit and mentor of the Society for many years.

The Society prospered and expanded. First, it built a small hall; then enlarged it to accommodate the growing membership. Even after Lasyk left, the Society continued the socio-cultural work which he had so well begun.

In 1930 the community of Spedders was fortunate in the arrival of Michael (Mac) Shevchuck to take up the principalship of the small town

school. Almost from the very first weeks, Miac began to organize the young and the old of the community. He formed a choir and an orchestra. Under his tutelage the community steadily settled with cultural and social activity. A year later, another teacher, Dnytro Prokop, arrived in the community. Between the two of them (Shameluk and Prokop assisted ably by Mrs. Prokop) Prosvita Society and its National Home became a veritable beehive of activity.

Plays, concerts, lectures, folk dancing, national festivals — all attended in the remarkable revival of Ukrainian culture in the community. Membership in the Society grew so large that it was decided to build a new National Hall, big enough to accommodate not only its members but also the many "sympathizers" for whom the home had become the center of their cultural and social interests and activities.

Like many other Ukrainian communities, Spedden attracted career young teachers who were dedicated to providing leadership in frequently isolated communities of Ukrainian pioneers who, in the daily struggle to make a living, found little time for cultural work or leadership. The old timers still remember Miac and Nancy Shameluk, Dnytro and Angelia Prokop, Ella Kiriak, Peter Wasylchyk and his wife Sophie, and Andy Homoluk.

In spite of the difficulties of the early depression years, the Society decided to build their new home, and in the fall of 1932 the work was begun. Records of that and the following year reveal that the maturing of the determination to complete the construction of the hall as soon as possible came from such public-spirited members as Sylvester Leskie, his brother Steve, Dnytro Kandyk, Josephus Stepanushak, Mykylo Hory, Stepan Pawluk, Simon Pomyrnly, H. Panas, M. Krolush, M. Muzyla, A. Iwaszchyk, J. Pacholik, and many others.

The building was completed within a year and cost the Society \$7000, an impressive amount in those years of depression. The official opening was held on October 4, 1933. It marked the happy culmination of a lot of hard work and was celebrated in proper fashion. A concert was held in the new home. The main items, under the direction of their teachers, were children's choruses from two neighbouring schools. Speakers were before Gonsky, M.L.A.; Ella Kiriak, one of the teachers; William Pomyrnly, district agriculturist; and Joseph Stepanuk, itinerant lecturer and organizer for the newly-formed Ukrainian Self-Defense League.

But the activity of the Society was by no means limited to entertainments. The Home housed a large library which was very popular with the members as well as non-members. Simon Pomyrnly was for many years the librarian. The Association of Ukrainian Youth (AUJ), comprising the youth of the Society ably guided by the teachers of the district, overzealously itself produced some excellent leaders such as Alberta-born William Labop, Mary Leskie, Harry Goy, to mention three.

The Society remained active until the outbreak of World War II in 1939. Like all other Ukrainian National Societies, Spedden's Prosvita Society suffered a serious decline in membership and activity. As a consequence of the outbreak of the war, many of its young men (and some women) joined the

Armed Services; some inspired by the idealism of its leaders left to pursue studies in higher institutions; and some simply left to seek excitement and more rewarding work in the cities of Canada. The activities of the Society have remained in the doldrums ever since.

In its heyday, Prosvita Society of Edmonton, affiliated with the Ukrainian Self-Reliance League of Canada, was among the foremost of similar societies in Alberta. Its Youth (SMSP) and the Women's organizations (SAP) were among the most active. The National Home was on the touring list of many prominent Canadian and Ukrainian lecturers. The community itself can boast of no less than fifty university graduates.

The Society still operates, even if only in "low key". Its 1972 executive consisted of: M. Ramanchuk, president; S. Syroid, vice-president; M. Muzhka, secretary. Its future is uncertain but its hopes are high.

YEGREVILLE



YEGREVILLE DRAMATIC CLUB

Interesting odds and ends gleaned from an article which Peter Serach contributed to the Memorial Book commemorating the 30th anniversary of the National Home of Winnipeg.

The seed was planted in 1916. In that year the National Co-operative Association was organized in Yegreville. It was the first attempt by Ukrainian pioneers to set up their own mercantile business. On its managerial and clerical staffs were a number of young men who had recently arrived in Canada. For the most part they brought with them a fairly high level of education.

Their enthusiasm for making good in their newly-adopted land had no bounds, but economic success was by no means their only goal. They realized that the quality of their social and cultural life in Canada depended on their own initiative and efforts. To give reality to their dream of a better life, they took the logical step. They organized the St. Sychynsky Educational Society in 1912.

John Kizaszewicz was the first president of the Society, and its membership totalled thirty in the first year. For their activities they had to rent whatever halls were available. Their first cultural enterprise was a play "The Night of Bethlehem" which was staged in the football just before Christmas in 1912.

The hall was filled to capacity and half the audience were English-speaking. To enable them to follow the play, a synopsis of the action had been printed in English and distributed among the audience. Herod's role was played by Peter Swerich. To give greater dramatic effect to Joseph's flight to Egypt, a mixture of some inflammable compound had been prepared and set off. In the ensuing explosion of fire and smoke, Herod's beard caught fire, and before this dramatic episode was brought under control, Herod (that is, Peter) had a scorched beard, face and hands. But the play ended happily and was declared a huge success.

The wide range of activities of the Society required more variety and permanent accommodations. In 1914 the Society resolved to build its own "home". Enthusiastic volunteer labor and cheap materials, combined with acts of individual generosity, ensured quick completion of the hall. Peter Swerich donated a lot and sold building material from his lumber yard at wholesale prices, while clerks from the Co-operative Store and students from the School for Foreigners worked on the construction job after hours. Many of the initial citizens gave voluntary services and, when labour had to be paid, it was at minimal wages.

Thus, the building was completed in three months and free of debt. It was named "The Educational Society of Taras Shevchenko." Sychynsky, who a few years previously had assassinated the Polish tyrant, Count Potocki, though a hero in the eyes of many Ukrainians, was nevertheless a controversial hero. Accordingly, it was decided to drop his name from the name of the Society.

For some twenty years the Taras Shevchenko Society was the center of tremendous activity. In this space of time, the Society put on 60 plays, 40 concerts, and over a hundred lectures. Its membership varied from 30 to 125. Ukrainian classes for children were held regularly once a week. Evening classes for adults were organized. Among its members were a number of young men with professional training from the Old Country. For instance, for a whole year, Wasyl Donosh directed and staged one play a week.

To keep the young physically fit, "Swedish drill" was introduced. To give them pride in one facet of Ukrainian culture, Vasyl Ananenko introduced and popularized Ukrainian folk dances in 1927.

The names of its members became household words for cultural activities in the community. The list is long but honorable mention must be made of some: Peter and Andrew Swachuk, Peter Kalmazycki, Sam Syrak, William Kestelak, John Chornoplos, M. Kasniuk, Emil Sosabida, John Krasapich, John Kus, Tom Pospolytka (Warber), Frank Lanicki, H. Wozoschak, Peter Ptaszok, P. Golanow, Harry Sataluk, Dan Myrniak, John Rypka, John Hrychyshyn, Adam Stasiuk, William Podroschnay, the Malynk sisters Nancy and Stella, Violet Slawyk. But the name of one stands out among the others — that of Elias Poryla.

For fourteen years, Elias Poryla, a young man with an excellent musical education from the Old Country, worked tirelessly for the Society. He taught Ukrainian folk-dance, directed choirs and plays, and played the trumpet in the town band. In all the years before he left Weyburn his interest was young people. His work was made easier and more pleasant when he married one of them — Stella Malynk.

The talents of the early years of the Society may be attributed in part to the fact that its members, young intellectuals with strong ties with their native land, had an almost missionary zeal not only to preserve their native culture but also to awaken in the masses of semi-literate immigrants a sense of national identity. The means to this end were diverse: organization of cultural centers, cultural and educational activities of all sorts, and an active interest in the developments that took place over the years in the Old Country.

With the collapse of Czarist Russia in 1917, hopes rose high in the hearts of Ukrainian patriots everywhere, not least in Weyburn, that Ukraine would once more become an independent and sovereign state. Funds were collected to send Orys Hlyeba and Joseph Patrushevich to plead the cause of the Ukrainian Republic at the peace talks in Paris. A delegation of Peter Swarich, Andrew Standa, and Harry Sliochenko was sent to Ottawa to plead before the Prime Minister of Canada the case of Ukrainian immigrants who were in danger of losing their lands because of the post-war hysteria among the native Canadians against the immigrants, most of whom had come from Austro-Hungary and were considered enemy aliens.

The collapse of the short-lived Ukrainian Republic was followed by atrocities committed against the population by the Bolshevik government and by repressive policies of re-territorial Poland. Help of all kinds was badly needed by the suffering Ukrainians. Large sums of money and packages of food and clothing were sent, mostly through the Red Cross, to help the victims of the war and the revolution. Protest meetings were held to bring before the world the plight of these unfortunate. This spirit of concern for their erstwhile fellow-countrymen was fed by prominent speakers who visited and addressed large gatherings in Weyburn. Among these were such well-known Ukrainian personalities as Professor Dmytro Doroshenko, historian; Professor Buchkowsky of the Ukrainian University in Prague, Czechoslovakia; Senator Mme Kuzivetska (Western Ukraine), Professor B. Katsowky (Chicago); Myroslaw Sichynsky; Wasyl Sapozko, Peter Lazarowich; Anthony Wypala; Volodymyr Kupchenko.

With the passage of years, this nationalist fervour died down. The onset of the Depression of the Thirties, and the outbreak of World War II, virtually brought to a standstill most of the activities of the Society. Moreover, by the time of the "originals" had passed out of the picture and the new generation either had little interest in the issues that agitated their elders or had moved away from the community.

Two developments, in the meantime, occurred to agitate the members for a time. One was the spread of radical sentiment which led to the formation in the middle twenties of the Communist-oriented United Labour and Farmer Temple Association. However, because of the violent opposition of all of Vapnevsky's citizens otherwise minded, the association had a very short life.

The other development was the organization of the Ukrainian Orthodox parish in Vapnevsky which led the Ukrainian Catholics constantly to direct its activities away from the Society to their own church and its lay bodies. It is true that for some time the two communities used the Society's Home (the Ukrainian National Hall as it is now called) for their various activities.

Eventually, leadership and cultural activity passed into younger hands; specifically, the Association of Ukrainian Youth of Canada, affiliated with the Orthodox Church. But because of financial difficulties, the Society, as an independent lay organization, could no longer carry on, and the National Home was taken over by the Ukrainian Orthodox Church for use as a parish hall. The youth organization (popularly known as SLMC) remains its principal source of activity.

VILNA, UCRANIA

(From the memoirs of one of the pioneer members, Nikolai Borshunsky, now living in retirement in Edmonton).

"Vilna Ukraina", a Ukrainian educational association, was organized in August of 1921, three miles south of the present town of Andrews, Alberta. The inspiration to organize an educational association in the district sprang largely from the work of two Ukrainian Orthodox priests who were doing missionary work on behalf of the newly-founded Ukrainian Greek-Orthodox Church of Canada in the vicinity of Andrews. Father G. F. Strabychuk conducted the first service in the church of St. Michael of Suchawa, Alberta, on Sunday, March 22, 1920. When he left to take up new duties in Winnipeg, his place was taken by Father Rusay whose work and influence soon spread to the surrounding districts.

Realizing that successful missionary work requires an enlightened people, Father Rusay prevailed on the more progressive pioneers in the district to consider the organization of an educational-cultural association. In August 1921 a general meeting was called for this purpose and fifty-one members were signed up. Inasmuch as all of them were members of the Suchawa Ukrainian Orthodox Church, the activities of Vilna Ukraina National Home



VINA UKRAINA FIRST DINNER CLUB

came under the inspiration and guidance of the church.

At the meeting there was some difference of opinion as to what name to give the new association; two names being proposed were Vlna Ukraina and Taras Shevchenko. Since 1901 was the year in which Ukraine was struggling to establish its independence, "Vlna Ukraina" was chosen. "Vlna Ukraina" had greater appeal than the desire to honor Ukraine's greatest poet, Taras Shevchenko.

The first board of directors comprised the following:

President: Dmytro Tolareuk

Vice-president: Wnyl Franchuk

Treasurer: Nikolai Tomosuk

Secretary: Rev. Father John Rusey

Com. Com.: Alexander Bohanesky, Gyrgi Tomasiuk

Ella Rotaruk

Librarian: Wnyl Bohanesky

Among other projects, the newly-organized Vlna Ukraina Educational Association made provision for Vidna Shkola (Language school for children) and a library.

Even before the association had completed its organization, the rival Russian Orthodox community from the district of Shandoo sent two of their priests to undo Father Rusey's work and to forestall its successful culmination. For the moment, however, their efforts came to naught.

The Vlna Ukraina Educational Association, or the National Home as it was commonly called, purchased two acres of land across the road from St. Michael's Ukrainian Orthodox church. In 1902 it built the Home and forthwith organized children's classes. Other activities soon followed: lectures, concerts, dinners, plays, reading of Ukrainian papers and books, entertainment and enlargement of the library.

In February of 1904 the two Russian Orthodox priests from Shandoo, with the aid of three elderly members of St. Michael's parish, succeeded in

transferring St. Michael's church to the Russian Orthodox mission; in effect, locking out the original members. In the litigation which followed their case was upheld.

As a result, in April 1904 a new parish was organized and, under the leadership of Father Kasay, a new church was built and named the St. John's Ukrainian Orthodox Church of Suchawa. It continues to operate to this day.

While there was considerable local talent to carry on educational work in the National Home, it was after the local teachers who inspired it and organized it in a systematic way. There were many of them in the two decades when the Home was most active. However, among those whose influence was greatest and who are remembered by the old-timers of the Suchawa district is William Boykyn. He taught at Crater School and came to the hall to give violin and guitar lessons to the young people. Others who cracked plates, taught Ukrainian classes, staged concerts, gave lectures, and taught music, were John Deacon (an MP and now Chief Judge), Fred Harenchko (retired school superintendent), Elias Kishik (retired Ukrainian author), Volodymir Kupchanko (popular lecturer), Leo Kuchenko (retired music teacher), Alexander Hylcharenish and Wasyl Derzh (long-time teachers who later found other vocations). Rev. Father T. Harbay visited the community and taught catechism. Lena Winstlets (Mrs. Wymnychuk) taught Ukrainian folk dances which she had learned from Vasile Avramenko.

The National Home continued to enjoy considerable success in its work until after the Second World War. But social and economic conditions changed, and most of the young people left their rural homes to seek a new life and better opportunities in larger towns and cities. Eventually, the fateful decision had to be made: What to do with the Vilga Ukraine Educational Association?

In 1962 a general meeting was called and unanimously agreed to dissolve the association. But the disposition of its assets was not so easily resolved. One opinion was that realizable assets should be transferred, in accordance with its charter, to the Curatorship of the Ukrainian Greek-Orthodox Church of Canada. Another view, which ultimately prevailed, was to use the assets for the remodeling and restoring of the parish church, that is, St. John's Ukrainian Orthodox Church of Suchawa. This work was completed in the same year, and the 50th anniversary of its original founding was celebrated July 5, 1970.

EDUCATION AND TEACHERS

William Routash

Fred Hanzochin

In the first two or three years on their new homesteads, the main concern of the Ukrainian settlers was their physical survival in an environment that was both foreign and inhospitable. But once a permanent roof was built over the heads of the family, a dependable source of food was assured, and the means of developing the homestead was assured, the pioneers began to worry about the spiritual needs of the community and the education of their young.

As reported to Ottawa in 1888, it was estimated that there were 800 children of school age in the Edna colony; it was obvious that some sort of education must be provided for them. Urgent as this need was, the spiritual need was greater. If the distance was not too great, and they were not needed at home, the older children could go to schools in the neighbouring districts settled by other than Ukrainians. An unmarried son or daughter was certainly no liability on the farm, but living in sin, i.e., without proper church marriage, or doing without the usual rites, or coming into the world without the benefit of baptism, certainly was undesirable, especially for people who were deeply religious. For instance, the writer's grandmother walked thirty miles to attend a church service, her first on Canadian soil. The writer has recollections of himself, a hearted lad of six, crossing the Shakespeare's trail, unwillingly to his first lesson in catechism along some five miles of winding buffalo trail to the "monastery", a Greek Catholic monastery situated some two miles from Mundare. This was in 1902.

Was the problem of building churches and securing the services of the clergy way overdone in another story and is told in another part of this book.

But how about the education of the young? J. G. MacFinger, in his book "Viva Zemli—From Land's",¹ states that between 1880 and 1900, in such schools as Josephsburg, Crankford, Beaver Creek, Marawan, and Limestone Lake, organized by the original non-Ukrainian settlers, the majority of students were of Slavic origin. From about 1904, when Ukrainian settlers were beginning to come in early impressive numbers and settling in large blocks, the organization of schools was taken up in real earnest by the Ukrainians themselves. Witness thereto is the increasingly large number of schools with Ukrainian place names appearing among the schools that were being organized at the time: Woskoi (1900), Sniatyn (1902), Zozul (1904), Bolewne (1904), Wladymir (1905), Stanovo (1905), Chernowil (1908), Russen (1908), Syppeklik (1908) and right on to about 1915 when the colonies were permanently established, and the organization of schools was practically complete. Some 100 school districts can be classified as having been organized by Ukrainian settlers, administered by Ukrainian trustees, and the schools filled largely by young Canadians of Ukrainian parentage.

While these 130 odd schools met the need for an elementary education for the vast majority of the youth, some mention will be made of the role played by mission schools in their education and in that of young working people in the very earliest years of Ukrainian immigration to Alberta.

Father Joseph (Julian Saward, O.S.B.M.) tells of what is probably the first institution of its kind to have been established in Alberta. It was a night school for Ukrainian girls living and working in Edmonton. It is mentioned in Bishop Lavie's Journal, January 30, 1901. Founded by the Oblate Fathers, it was operated by the Sisters Faithful Companions. Forty girls are reported to have attended classes in St. Mary's High School. Classes in Ukrainian, folk songs, handicrafts, and religion were conducted by Sisters Servants of Mary Immaculate. They were also taught English reading and writing.

Even more interesting is the story of the mission that was established by the Basilian Fathers at Beaver Lake two miles east of Mundare. On July 17, 1903, the Basilian Fathers and the Ukrainian Sisters moved to Beaver Lake where one of the Fathers had already built a small home. By 1904 a chapel was added, serving from 1905 to 1911 as a school-room for Ukrainian children of school age. It was this school that provided educational opportunities for many young boys and girls of the settlement centered around Mundare before regular school districts were organized. Subsequently, the "monastery", as this mission came to be called, was rebuilt and modernized. It still stands as a landmark of early Ukrainian history, just off the curve in Highway 16, two miles east of Mundare. It served until recently as a seminary for young priests and as a residential school for boys of all ages who for one reason or another were sent there for their spiritual education.

But the Greek Catholic Church was not the only one that was concerned with the intellectual growth and spiritual welfare of Ukrainian immigrants. With the opening of the West and the influx of settlers of various nationalities and religious persuasions, there was a strong move on the part of the Roman Catholics, as well as Protestant Churches, to establish missions to serve the needs of the settlers, old and new, and hopefully to do some preaching among them. The missionary work of Father Lacombe among the Indians and the Métis in Alberta is well known. This is also true of Rev. George McDougall of the Wesleyan Methodist Church.

As early as 1852, Rev. George McDougall established a mission on the north bank of the North Saskatchewan River, south of Smoky Lake, Alberta. It was originally called Victoria but the Indian name, Pagan, eventually replaced it. By 1905 when the first Ukrainian settlers began to take up homesteads in the area, Victoria-Pagan had seen a great deal of history typical of the missionary work among the Indians and the Métis, and the efforts of the Hudson Bay Company to establish trading posts among them.

In the 40-year period prior to the extensive settlement of the area north of Victoria-Pagan by Ukrainian pioneers beginning in 1905, the mission experienced an interesting history and evolution. It began in an Indian teepee. Then permanent residences, a church, and a school house were erected. The Métis cultivated river land for a stretch of about three miles along the

bank of the North Saskatchewan River. By this time, the Hudson Bay Company had established a trading post and erected several auxiliary buildings. Telegraph service and a post office were provided by the government. Resident population grew from a handful to about 150.

Then a disastrous small pox epidemic struck the colony from which it never recovered. It killed or scarified a large proportion of the population and brought about a serious decline in the colony's economic viability. But the Wesleyan Methodist mission remained, and when the Ukrainian immigrants moved in, the mission simply transferred its zeal from christianizing passive Indians and Metis — to converting reluctant Ukrainians.

The story of the Methodist missionary work among Ukrainians begins in 1804 when Rev. Charles H. Lawford established a mission at Pelly to do evangelistic and medical work. In the same year he helped two young women missionaries to set up their mission at Waplesco. There were about 250 Ukrainian families in the district. Lawford's work was directed mainly at the adults who were encouraged to attend the Sunday services in the chapel. However, because of his uncompromising attitude towards religious beliefs and traditions of the new settlers, he made few converts in the two decades when he headed the mission. Moreover, he fell in the competition to win converts when a Greek Orthodox mission was set up near his mission in 1808 and the people, quite naturally, turned to their own priests for spiritual care and guidance. The Greek Catholic (Uniate) Church, too, was organizing parishes in the Pelly area. Lawford's efforts at winning converts, consequently, became doubly difficult. His efforts, however, were not a total failure. A number of families joined his church. His unflinching zeal unquestionably influenced the new members to raise their aspirations for a better life for their children, many of whom received their early education, if not at the Lawford mission, at other nearby missions where day schools were operated for children who wished to attend. One of these missions was at Waplesco, just north of Pelly. At one time as many as twenty children attended this mission school.

In another sense it may be said that Lawford's greatest achievement came when two young men were accepted into membership in 1808. Metro Pouch and Tarantyl Harnochko. These two bright and energetic young men, receiving their initial religious training at Alberta College, were licensed as local preachers. Because they could communicate with the local population in Ukrainian, the proselytizing effort of the mission was more successful. In 1808 fourteen heads of families joined the church.

In spite of the slow pace of conversion, the Methodist mission was optimistic and continued to set up other missions — one in 1808 at Smely Lake which they named *Sobkovekha* (Ukrainian for "by the creek"), one at Chipewan in 1811, and one at Redway* in 1821. The church was equally con-

* The Redway mission "home" was the last to close down. It was a tented residential and day school and operated as such until 1840. For several years thereafter, it served as a dormitory for students attending the local junior and high schools.

came about the young women who drifted to Edmonton to seek employment. As early as 1909, a home was opened for them where, among other services, they were given instruction in English in night classes. The emphasis was, of course, on religious education through Sunday school classes.

Merge in the achievements in connection with them, they would have been even less but for the hospital services that were established at Peter and Laurent. These were universally appreciated and the name of Dr. A. E. Archer is highly respected in the communities which his hospital served.

One of the by-products of the missionary work, and by no means an unimportant one, was the encouragement and assistance to improve their education which many young men and women received from the earnest "preaching" of the mission workers. It was not long before the Ukrainian community began to hear of some of these — first in the educational field and later in other professions and even in politics. But for the influence of the Methodist mission, they might never have attained to a level of achievement that was not easily discerned or reached in the early days of Ukrainian settlement in Alberta.

While the Catholic, Orthodox, and Methodist Churches were vying with one another for the salvation of Ukrainian souls, the Presbyterian Church was not far behind. In his "Memoirs," Peter Szwach tells the story of the Presbyterian Boys' and Girls' Home of Vegreville, Alberta. He recalls that, prior to the opening of a public school in Vegreville in 1906, a missionary-teacher by the name of Rev. A. Broadfoot was sent by the Presbyterian Mission to Vegreville. This town was then considered to be the center of the Ukrainian colony in Alberta. In due course, he met Peter Szwach and the result of this meeting was the opening of a mission school in Peter's own small home. This "collegiate", as Peter calls it in his memoirs, occupied the main room, 18 feet by 14 feet, while Peter's family moved to a ten-by-6 by the stable. From the very beginning this school accommodated twenty students, aged 15 to 25. Principal Broadfoot taught English, while Peter and Emrys Fortschuk taught them Ukrainian. Evening classes were also held for the young men and women who worked during the day. At times there were as many as 40 students in these classes. This "school", which operated in that one small room for one year, was probably the first attempt to give the young men and women in the Vegreville area a systematic approach to the learning of the English language. Next year the Presbyterian Mission rented three buildings — two for boys and one for girls — and moved their charges therein. At this point, Peter's connection with the "collegiate" came to an end.

For 20 years this Presbyterian Home provided, generally free of charge, a home and an opportunity to get a good education for hundreds of Ukrainian boys and girls from families that, otherwise, would have found it difficult to do the same. The Home provided clothing, room, and board, when the boys and girls attended the public school.

The young people got a great deal more than room and board, however much as they were in permanent residence in the Home, they were given all manner of responsibilities. The boys tended the cow and chickens; they looked



Presbyterian Home for Boys
and Girls, Vagville



Rev. Demetrius Pankó,
Rev. Timothy Harcourtán

Ministers of the
Methodist Church among Libinians.



"BOWTASH BURNER", Vagville, 1912-1922
L. to R. John, Count William Porayko, Wil-
liam, Elias Kondak.

after the garden: they cut cord wood for fuel, carried water for the kitchen, made bread and even scrubbed the floors; in short, they were entirely responsible for their physical needs. There was a matron in charge of each dorm, and discipline was strict. The term, with all its usual temptations, was "out-of-bounds" to the boys during the week. Only on Saturdays and with special permission were the students allowed to go into town. The girls had an equally practical education — preparation for life. They learned how to cook, sew, make bread, and keep house.

Naturally, the principal concern of the Home was the religious education of the young boys and girls. Sunday School classes and Inquest services were characteristic of this as well as of all other mission schools. While the use of the Ukrainian language was discouraged and sometimes prohibited during the day, evening classes in Ukrainian were held during the week. For example, in the early days of the Home, Rev. Maxim Zalizniak, an ordained Presbyterian preacher, gave lectures in Ukrainian history, taught the Ukrainian language and Ukrainian folk songs. As has been previously mentioned, the students received at the same time an excellent public and high school education in Vegreville's public schools.

Although the main objective of the Presbyterian Mission was the conversion of the young Ukrainian boys and girls to the Presbyterian Church, an important by-product of this process was a generation of Ukrainians who were well educated and had an excellent command of the English language. They were brought up in a sound moral environment, self-disciplined and self-reliant, prepared and inspired to reach for higher and better things. Many of its "graduates" became the "intellectuals" and leaders in the Ukrainian community: John and Mary Vercharen (doctor and graduate nurse), Dorothy and Kalyss Ruryk (Mrs. Paul Hucotak, and Mrs. Emil Jaszkotak) both prominent workers in their respective communities, Michael Fouch (teacher, teacher, M.A.) Pavlo Fedorchuk (pharmacist); William Fenchuk, George Felise, Stephen Urchak, Bessie Urmouk, Maria and Rosa Shesternika, Peter and Paul Marvanik (architect; Nicola and Walter Hrubay (construction business)) — that is only a partial list of the many who got their start in the Home. Invariably, some were converted; but, converted or unconverted, almost without exception they became good citizens. Also almost without exception, they recall their days in the Home with pleasure and speak of it with respect.

To sum up, in the first decade or so of Ukrainian settlement in Alberta, education for the young boys and girls, men, and women, was provided by the schools that were organized under the provincial statutes by the people themselves, by the Greek Catholic Church, and by the Methodist and Presbyterian Missions.

It might be of interest to take a quick look back into the past, to see what sort of education was available in the public schools, next in most instances, in the first decade of Ukrainian settlement in Alberta.

As a general rule, the rural schools operated for about eight months in the year, being closed during the worst of the winter. They were so located that a child was seldom obliged to walk more than four miles. Usually, the

children made their own trails cross-country, around swamps, over hills, and through poplar groves. The walk to and from school was often the best part of the school day. There were strawberry patches to raid, rare flowers to examine, birds' nests to locate, gophers to chase, or a quick dip to be enjoyed in the roadside ditch. Nature study was indeed the most practical course in the school curriculum.

The school itself was a one-room frame structure, with a lean-to or an attic to serve as the teacher's "residence". Double mapwood desks accommodated the pupils without regard to the students' size or bulk. A raised platform at one end was the teacher's domain, the teacher's desk sitting in the center. At the other end were the cloak rooms, one for the boys and one for the girls. There were hooks on the wall for lined gear and coats, and benches below for the dinner pails. A big porcellan stove or a horizontal 45-gallon steel drum in the center, provided the heat when needed. Portraits of the reigning monarch and his or her spouse and the Union Jack adorned the wall above the platform, and by courtesy of Cape Clark and Co, there might be a map of the three prairie provinces, or prior to 1905, of the North West Territories. State handbooks covered the upper portion of the wall behind the teacher's desk. A water pump and the outhouses completed the layout of the school site.

What of the classes themselves? Viewed from the perspective of the seventies, they were something out of a fairy tale book. Enrollment of 50 or over was the norm. Ninety-four names in the register of a one-room school is probably an all-time record.⁽¹⁷⁾ In the very first years of the school, there would probably be only the first two or three grades. The vast majority of the pupils knew little or no English. Their ages would range from 7 to 17 or 20. While they were willing to learn and were usually respectful of the teacher's authority, stories of the teacher having to restrain it by slapping the big boy who challenged it are not all fiction. The writer recalls witnessing, from the safety of the top of his desk, the teacher and an 18-year-old boy wrestling for supremacy on the floor between two rows of desks. It was frightening but fascinating experience.

School attendance was spotty. The older boys and girls were frequently kept out of school during spring work and harvest, with tending thrown in for good measure.

Did any learning take place under these conditions? Certainly. Inspectors' reports of those early years usually characterized the pupils as industrious, intelligent, and well-behaved. It was not uncommon for a pupil, on transferring to a graded or town school after two or three years of such sporadic schooling, to be advanced one or two grades.

The curriculum, itself, was simple and practical, consisting mainly of the three R's. Pupils were grouped according to their understanding of the English language rather than age. The older and the more advanced pupils would help or set the example for the younger ones. The *Alexander Reader*

(17) White Earth, 1925



1



2



3



- 1. Typical tenements
- 2. "Homemade" orchestra
- 3. Seven Urshak and Grubins
- 4. William Carey and Clerk
- 5. Doyce Priddy (right)
- 6. "Loving care"



5



First Canadian Teachers' and Students' Convention, Edmonton, 1915.



6

Teachers at home, at work, at play, in transit, and in convention

often was the only prescribed text, learning to read was largely a matter of mastering the spelling phonetics of the English language. Arithmetic consisted of memorizing the Arithmetic Tables on the back cover of a five-cent scribbler; examples and problems were worked out with a slate pencil on a slate. Scribblers were a luxury reserved for writing stories or copying poems out of the reader.

The supply of teachers, their qualifications, and their ethnic origin, were the principal problems which faced the school trustees. Up to 1910 or so, most of the teachers were itinerant English men or women from eastern Canada or the British Isles. Many of them had genuine teaching qualifications, but many were not so well qualified. Many were college or university students who were enticed to come West to earn a few dollars during the summer months to tide them over the next term. There was a scattering of Ukrainian teachers with qualifications from Manitoba but teaching in Alberta on a "permit" until they achieved certification in Alberta. Many of the non-Ukrainian teachers were also teaching on a permit. Consequently, it was unusual for a teacher to stay in one school for more than one summer term. Since the contract was sometimes on a monthly basis, some schools had two or even three teachers in one year, but this was rare. Usually, the contract was for a complete term.

The qualifications of the teachers were seldom questioned by the trustees or the parents. The main problem arose from two conditions. One was the fact that the English-speaking teachers did not, as a rule, like to teach in the so-called foreign schools. Living accommodation was unsatisfactory. Before the "teacherage" era, the teacher had to "make-do" as best he could on the top floor of the school. It was practically impossible for an English speaking teacher to find a suitable boarding place in the community. Consequently, one term per teacher was the general rule.

The other factor was more serious and, in the early stages of education among the Ukrainians in the rural areas, led to some misunderstanding and bad feelings between the trustees and parents on the one hand and the provincial authorities on the other.

It was natural for parents to wish to have their children taught by Ukrainian teachers. The new settlers had, so to speak, escaped from the tyranny of the Polish and Austrian authorities in the Old Country and they were not prepared to abandon their language and their traditions under various pressures to assimilate in the New Country. However, there was little they could do about the teacher situation until a certain development took place in Manitoba which promised to give them Ukrainian teachers for their schools.

Bilingual schools were permitted by the statute which made Manitoba a province of Canada in 1870. That is, instruction in the schools could be in French and/or English. There was historical precedence for this. Even before 1870 there were a number of French-speaking colonies in Manitoba where education was in French. The statute confirmed this right: "Where ten

of the pupils speak the French language, or any other language than English⁷ as their native tongue, the teaching of such pupils shall be conducted in French or each other language, and English open the bilingual system.”

As the Ukrainian settlements began to increase in the prairie, there was a growing demand that this right to bilingualism (Ukrainian and English) in schools be extended to them. To meet this demand the Manitoba government in 1908 set up a special Normal School known as the Ruthenian Training School in Winnipeg. It was transferred to Brandon in 1907. Among its objectives was a crash program in English to enable the young Ukrainian graduates to take up teaching positions in Ukrainian communities. By 1916, when the school was closed, over one hundred had graduated from this school.

The critical shortage of qualified teachers in Alberta inspired some leading personalities in the Ukrainian colonies to invite the graduates of the Ruthenian Training School to take up positions in their schools. The Department of Education gave them permits to do so. In time, however, opposition to this development began to show itself.

Opposition to bilingualism in schools in Western Canada has a long history. It has to do with the historical animosity between Roman Catholics and Protestants. It also was the product of a real fear on the part of educational authorities that bilingualism was a divisive element in the making of a Canadian nation in the Anglo-Saxon-Protestant tradition. On the part of the new Canadians, there was fear that a uniting, that is English, school system would destroy the traditional social system which, because of the repressive measures imposed upon them in the Old Country, they were anxious to preserve in a free and democratic Canada.

In any event, within a few years Manitoba teachers were in charge of a fair number of schools in Alberta. To supplement this supply, the Alberta government was persuaded in 1913 (on the grounds of good politics) to open a similar school in Vegreville, known as the English School for Foreigners. It operated for five years.



English School For Foreigners, Vegreville, 1913

⁷ Editor's emphasis.

In the meantime, relations between the protagonists and the protagonists of the bilingual schools and teachers in Alberta were passing from bad to worse. The government of Alberta was alarmed at the increasing number of Ukrainian teachers taking over the schools in Ukrainian districts.¹ It believed that the Manning experiment in bilingual education was tending to make good Canadians.² The Ukrainian community, on its part, believed that the government was piqued because many of the supporters of the Liberal government had switched their political allegiance to the Conservatives in a recent election. In any event, the government, with John F. Dey as Minister of Education, decided to enforce a regulation that only qualified teachers may teach in Alberta schools. This, of course, hit at the heart of the situation in Ukrainian districts where parent teachers from Manitoba, and from Alberta for that matter, were already teaching in a number of schools.

Where the school trustees insisted on retaining such a teacher, the Minister of Education appointed Robert Fletcher (for some years Supervisor of Foreign Schools) as Official Trustee with authority to dismiss unqualified teachers and replace them with ones properly qualified. As early as 1911, some ten schools had been "taken over" by Manitoba teachers and in 1913 Fletcher reported that "Ukrainian schools were being run by world-be teachers from Manitoba and Saskatchewan".

In the eyes of the government authorities and the English press in Edmonton and Vegreville, the situation was becoming serious.³ The shameseeking immigrants were not only undesirable in the first instance, but they were stiff-necked, intractable, and nationalistic; they wanted to establish a Ukraine in Canada and were unwilling to learn the English language.⁴ This was the tenor of the emotionally-charged public expression. On their part, the Ukrainians thought (and said so in their press)⁵ that the authorities were no better than the tyrannical oppressors in the Home Land, who broke their promises of freedom to all, persecuted and sought to assimilate them into a "melting pot of godsh".⁶ Politics, cultural and religious differences, and a wide unmeasured gap between the so-called Canadians and the foreigners exacerbated the bad feelings. In the matter of schools and teachers, the situation came to a boiling point (and viewed from a time lapse of half a century, malodramatic proportions) when Robert Fletcher proceeded to remove the unqualified teachers whom the trustees insisted on retaining.

Perhaps, subsequent developments can best be related in the words of J. E. McGreggie:⁷

In carrying out the new policy, the Department first notified the ultimate boards that they must fire the offending teacher; and when they disregarded that notification, Fletcher descended upon them. The Wladimir School, near Mundare, felt the axe first. When the board refused to

¹ A School for Foreigners was established in Regina which also turned out a number of semi-qualified teachers subsequently taking on teaching positions in Alberta.

ably, their authority was taken away from them, and Fletcher as official trustee took over the reins of the district. As such, he fired the teacher and replaced him with one with proper credentials. . . . Then Fletcher moved over to Robson School where John Garik . . . a second year arts student at the Manitoba University was teaching, and fired him. Undoubtedly, Garik would have been quite reliable as a teacher; but the Ukrainians having gone, his mind reaped the whirlwind. From Robson Fletcher went to the Lewis School, near Lament, with the same ultimatum.

This stratagem worked in most cases. But it was more than matched when Fletcher attempted to fire the teacher at Babowina, William Chumer, a Manitoba teacher not qualified to teach in Alberta, but a "practised politician and orator."

Fletcher fired Chumer and replaced him with a Mr. Armstrong. Uncooled, the trustees in short order built another school adjacent to the first and promptly re-hired Chumer. Armstrong twiddled his thumbs in an empty school while Chumer continued to hold classes until December 1, when the taxpayers voted to accept the dictum of the official trustees. They let Chumer go and agreed to let their children return to the care of Armstrong. Unfortunately, the matter did not end there.

In the interim, there was much agitation in the district over the action of the Official Trustee in seizing chattels of the trustees of the school for illegally paying wages to Chumer who had been dismissed by him.

"The last move of the agitation", reports the *Edmonton Bulletin* of early January, 1914, "was against the English teacher, and women seem to have been employed as the instruments in this case. On January 4, when Mr. Armstrong returned to his shack alongside of the school after the vacation, two women came into his shack, and when his back was turned struck him on the head with a pot, and proceeded to beat him up generally, using teeth upon him furcally. He succeeded in ejecting them from the house. He was then set upon by a couple of men with clubs who beat him up unmercifully. Of course, the offenders will be prosecuted."

There seems to be no record of what legal action was taken against the men. But one of the women, Mrs. Maria Kapitsky, identified by Armstrong as one of the attackers, was brought to trial in Vegreville and sentenced to a month in jail at Fort MacLeod, where she had to take care of her 18-month-old baby.

Elsewhere this incident is reported as follows:

One evening when Armstrong returned from his vacation to Babowina school, a number of women came to the teachersage and begged him to leave the district and not to make any trouble because they did not intend to send their children to his school.

Armstrong, an insolent and arrogant man, replied that it was not their business to tell him what to do and ordered them to get out. For this ungentlemanly gesture, they (the women) roughed him up a bit. That evening he left the District and was not seen again.

The following excerpt, translated by the writer of this article, from the Ukrainian paper, *Bozhyi Hnev*, in reply to an editorial in the *Bulletin* of August 22, 1913, "Governor Schools in Alberta", shows the state of agitation in the Ukrainian communities arising from the action of the Department of Education in depressing unqualified teachers (Ukrainians for the most part) and in taking court action against trustees who refused to disband them. Moreover, Manitoba still allowed bilingual schools to operate, although opposition against them was mounting rapidly.

LIBERALS DECLARE WAR AGAINST THE UKRAINIANS

The official organs of the Liberals (*The Capital and The Bulletin*) are threatening to withdraw from the Russas (Ukrainians) the right to manage their own schools.

POSITIVE ACTION AGAINST THE UKRAINIAN PEOPLE UNDER LIES OF THE MINISTER OF EDUCATION

Liberal guffaw! Russas of Alberta! There it is, black on white, how the Liberal party has shown its gratitude for your many years of loyalty, service, and sacrifice.

"This is an English province", shouts Boyce, "and every boy and girl in Alberta must receive an English bringing up".

And the stupid *Bulletin*, on its part, reveals an equally frightening view: "The Colonists are preparing war in defense of their right to manage their own schools."

But all was not blood and thunder on the educational scene. While the Supervisor of Foreign Schools was busy rounding up the "traders from Manitoba" scores of schools were quietly doing their bit as best they could under the circumstances. School trustees were rapidly learning to accept their responsibilities, especially under the guidance of public-spirited community leaders like Peter Svarich, Andrew Shandro, Maxim Tomys, and Theodore Neminsky. They gave invaluable help in the organization and management of the schools.

When the Department of Education began to restrict the issuing of permits, many of the bolders proceeded to improve their qualifications privately or in such institutions as the English School for Foreigners which operated in Inglewood from 1913 to 1918. With higher high school standing they were able to go to the Calgary or the Camrose Normal School. The first of these was William Karietz (Gory) who entered the Camrose Normal School in 1915, followed by Harry Kostash, the first Alberta-educated teacher to follow the teaching career until his retirement as superintendent of schools.

Of the Ukrainian teachers who pioneered in Ukrainian districts much can be written. However, statistics as to their qualifications, origin, schools taught, are hard to come by. Departmental records do not list permits which were granted in those early years. On record,¹⁴ however, are such names as L. Smaluda, interim second class certificate granted in 1909; C. H. Zashkavski, permanent second class certificate, 1910; S. Hryvyk, permit teacher in Round Lake School, 1910; Princess Warhoczna, part-time teacher, admitted to Calgary Normal School in 1911. It can only be surmised that some of these

teachers were of Ukrainian origin. Probably the first woman, positively known to be of Ukrainian origin to become certificated in Alberta, was Natalya (Natalie) Olexa (Olexa Sister Theresa). She was granted an interim (second) class certificate in 1912.

Beginning about 1903, when the enthusiasm of school trustees to have Ukrainian teachers was at its highest, increasing numbers of young men and women were coming into the province and taking charge of schools which were being organized by the score every year. Of these the best known are: Zigmund Mykorsky, Presbyterian minister, editor, author, organizer, who taught in Kolosna School in 1908. It is interesting to note that, when the school closed for the winter, he took up residence with his wife and one child in the large of two rooms in the humble home of Fred Kostash and continued to hold classes for the young boys and girls from the immediate neighborhood.

Prior to 1913 and for some years after, a considerable number of energetic and ambitious young men and women, with some teacher training from the Catholic Training Schools of Winnipeg, Brandon, and Regina, migrated to Alberta to take up teaching positions among the Ukrainians. Their names became household words: Starobinets, Novak, Sanik, Chumak, Boyyk, Wasylyk, Poryk, Hryciuk, Hryciukyn, Kivak, Hryciukovich, Wolosky, Denis, Samarsky, Holobinskiy, Baris, Myrnyk, Lushchewich, Rabay, Shkaban, Prokopiuk, Grotko, Goshko. They were the vanguard of the young intellectuals who had come to Canada seeking not only opportunities for themselves in a new and free democratic country but a better way of life for the thousands of immigrants who, unlettered, generally poor, viewed by the so-called Canadians among whom they were settling, were likewise trying to adjust themselves to a way of life, completely strange to them, clinging at the same time to a way that was familiar and reassuring. The contribution of these young intellectuals in this difficult period of transition in the life of the pioneers is best described by Senator Paul Tuzyk.

The dual task of the pioneer Ukrainian-English teacher was an over-
-out one. A problem which presented greater difficulties than that of
teaching the children was the literacy of the adults, which required the
teacher to spend time and effort in educational and cultural work among
the parents and youth. He was the respected leader of the community,
the friend, adviser, and guide of the illiterate peasant-settler, the sole
interpreter of Canadian laws and ways of the people, and revered educa-
tor. It is only fair to say that it is largely due to the pioneer teacher that
the early settlers owe their higher standards of literacy and their gradual
adjustment to Canadian life. It was he who welcomed the Galicians,
Rusyns, Ruthenians, and many so-called Austrians, Poles, and Rus-
sians to the land; they were Ukrainians and Canadians. Many of these
teachers advanced to higher professions and positions, and assumed the
national leadership of the ethnic group or secured a prominent place in
Canadian life.⁹

Beginning about 1915, the ranks of these pioneer teachers were being swelled by young men and women, raised and educated in Siberia. A sense of comradeship was very strong among them. As early as 1918, a convention of Ukrainian teachers and students was held in Edmonton. The photo taken at the time shows thirteen of whom three were women.

This was the pre-automobile era. Over the weekends or during holiday recesses, the teachers got together, travelling by bicycle or on foot. Since the schools were usually five miles apart, it was not uncommon for a teacher to walk fifteen miles to spend the week-end with his fellow teachers. The writer recalls seeing two or three such teachers sleeping crosswise in one of the two beds intended to accommodate the residents of the "Kostash House" in Vegreville.*

John Ruryk, another of this original group, recalls how, between school terms or during periods of unemployment, along with Elias Kiriak (later prominent author), Gregory Nowak (later medical doctor), John Genik (long-time teacher and benefactor), and Nick Kuzar (career teacher), he occupied a floor above the ROSTOP printing establishment in Mundare. He and Kiriak used to help the editor set the type. Toeke out their meagre financial resources, they used to lay eggs at five cents a dozen which Peter Mikow (later teacher, M.L.A., lawyer) was able to bring for them from the store where he worked.

Putting on plays was among the more serious forms of cultural activity. It is hard to imagine a community, with a teacher like John Ruryk, Dmitry Prokop, Harry Kostash, John Genik, or Violet Skony, that did not stage at one time or another "The Khody Hytala", or "Maty Najmytschka" or "Hecol-nyk". The Drama Club of Vegreville was only one of many such clubs that promoted dramatic as well as other cultural activities in the Ukrainian communities scattered between Edmonton and Vermilion. In their ranks, there were many young men and women who at one time or another had been teachers. Their influence on the community was profound. They aroused and nurtured the feeling for the finer facets of their culture — like music, song, drama, dancing — a feeling which is in every Ukrainian heart but, in the stress of eking out a living in a harsh and tough land, it was frequently overwhelmed.

Gathering in their free time, either in their teacherages or in homes like Vegreville, Mundare, Smoky Lake, Lamont, Wynnam, Soochow, or Innisfree, they would inevitably be drawn into close association with other young people; and, just as inevitably, they would form choral or orchestral groups or debating clubs. Ukrainians are a singing people and, when any number of them got together, they break out in song. For accompaniment, violin or a mandolin always seemed to be available.

* To give his six sons an adequate education, Fred Kostash built a two-room shack in Vegreville in 1913. Beginning with Harry, the eldest son, on reaching the age of discretion (about 9) they were bundled off in proper succession to register in the Vegreville Public School. Bitching was their life-style.

There is no doubt that the regulation requiring Alberta certification prompted many of the Manitoba permit teachers to seek other vocations, for many of them were using teaching as a stepping stone. In time their departed ranks were filled by a new generation of teachers, most of them born and educated in Alberta. Improvements in rural education, growth of towns, the establishment of institutes, first at Vegreville, then in Edmonton, increased high school enrolment and drew many of the graduates to the Normal Schools in Camrose, Edmonton, or even Calgary.

Although they were products of the Canadian environment and educational system, the new generation of teachers were not radically different from the older generation of teachers. They continued to give leadership in their communities. Many of them were active in the National Homes, participated in the activities of the church, organized and taught Ukrainian classes after school. A considerable number of them — men and women — obtained some of their education, especially high school, normal school, or university, in Edmonton while in residence at the Ukrainian institutes. These years gave them an excellent foundation in the Ukrainian language, history, literature, debating and discussion. Moreover, under the guidance of the principals of these institutes, they absorbed much of the institutes' spirit. They developed a concern for the status of Ukrainians in Canada, a sense of community responsibility, and leadership — qualities which were still an important factor in the development of good citizenship and enlightenment among Ukrainians even after two decades in Canada.

However, the majority of the "second" generation of teachers were born and educated in Alberta and had little or no formal schooling in Ukrainian. But their mother language was Ukrainian and they had little difficulty in learning to read and write and in becoming proficient in the language.

But times were changing, and the changing role of the teacher reflected the changing times. As economic and social conditions improved, the quality of education also improved. School attendance became more regular; all-year school operation was the rule rather than the exception. As school population and attendance increased, many districts, by building two-room schools, provided education beyond the customary grade 8. Growing towns like Vegreville, Mundare, Lacombe, Smoky Lake, Wynnton, and others, provided full high school instruction.

But the most important development was the improvement in teachers' salaries and consequently in teacher status. As this and the provision of comfortable accommodations made teaching more attractive. More and more teachers chose teaching as their life-time vocation. The era of the "sult case" teacher was all but over.

There was, however, a temporary but serious set-back to this trend in education — the depression of the thirties. On the one hand, there was constant pressure on teachers to improve their qualifications; in many cases this meant going back to school to complete grade 12 as well as taking numerous professional courses in summer school. On the other hand, the salaries were so low (frequently below the statutory minimum of \$240 per annum) that many

teachers simply gave up and sought other occupations. Even when economic conditions improved, not all of them returned to teaching.

For example, William Porytko gave up teaching, tried operating, with the help of his wife, Anna, a real-estate agent at Rabbit Hills, then took up farming until he retired. In the meantime, he served for many years as trustee and chairman of the Yegreville School Division (later Marquette County). Centralization of school districts in the late thirties attracted a number of teachers into private and municipal administration: John Warlicks, Peter Shashchuk, Steve Miska, John Wyomychuk, Mike Sloboda, Mike Gockol, Paul Haska was only one of many teachers who went into the hotel business (initially more lucrative). Others were John Zastrow, Mike Lesinski, Gus Semeniuk, Louis Miska, George Kefka. John Norkus went from teaching to the publishing business, William Paschuk set up a one-man manufacturing enterprise making laminated beams and arches in Gairland. Stan Puzyn, William Tempa, Michael Pouch, Indee Garsky, Nick Malnyk, Michael Sanyck went into politics as a sideline. John Swarik, after a short period as teacher and a stint as principal of H. H. Institute, had a successful career as Civil Engineer in Trail, B.C. The Shary brothers, Matthew and Tom, left teaching for greater things, eventually succeeding admirably in business in the United States. Alec Rogochon, after a few years of teaching in Alberta, found a career in Chicago. John Malnyk, Fred Hagers, and Mac Shaneluck were appointed district agriculturists and ended up in important positions in their respective specialties. Others simply saw no future in teaching, used their nickels and dimes, and went to university — into law, medicine, engineering, agriculture. For these, teaching was a stepping stone.

Although there was still considerable movement of teachers into and out of the profession, the situation was gradually stabilizing. While not unique, the history of Kalamazoo School District is an example. Between 1867, when it was organized, and 1925, a period of seventeen years, twelve teachers had come and gone. In the next seventeen years, only three. In 1925 the first grade eight students wrote the Departmental Examination. By 1945, literally scores of students were going on to four schools, the normal schools,¹ and the University.

The teachers who chose to stay with the profession and to take up more or less permanent residence in the community left their mark. Extracurricular activities became part of the educational process. School fairs, musical festivals, sports tournaments, Christmas concerts were organized in a definitely systematic way.

For a decade or so, Christmas concerts were the most popular extracurricular activity in and out of school. They were eagerly anticipated by the entire community and frequently staggered over a two-week period to enable the public to see more than one concert in a season. Consciously or otherwise, competition among the schools to stage the "biggest and the best" concert was very keen and the programs very elaborate.

Musical festivals, too, were popular, reaching the height of popularity

just before the outbreak of World War I. They were encouraged by the school superintendents and enthusiastically accepted by the teachers and pupils. Improvements in travel made it possible for contending schools to come together at some central point, often bringing together as many as thirty schools. In 1936 the Two Hills Division chartered a special train from Edmonton to bring to Myraman pupils from participating schools all along the C.P.R. line from Archer to Moosebarr and from rural schools ten or fifteen miles from the nearest railway point. Several hundred pupils participated, and the problem of logistics and care of contestants haggles the imagination. But, the consensus was that it was the greatest festival in the history of the district.

Sports and athletic events, too, were popular, and annual tournaments for regional championships were elaborate and serious affairs. Baseball and basketball were the most popular sports. They reflected the changing level of teacher-interest and involvement from cultural and educational leadership in the adult community to leadership and organization of school and student activities. Thus the principal might be the president of the local community organization, a pitcher on the local men's baseball team, and umpire for the regional baseball tournament. Besides being a popular and respected teacher and principal (and later school superintendent) Fred Harnochko starred as the pitcher (for thirteen years) for the powerful baseball team in the Night League in the Lament district. He was assisted by such well-known personalities as John Warlick, Tom Shandro, Michael Bopowick, Stanley Lytko, Nick Malnyk — at that time all school teachers and later divisional secretary, public relations officer, dentist, druggist, mining engineer, in that order. The team was made up almost wholly of teachers, most of them Ukrainian.

Nicholas Potlukay, long-time teacher in the Hairy Hill district, made the Hairy Hill school girls' basketball team many-times champion of the Northern Alberta Basketball League. The girls often played exhibition, or even championship, games at Sports Dens in Vegreville, Vermilion, Wainwright, and Red Deer. Nick himself played on an equally popular men's basketball team which was made up in large part of teachers among whom were Sylvester Tkachuk, and the two Urechivsk brothers, Roman and William.

The changing role of the teacher in a Ukrainian community was the result of several factors, the most important of which were: first, the organization of the large school divisions with the resultant disappearance of the two-room rural school. The second was the rise in the economic, social, cultural, and educational level of the communities themselves. Centralization, to a large degree, removed the teacher from the intimate contact with the parents which was possible in the small school district. The relationship became impersonal. Inevitably, the teacher no longer felt a responsibility to the community in the old sense of being mentor and leader of a predominantly illiterate and unenlightened colony of immigrants. He was no longer the only one in the community who could organize its cultural activities — lead a choir, coach a play, lecture on public health, organize a parish or a Harvest Dinner, the growing towns others could, and did, take over some of the teacher's leadership role. The local merchant, the parish priest, the local grain buyer,

Angels, or Doctor — these were available to do the job.

But the gradual Canadianization of Ukrainian communities does not mean that the teacher stayed completely aloof from what was going on. On the contrary. By the very nature of his training and his mental position in the community, he was still a leader, but in a different kind of leadership role — leadership in the civic and political sphere. He became the mayor of the town; he organized the Red Cross branches during the war; he sponsored Home and School Associations; he offered, often successfully, his candidacy for the provincial legislature or the federal parliament. In communities where there was still some of the Ukrainian "national spirit", he was often the guiding spirit in perpetuating it. For example, John Huzulak has, in all the years that he taught in Andrew, trained countless groups in Ukrainian dances and was among the first to popularize Ukrainian as an option in the school curriculum. But John Huzulak was only one among many — Bohdan Tatarsyn, Frank Shyrtka, Mack Skowpan, Steve Charney, Joseph Malynchuk, Anthony Styra were others. Leon Korciwsky's band has a wide popularity at "national" festivals, dances, Ukrainian Days, whenever Ukrainians meet. Vladimir Maydusz has to his credit many choral groups and church choirs which he trained and directed in the course of his lengthy teaching career. Anthony Sawick, junior member of the famous Sawick Band and conductor of pioneer days, Violet Syniak, and Stephen Urzysk Skowan left a legacy of musical talents in the numerous communities where they taught.

The success of the Ukrainian language classes depended much on the co-operation teachers and principals were willing to give their school superintendents. Among the latter who spearheaded the movement to have Ukrainian included in the school curriculum might be mentioned Harry Kozluch, Fred Harnochka, Isidore Carony, Nick Hlycia, George Filipchuk.

Many teachers of the post generation obtained prominence in the professional organization. The Alberta Teachers' Association, Harry Kozluch joined on the provincial executive in the Alberta Teachers' Alliance and the Alberta Teachers' Association which the former became. He was followed in this office by Fred Harnochka, William Tatarsyn, William Kozluch, Ladimir Kozluch, Nick Prochlyk, George Kotolyak, Harry Leskin, Nick Andruski, Andy Stando, William Hlycia, and Frank Shyrtka. Executive positions in the Association, too, were eventually opened to these career teachers. Tadej Nicholas Hrynuk and Nicholas Leskin are, respectively, associate executive secretary and executive secretary of the Association.

World War II and its aftermath set off an interesting "chain reaction" in the teacher situation as a whole. First, it created a shortage of teachers which in turn gave rise to a spectacular rise in teachers' salaries, which gave the teachers' organization, the ATA, the necessary lever to win recognition in salary agreements for higher teacher-training qualifications, which in a sort of cyclical fashion encouraged teachers to improve, by taking courses at the university, their qualifications and thereby qualify for higher salaries.

How did these developments affect the teachers of Ukrainian origin? First of all, the post-war generation definitely chose to make teaching their

career. It is true that many of the second- and even first-class certified teachers had simply dropped out, and, as noted previously, had gone into other occupations. But the majority chose to stay with the profession. They renewed their qualifications and proceeded to fill the apparent demand for teachers created by the war. Because other professions were not quite so open to the so-called "ethnics" as was education, there was a tremendous increase in the number of young men and women of Ukrainian extraction registering in education in Alberta universities. Simultaneously, there was a spectacular "infiltration" into the higher educational, supervisory, and administrative ranks of the profession, not only by experienced teachers but also by the new crop of graduates.

Following the break-through when Harry Kaniash was appointed superintendent of schools for Athabasca Division in 1935, two other appointments followed: Fred Harnochuk in 1938 and Isidore Gornely in 1941. Shortly afterwards, the gates were virtually wide open for other appointments. Names like Nicholas Myslak, Cyril Pyroh, Mike Gault, George Filipchuk began to appear with increasing frequency among the superintendent-appointees of the Department of Education. In 1957, just before the change in Departmental policy with respect to supervision of schools by Departmental appointees, out of 80 school superintendents, nine were of Ukrainian origin. (Appendix A).

But what was the situation with regard to women teachers? It is interesting to note that marriage does not seem to have been a significant factor in taking women teachers out of the profession. They took a few years off, if any, to bear and raise a family. Then they returned to the classroom. Very often their husbands too were teachers and, between the two, they could agree to and achieve a reasonable degree of affluence. They (the women teachers) conscientiously registered, summer after summer at the University of Alberta, cleared their delinquencies or obtained their degrees, doubled the family income, saved the farm from the mortgage company, set their husbands up in business or financed them through the university, taught Roda Strikola and Rowley school, coached plays, joined women's organizations and sang in the choir, and retired. There were many of them; only a few can be named:² Katherine (Zerofak) Hawrylak, Anna (Dzuchak) Kaniash, Mary (Stelmachuk) Shmetchuk, the Plamut sisters, Olga Harnochuk and Grace Smith, Violet (Sprutak) Kaniash, Mildred (Czowdz) Heron, Renka (Shilovka) Turko, Mary (Polomark) Harenak, Olga (Kushinsky) Mossey, Jeanne (Saskin) Young, Nellie (Makow) Wyszyn, Sophie (Dartowak) Wyszynskyn, Anna (Dionis) Ganelovich, Fana (Zemchuk) Polach, Mary (Brazuchuk) Svirsky.

In 1940 there were two teachers of Ukrainian parentage on the teaching staff of the Edmonton Public School system: George Plamut, and Isidore Gornely. Today they number in the hundreds. Prior to becoming Minister of Labour and Manpower, Dr. Albert Hehal was associate superintendent. Richard Semol held a similar position in the Jasper Place School District prior to its incorporation into the Edmonton district. Michael A. Strelchitsky

² To keep the record straight, not all of these have retired.

is superintendent at the present time. In the central office there are, in the supervision section, R. Smetanek, E. Lukawsky, R. Wilmans, Dr. M. Skalla; in the curriculum section, R. Melnychuk, Mrs. S. Chernowski, Dr. H. J. Hobolt; in pupil services, Dr. R. Manichuk; evaluation section, Dr. H. Macgregor and J. Yasep. Principalships of four of the senior high schools are held by Walter Sherek (Queen Elizabeth), William Klukas (Mirnie Dora), William Mysa (McNulty), and Don Stotsko (R. P. Wagner). In the 1972-73 school year, out of a total of some 150 principalships (elementary, junior and senior high schools) no fewer than 22 were held by men of Ukrainian parentage.

Outside of Edmonton and area where the teachers of Ukrainian origin are concentrated, John Charyk, brother of Dr. Joseph Charyk of space science fame, has won prominence as a long-time popular teacher and principal at home and successful author of two books on education and schools in early Alberta: "The Little White School House" and "Pulse of the Community". William Jolley, in a long career as teacher, achieved a national place as an educator and civic personality in the Crow's Nest (Charmont) area.

It may not be overstating the case to say that, more than any other ethnic group in Alberta, the Ukrainians have made the greatest strides from beginnings of economic disadvantages, racial discrimination, and relatively low cultural level to a place in Alberta society of which they may be justly proud.

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2. Fr. Julian Skareck, O.S.B.M., "The Ukrainian Settlers in Canada and their Schools", p. 28.
3. Peter Swarick, "Proganynnia Rypka Ukrayinskoho Narodnoho Domu v Winnipegu" (Commemorative Book of the National Home in Winnipeg), p. 881 ff.
4. Annual Report: Department of Education, 1906.
5. J. G. McGregor, "Vilni Zemi -- Free Lands", p. 227.
6. *Ibid.*
7. Wasyli Charyk, "Sparnyy" (Merrivie), p. 128.
8. Annual Reports: Department of Education, 1909 ff.
9. Paul Yelich, "Ukrainians in Manitoba", p. 143, 148.

APPENDIX A

Department Officials: Department of Education -- Division of Instruction
1973

Assistant Director Field Services	Dr. W. E. Duke
High School Inspector	W. T. Werhals
Education Consultant	J. L. Myron

Regional Consultants

M. J. Anisuk (Coordinator)

H. Myskie
C. Pysch
L. S. Symyrenko
W. Myciak

M. P. Kowalchuk
D. Fandak
J. W. Kufko

Director of Communications
Director of School Buildings

M. J. Chumchak
Dr. S. W. Olynyk

(The above names appear in a somewhat longer list of Departmental officials of ethnic extraction other than Ukrainian.)

FOUNDRY TO HISTORY



W. Skibak, principal; W. Kolesnik, teacher, English School for Foreigners, Nagsville, 1914.

THE TEACHING OF THE UKRAINIAN LANGUAGE IN ALBERTA

Nicholas Postage

As a matter of self-respect and a desire to perpetuate their ethnic identity, most people attempt to inculcate upon succeeding generations a love of their heritage, and language is a vital part of that heritage. Since the Royal Commission on Bilingualism and Biculturalism issued its report, considerable interest among the ethnic groups in Canada has been generated in multilingualism, and all the issues and questions arising from it, and the preservation of the Mother Tongue is only one of these issues.

Prior to 1958, the Ukrainian language was taught in an unorganized fashion in the homes, churches, and in the schools of Ukrainian communities after regular hours. To improve matters, steps were taken by the Edmonton Branch of the Ukrainian Canadian Committee (UCC) to have Ukrainian taught in schools in Ukrainian communities where there was sufficient demand. Such a school-organized basis would have trained personnel, prescribed texts, and an effective syllabus.

Even before these steps were taken in Edmonton to have the Ukrainian language instruction at the University and high school levels in Alberta, an effort was made at the local level by the Superintendent and Board of the Smoky Lake School Division. In the reorganization of the junior and senior high school programs in Alberta, the Junior and the Senior High School Curriculum Committees of the Department of Education recommended, among other changes, that opportunities be given local authorities in collaboration with their teaching staffs to introduce courses in various fields over and above those authorized by the Department in the regular programs. The areas suggested were in the field of electives, i.e. sciences, vocational courses, and foreign languages.

Before such courses could be introduced at the local level certain conditions had to be met. Once the conditions were fulfilled and courses approved by the Minister of Education, they could be implemented in the regular programs of the schools in the area. Other administrative units were at liberty to adopt such courses in their areas as long as approved texts and primary references were also used. The necessary steps and conditions for the authorization of the courses may be listed as follows:

"When advantage is being taken of these resolutions, an application should be made through the Superintendent of Schools to the Secretary of the Junior and Senior High School Curriculum Committee, the Associate Director of Curriculum. Applications should provide sufficient information to satisfy the Department that the requirements of these resolutions with respect to need, competence, and form of local organization can be met adequately."

and again on the same topic:

"If the application is approved, the local authorities may proceed with the preparation of the course, and upon its completion submit it for final approval to the Senior High School Curriculum Committee for

By June 1958, five of the six Home and School associations submitted reports that the Board apply to the Department for approval of instruction in the Junior High School grades. The parents' questionnaires showed that over 80% approved of the plan, and discussions at all principals' meetings resulted in further support from the schools in the project. The report of the Superintendent showed that in his search for a suitable text book he found that only one could be recommended, namely, the Russian text used in Saskatchewan; but this was outdated and did not follow the latest accepted principles of language instruction. As a result, the Board tabled the resolution for another year for further study and consideration. Three months later, the Minister of Education announced in Banffville that instruction in Ukrainian would commence at the Grade 11 level, beginning in 1959. Four or five years later, instruction was also approved at the Junior High School level. Though the efforts of Socky Lala did not achieve results immediately and directly, eminent later indicated that their efforts were not fruitless.

In the meantime, correspondence by the Ukrainian Canadian Committee (UCC), Edmonton Branch, was initiated with Dr. Stewart, president of the University of Alberta, with the aim of having Ukrainian offered as a medium language at the university on an equal basis with French, German, and Latin. At first, the response was cool, but when Peter Savaryn arranged a meeting between Dr. Stewart and Dr. Kuzniir, head of the UCC of Canada, who was visiting in Edmonton, a promise was given to have the matter considered by the Board of Governors of the University of Alberta.

In reporting the reaction of the Board of Governors to his interview and Dr. Kuzniir's request, Dr. Stewart (in November, 1957) said that information concerning the teaching of Ukrainian at the universities of Canada, United States, and Europe was being gathered. Dr. Grev Starobuk of the staff of the University of Alberta was given the responsibility of obtaining the information. In the university's brief to the Cameron Commission, which was studying the status of education in Alberta schools, the recommendation was included that Ukrainian be taught in the high schools of Alberta.

In April, 1958, in its brief to the Cameron Commission, the UCC, Edmonton Branch, recommended that the Ukrainian language be offered in all grades in the schools of Alberta, as well as in the University of Alberta. Those preparing the brief were: Dmytro Yants, Peter Savaryn, Prof. Grev Starobuk, Prof. Bohdan Bolejukin, Peter Lazarewich, and Grev Demco. Bishop Nell Savaryn, head of the Ukrainian Greek-Catholic church, also presented a brief from the Ukrainian Catholic Council. Likewise, the Commission received letters from various Ukrainian church parishes, and from secular organizations, pointing out the need of the long-neglected item: the teaching of Ukrainian in Alberta schools.

An oral presentation was also made to the Cameron Commission at its sitting in Edmonton on September 10, 1958, from the UCC by a delegation composed of Peter Savaryn, Steve Goyko, Dr. Leo Faryn, and Dan Chynko.

In addition to these overt and public representations on the part of

individuals and organizations, the Ukrainian members of the Alberta Legislature were working quietly in Government and Party circles, pressing publicly in the Legislative Assembly for some positive action in providing a place for the Ukrainian language in the program of studies in the schools of Alberta. Wm. Tymko, Nick Malych, Alex Gonty, and Antonina Hildebrand were among the most articulate and persistent.

It was not entirely unexpected, therefore, when on September 22, 1958, the Hon. Anders Aulborg, Minister of Education, announced at a meeting in Banffville, that Ukrainian would be offered in grade eleven in Alberta high schools beginning in the 1959-60 school year.

There was much satisfaction and jubilation in the camp of Canadians of Ukrainian origin. There was also some strong opposition expressed in letters sent to the Edmonton and Calgary press, claiming that this would lead to a "Balkanization" of Canada. It was argued that one language only was essential to national solidarity, and that somehow, if a Canadian citizen spoke more than one language, especially if each a language was one which his ancestors used, his loyalties became divided, and maybe even suspect.

In reply to the objections in the Calgary and Edmonton newspapers, Michael Lachowich, ex-Member of Parliament for Wopmayville, Dr. Stanhuk of the University of Alberta, and many others, voiced eloquent defence of the right of the Ukrainian language to be on the school curriculum. In very recent times, although the B. and N. Commission stressed the need for preserving and fostering the ethnic languages of Canada, and the Federal Government has acknowledged that Canada, in fact, is a multicultural nation, it has not yet appreciably "loosened its purse strings" to help ethnic groups foster and promote their cultures, other than French and English.

The breakthrough of September, 1958, was merely the first step in the long and difficult road to fuller recognition. There was a serious shortage of qualified teachers for teaching the language as curriculum had to be prepared, and texts for students as well as references for teachers had to be provided.

To meet some of these problems, the Minister of Education, Anders Aulborg, took steps to appoint a sub-committee on Ukrainians for the senior high schools. Iedona Gonsky, Superintendent of Thornhill School Division, was appointed chairman and instructed to recommend other individuals who might be considered for appointment as members of the sub-committee. The first five members were an easy choice: Dr. Grev Stanhuk, who was already teaching in Ukrainian at the University of Alberta, and Harry Kosterk, the veteran Superintendent of Schools in Smoky Lake Division, who already had a semi-official program in Ukrainian in his division. The rest of the choices were more difficult as they had to be teachers with some knowledge and teaching experience in the Ukrainian language. After some consideration, the Department of Education finally appointed John Plucinski from Andrew, Joseph Melnykuk from Two Hills and Stephen Boyko from Railway. When the program was already on its way, some of the members were replaced by others who were actually teaching Ukrainians. Such later appointees were William

Kostash and Frank Styrcio. After his retirement, Harry Kostash was replaced by Nicolas Mytkin, another superintendent. The sub-committee and the whole Ukrainian program during this period suffered with the death of Stephen Bayko, one of the hardest working members from the beginning.

The minutes of the first meeting on October 23, 1958, indicate that the matters of chief concern to the sub-committee were the preparation of a curriculum guide, the training of teachers, and the preparation of a suitable course in Ukrainian. As there was much interest in the conversational approach, Dr. Stanchak was requested to obtain a sample of the course as it was taught in the U.S. Army School in Monterey. On November 18, 1958, he wrote a short note in some excitement to the chairman stating that a Dr. Yar Slavutsky from the Army School in Monterey had written to him that he was preparing a textbook entitled "Conversational Ukrainian". He also informed Dr. Stanchak that the "Basic Course in Ukrainian" used in the American Army consisted of twenty-two mimeographed volumes, which he could obtain for twenty-one dollars. To save time and to avoid difficulties which might arise if official steps were taken, the chairman and Harry Kostash contributed the required amount and the lessons arrived shortly afterwards.

Samples of Dr. Slavutsky's material were also made available for the next meeting of the sub-committee on November 20, 1958, and it was provisionally decided that his lessons would be acceptable if a way for their publication could be found.

After almost a hopeless beginning when all requests for information were either ignored or met with disappointing answers, things were beginning to be brighter. But only half the battle had been won. Where was a publisher to be found? Regular publishing companies merely smiled when they were told that merely five thousand copies would be required. The Ukrainian Canadian Committee could have helped but there was a feeling in the Department of Education that publication by such an organization might present political problems. Help came from the chairman, Orestes Yenda, and the liaison representatives, Peter Savaryn. The book had to be printed, so, a committee composed of O. Yenda, chairman; P. Savaryn, secretary; Dr. N. Hrubetsky, treasurer; W. Sereda, D. Feibey, and J. Kozak set up the Gateway Publishing Company. Over \$4,300 was subscribed by individuals and organizations, of which some \$1,000 was donated by the Norwood Branch of the Royal Canadian Legion, membership consisting entirely of Ukrainian men who had served in the Canadian Armed Services in World War II.

The University of Alberta offered a summer course in Ukrainian for teachers who had had considerable background in the language, but, in most cases, lacked knowledge of its formal grammar. Dr. Stanchak, in a highly competent fashion, offered the course to which the author of this article will vouch as he, with about thirty others, was introduced to the formal (and terminology) intricacies of the Ukrainian language.

The stage was set for September. However, there were still a few problems to solve. In some cases, where there were students in Edmonton anxious to be taught Ukrainian, there was no qualified teacher, so the Edmon-

for Public School Board offered to van the students to a central point like Victoria High School. This did not work too well because students established with their friends in a school ten years to move. Another serious problem was the reluctance, on the part of some of the faculties at the university, to accept Ukrainian as a matriculation course. Hence, students hesitated registering in Ukrainian.

A committee made up of John Dzwon, chairman, John Gecars, secretary; Iridora Gossage, William Kustash, and D. Pypta was chosen to deal with the problem of insufficient registration of students in high schools, and the lack of matriculation standing of the Ukrainian language. After considerable interviews and correspondence, the University's eventual reply was that, as soon as Ukrainian 30 became a departmental examination subject, all the faculties would accept the language on a par with the other modern languages.

In the meantime, the said committee under the chairmanship of John Dzwon, ever ready to provide leadership or assistance, called a meeting on January 20, 1960 at which, among others, there were five superintendents of Ukrainian origin, to discuss ways of increasing the registration of Edmonton students in Ukrainian classes. It was pointed out that only at Victoria Campville and at St. Joseph's high schools were courses offered, and the registration was much too low. The committee was requested to make contacts with the Edmonton Public and Separate School Boards, and with the principals of schools where students of Ukrainian background attended. In addition, the Edmonton Branch of the Ukrainian Women's Association of Canada was asked to help improve the registration.

Grateful recognition is herewith given to Nicholas Paik, well-known architect, for his untiring efforts from 1960 to 1972, on behalf of the Ukrainian language. He wrote scores of letters to principals and Edmonton school superintendents; interviewed countless parents and teachers; recruited clergy of the Ukrainian Greek Orthodox and the Ukrainian Greek Catholic denominations to urge parents to send their children to Ukrainian classes; addressed meetings at every opportunity regarding language; and, as chairman of the Educational Division of the MCC, gave invaluable assistance in the organization of parish schools, where language classes are conducted on Saturdays.

No less indefatigable was Dr. Yar Slawatsky, who, even at the risk of incurring hostility of some members of his community, kept the issue alive at this crucial stage. The name of these dedicated workers is legion. Every community in Alberta has them — teachers, local priests, fathers, mothers, professional and business personnel, as well as countless quiet unrecorded helpers.

In March, 1966, the Canadian Association of Slovaks called a meeting of teachers in the Flowerdell Legion Hall to discuss such matters as the shortage of qualified teachers of Ukrainian, improving the registration of students in the language and items like language laboratories. Mark Mykita, Superintendent of Schools, Two Hills Division, chaired the meeting. Dr. Starchuk, President of the Slovaks Association, addressed the meeting, stressing that the non-granting of matriculation status to Ukrainian at the University of

Alberta would disappear in time, and that emphasis should be placed on a highly competent job of instruction at the high school level. It was pointed out by Harry Kostash that the language should be introduced in the lower grades.

Before Kostash spoke enthusiastically about the use of language laboratories, two of which were in use at his (Thorold) Division. Thanks to the efforts of John Casare, a brochure on "Why Learn Ukrainian" by Piotr George Simpson, was distributed at the meeting. The auspices of this meeting was underwritten by the Ukrainian Professional and Businessmen's Club of Edmonton of which, at that time, Judge John Casare was president. The original committee in charge of steering the movement was strengthened by adding regional representatives: Anthony Styra, Thorold county; Nick Stawpan, Sorely Lake; Frank Stynka, Stynka; Two Hills Division; Peter Malin, Lamont Division; Harry Polnyk, Athabasca; Louis Marko, Wainwright; Andy Stankiv, Sorelyville Division; and Dr. Yar Slovutych of the University of Alberta.

The idea of a Ukrainian Language Association, affiliated with the Alberta Teachers' Association Modern and Classical Language Council, was discussed and approved. A meeting was convened at Airdrie on June 23, 1962, at which five superintendents, nine teachers actively teaching Ukrainian in schools, as well as representatives from the UCC — a total of thirty-one dedicated participants — attended.

As secretary of the Modern and Classical Language Council of the Alberta Teachers' Association, William Kostash outlined the objectives of the Council and urged the formation of an association of Ukrainian teachers in affiliation with the Council for the purpose of improving the status of the Ukrainian language in the high school curriculum and in the schools of Alberta. He presented a proposed constitution which, after some discussion and modification, was adopted. And Pars, in a motion by Genesly Stankiv, the Ukrainian Language Association was born.* The protest executive, which was to play a major role in providing leadership, was made up of Joe Blahochak, president; John Huzarik, vice-president; Anthony Styra, secretary-treasurer; and co-secretaries, Mrs. Katherine Hawryluk of Mundare, and Andy Stankiv of Glendon. Representatives of various interested organizations were also present: D. Szade of the UCC; George Stefanuk, head of the Educational Division of the UCC; Michael Ludkewich, a member of Parliament; and Nicholas Flak whose main undertaking, at the time, was correcting inaccuracies in school text-books concerning Ukrainians.

The Ukrainian Language Association has accomplished many things. It has involved scores of teachers and non-teachers concerned with the problems of the language. But above all, it has demonstrated that, as in any worthy cause, there are those who are prepared to willingly and unselfishly give of their time and effort. Its activities are too numerous to record in detail. But it may be worthwhile to quote Joe Blahochak, a past-president of the Ukrainian Language Association:

"The Association can look back on eight very profitable years — profitable in that many problems were dealt with and solutions found. The original high school text by Dr. Y. Slovutych, of the University of Alberta, was revised

and supplemented. Members of the Association served on the committee to prepare, revise, and mark the Departmental examination in Ukrainian 30. The first summer school course in Ukrainian to up-date the teachers' proficiency was organized by Dr. G. Stambak, of the Department of Slavic, University of Alberta.

"Largely as a result of the work of the Departmental sub-committee on Ukrainian and with the co-operation of their peers in Saskatchewan and Manitoba, a new course in Ukrainian was introduced — the so-called *Diller Audio-Visual Method* — and the necessary teachers' guides, students' workbooks, tapes, and film strips were prepared.

"Any method of instruction is only as good as the skill of the teachers who use it. Recognizing this, the Association organized seminars in the use of the *AV* method. Several one-day and week-long seminars were held in Saskatchewan and Alberta. John Long of Philadelphia, Roma Prusko of Saskatoon, Flora Polach and Joe Melnychuk of Edmonton, and Dr. Madeleine Horek of the University of Alberta, were largely responsible for their success.

"In the eight years, the Association has seen the enrollment in Ukrainian in Alberta gone from 250 in 1960 to over 1,200 in 1978. Instruction has been extended into junior high schools, and the method of instruction updated by the adoption of the *AV* method.

"The Association, however, is looking into the future. It is fully aware that there are certain social forces which, in Canada, work against the success of languages other than English and French. In the spirit, therefore, of the recommendations of Volume IV of the R. and R. Report, the Association has prepared and presented a brief to the North Commission in the hope that, in the next quarter century, the study of the Ukrainian language and culture will find a fully-accepted place in the curricula of the schools of Alberta."

Joe Melnychuk does not mention, among the accomplishments of the Association, a teachers' tour organized by him, which took twenty-three teachers to Kiev, Ukraine, for a summer session in Ukrainian Language and Literature at the University of Kiev, nor the highly beneficial talks and demonstrations given by Anna Turko, Mary Wolochuk, Stephanie Yatchewski, and Eugene Jurechak.

In an annual report to the Alberta Provincial Executive of the Ukrainian Women's Association of Canada, Flora Polach gave the following statistics:

- 986 pupils in parish or club schools
- 104 in the Ivan Franko School (winter session)
- 308 in Edmonton (separate schools, grades 7 to 12)
- 590 in Edmonton Public Schools, grades 7 to 12
- 188 by Correspondence — Department of Education
- 22 Ivan Franko School (summer session)

To these totals should be added pupils who were enrolled in Ukrainian classes outside of Edmonton — Andrew, Vegreville, Broxy Lake, Wainwright, Wilsa, Inglebrook, Stettin, Mundare, Redway, Redwater, Newbrook, Thorhild, Dewar, Rimbey, Two Hills, Devlin, Iron River, Holy Hill, Waskatenau, Lamont, Ardmore, and Glendon.

More recent statistics give an even more encouraging picture. In the school year, 1972-73, just under 2100 students enrolled in regular classes — grades 7 to 12 — in the schools of Alberta: 786 in Edmonton Public and Separate Schools, and 1306 in twenty-nine classrooms in schools outside of Edmonton. Great MacEwan College, a newly-organized community college, is offering a course in Ukrainian for adults. Evening classes in "Beginners" and Advanced Ukrainian are held in Victoria Composite High School.

Registration in Ukrainian courses at the University of Alberta has shown a consistent rise over the years, from 22 in the "Beginners' Ukrainian" offered in the Summer Session of 1959 to 141 students in the 1972-73 year. Here follows the programme for the 1972-73 year showing the title, enrollment and instructor:

Course	Title	Enrollment	Instructor
200	Beginners' Ukrainian	25	A. Durnan
200	First Year University Ukrainian		G. Denisenko
204	Second Year Ukrainian II	22	G. Pawlin
331	Intermediate Ukrainian Language & Literature I	7	B. Medvedchik
		7	B. Medvedchik
332	Intermediate Ukrainian Language & Literature II	20	T. Carlton
		20	F. Carlton
401	Advanced Ukrainian Grammar I	3	B. Medvedchik
402	Advanced Ukrainian Grammar II	3	B. Medvedchik
411	Ukrainian Literature to 1880	6	O. Pavlin
412	Ukrainian Literature 1880 - 1920's	6	O. Pavlin
451	Cultural History of Ukraine	5	T. Carlton
452	Ukrainian Prose/Novels	9	B. Medvedchik
461	Soviet Ukrainian Literature	3	O. Zuprenko
462	Ukrainian Emigre Literature	4	O. Zuprenko
616	French	2	O. Zuprenko
616	Russubynsky	3	O. Zuprenko
Total		141	

Professors not listed above, but who offered courses in previous years are: G. Suchowansky, I. L. Rudychuk, Yur Slavych, Pat Lymansky, Orest Blazynka, D. Strak, and O. Kojala. It is now possible to take a program leading to a Ph. D. degree in Ukrainian.

A brief reference — much briefer than the importance of the matter deserves — will be made to the efforts of other organizations in pressing for the recognition of the Ukrainian language in our educational institutions. Mention has already been made of the interview the UCC had with Dr. Stewart and of the brief referred to in the Cameron Commission. But this was not the only brief: and the UCC did not act alone.

In 1964 the UCC submitted a brief prepared by Peter Savaryn, Michael Luchkovich, Prof. Bohdan Doornik, and Prof. M. Lupal to the Royal Commission on Bilingualism and Biculturalism. The document states that "The Committee is concerned that the basic tenets of our democratic way of life —

equality of opportunity for every person, irrespective of racial origin, cultural background, mother tongue or the time of arrival in Canada — be preserved."

In December, 1976, the Ukrainian Language Association submitted a brief to the Commission on Educational Planning (White Commission). In May, 1977, a committee of the Ukrainian Professional and Businessmen's Club of Edmonton, consisting of Prof. Marud Lupul, Peter Sauszyn, Lawrence Decore, William Kostash, Harry Barabosh, and Russell Demack presented one to Premier H. Stelm of Alberta, and then another one in June of the same year to the Joint Commission of the Senate and the House of Commons. In May, 1977, the Alberta Division of the Ukrainian Self-Help/Service League submitted a brief to the Hon. Herb Sorenson, Minister of Culture, Youth and Recreation for Alberta; and in the same month, the Ukrainian Professional and Businessmen's Club had a repeat performance with Premier Peter Lougheed, head of the newly victorious Progressive Conservative government of Alberta.

While differing in detail, all the briefs told essentially the same story: that Canadian citizens of Ukrainian descent, by virtue of their contributions to the development of the economy, politics, and culture of Canada, have the right to expect, and demand equality in all respects — educational, economic, political, linguistic, and cultural.

There were many who contributed to the preparation of the briefs, but the bulk of the arduous final work that goes with all briefs fell to a dedicated few — Harry Barabosh, Lawrence Decore, Russell Demack, Dr. Leo Faryas, William Kostash, William Kostash, Prof. Marud Lupul, Roman Oleshenewsky, Peter Sauszyn, Kent Tolpeltke, and Stephanie Turkentski. In all instances, the briefs and the approach to the appropriate bodies were sanctioned by the UCC, Edmonton Branch, Archbishop Andrew of the Ukrainian Orthodox Church, and Bishop Neil Savaryn of the Ukrainian Greek Catholic Church.

To encourage students at various levels of our educational system, from the parish schools (Pivna Shkola) to the university, to excel in Ukrainian classes, a number of private individuals and Ukrainian organizations have made financial aid available in the form of prizes, awards, and scholarships. Some of these are dispensed by the University of Alberta, and some by the organizations themselves. Of the first, the University awards prizes funded by the Royal Canadian Legion, Howwood Branch; UCC, Edmonton Branch; Ukrainian Catholic Women; Ukrainian National Association; Ukrainian Women's Association of Canada. The Ukrainian Professional and Businessmen's Club gives direct awards to University students, high school students, and to pupils in the parish schools. St. John's Institute of Edmonton dispenses a number of awards and scholarships from funds which have been made available for this purpose by private donors, e.g., John Kuzarewich, Peter Sverchik, Samuel Woloskiw, Steve Romanish, George Wapowski, and Steve Wapowski. The awards are given for creditable achievement in the Ukrainian language, or related subjects like Ukrainian history or literature.

The Ukrainian press in Canada as a whole, and in particular the "Ukrainian Voice" and the "Ukrainian News" give their wholehearted support to

the cause by all the means at their disposal: editorials, news items, contributed articles, advertisements.

What of the future? By the combined efforts of teachers, parents, students, lay organizations, churches, and the press, much can be accomplished in retaining the Ukrainian language among the people of Ukrainian descent, so that bilingualism may mean an extensive knowledge and use of the world-wide English language, and a respectable fluency in the use of the rich Ukrainian language.

* Nicholas Proshyak was a teacher of Ukrainian in Victoria Composite High School in Edmonton for ten years.

* Common abbreviation of the initials in the Ukrainian language is KYK pronounced "kak".

* Regulations of the Department of Education, 1953, TEACHER PARTICIPATION IN CURRICULUM BUILDING, page 5.

* *Ibid.*, page 6.

* In September, 1965, the Modern and Classical Language Council approved the application of the Ukrainian Language Association for affiliation with MCLC and its constitution. In November of the same year, the first official meeting of the Ukrainian Language Association was held in Lethbridge.

* A Special Tenth Anniversary publication of the Modern and Classical Language Council, The Alberta Teachers' Association, page 12.

FOR KING AND COUNTRY

William Kostash

Government policy at the outbreak of World War I in 1914 concerning recruitment for service overseas was, to put it mildly, not very clear. This was particularly true with respect to the thousands of Ukrainians who had immigrated in the previous two decades. Their status was, for the most part, uncertain and sometimes downright anomalous. Young men of military age, who were born in Canada or whose fathers had obtained citizenship status prior to 1905, could volunteer for military service or be conscripted. The vast majority of the new immigrants, particularly those who had not become naturalized British subjects, were considered aliens and subjected to the various restrictions steadily raised out to alien in time of war. They were classed as aliens because they had come from Austria-Hungary with whom England (and automatically Canada) was at war.

Some were reverted to the above category because they had not resided in Canada for the required number of years. They had their British subject status revoked, even though they had previously obtained their naturalization papers. As a result, as to their rights in Canada, their status hung in limbo.

They had difficulty in obtaining employment. Their movements were restricted, and they had to report their whereabouts every month to the local detachment of the Royal Northwest Mounted Police. Some, because of careless talk or ill-choiced statements of Ukrainian leaders who sought some sectarian advantage, found themselves interned in labor camps. Many, because there was little else they could do or anywhere to go, stayed with their former friends or relatives and simply sat out the war, working for room and board with, perhaps, an allowance for tobacco.

Yet, in spite of these restrictions, it is amazing to learn that no less than 18,000 Ukrainians wore the King's uniform. Undoubtedly, many were motivated by patriotic zeal, after all, they had come to Canada to find freedom and opportunities they had not known in their homeland and they were prepared to defend this freedom.

But how was it possible for them, or for the authorities who wished to recruit them for military service, to get around their "alien" status? The answer lies in a peculiar attitude, or lack of it, regarding the ethnic or national identity of many of the Ukrainian immigrants in those years. Few called or considered themselves "Ukrainian". In any event, there was no sovereign Ukraine and no Ukrainian nationality officially recognized. Immigration authorities regarded the immigrants as Austro-Hungarian nationals inasmuch as most of the immigrants were from Galicia and Halychyna, provinces of the Austro-Hungarian Empire. The Ukrainian immigrants thought of themselves as Rusyns, Halychyns (Galicians), Bukovinians, or Ruthenians. Most of them were Greek Catholics, but many professed affiliation with the Russo-Orthodox church. It is this latter determination which resolved for many Ukrainians in Canada the problem of loyal service to the King.

Russo-Orthodoxy acknowledged the Russian Tsar, not only supreme head of all Russians, but Father of all the Orthodox, wherever they might reside. Russia was an ally of Britain in the war. Therefore, to some the Father (Beloved) was in some the King — and no questions were asked. It was thus possible for thousands of Ukrainians to enlist in the Canadian army and for a prominent Ukrainian leader in Alberta to organize a separate unit of Ukrainians and incorporate it into the Canadian army. In 1917 Andrew Shandor, then M.L.A. for Whitford Constituency, organized Battalion 218 of Northern Alberta, which was eventually sent to England and dispersed throughout the different Canadian Army units. In the same year, Fernan Kreiss, with the rank of lieutenant, organized the Ruthenian Forestry Regiment, which likewise was shipped overseas and served with distinction. In fact, whether they were of these two units or were "enlisted at large", some served with outstanding distinction. One of them, Philip Kowal, received the highest honour of the British Empire — the Victoria Cross. Nicholas Pylpoc, son of Ivan Pylpoc, one of the earliest pioneers of Alberta, served under the name of Nicholas Phillips.

There were others, well-known in Ukrainian circles in Alberta, who had answered the call: John Macko, Joseph Tazanchuk, and William Burdnyk.

Be it as it may, in spite of doubts expressed about their loyalty, all manner of restrictions, and confusing political and other influences, Ukrainians proved themselves in this difficult period. Nevertheless, there was little question in any quarter as to where Ukrainian-Canadians stood when Canada's security was threatened or when freedom was at stake.

Thus, when World War II broke out, the response from the Ukrainian-Canadian community was instant, unquestioning, and unquestioned. Authoritative statistics as to the number of Ukrainian-Canadians who served in the Canadian Army are not available; but accepted sources have placed the figure between 35,000 and 55,000 for all of Canada. This is a creditable number in light of the proportion of Ukrainians in Canada's total population.

Alberta's record is equally as good. Thousands of young men — and young women this time — looked to the colours. They came from the farms, from the shops, from the factories, and from well-to-do families. They were farmers, laborers, self-employed businessmen and women, civil servants, and professionals. They joined the various units of the military, the Army, the Navy, the Air Force. Because there were facilities in Alberta for training personnel under the British Commonwealth Air Training Plan, the RCAF was the most popular service. Taught by the same and several school superintendents, perhaps because of their education and administrative experience, were almost immediately drafted into the personnel training section of the service. Many joined, or were placed in, ground and air crews. Of the latter, as pilots, navigators, gunners, or bombardiers, many saw battle action over Europe, went through hair-raising experiences, won distinction for valour, and many lost their lives. Doctors and dentists offered their services in the medical corps. But many served with equal devotion in duty in lesser tasks: privates, aircraftmen 1 and 2, corporals, gunners, stretcher-bearers, mail shipmen, and naval ratings.

Young women found themselves in such diverse services as nursing sisters, aircraft recognition, filing clerks, aircraft repair, boat leaders, and truck drivers.

There were thousands of these young men and women, and they served in hundreds of places, capacities, or stations. It is impossible to name them all. But the story of their loyal service, the dangers they faced, the sacrifice some of them made, can be individualized and personalized by an account of the experiences of some — of those whose contributions were outstanding, who had achieved rank, whose services or experiences were unusual or unique, or who paid the supreme sacrifice.

Philip Kozowal was unquestionably the first authentic hero of Ukrainian extraction to come out of the First World War. In the course of the trench warfare which characterized most of the military action of the war, he cleaned out, single-handedly, several German pill boxes whose machine guns were threatening to annihilate his unit. For this act of heroism, he was awarded the Victoria Cross, the highest award of the British Army, by King George V. In a later action he lost a leg and upon being discharged from the camp, he lived out his life as a constable in the House of Commons in Ottawa.

World War II records some very interesting military careers. Mike Syrotuck, B.Sc. and M.Sc. (University of Alberta) in Agriculture, prior to the war was an employee of the federal department of Agriculture. As early as 1923, he was a member of the Active Militia (non-permanent). At the outbreak of the war, he volunteered for the Royal Canadian Artillery with the rank of captain. He spent the entire war years as training officer in the artillery camps, first in St. Catharines, Ontario, and later in Petawawa, Ontario. Towards the end of the war, he was seconded, with the rank of Staff Major, to the British War Office in preparation for setting up viable governments in territories liberated by the Allied Armies. As part of its responsibility, the Allied Army of Occupation set up camps for the so-called "Deported Prisoners" until some acceptable disposition could be made of the millions of East Europeans who had been transported from their homelands in Germany as slave labour. Among these were thousands of Ukrainians. Unquestionably, Mike's concern for his fellow-citizens and his knowledge of the Ukrainian language enabled him to save many of them from being repatriated to an unknown fate. On his return to Canada in 1945, he rejoined his regiment with the Canadian Defence forces until 1955 when he was discharged with the rank of Lieutenant-Colonel, the highest rank obtained by any Canadian of Ukrainian parentage in the war. For his outstanding services during a lengthy military career, Mike was awarded, among others, a Commemorative Medal, a Military Efficiency Decoration (25 years of service) and a Legion Meritorious Medal.

In 1960 he married Mary Malnyk who had served with the Canadian forces overseas with the rank of Lieutenant Nursing Sister.
Lieut. Col. Michael Syrotuck passed away April 3, 1974.

On July 1, 1941, William (Bill) Packway, of Moncton, Alberta, enrolled in the RCAP. After fourteen months of training schools in Alberta, he set sail for England. By July 1942, after training with the Wellington bombers, he was attached to 427 Squadron and was ready for the real thing, and his first taste of it was a bombing mission over Hamburg. Through the rest of 1942 he flew 27 missions. It was on the thirty-seventh that he was shot down. But let Bill tell his own incredible story.

"That fateful night of July 28, 1942, our squadron was assured that there would be little German fighter resistance, but anti-aircraft fire might be heavy — which it was. Our aircraft was hit, the fuselage damaged, and the outer starboard engine caught fire. I was the second to bail out. The feeling I got as I dangled 12,000 feet above "Wolfer's East", saw the burning aircraft disappear into the darkness of the night, and knew that I was absolutely on my own, cannot be described. It has to be experienced.

"In a surprisingly short time I landed, fortunately without mishap, in the middle of a barley patch somewhere in France. I landed not far from a German airfield from which planes were taking off. In a matter of seconds I buried my chute and took off, heading east. My reasoning was that if I headed west, in the general direction of the English Channel, I would most certainly be caught. By heading east, if my feet held out, I would eventually



Mike Sprutski in Bremen, 1945



William Puchay



Nadia Swirich and her Band



L. to R. Jan Polomark,
Sam Polomark, John,
John Polomark



Yulius Storky



L. to R. Peter Tempy,
Gavin Tempy, Dick Tempy

in central Switzerland and be interned for the balance of the war.

"For the next several days, I put to good use all the tricks and techniques of survival I had been taught. I lived off the land. I ate wild fruit, Trichter wheat in the milk stage, vegetation stolen at night from the village gardens, drank water from streams made safe by de-polluting pills, and even seriously considered shooting down a deer or wild boar which I suspected inhabited the forest in which I hid for a time.

"My first attempt to seek aid from a native was not very successful. We were apparently both dubious of each other. My next contact, a farmer, was better. As I could speak French, I had little difficulty in getting across to him that I wanted to be directed to the nearest underground unit which would get me back to England. My device and native resources, I was eventually introduced to the mayor, chief of police, and other dignitaries of the village of Assenart. After considerable patient, it was agreed that I should forthwith be turned over to the French Maquis (underground fighters). It took a week for this to take place. In the meantime I was well fed (mostly rabbit which the French with their special kind of humour called "diedier", meaning turkey), well armed and even had a nearness with a German officer who had dropped in to buy eggs.

"My adoption by a Maquis group was an event in itself. I was subjected to surveillance, questioned and even put to a test of strength which I won in a wrestling match with one of the group. I was accepted, given a name (Gilles) Foch, of all things), and assigned guard duty. I should mention at this point that the Maquis did not really want to help me get back to England; they simply drafted me into their unit to do what they were doing — harassing the Germans behind the lines, blowing up railroad tracks, and cutting telephone wires.

"As a matter of course, the Maquis requisitioned food and other necessities of life from the villagers and farmers. However, since the location of these units was known in England, food, and medicines, were sometimes dropped by parachute from planes flying out of England. Our group was operating from a camp about twenty miles north of Rheims.

"Our activities were aided by regular bombing and strafing of roads, bridges, and munition dumps by the Allied (mostly American) planes. An interesting side effect of one of these bombings was the uncovering of a secret underground distillery which had been built by the Germans but operated by Ukrainian conscript labour. The French villagers and peasants knew of this and had constant contact with the Ukrainian prisoners — so much so that the distillery was called "Gursivka" (Ukrainian for brewery) and the natives learned many Ukrainian songs from the "brewers".

"Some weeks later, word went around that German troops were coming into the country in large numbers. We had to move — this time deep into Ardennes forest. Eventually we set up our camp behind an ancient chateau (indeed, believe it or not, by a couple from Saskatchewan). Our operations from this camp were normal, except for one interesting thing that I learned about the Maquis. This particular group had some hard-core

communists in it. As the insignia of the Maquis was the Cross of Lorraine, and "Yves Fassin" seen on the sleeve, arguments between the communist members and the others were perpetual. When the former won, the Cross of Lorraine would come off, when they lost, the Cross would go back on again.

"We left our pleasant hideout in a hurry — a German infantry general was taking over the château for his headquarters. We set up our headquarters this time by a pleasant lake, full of good edible fish which I could catch with a hook I had in my survival kit. The goal was I, at taking that I soon became the official fisherman for the group.

"It was on a resulting expedition from this location that, I think, we made our first contact with the Americans — some of their camouflaged tanks opened fire on us and drove us off. We never found out who they were. In the days that followed, there is a plenty of evidence that the Americans under General George S. Patton, who commanded the front in this area, were penetrating into German-held territory. On one occasion, we would have been extremely happy to blast some German tanks that were evacuating the area, but our arms were too small for them.

"We evacuated this last hiding place and headed for the town of Bethel which had just been liberated and where we saw our first Red "superman" — this time in the role of a prisoner-of-war.

"The American forces moved rapidly, liberating town after town, and when we entered one of them (forgot the name) we were given a homes' welcome — wine, bread, and kisses. In this town I "surrendered" to the Americans, I stayed with an American officer and enjoyed all the rights and privileges of a "conquering hero".

"My repatriation took a little time and was not without interesting side events. I met, for the first time American negro soldiers, saw lots of departed German POW's, heard a bitter complaint from a captured German general that his mistress was not allowed to stay with him, and saw trucks loaded with POW's stored by angry but jubilant Frenchmen. It was at one of these POW camps that I became an "American" — I was given a GI uniform and helmet which I have to this day. My next destination was Paris where, until I was flown to England, I enjoyed all the sights, sounds, and tastes of a tourist, liberator, and Maquis hero.

"In London, by peculiar legalistic logic, I had to report to the Immigration Office as an immigrant — you see, I was an "invader" and not an "escaped prisoner". However, when I was properly identified, and thoroughly interrogated by the British intelligence, I was given all the respect and acknowledgements of a soldier who had done his duty in a soldierly manner. I must add that, as a Canadian, I had "special" status in the eyes of my buddies as well as with the civilians whom I met during my stay in London. I also had the pleasure of visiting the Ukrainian Canadian Service Association Club where I created quite a stir — as an authentic hero, I reported. Then back to the station train which I had made that fateful last mission; then to Liverpool and by the Aquitania back home."

Nadia Swartz (nee Mrs. Gordon McKean) holds the double unique

dilection of being the leader in World War II of, to quote the *Edmonton Journal*, "the 38-piece military band of the C.W.A.C. — the only all-women's brass band in uniform in the British Empire", and of being the only woman of Ukrainian parentage to hold that post. How did this happen?

Nadia, one of nine sons and daughters in the family of Andrew and Paraske Search, was born and educated at Vegreville, Alberta. Long before she finished high school to go to Carleton Normal School, she showed exceptional musical ability. When she recalls those days, she deeply appreciates the sacrifice her parents made to enable her to take music lessons and eventually to earn the degrees of A.T.C.M. and L.R.S.M. (Canada).

When World War II broke out, Nadia was teaching in a rural school near Vegreville, and her school inspector was L. B. Yule. In 1943 she was teaching in Carleton Place. Early in that year Inspector (now Captain) Yule, stationed in Calgary, was looking for a leader for the women's (C.W.A.C.) military band and remembered that Nadia had the necessary qualifications. Accordingly, in May 1943 she joined the Canadian Women's Auxiliary Corps.

Nadia's service took her and her band of 38 girls on two tours of Canada, primarily to populate and find recruits for the auxiliary corps, and to raise funds for the war effort. Together with a pipe and drum band headed by Pipe Major Lillian Green, Bandmaster Sergeant Nadia Quasick gave concerts in the principal cities of Canada from Vancouver, B.C. to Charlottetown, P.E.I. In the course of one of the tours, she had the pleasure of giving a concert in her home town of Vegreville.

Following the concert tours in Canada, the band spent three months in England, and, when the hostilities ended, gave concerts in Holland to troops awaiting repatriation to England or Canada. In the course of the latter tour the band played for Queen Juliana and Prince Bernhard of Holland. She recalls the excitement of their concert in Paris and the enthusiasm with which the band was received. In October of 1945 the band played for the Canadian troops which were occupying an area in Germany. It was in London that Nadia met and married Gordon McLean. They now reside in Toronto.

A very interesting and unique institution which evolved from the presence of the Ukrainian service personnel overseas in large numbers and deserves special mention was the Ukrainian Canadian Servicemen's Association and its Club, fondly and popularly called the "London Club".

As soon as the young men and women began to arrive in England it became obvious to them, as early as 1942, that they should have "a home away from home" and that they should do something about it. This idea took positive form when a number of boys, then on leave, met in the Ukrainian Social Club in Manchester. They were there on a general invitation extended to all Ukrainian service men and women in England in a traditional Ukrainian Christmas. Several Ukrainian families living in Manchester realized and appreciated that many of the young Canadians would be spending, perhaps, their first Christmas away from home and would appreciate some of the familiar atmosphere of a traditional Christmas.

At this their first "get-together" in Manchester on January 7, 1943, the men resolved to organize a formal organization — eventually calling it the Ukrainian Canadian Servicemen's Association, or UCSA for short. The group held another "get-together" in Manchester in May, 1943.

However, because most of the service personnel were stationed in London, or spent their leave in that city, it was decided to find a place where the Association members could meet on a more regular basis. By this time the Association was officially launched with Cpl. Bohdan Parashuk as president. Among the charter members were three Alberta men: Joseph Gula, Alex Stoyk, and Nestor Holychuk. Madras (Doston) Panchuk remained the president of the Association until its dissolution in November 1945, by which time Cpl. Parashuk had become P/O Panchuk.

The new executive committee of the Association proceeded to look for a building for the meetings of its members and found a suitable one at 219 Buxton Gardens, Paddington, London. From a few score at the time of its founding, the Association eventually counted on its nominal roll some 8,000 members.

The expressed aims and objectives of the UCSA, Active Service, give a fairly comprehensive idea of the interests and activities of its members. For its primary aim, that of social "get-togethers" and recreation, it provided a library (to which many Ukrainian organizations in Canada donated reading material), a games room, and a canteen. Ukrainian religious and national holidays were observed, as closely as was possible under the unusual circumstances, in the traditional manner. To look after the spiritual needs of its members, the Association had two chaplains: Capt. Rev. S. W. Sawchuk, and later, Capt. Rev. S. Syneciuch, of the Ukrainian Orthodox church, and Capt. Rev. H. Wronshko, of the Ukrainian Catholic church. Church services and parades were held regularly, and for formal banquets and gatherings, prominent military and civic personalities of London were invited.

The UCSA published a series of newsletters, about fifteen in all. The contents and pictures thereof show that the Club must have been, beyond a doubt, a "heavenly" place for the young men and women to get together in good fellowship and in an atmosphere reminiscent of home. Some of Alberta's young men and women appear prominently in the newsletters, for they played an important part in the smooth operations of the Club. Cpl. Anna Chervinska of Wainville was Club Director for the entire time she was connected with it. L.A.N. Emily Winiarski of Edmonton and Helen Racicot of Calgary were steadily active in planning and directing the social activities. Some of the close friendships formed at the Club became permanent liaisons, Anna Chervinska became Mrs. G. R. S. Panchuk, and Emily Winiarski became Mrs. A. S. (Bob) Svarich of Edmonton — just to name two couples.

No one "pulled rank" in the Club. Captains and majors rolled their sleeves up and cheerfully assisted the privates and corporals with the ordinary culinary chores as the occasion required. Capt. D. Melnyk and Capt. B. Michajulyts, both RCMC of Edmonton, are remembered for volunteering to

year before for a transport.

Although the Club was officially closed on November 11, 1945, there was another get-together before the rest of the service personnel were repatriated to Canada.

After officially closing its Club in London, the Association reorganized in Canada under the name of Ukrainian Canadian Veterans' Association with branches in the major cities in Canada. Many of the ex-servicemen chose to form branches of the Royal Canadian Legion. One of these in Alberta is the Norwood Branch of the Royal Canadian Legion, #176 located in Edmonton.



We are fortunate to have another absorbing account of wartime experiences. Yurko Stecky, now a pensioned war veteran living in Vancouver, was interviewed and told the following abridged and edited story.

"I, Yurko Stecky was born on October 27, 1906 in the village of Uzun, county of Kozelshin, Halychyna, Ukraine. I came to Canada in 1930 and for one year worked on my cousin's farm in Alberta. I also worked in several mines.

At the outbreak of World War II I volunteered for service in the Canadian Armed Forces and was assigned to the Loyal Edmonton Regiment as an infantryman attached to the special brigade, the so-called "Commandos" being trained for sabotage work behind the enemy lines.

In 1940 the Loyal Edmonton Regiment was transported to Great Britain where I took basic training. We were then sent to Scotland for specialized "commando" training.

In 1941 I was with the contingent that took part in the "Spitzbergen affair". On August 15, under the protection of the British army, a transport left Scotland with a contingent of 540 Canadians, 90 British, and 25 Norwegian soldiers. I was one of the Canadians. Our objective was to land on Spitzbergen and destroy the German installations there (military supplies, coal and gasoline stores, coal mines, and meteorological stations). Besides the Germans, there were Norwegian and many "slave-workers" from the U.S.S.R. on the island. We were also instructed to free these prisoners-of-war and forced labor.

On August 25, without firing a single shot or encountering any opposition, we occupied the village of Barentsburg and liberated two thousand of the slave-laborers — citizens of U.S.S.R. taken prisoner when the Red armies invaded the country.

Laying mines in strategic places, we loaded the two thousand liberated Soviet citizens and transported them to Archangel, U.S.S.R., where we picked up 150 French soldiers who had been taken prisoner by the Germans but had escaped and joined the Red Army. On September 2, we left Spitzbergen with these French soldiers and 600 Norwegians who wished to get to England where they could join their "free" armies being organized and trained in Great Britain.

The mines which we had laid exploded according to plan and, as we pulled away from the island, we could see huge clouds of smoke and

billions of Russian from the exploding coal and petrol storage tanks, multi-tonne dumps, and the burning villages. The "Spitzbergen affair" passed into history without a single shot or a single casualty. The German garrison stationed on the island had apparently gone on some assignment away from the island just two days before we landed, and knew nothing of what had taken place until they saw the flames and heard the explosions.

But from my point of view as a Ukrainian, the most poignant experience of the "affair" was the reaction of the Ukrainians who were among the slave-laborers. At first they were bewildered and fearful as to what was going to happen to them when we freed them. They knew no English or Norwegian and, of course, our officers knew no Russian. I helped to solve the problem. I volunteered to act as interpreter.

Although most of the Ukrainians were apparently thoroughly "Russified", after some hesitation on the part of some of them, all chose to be repatriated to their homeland. However, they were overwhelmed with joy and expressed it tearfully when they heard me speak to them in their native tongue.

Following the evacuation of Spitzbergen Island, I saw active service with Field Marshal Montgomery's famous Eighth Army in North Africa, took part in the taking of Sicily, and in the Battle of Ortona. Here I was seriously wounded, spent considerable time in a military hospital in England, and finally repatriated to Canada and discharged with a 65% disability pension.

Sometimes I become bitter when I think of the price I have paid for seeing my country; but then, that is what every soldier can expect.

My services and sacrifice have been recognized. I have decorations galore: Star of 1899-1918, Star of Italy; medals from Canadian Veterans: a War Medal, an Africa medal, and a pension which for my frugal needs is adequate."



Another ex-serviceman, an Albertan by birth, who has achieved a prominent place in civic affairs and in Ukrainian circles in Toronto, is Stephen Fowlak.

Stephen was born in Whitford. He finished high school in Smoky Lake and went on to take a course in radio and telegraph communication at RCA College in Chicago and the Marconi School of Radio Telegraphy in Toronto. With this highly technical training, he served with the British Merchant Marine as Marine Officer of radio communications. In 1938 he enlisted in the RAF and when the war broke out he was transferred to the top-secret installations in England, the operation of which, as we know, were crucial to the successful defeat of the Nazi attempt to bomb Britain into submission. In 1945 he was honorably discharged and returned to Toronto.

Prior to the war, Stephen had met Olga Gessienchuk in Toronto and they were married in 1937. Later she joined her husband in London where, among other activities, she was a civilian member of the Ukrainian Canadian Servicemen's Association (Overseas) and constant director of the famous London Club of the Association.

Back in Toronto Stephen continued his activities in the Ukrainian community. He initiated Branch No. 260, a Ukrainian branch of the Royal Canadian Legion and was its president for twenty years. Together with Fred Ternoway, he founded the Ukrainian Canadian Research Foundation which sponsored and financed the publication of Dr. Krys's "Early Ukrainian Settlements in Canada, 1898 to 1900." He established the Ukrainian Canadian Collection at the University of Toronto Library. He also has collected over 14,000 articles of historic interest relating to Ukrainian life in Canada and the participation of Ukrainians in the 1967 Centennial celebrations. For a more detailed account of Stephen's cultural interests and activities, see his biography elsewhere in this book.

Stephen's fellow "Sneaky Lake", Fred Ternoway, spent four years as Radio Officer in the Merchant Marine. His service career ended suddenly when his ship was torpedoed in mid-Atlantic and the crew were rescued by a Canadian destroyer and brought to Halifax.

Settling in Toronto, Fred continued his close association with Stephen Farkis. He was charter member and president of Branch No. 260 for four years. He also worked very closely with Stephen in the Ukrainian Research Foundation of which he is secretary-treasurer.

Military service for Harry Holmowychuk, another native of Sneaky Lake, did not end on VE Day. He served another fourteen months with the Control Commission in Germany. Harry's brother, Stephen, was a sapper with the Canadian Corps of Engineers.

William J. Kules, better known to his buddies as "Boj" Kules, saw five years of service (1941 - 1946). He joined the RCAF as AOB and received training as gunner, bombardier, wireless operator, and navigator. Seconded from the RCAF to the RAF in Britain, he saw plenty of action as navigator on large scale bombing missions over Germany. He was awarded a DFC by the late King George VI. But, by his own admission, his greatest reward for faithful service to his king and country was a kiss from Princess Elizabeth, now Queen Elizabeth the Second. When he was discharged he held the rank of Wing Commander.

Besides the interesting and unusual experiences of some Albertans of Ukrainian descent, it is worthy of note that many families had more than one member in uniform. The following come to mind: Hunka brothers of Two Hills, George, Dan and Michael; the Chorniwskis of Vegreville, Terry, Ernie and Anna; Chorney brothers, Marco, Walter, and Steve; Joseph and John Patonark; the three Tschuka, Sylvester, Nestor, and Walter; Peter and Metro Sworchuk; Jack and Andy Wyszyniuk; Eugene and Nestor Plawuk; Joseph and Gordon Myslow; Omelan and Bohdan Farkis.

But some never came back. Though only a few can be mentioned here, all of them have our deepest gratitude and respect. Dr. Nicholas Nykiforuk (RCMC) died in a London air raid; F/O William Wyszyniuk was killed in a training flight in Scotland; Victor Hvidan (RCAF) was lost over Germany on his last mission; F/O John Patonark, F/O Steve Tonnyn, F/O Leon Plinkis, F/L Walter Bagaryk; Peter Zaporuzhuk gave their all in battle action. We pay tribute to their bravery.

Toronto Star Weekly—1943

"I had studied French in high school and, to reinforce my mastery of the language, I spent two summers with a French family, of which there were several in the district where I grew up.

"One of which was to 'keep a casualty list, and take care, where possible, of the graves of our fallen comrades.'"

"In honour of his memory, Muskeg River in northern Alberta was re-named Legacy River.

ROYAL CANADIAN LEGION, NORWOOD BRANCH 178

Edmonton, Branch

John Sorochan

It was during World War II at the Services Club of the Ukrainian Servicemen's Association in London, England, that servicemen of Ukrainian origin from the Edmonton district, while on leave, first conceived the dream of a similar servicemen's association back home at war's end. Unfortunately, some of the comrades who were on the original discussions became casualties of the war and never returned. But those who did return remembered the dream. They came back with strong convictions, highly motivated, and more determined than ever that the dream must become a reality.

Accordingly, in 1945, with World War II ended, returning Ukrainian servicemen, no longer young soldiers but respected veterans, took the first step. While many were involved in the discussions and plans, the initiators were Col. Mike Strylski and P/L William Koroluk, and charter members were: Martin Bodnar, Dr. Stan Washtawski, William Koroluk, J. March, Dr. B. Mikulynsky, Dr. Wm. Orsibko, Edward Ternick, J. Yessop, Crest Jandy, Don Zuk, Lidore Sorochy, Nestor Holychuk.

The first meeting of the veterans was held in the M. Hruslavsky Institute and subsequently in the National Hall and in the members' homes. The association was formally launched and its first executive installed January 21, 1945. It was made up of the following officers:

President: Col. Mike Strylski

Vice President: Dr. Wm. Orsibko

Secretary: Nestor Marshynsky

Treasurer: Dr. A. B. Soroch

Sergeant-at-Arms: John Stetko

Executive members: Dr. Stan Washtawski, Ed Ternick, Alex Chornetski, Dr. D. Malnyk, Walter Romanuk, Tom Preston.

All possible means were used to raise money in order to achieve the first objective: a home of their own. Perhaps the most successful and ones which involved a large number of the members were the fundraisers which were held for several years on a vacant lot behind the Coffee Cup on the

corner of Jasper Avenue and 97 Street. Some members were somewhat squeamish about this method of raising funds. However, it was all very legal and, in any event, it brought in considerable funds. With these, and assistance and encouragement from the senior Edmonton Branch, The Montgomery Branch, the long awaited dream began to materialize.

Land was bought on 98 Street and 115 Avenue, but it was found that the land was not large enough for a building spacious enough to accommodate the needs of the growing membership. Consequently, the Executive proceeded, with what funds they had on hand, to purchase a building at 98 Street and 105 Avenue.

Now the Branch had a home of its own. But membership kept growing and again the building proved inadequate. Eventually, in 1958, through an exchange of land with the City of Edmonton and the sale of the property on 98 Street, construction of the present home was begun. It was completed in the same year at a total cost of \$180,000.

In the meantime, it became evident to the Executive and the administration that the views of the members should be involved, not only in the Branch's social activities but also in the development of the project. The views were willing — and capable.

Consequently, in 1949 the Ladies' Auxiliary was organized and launched on its historic career. The first president was Unity (Mrs. A. B.) Scotch. Under her able guidance the Auxiliary gave invaluable assistance to the Executive of the Branch. It helped with all fund-raising activities, organized social events, participated in programs pertaining to the activities of other Legion branches and the Royal Canadian Legion as a whole.

Through the years, the Royal Canadian Legion, Branch No. 178, has thrived. It has become part of the community; it has been accepted by the community which appreciates its services. Through the efforts of the Branch's members and of other leaders of the community, the Veterans' Villa, Ukrainian Citizen's Home, the Taras Shevchenko Memorial in Winnipeg, have all become a reality. It is the Forewood Branch that assists the veterans and their families in time of need. It gives generous assistance to various welfare organizations, encourages youth in their sports programs, and provides annual scholarships to deserving students studying the Ukrainian language at the high school and university levels. But above all, it provides a home where the members can meet socially and talk over, not only the problems of the present and the future, but the experiences of the past as well.

Today, "Forewood Legion", as it is popularly called, is 800 members strong. It is held in high esteem by other Legion Branches not only in Alberta, but in all of Canada. Not again, because of growing physical needs, facilities were expanded.

On May 2, 1978, a new addition was officially opened. It added 7,500 square feet of upper and lower lounges, a spacious entrance, and office space. This addition brought the value of the whole complex upwards of half a million dollars.



Col. Mike Syrotuck, with his wife Mary seated at his left, addressing the Branch on Charter Night.

It is through the leadership of the following presidents, some of them holding office more than one term, and the excellent cooperation they received from their respective executive officers, that the Norwood Legion made its notable achievements:

Col. Mike Syrotuck, Dr. Vin. Grodzki, Dr. A. E. (Bob) Swarick, John Stricko, Naylor W. Marchantyn, Walter Bilinski, Peter Lupul, Alex Bayrak, Eugene Lemicki, Ed Tomczak, Dr. John Frazee, George Lupul, Al Yablonski.

Presidents of the Ladies' Auxiliary were:

Emily Swarick, Helen Tomczak, Winifred Lesicki, Rose Malaschuk, Ruth Lupul, Mary Marchantyn, Olga Walaska, Anna Bayrak, Rose Preston, Virginia Faryna, Mary Pooklay, Anna Lemicki, Ellen Godowsky, Isabel Lupul, Anna Kosak.

FOOTNOTES TO HISTORY



Gen. Blenck meets a group of Edmonton Newcomers.



Nicholas Peltus (Poland),
1914-1918



John Skonka,
1914-1918

LIBRARIAN POETRY IN CANADA: A HISTORICAL ACCOUNT¹

by
Yar Slawych, Ph.D.

The year 1973 marked the seventy-fifth anniversary of Ukrainian-Canadian poetry. Extensive research by this author has established that the first Ukrainian poem was Ivan Zluz's "Kamaliyky emigrivny" [Canadian Immigrants], dated "December 20, 1928" at "Deaver Creek, Alberta." It was published in the only Ukrainian newspaper in North America at that time, *Svoboda*, of Scranton, Pennsylvania, on February 2, 1929. Not much is known about Zluz. He was born on January 25, 1893, in Western Ukraine and, after coming to Canada in 1920, spent most of his time farming in Alberta. Upon his retirement, he lived in Edmonton, where he died on October 29, 1940.² Admirably, his poem is written in a primitive folklopic form: the following excerpt is a good illustration:

O Myh Mary!
Do not often sit poor Ukrainians
To part!
Help us sail over the ocean
And settle in Canada,
Man is unhappy in Ukraine,
His life is as bitter as tobacco,
But Deaver Creek
Is planned for us!

A number of other pioneer authors were active as well: Mykhajlo Gonda (1874-1962) of Edmonton, and Neva Chernatskyj (1873-1938) of Winnipeg — to mention only two — published poems, often of considerable merit, in *Svoboda* around the turn of the century. The Ukrainian-Canadian newspapers, *Kamaliyky farmer* (since 1903) and *Ukrainky/ky* (since 1910), which are still printed in Winnipeg, should be given credit for making a significant contribution to the development of the early literature. Before World War I about fifty pioneer authors published works, mainly poems in these and other domestic publications. Dr. Wallace Kirknessell, one of the early researchers and translators of Ukrainian literature in Canada, wrote in 1947 that "at least ten thousand Ukrainian poems lie mouldering in the back files of the Ukrainian-Canadian press."³ Dr. Mylyta I. Mandryha, another researcher and active poet, feels that "dapper, cavalier, hopelessness, and nostalgia" were dominant motifs of the first Ukrainian poems and songs written in Canada. Of these "the majority turn out the simplest kind of ballad measure, with thought and expression ranging all the way from 'dapper dapper' up to genuine human power."⁴

1. This survey was read at the Conference on Canadian Poetry held at the University of Alberta, November 20 to 22, 1969. It is published here in an extended version. The work was made possible by a grant-in-aid from the Immigration History Research Centre, University of Minnesota, U.S.A. — 78.

Ukrainian folklore, brought from the Old Country and given artistic embellishment on Canadian soil, permeated the early poetry, which was often marked by a distinct freshness and folk symbolism, as in Jurij Drobko's song:

My songs, what can I do with you?
I shall go to the woods and see you there,
Some day you will come there to get mushrooms
And they will find you, my songs.²

Quite often such poems are so folkloric as to make it almost impossible to distinguish between transplanted folk poetry and the author's original verse. This is demonstrated in Jaroslav B. Rudnytsky's *Ukrainian Canadian Folklore* (Winnipeg, 1962), which contains texts in English translation by Horace Ewanch (Drah' Ewanch):³

Robert Syme, of the National Museum in Ottawa, has collected and studied the Ukrainian folklore produced in Canada. He feels that, in spite of hardships, the first immigrants usually remained in this country and created it in their songs:

O Canada, Canada, you beautiful country,
We live in you like in some kind of paradise.
O Canada, Canada, it is good to live in you,
We have enough to eat, we have enough to drink,
We have beautiful fertile fields
From which we get a lot of money.⁴

Generally, the same conclusion may be reached from a reading of Rudnytsky's collection containing "Songs about Canada." People who enjoyed freedom and thrived materially as a result of their personal initiative expressed themselves imperatively: "Canada is our mother", "America is our sister", "No landlords oppress [us] here, so let us sing!"⁵ A similar sense of freedom is felt in Sava Chernetsky's poems in which the folkloric element is subordinated to the author's own contribution:

Over the Canadian prairie
Blows the wind
Easy, kindly and free,
No fear,
Everywhere there is freedom, and a wide expanse,
It flows where it flows,
Doing what it desires,
It freely takes from it reeds,
From them form great,
Cute them,
Houses work better,
Relaxing and joyful.⁶

In Mykhajlo Govda's poem "To Canada" the sense of freedom is expressed with equal dignity and poignancy:⁷

We were not raised within the broad domains,
Our fathers' graves and corpses lie there,
They did not fall for freedom on the prairie.

UKRAINIAN WRITERS IN CANADA



SAVA CHERPETSKY



ELIAS KIRAK



ALEXANDER LUPOCT



ELIAS SAMOHUK

UKRAINIAN POETS IN CANADA



IVAN DANYLOWUK



BOHORE ENOCH



IVAN SLAVUTYCH



MYRTA MANDRYKA

We see your war blood beneath my star . . .
 But, Canada, in liberty we work for death,
 For chains shall be free to roll from there,
 Their men dear land . . .

The translation of this poem by Edward W. Thompson, which was published in *The Boston Evening Transcript* (1908), was the first known translation of Ukrainian poetry into English.

The list of Ukrainian-Canadian "Yukola-like poets", if compiled, would prove very impressive. In fact, it is almost impossible to produce a complete record of the names without delving into the archives of back issues of Ukrainian newspapers. However, at least the following authors who will not be dealt with in this survey should be mentioned: Maria Adamivna, V. Belyan, P. Bolytyk, H. Busak, Petko Chajkivskyj, R. G. Chernajko, I. Dany, Mykhailo Dociuk (Huzar Samurak), Stepan Demashchuk, I. Dostoyanetskyj, J. (Janka), H. Hakman, K. Ganyk, A. Gaspodyn, Mykhajlo Harsanytschuk, D. Jaroma, Janyl Jozanetschuk (author of the very primitive *Kanada'skyj kalendar*, Edmonton, 1918), A. Kalyvskyj, B. Karschuk, D. Kibcaj, Ivan Kovalskyj, Ivan Kozak, J. Kryvota, Mykhajlo Kyryjakovych, M. Kuzachivskyj, Mykhailo Kuzka, Vasylmyr Kupchenko, Dmytro Makohon, Jakiv Marchurak, H. Maruzyk, Ivan Mykytych, Ivan Novosad, Katrya Novosad, M. Romanishyn, S. Palamaruk, Ivan Pavlyuk, T. Pavlychenko, Ivan Petruk, Vasyly Petryk, Andrij Porost, Anna Prosha, S. Sarchak, Petro Sacherba, Ivan Shymolynych, Mykhajlo Strylskiak, Dmytro Suzera, Marija Vahutjuk, H. Zahorenko, Dmytro Zakharka. There were some 200 other such poets.

Feodor Fedyk (1878-1949), who came to Canada in 1905, was the first Ukrainian-Canadian to publish his verses in book form. His *Pisni pro Kanadu i Ruskuju*, later *Pisni imigrants pro staru i novu kraj* [Immigrant Songs of the Old Land and the New], which also included folk verses written by other poets, first appeared as a separate volume in Winnipeg in the spring of 1908 and enjoyed considerable success. The book ran to six editions, and about 80,000 copies had been sold by the late twenties.¹⁴ There was such an enthusiastic response to this collection of *kolomyjky* — a kind of folk poetry — that many copies were even sent to the Old Country. Fedyk's success stemmed from an identification with the immigrants' hardships, from his depiction of their hardships in a new environment, and from his distinctive and direct use of folkiers. "Profoundly human in its appeal", according to the translator, is a fragment of his "Ruska druzh" [The Second Song]:

As early on the Sunday morn
 The holy bells resonant,
 "Glad is heaven" is their joy
 And still the word goes round.

But when I look for Easterland
 My heart sinks down dejected
 For oh, they know not Easterland
 As in the land I left.

"Yes Canada, this 'land of wealth,'
 Has had one true delight
 The bread of sick and poor slaves
 To all our gharry wiles."¹⁵

Similar to Fedt's *kolomyjky* are the *Rublyvchi plasi* (Workers' Songs) (Winnipeg, 1908) by Dmytro Ransavskyi (1878-1937), who attempted to explore in his work all manifestations of social injustice in this country. The narrative poem *Balyznyi v navol* (Sichynskyi in Captivity) (Edmonton, 1912) by P. Yarnator (pseudonym of Pavlo Kost, 1882-1952) and *Rublyvchi plasi* (Workers' Songs) (Winnipeg, 1915) by Vasyl K. Holovatskyi are marked by revolutionary motifs and reflect the political aspirations of Ukrainians in the Old Country before World War I. In Holovatskyi's book many adaptations of popular phrases of that time are encountered. Pavlo Kost (pseudonym) was a notable man who began as an ardent socialist revolutionist but later became an evangelical pastor. In his soul, however, he remained a poet, as his "Canadian flag" demonstrates:

Do you remember that cold night of autumn
When in the city the girls were alone
As if it were a tent of unworldly metal
Across the prisons with its restless wind?
Do you remember how the stars of heaven
Glistened like live jewels overhead,
And how the naked garden in the north wind
Kept sighing of the summer that was dead?
Do you remember how again my heart
Clapped in a world of light and joy like
And how our hearts were opened to question
The fate that bids us work another way?
Do you remember . . . Oh, but I remember
How the still night gave slowly and disturbed
Shout of the feet you sought your feet, and wonder,
And left me in that terrible cage alone.
Something had gone wrong from my spirit
Pain that its place with bitter loneliness
A deeper darkness on the withered grasses
Saw in that hour of parting and distress.¹¹

Perhaps the most accomplished of Ukrainian poets was Rev. Vasyl Rudnyk (1880-1962) who came to Canada in 1903. In his book *Yevna* (Spring) (Winnipeg, 1911) symbolist influences color the otherwise realistic writings. A good example of his poetry is "The Dream":

Night . . . and in the south stars Rising higher Touched the river's crystal levels Woke with life.	Hearts that were born to hatred Against you Lent aside their bitter distress, Soothed their woe.
Silver radiance gossamer the tree-tops More and more Half in light and half in shadow Lay the stars.	Did they dream of human woe Old and new Losing, even, they judged their former Self.
Softly down the heaved garden Glist the flowers: Familiar dreams upon us landed Through the trees.	Treading fate to grasp that dream's Joy supreme, I smile . . . and found its beauty Not a dream. ¹²

Another gifted poet, Samson Korbet, (1877-1966) who came to Canada in 1908, reveals "a more cultivated choice of words and a better technique than those of his predecessors,"* as seen in his "Song of the Orphan":

Can you see me, little star,
Shining up in heaven afar?
You are high above my head,
I am earth and soil below.

Yes, you see my tears that start,
Yes, you feel my breaking heart!
Sons have loved you with their best,
Mothers have brought you healing bread.

Tell me, if the tale is true
Does God bless an orphan too?
Shining up in heaven afar?
Tell me truly, little star!"

Unfortunately, Korbet's verses never appeared in book form; they are scattered through various newspapers, and are now largely inaccessible. Devoted to this country, Korbet composed a free translation of "O Canada,"** Another Ukrainian translation of the Canadian national anthem was made by Rev. Taras D. Holoborak (born in 1890), who was a frequent contributor to the Winnipeg weekly *Novyi svidok*** and to other Ukrainian-Canadian newspapers.

A milestone in the development of Ukrainian poetry in Canada was laid by Ivan Danylyshuk (1890-1947) and Grigory Ivash (1900-1964), two graduates of the University of Saskatchewan. A talented poet born in Demers, Saskatchewan, Danylyshuk began publishing his verses in 1915, or so. His only collection of poems, *Svitaje dar*** [Day Demers] (Winnipeg, 1920), reveals a strong neo-romantic strain. The poet loves a tempest in action; driven to be intoxicated by its struggles. Yet, he also succeeds in picturing nature in quietude. His later poems are mostly on Canadian themes. Late Goud's Spirit in Saskatchewan appears to him as the Black Sea, and the sand dunes remind him of the Kazaks' tamboles in Southern Ukraine, which he had never seen, but of which he had read a lot. Danylyshuk can be called as the poet of Winnipegosis, which serves as the theme for a number of his works. Describing the waves of the lake and its shores, he writes:

Like the grasses of Indiana
You shed gently
With the winds of the North
Of your grief.
I cannot forget you —
You are my friends
From my childhood,
And I embrace you,
My mountains,
Like the Kazaks' tamboles,
Speaking to me
In my native language!"

The statistic (interest) in the Old Country had always moved I. Danychuk. Having regarded Canada as the "land of adoption," "the foster mother," he writes in English about the capital of Ukraine, its past and present, about the "newest Mongolia" and Soviet "tyrant's triumphs upon the holy ground":

O, Kyiv, holy Kyiv . . .
Thou Mistress of the Empire,
St. Andrew's Holy Place:
The scholar of the tradesman
In Europe's ancient lore . . .
The time is not far distant
When Thou, in Freedom's name,
In Europe's nations counsel
Shalt lead's own will proclaim.¹¹

While Danychuk is above all a lyrical poet, hekh, who came to Canada in 1906, is a poet-philosopher. One of his early (1911) philosophical poems, translated by W. Korbennoff, is illustrative of this:

Across the spaces of eternity,
A subtle shade of possibility
Into the unknown distances, cold and vast,
The air keeps rushing at the lover's pace,
Breathing and pulsing its cold outside
Until it turns to crystal at the last.
I shall not surely be sucked away,
But only after slowly, day by day,
Into a diamond, most hard and fit,
And as this diamond changes throughout the years
It ever for the better, it appears
This is the end of life and this its cause.¹²

Ivchik published several collections of poetry in Ukrainian: *Bejwe surma Ukrainy* [The Battle Trumpet of Ukraine] (Winnipeg, 1931), a narrative poem on the eighteenth-century Ukrainian philosopher Hryhorii Stevchuk entitled *Tsi, koho zrit' byvo, iz ne upyay* [He Who Was Pursued by the World, but Not Caught], *Ukrainy'ho jyvleni' zibit' v Kanadi* [Ukrainian Yvchen-Herb in Canada] (Winnipeg, 1930), and *Ukrainian Songs and Lyrics* (Winnipeg, 1933), an anthology of verse in the English translation which contained masterpieces of Ukrainian classical and modernist poets.

Another event in the history of Ukrainian-Canadian literature was the appearance of *Uns emigranta* [Emigrant's Lyric] (Winnipeg, 1936) by Myroslav Icholenakij (pseudonym) of Dr. Ivan Konata-Yatsynovych, born in 1901, who came to Canada in 1929. Icholenakij wrote lyrical and descriptive poems, others on religious and philosophical themes. Primarily concerned about the esthetic quality of his verse, he was one of the first Ukrainian-Canadian poets to write sonnets. The translation of one of his best works is given below:

I am a wise white Lily of the Valley,
Fruiting the world each day with crystal eyes,
Bathing in snow dews and more dews,
For you I bloom and with me you reap bliss.

The stream of time runs by hysterically:
 My soul shares neither joy nor sadness
 Of time, it's for those who agonize
 By day and night, and growing, cannot stop.

I am a Lily and a Rose of Sharon,
 Living for you and would you slowly part
 Pluck me, and in your hand, a red of Astarte,
 I shall wait minutes, you'll tend to cherish,
 I am your Garden in my love to live,
 Whether in Sharon or Sycamore²⁴

W. Kirkwood, the translator, aptly remarks that Ichniemy's "combined security of acquisition with an artistic consciousness of the resources of language."²⁵ Although the poet moved to the United States in 1940, he "retained his affection for Canada,"²⁶ which can be demonstrated by his other books of verse, *Chaska polaká* [Golden Chalice] (Winnipeg, 1964) and *Kytá nad mořem* [Flings over the Sea] (Minneapolis, 1967). In these collections Ichniemy translated a number of poems of Robert Frost, Emily Dickinson, Isabelle Corbinet, Watson Kirkconnell, and other American and Canadian authors.

Meditative verses are collected in *Domy i pjesn* [Thoughts and Songs] (Toronto, 1938) by V. Tulovtšiv (born in 1895) who came to Canada after World War I and has lived in Hamilton, Ontario, ever since. The book which is comprised of poems written during the preceding twenty-five years was fortunately received by W. Kirkwood who also translated the poet's "Wishes".

I wander, wander
 By an idyl,
 Spouting with moonlight's
 Silver melody.

Frost is thy refuge
 And snow thy delight,
 Toys of wilderness
 And fairer than light.

Life, at thy finger,
 Lies cold on the clay
 There and Death waits
 All creatures sleep.

Love is thy paradise
 And everything flows
 From thy happiness
 All his themselves live.

Yet do I love thee,
 Thou winter mood come
 Strong and holy,
 Another and more.

All through my being
 Thy power pervades
 True as I wonder
 In love, exultation

Special attention should be paid to Dr. Mykola I. Mandryka (born in 1896) who had already written and published three books of poetry before his departure from Ukraine in 1919.²⁷ After his travels through Asia and Western Europe, he finally settled in Winnipeg in 1928. His first book of poetry in Canada, *Mil' sad* [My Garden] (Winnipeg, 1941), was an a non-Canadian theme. Only with a lapse of seventeen years did he resume publication with his book, *Zoloto žniť* [Golden Autumn] (Winnipeg, 1966), which was followed by the collection *Radist'* [Happiness] (1969), *Systém*

vitér [Symphony of Centuries] (1961) and *Sonissaiti* [Militantism] (1965). Besides lyrical and descriptive poems, Mandryka wrote several narratives in verse. In his *Mazepa* he pictured the famous Hetman and in *Wie Petliura* [The Age of Petliura] Simon Petliura as historical and present symbols of Ukrainian independence, while in his narrative *Kanada* [Canada] he glorified the Ukrainian settlers who contributed so much to the development of the western regions of the country. Professor C. H. Andruszefski of the University of Saskatchewan called this poem "a magnificent hymn of praise to Canada for the benefits it bestowed upon Ukrainians, for the opportunities enabling them to add to their well-being as well as to that of other ethnic groups in whose midst they live."¹⁴

Mandryka's latest poems are characterized by colorful metaphors and reflect "the harmonious synchronization of art and maturity with the emotional freshness of the flame of youth."¹⁵ The poet's love for the Old Country extended to his adopted land as well:

Nigdy, a wroner of the word,
Have flames and fronders in a corner,
My Ukraine, Canada, it yours be told
With you forever in my spirit's part.¹⁶

Striking is the fact that the old poet retains a sense of youth, develops further his technique, and attains even greater esthetic heights. On the threshold of his eighty-fifth birthday he published a new collection of poems, *Wine of Life* [Wine of Life] (Winnipeg, 1970).

Another poet of note is Tetiana Shevchuk (born in 1904, in Canada since 1905) who began writing verses as early as 1922. After a long period of inactivity, she resumed her literary work and published the bilingual collection, the greatest masterpiece *Arise: An Overture to Future Days* (Winnipeg, 1964), in which both Ukrainian and English poems appear. Her religious and philosophical meditations make some impression on the reader:

<p>Life is and was in every age Not a war but a pilgrimage, A pilgrimage of the human soul towards Truth, Beauty and Grace.</p>	<p>With the light of Faith and the staff of Hope, we walk not on, stumble and grope in reaching the throne Land above— the Commission of Love.¹⁷</p>
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The poetess now makes her home in Spokane, Washington, but she has maintained close ties with Ukrainian-Canadians among whom she was raised.

Both Mandryka and Shevchuk returned to creative writing perhaps as the result of the great influx of new immigrants into this country. About forty Ukrainian writers, scholars, and journalists came to Canada after World War II. Literary clubs were organized in Toronto, Winnipeg, Edmonton, and Montreal, and new Ukrainian weeklies and magazines began to appear. Among them, *Nad iaz* [New Days] a "universal monthly," established by Petro Holopniak in 1958 and regularly published ever since in Toronto, should be distinguished. Five volumes of *Pivdenne Slovo* [Northern Light], a

History and art almanac (1964-1971) with Canadian overtones were compiled and published in Edmonton by the author of this survey.

At present there are more than twenty Ukrainian-Canadian poets who are active in this country: half of them live in Toronto and its environs (Bohdan Fedorchuk, Stefania Hurko, I. Malachuk, Teodor Mandziuk, Larysa Marovych, Svitlana Kacemko, Steyn Ostashevych, Ianka Rippen, Volodymyr Skrotskyi), and Yara Kostko, seven in Edmonton (Ivan Bilch, Oksana Chervachin, Bohdan Marovych, Dorota Motylanka, Dan Hux, Tar Skrotskyi, and Oleh Zujewski), four in Winnipeg (Dakota Huj-Holowko, Myra Hans-Lazarska, Wlodyka I. Mandryka, and Stepan Semchuk), two in Montreal (Olga Tyniak, Volodymyr Havyryluk), and one in Calgary (Zoria Orlova). Only three of these were born in Canada — Dorota Motylanka (granddaughter of Mrs. Doris Yandaj, who still writes genuine folk poetry about the pioneer era of Western Canada, Myra Hans-Lazarska, and Zoria Orlova (granddaughter of Professor Dmytro Prokopiuk), able translators of Ukrainian poetry into English. Several poets of Ukrainian origin write in English and French, but they do not fall within the scope of this survey).

There are incentive poets as well. Among them at least the following should be mentioned: Zoran Hrasaprovych (born in 1903, came to Canada in 1948), A. Gaspodov (born in 1900 and came to Canada in 1930), S. Kalyk, Katrin Hrasnad (born in 1950 and came to Canada in 1953), Rev. Tasso D. Voloshchak (born in 1908 and came to this country in 1930).

The most productive poet in Canada is undoubtedly Rev. Stepan Semchuk (born in 1899) who came here in 1928. He has authored a dozen books of poetry on various topics. His first collection of verses, *Meteory* [Meteors], was published in L'viv in 1924 and his last, *Navkoło свіta* [Around the World], in Winnipeg in 1971. Although he lacks musicality and his language is heavily permeated with localisms, he composes good descriptive verses. His *Kanadyjs'ka rapsodijska* [Canadian Rhapsody], (Winnipeg, 1966), as well as other books usually published there, are fine examples of his ability to portray Canadian landscapes as seen in the fragment "To the Maple Leaves of Canada":

The oceans are like eagle's wings,
The land is like a tent.
The swelling breast is filled with power
By the Canadian sea.

The playground, blank, unorganised,
In youth beauty had —
Its subtle gray has softened
The juvenile eagle's eyes . . .

The oceans before in aerial tracks,
And gullwing made the green —
My maple leaves of Canada
Be silent and increase!

The poet's *Buddha's* family [Majesty of Thought] (1972) deals with religious and philosophical themes.

The same topics are even more and better presented in the poetry of Metropolitan Ilarion (Ivan Dziurka, 1882-1972) who has produced several

impressive volumes of religious poetry and plays. Unlike Rev. S. Serchen's, Metropolitan Barlow's vocabulary is excellent. Being a scholar, he has written some ten valuable monographs on the Ukrainian language and its historical development. Archbishop Mykhajl (Khoroski), born in 1887, the author of *Stvorenia svjatosjaj* [World Epics] in three volumes (1953-56), recommended for youth, also should be mentioned.

Regretting to write toward the end of his life, Mykhajla Stachylyst (1898-1954), a judge in Saskatchewan, revealed his talent for versified fables. His *Basny (Fables)*, (Winnipeg, 1949) has a distinctive value — the verse abounds in aphorisms and the simple language runs along quite fluently.

Among the newcomers, Lejka Roman (born in 1930) is a versatile representative of Ukrainian literature abroad. He is not only a poet, but a playwright, fiction writer, journalist, and philologist struggling for the preservation of high standards in the Ukrainian language in Canada. His books *Pendzhynja* [Before the Thunderstorm], (Philadelphía, 1953), *Sub-ekspj* [The Helm-Gate], (Toronto, 1953), and *Poemy (Narrative Poems)*, (Toronto, 1955) are imbued with patriotic motifs and the ideas of dedicated service to the cause of Ukrainian independence. He has also chosen Canadian themes for his work and written a beautiful poem about Niagara.

Volodymyr Havrylyk (born in 1906), on the contrary, separates himself from any Canadian setting or any influence of Montreal where he lives. An immigrant in the past, he in his *Tir' i mashtynnyk* [The Shadow and the Wanderer], (New York, 1948) wisely shifts to the equilibrium of the Rylsk New-Classicists.

A quite different mood prevails in Datas Haj-Holubko (born in 1932, in Canada since 1948). Author of three books of poetry published in Europe, he continues to be active either as a poet or other writer, having one novel and one book of stories to his credit, or as a researcher in Ukrainian-Canadian pioneer literature. His poetical works in three volumes, of which only the first was published 1970 in Winnipeg and the second is about to appear, prove that he is an authentic lyricist. Haj-Holubko's *Kalhanjaska* [Kugiberg, 1967] has lyrico-epical verses that relate him to Heinrich Heine while his recent epigrams, which absorb Canadian topics as well, show that he is a festive poet.

Volodymyr Storopokj (born in 1912), now of Toronto, is the author of six Canadian collections: *Maja-sella* [My Home] (1954), *U dorozj* [Along the Way] (1957), *Bez idejko parata* [The Thoughtless] (1959), *U cherebi* [From the Source] (1961), and *Rad molokide* [A] the Grass (1963). The last-named is a wealth of sonnets. Philosophical meditations in the manner of Walter Maria Flitz, carefully selected words and expressions, and a controlled lyrical tone — these are the salient traits of Storopokj's poetry, although his language abounds with phrases loanwords.

Another Torontoian, Teodor Blahivenko (born in 1930), demonstrates in his *Sonety (Sonnets)*, (Toronto, 1961) rare abilities in that genre, as well

as considerable artistic qualities. He is now working on a long verse narrative in which he hopes to recreate in artistic form the momentous events shaping Europe during the last war.

Two other Ontario writers have been quite active in recent years: Layna Murray who, in her *Pioneers (pionierzi zemli)* [Pioneers of the Sacred Land] (Toronto, 1958), writes about Ukrainian pioneers in Canada, meditates in *Jordan* (Toronto, 1971) and *Sharyptakha* (1971), and translates from English; another poetess is highly talented Vera Yanicko, who in her *Lysty bez adresy* [Letters without an Address] (Toronto, 1967) reveals a strong flair for lyrical poetry. Unfortunately, none of her poems, as well as those by Ramen, Sharyptak, Malchenko, Murray, and Hachulovska have been translated into English.

Soyuz Oleksandriw (born in 1927) is another lyrical poet. His melancholic verses are collected in *Taha za samsone* [Longing for the Sun] (Toronto, 1968) and *Koblenok* [The Circuit] (Toronto, 1972). Uliha Oleksandriw, a traditionalist in matters of style, Ganyo Struk (born in 1940) is a modernist. In his *Gamnia tegnia* [Wings], 1962, he keeps almost of recent modernist trends in American poetry.

Rudolf Marjan Owen in 1928 in his *Bohema daf* [Starik Holmes] (Edmonton, 1956) reveals a strong lyrical bent. He has written about the prairies of Alberta and the beaches of Bard. One of his poems in particular, "Do you Remember?" which was set to music by the composer J. B. Yousavsky of Ottawa, is quite popular on this continent. An example of Marjan's meditative poetry expressing contemporary sacrificial life:

You gaze upon my thorny wreath
And find a lack of modern form;
You seek to read my poem, young child,
My captured that dawn the storm.

This last, soft year may be its last,
Judge not its value, untamed and free,
The red of dawn was frozen
Blood shed upon some Calgary.

A noteworthy literary achievement is the work of Osa Mar (born in 1914). Her *Zhif i kely* [Sorrow and Wealth] (Edmonton, 1966) and *Skyryshli July* [Pipes of Sorrow] (Edmonton, 1971) are imbued with patriotic motifs as well as being of baroque style.

Other Edmontonians, writing poetry, are Oleksandra Cherevko, author of *Nedyma* [Moss] (Philadelphia, 1968), and Ivan Bilch's whose first book is about to appear. The author of two collections of verse written and published outside of Canada, Dr. Zaporozky (born in 1920, since 1966 in Canada) is a symbolist poet who is now engaged on translations into Ukrainian from English and German.

Eventually, mention could be made of the present author (born in 1918) who has published four collections of verse in Edmonton since his arrival in Canada in 1960: *Dava* [Dawn] (1960), *Majestat* [Majesty] (1962), *Zavoyevnyi pami* [The Conquerors of the Prairies] (1968) and *Mulchreshchii mantri* [Supper of Travelling] (1972), as well as a book of selected poetry *Bohki* [Trophies] (1963). *Zavoyevnyi pami* deals exclusively with Western Canada, while *Mulchreshchii mantri* concerns the author's recent trip around

the world.¹⁴ An example of his recent ballads is "The Three", translated by Zoria Golonac:

The haze has fallen on the glen,
The prairie perfume mounting,
They march — Ivan and John and Jean —
The western wind sunning them;

Beyond them lies proud Edmonton
And Fort McLeod and Jordan,
And stepping short Ivan, Jean, John
In conversation ponder.

"I was by Jordan born," John tells,
I strove for skills, adventures,
And, conquering ten obstacles,
To Canada I returned.

"I killed a hundred Indians,
With steel I was not kindly . . ."
"And I," old Jeaning said Jean,
"The prairie laid down life.

"Enough! The best is finished
For best we be creating,
There is to be met, as at a ball,
By marriage" merry greeting . . ."

Ivan had told, and told Ivan
Some virgin joys of prairie,
Returned, translated, John and Jean
The empire's name to carry.¹⁵

Reserved Ivan contained his tongue —
He came from such a world,
And there before him a dense fog
Lifted the valley beyond.

The earth with residence did settle,
Not knowing yet the nation,
And in the distance he perceived
The tilted earth's broken furrows.

Then, after earnest thought, Ivan
A guesser speech had spoken:
"I'd be a rogue and sceptical
If all thy word were spoken.

"For you in vain I left behind
My nation, distant prairie,
That I, in faith of fertile lands,
Discovered freedom's outreach . . ."

"Goodbye!" "Hello!" And John and Jean
Had served the prairie kingdom,
Their footstep — western frayed feet,
His name returned strong.

As an example of lyrical poetry by this author, there follows a brief quotation from *The Conquerors of the Prairies* translated into English by R. H. Morrison:

A yellowish sun was shining, But time is the thief On remnants of once dazzling, No dulcified eyes see.	I see, your world, your stillness, And death's silence there, I am a heart lured by stillness, And warmed by despair.
--	--

Like birds from happiness weeping
In your clear strand
Singer of solitude's weeping,
Grant my soul's best.¹⁶

In a previous survey, *Ukrainian Literature in Canada*,¹⁷ this writer discussed the literary achievements of Ukrainian Canadians during three particular periods. The first, encompassing the years 1895-1920, witnessed the appearance of a poetry permeated with folkloric motifs and techniques to such a degree that at times it was difficult to distinguish the truly original works from among the many that circulated in the settlers' milieu. The few individual exceptions to this, e.g., Gratiij Ivach's poem, "Sered vichnoho proflow" (1921), or Ivan Demychuk's "Bakteriologi vstavili khorozu"

(1922)¹ were subjected by all the folkloristic poetry.

The second period, covering the two subsequent decades was initiated by I. Danyčuk's *Selvaže žen* (1929) and even earlier by separate poems in various periodicals. Original poetry in the true sense of the term predominated in the literature of this period. Danyčuk was followed by Kmetz-Khizansky, Mandryka, and others who made a significant contribution to the literature of this country. Style was diversified, and aesthetic qualities stressed.²

With the arrival of political emigrants after World War II, Ukrainian poetry developed further in terms of the expression of new ideas in new artistic forms. The years 1949-50 saw the beginning of the third period and were marked by the literary contributions of many talented Ukrainians. Unfortunately, little of the poetry of these people has been translated into English. More recently, however, the translators Nora Haas-Lazavich of Winnipeg and Zoria Orlovna of Calgary — both native Canadians — have undertaken the task of making this body of poetry available to the English reader.³

Ukrainian literature in Canada, both poetry and prose, is rich and abundant. It can be easily assumed that the number of titles of Ukrainian books, excluding brochures, published here well exceeds one thousand. The great variety of themes and styles of the works, which appeared here during the last four decades, and their significant ideas and artistic accomplishments place Ukrainian literature in Canada on a high level equal to that in Ukraine.

FOOTNOTES

1. Information obtained from the Department of Vital Statistics, Edmonton, Alberta. Dr. V. Kape of Ottawa informs this author that I. Zozna arrived in Canada in 1908, and gives 1899 as the year of the poet's birth.
2. Quoted after *Plivachne slajvo*, IV (Edmonton, 1969), p. 302. The original is rhymed.
3. Watson Kirkconnell, "Ukrainian Canadian Literature," *Opinion*, III, No. 5 (1947), p. 3.
4. M. I. Mandryka, *History of Ukrainian Literature in Canada* (Winnipeg-Ottawa: Ukrainian Free Academy of Sciences, 1958), p. 31. Incidentally, the book was reviewed by the present author in *Canadian Literature*, No. 42 (1958), pp. 100-101.
5. Kirkconnell, p. 3.
6. J. Dolobko, *My Songs: A Selection of Ukrainian Folk-songs in English Translation* (Winnipeg: Ukrainian Canadian Pioneer Library, 1958), p. 8.
7. This book was reviewed by the present author in *Folklore*, 75 (London, England, 1963), pp. 127-128.
8. Robert Flynn, "The Case for Slavic Folklore in Canada," *Slavs in Canada*, I (1966), p. 115.
9. J. B. Farleyczyk, comp. *Ukrainian-Canadian Folklore* (Winnipeg: Ukrainian Free Academy of Sciences, 1960), p. 221.

18. Mandryka, p. 26.
19. *Ibid.*, p. 42. M. Govda's other poems were published in *Svebolet* as early as 1939.
20. *Andriyevychi ukrains'koho pyromanta v Kanadi* (Winnipeg: Canadian-Ukrainian Educational Association, 1941), p. 9. Incidentally, the first book of prose was *Kanadijs'ki spovidannya* (Canadian Stories) (Winnipeg, 1939).
21. Watson Kirkconnell, *Canadian Overtures* (Winnipeg, 1938), p. 82.
22. *Ibid.*, p. 97.
23. *Ibid.*, p. 93.
24. Mandryka, p. 57.
25. Kirkconnell, *Canadian Overtures*, p. 84.
26. *Prapamjanka kniha Ukrajin'koho narodnogo domu v Vynnyepi* (Winnipeg, 1948), p. 2.
27. *Ibid.*, p. 812.
28. Mandryka, p. 85. The original is rhymed.
29. From I. Shevychuk's file deposited by his wife in the Canadian Ethnic Centre at the University of Calgary. Prof. A. Matyko is in charge of the archives.
30. C. H. Andrusyshen and Watson Kirkconnell, eds. and trans., *The Ukrainian Poets, 1819-1962* (University of Toronto Press, 1963), p. 497.
31. *The University of Toronto Quarterly*, VII (1937-38), p. 565.
32. *Ibid.*
33. Mandryka, p. 100.
34. V. Tulystev, *Shury i pny* (Toronto: Ukrainian Publishing Co., 1953), p. 11-12.
35. M. I. Mandryka, *Znata osv'* (1926-1937) (Winnipeg: Trident Press, 1955), p. 189.
36. English supplement, *The Ukrainian Weekly*, to the daily newspaper, *Svebolet* (Jersey City, New Jersey), August 18, 1951.
37. J. B. Kulykivych in *The Free Press* (Winnipeg), January 30, 1940. See also Yar Slavtych, "Mozartova z posoj M. Mandryky," *Ukrajin'kyj hufoc*, December 1, 1971. The latter article is reprinted in the jubilee book *Mlytya I. Mandryka* (Winnipeg, 1972), ed. by M. Marunchak.
38. Andrusyshen and Kirkconnell, *The Ukrainian Poets*, p. 495.
39. Tetiana Shevchuk, *Na prekli myshkyni shuk: An Overture to Future Days* (Winnipeg: Trident Press, 1954), pp. 51-52.
40. Andrusyshen and Kirkconnell, *The Ukrainian Poets*, p. 481.
41. Translated by W. Kirkconnell and included in his review in the *University of Toronto Quarterly* (1937).
42. Dr. C. H. Andrusyshen evaluates *Mokrushchii mendeliv*: "... lyrical flights such as only a first-rate poet can achieve . . . We cannot but follow wherever he leads us, so entranced is the beauty of his verses" (*University of Toronto Quarterly*, 42, No. 4 (1973), p. 508). Professor B. Chopyk: "Technically this book shows great skill and daring in innovation" (*Books Ahead*, 47, No. 2 (1972), p. 389). Dr. W. T. Zyla on *Zamjomyty*

- prent): "Slavutych is one of the most prolific Ukrainian authors on the American continent . . . stands in the vanguard of Ukrainian poetry abroad" (*Books Abroad*, April 1959).
35. Derived from *Soviet Dreams*. Other English translations of this author's poetry were published in *Canadian Literature*, No. 42 (1968), p. 30; *Soviet Poetry from Unofficial Languages of Canada* (Port Claines, B.C.: The Sono Hill Press, 1971), pp. 339-45; *The Ukrainian Poets, 1189-1942* (Toronto: Univ. of Toronto Press, 1963), pp. 668-68; *Chissats Arch: A Centennial Anthology of Alberta* (Edmonton, 1967), p. 304; *Ozra*, selected poems translated by Marie Blady (New York: Heritage Press, 1958), 63 pages.
 36. For Slavutych, *The Conquerors of the Fronts*. Pivshii text edition, English version by R. H. Harrison. (Edmonton: Slavia, 1974).
 37. For Slavutych, *Ukrainian Literature in Canada* (Edmonton: Slavia, 1966), p. 3. This is a revised excerpt from "Slavic Literatures in Canada," *Slavia in Canada*, I (1966), pp. 92-108.
 38. Both Ivakhiv's and Sazytskha's Ukrainian originals are reprinted in *Pivshies stihy*, IV (1965), p. 182. For the English translation of the first poem entitled "Across the Spaces of Eternity," see the text referred to in footnote 22.
 39. W. Kirkconnell's *Canadian Overtones* (1965) makes available to the English reader representative works of Ukrainian-Canadian authors active at that time. *The Ukrainian Poets* (1967), co-authored by Kirkconnell and Andrusyshen, was an extension of the 1965 work.
 40. M. P. O'Connor, another able translator of Ukrainian poems, should also be given credit for his efforts in the same direction. His translations are published in *Slavia* (see footnotes 36).

FOOTNOTES TO HISTORY



National Home, Edmonton, 1908.



T. Macdonald National Hall, Vegreville, 1904.

MISCELLANEOUS BIOGRAPHER



SISTER THEDA, S.M.I.

Sister Theda is one of the pioneers of the Ukrainian Catholic Church in Canada, and the first Canadian resident to join the Sisters Servants of Mary Immaculate. She was born on July 1, 1883, in the village of Pospilly, county of Hasiatyn, Polychyna, to Peter and Anna (nee Pustawicki) Letawsky. At her baptism she was given the name of Maria. Her father belonged to the more prosperous class of villagers since he was not only a land cultivator but also the village church cantor (śakak). Not long after she had completed the village school, the family moved to Lviv where her father found work. She received her elementary schooling in Lviv. In the meantime two of the family, Michael and Kateryna, had emigrated to Canada and their letters inviting the rest of the family were so persuasive that Peter Letawsky decided in 1900 to follow with the rest of the family. He did not move on a farm immediately and remained in Edmonton, a fortunate circumstance for Maria as she was able to continue her education.

Maria's mother had died and her father had married again. There had been five children from the first marriage, Michael, Kateryna, John, Maria, and Joseph, and two from the second, Raszka and Anna. Five of the children accompanied the parents on their journey to Canada as the two oldest were already here. Peter Letawsky finally settled on a farm near Mundare after living in Edmonton for about a year. Michael farmed near Lamont most of his life. Kateryna married Semen Topolnitsky and lived in Edmonton.

John was another member of the family who had acquired an education in the Old Country. Having completed high school (gymnasium), he was able to continue his education in Canada and became a teacher. He gave up teaching very early and obtained a position in a store owned by a Finnishman who felt John would be an asset to his business because he knew so many languages. John later went into his own business.

Joseph was also a farmer near Lamont. Raszka farmed near Mundare but followed Joseph when the latter moved to Edmonton. Anna, the youngest of the family, married Hephay Leskin. All of her brothers and sisters of the first marriage have passed away, but the other two, Anna and Raszka are still alive.

Maria had always wanted to join the Sistershood, and was finally accepted into the novitiate of the Sisters Servants of Mary Immaculate at Mundare on August 15, 1908. On completion of her postulancy, Maria chose the name of St. Thérèse, in memory of the Flower Sister who had already passed away. Sister Thérèse remained in Mundare for the next nine years during a period when settlers were experiencing the worst kind of poverty and privation and the church had to suffer along with them.

Sister Thérèse, along with the other Sisters Servants of Mary Immaculate among the Ukrainian people there, did much of the same kind of work that she had done in Mundare. Other novitiates of Sister Thérèse were: Sifton, Manitoba; Yorkton and Regina in Saskatchewan; Winnipeg and Oupatin in Manitoba. In 1927 Sister Thérèse was sent to Montreal, Quebec, to explore the possibilities of beginning an elementary school.

Sister Thérèse, along with the other Sisters Servants of Mary Immaculate, sought out and administered aid to the sick in their homes, and especially those afflicted by the dreaded disease of influenza, which was so widespread after World War I. Since there were no hospitals in the immediate areas and medical assistance hard to get, Sister Thérèse, and the other Sisters, having had some previous training in the field of nursing, provided home remedies which were conducive in restoring health to many an afflicted person. To the sick and the ailing the Sisters prepared nourishing foods from the meager supplies which they had worked very hard to store up for the coming winter months. Thus they were able to share with others. They washed, cleaned, and did many of the domestic chores that were required in order to make their patients comfortable and happy.

Not only did the Sisters try to alleviate the physical sufferings but they were also greatly concerned about the spiritual welfare of these good people. The dying were prepared to receive the Viaticum and the final Anointing (Extreme Unction); marriages were received through the instrumentality of the Sisters; children were instructed in the religious truths and prepared to receive their First Holy Communion, and many children on the point of death were baptized, thus granting them the happiness of heaven. People came from great distances imploring the help of the Sisters of Mary Immaculate whenever sickness crossed their threshold, and generously, with the help of God, the sisters were able to provide services beneficial to body and soul.

Within the last twenty years Sister Thérèse has served her Community of Sisters Servants of Mary Immaculate in Elizabeth in New Jersey, Manhattan in New York, and Philadelphia in Pennsylvania, all in the U.S.A. Though Sister Thérèse is reaching her ninetieth birthday and has become frail, she is still very alert. In the fall of 1977 she was still able to visit her only living brother and sister in Alberta. On the return journey by plane from Edmonton to Toronto, Sister Thérèse related to the writer the history of her family and gave this account of her long services for the people of her Church. (Sister Thérèse died August 13, 1978).

EDDIE CORRYAT

STEFAN KOROLUK

Isidore Gossé

Though Ivan Pylipow and Wasył Gerasuk are generally regarded as the first Ukrainian immigrants to Canada, this does not mean that others did not precede them. Especially prominent were early remnants of settlers arriving with German immigrants of whom some had reached western Canada as early as 1874. Gerasuk himself revealed that in 1891 he had met a Ukrainian settler in Langenburg, Saskatchewan, who had arrived somewhat earlier but the exact date of arrival is not clear.¹ In Alberta there were also remnants of earlier arrivals but the reports were never substantiated while many of the people were still living, and the names passed into legend. Another reason for this lack of any definite information is that the German settlers around Josephsburg, Alberta, were from two villages in Holschyna, Austria: Brigidau and Josephsburg. To most of them Rutherfordian, as it was then known, was a second language and it was difficult to determine who was German or Ukrainian without some sort of investigation for which early pioneers had little time. Three German settlers arrived in 1888 in Cummer, close to Medicine Hat.² As they were looseless for trees and did not relish the drought conditions of southern Alberta, they petitioned the Dominion Government for land in northern Alberta and were given permission to settle there. They arrived in Edmonton on May 2, 1891,³ traveling by train as far as Red Deer and by horse or on team to Edmonton. In Edmonton they separated into two groups, one proceeding to Olney Plain and the other to what became later known as Josephsburg, an Anglicized version of the name of one of their former villages.

Wasył Cramer in his *Sponser* reports that early immigrants believed there were two Ukrainians who had arrived with the Germans from Bessarabia. One of them was Mykola Koroluk, who had married into a German family and had settled south of Fort Saskatchewan. He reports that Koroluk was a "Squidlet" by religion. It is almost certain that his information as to name or origin was never verified. In the first place there were no German "Squidlets" in this area at that time. The "Squidlets" were a Baptist group which was becoming very active in eastern Ukraine during the nineteenth century; but there is no report of any settlements of this group in this area. Moreover, the German settlers cannot be lumped together in one mass since the settlers around Josephsburg were Lutherans from Austria while those at Bruderheim were Moravians from eastern Ukraine — from around Dobruzh. Moreover the Fort Saskatchewan group arrived in 1880 while those around Bruderheim did not come until later. It is probable that the information on Koroluk was given to Cramer by Tom Tomashewsky since he later asserted in his journal that he knew Mykola Koroluk personally. He reported that Koroluk had arrived from Bessarabia in 1888, had settled near Bruderheim, and had died in Edmonton only a few years previously.⁴

MacGregor also takes up the story in *Vind Zemi!* but he writes of a Stefan Koroluk. According to his account, Stefan married a German girl whose name was Margaret Hering and had settled with relatives at Dunmore, around Medicine Hat. He relates further that Koroluk traveled to Edmonton with the east and filed on S434-S435 W. of 4, two miles east of Josephburg, on December 13, 1894. He feels that initial state wrote very little about the Koroluks in Josephburg Heritage because the Koroluks had died children. In his unpublished history of Ukrainian immigration to Canada, Julian Stochylyzyn also wondered why someone had not taken the trouble to investigate the life of Koroluk more thoroughly, not only to clear up the confusion but also to ascertain his birthplace, date of birth, and the time of arrival in Canada. Finally, Dr. V. J. Kayer became intrigued with this story and investigated the names of thousands of early arrivals, including those of the German colonists who settled around Josephburg. But he had no success. His next step was to try to discover whether Koroluk's name was among those who had received their citizenship before 1900. Here he was more successful; he found that a Stefan or Stephen Koroluk had obtained his citizenship on June 11, 1895, at the Supreme Court in Calgary.

The author of this article was keen to seek further information on this matter so he felt that missing records might be more easily found in Alberta and he wrote there might still be someone living who had known Koroluk. The first report came from Mrs. Harry Michalystyn of 10805 - 185 Street, Edmonton. She had known something of the Koroluks from Mr. and Mrs. Peter Fedko who had rented rooms with Mrs. Koroluk from 1929 until her death in 1932. Stefan was already dead at the time, but, his wife, Margaret, often referred to her husband as "my old Bukovinian", an expression which gave a clue to his origin. Through Mrs. Michalystyn it was also possible to get in touch with Peter Fedko, who was still living, and also another of her friends in Vancouver, Mrs. Ernie Raskowensky. Fedko confirmed the information given by Mrs. Michalystyn and also added more. Margaret Koroluk had told them that her husband was from Bukovina and actually quoted a village but Fedko had forgotten its name. She also noted to them that she and her husband had met and were married in Bessarabia. Mrs. Raskowensky was not able to add very much to what was already known as she had been too young at the time of Koroluk's visits to her father when their family resided on Blue Hills in Edmonton. The only recollection she had of him was his habit of quoting aphorisms and proverbs in supporting statements made by himself or others. Another respondent, Mrs. Vera Gowda, a long time resident of Edmonton, was too ill for a personal interview, but contacted over the telephone that the Koroluks had been neighbours on 60 Street, Edmonton, for many years. Koroluk had often visited their home and sometimes accompanied them to St. Barbara's Russian Orthodox church on Sundays. She also remembered that Koroluk had claimed to be a Bukovinian from Chervetsi.

In the meantime other members of the Jacob Hering family were interviewed as they were Margaret Koroluk's nephews and nieces. Most of

the information came from Mrs. Elizabeth Mars of 11837 - 92 Street who was the first to be interviewed but Mr. Frank Hennig of 11508 - 95 Street and Mrs. Mary Boehme of 11321 - 97 Street also contributed. Mrs. Mary Boehme is the possessor of a Family Bible where important family records are listed. The story that emerged from these interviews was that their parents had come from villages, not too far apart, in the province of Styria, Austria, but had actually met while working on an estate in Bessarabia near Moldavia, USSR, and had been married in Kottbus in 1885. Though the family members did not have any information about the Korolaks, Fieda's information would include a similar experience. Moreover, there was a suggestion that Stefan and his wife did not arrive in Canada in 1888 with Jacob Hennig and the others but emigrated from either Bessarabia or Austria only after Jacob Hennig had written to them about Canada. As the settlers were dissatisfied with Denmark, this could have been only after they had decided to move to northern Alberta and most probably after they had already filed on their homesteads in Josephburg.

Their information about Stefan Koroluk did not reveal much of his past. They claimed that he only spoke in Russian to his wife and never learned the German language. He fell so ill with most of the people of the Edna area but apparently cultivated a friendship with one of them, Stevie by name. They also thought the Korolaks had worked in Calgary for a time before moving on their farm. Other information indicated that Koroluk did not enjoy farming to any great extent and moved to Edmonton where he worked often as a carpenter and his wife rented out rooms to supplement his earnings. It must be remembered that he was well over sixty when they moved and there was no old age pension to help them. They lived in a house on 93 Street for a time but traded this for a much larger house on 94 Street later. Stefan Koroluk did not join his wife's church, St. John's Lutheran Church in Edmonton, but refused no admission to his wife's membership in it. The Hennig family could not remember the actual date on which their uncle and aunt passed away but remembered that both had been buried in the Edmonton cemetery on 107 Avenue.

Inquiries were also made about the records of their deaths. After fruitless attempts on the telephone, a visit to the cemetery resulted in finding their graves where the following information was inscribed on the monument: Stefan Koroluk was born on December 9, 1843, and died on July 25, 1932; Margaret was born on November 14, 1857, and died on June 25, 1932. Unfortunately, there was no information about place of birth. Church records in St. John's Lutheran church on 95 Street confirmed the above information but revealed nothing new. An examination of the obituary column in the Edmonton Journal of July 14, 1932, revealed that Stefan Koroluk had passed away on Monday, July 13, at the age of eighty-one and that the funeral service would be held on July 16. The obituary notice for Mrs. Margaret Koroluk was in the Edmonton Bulletin of July 28, 1932. She had died on Monday, June 27, 1932, at the age of seventy-four. In this notice a Phillip Hennig, living in Austria, was recorded among her other

relatives. These obituary notices are probably better sources for the dates of death and burial as the information was more immediate.

It might be of some value to pause here to evaluate some of the above information. The nephew and the two wives thought Koroluk was Russian. This was a natural assumption as Ukrainians from Austria called themselves "Rusyns" but distinguished themselves from "Roscians" who came from Russia. In English it was difficult to make this distinction and both were lumped together as Russians. The fact that he associated with Scrota instead of many others in the Edra area did not mean that both belonged to any particular class or were educated more than the others. If Koroluk was a Bukovinian, as reported both by the Podice and by Mrs. Sweta, he would naturally prefer the company of Bukovinians, especially if the Bukovinian came from near Chernivtsi. Scrota's native village, Chernivtsi, was very close to it. Furthermore, Koroluk's claim to the Scrota that he came from Chernivtsi was most certainly an oversimplification. It could have meant the county of Chernivtsi or nearly near Chernivtsi. Speculating further about his background, it is probable that he, like many others, left Bukovina to seek work in Bessarabia, just across the border, as a carpenter. While working there, he met Margaret Hennig who had followed her brother. His story to Tomashewsky about arriving from Bessarabia may have meant that he was there at one time or that he and Margaret had arrived in Canada directly from there.

Other attempts were also made to discover additional information. Enquiries to the Vital Statistics Branch have not produced any additional information as yet but this source might be investigated further. Enquiries to the Federal archives and the Alberta Supreme Court in Calgary were also fruitless.

Much more successful was a visit to the Lands Division, Natural Resources Building, Edmonton, Alberta. Though the original application to file on the homestead has been lost, a copy of Koroluk's application for a patent for S634-S4-21 W. of 4 was produced, together with supporting statements from his two guarantors, Jacob Hennig, and another neighbour, Adam Poppel. In this statement Koroluk swears that he had obtained entry for his homestead on February 2, 1892, and that he had completed his house by June 2, 1892.⁷ Koroluk claimed that he had been in continuous residence on this farm since he had built his house but that his wife had not moved there until August 1892. The supporting statements of Jacob Hennig and Adam Poppel merely corroborate Koroluk's claim but they differ from one another in one respect. While Jacob Hennig claims that he has known Stefan Koroluk for fifteen years, Adam Poppel has known him for only four years. As the latter statement or statements were made on June 22, 1895, this might mean that Koroluk was already in Alberta in June 1891.

Unfortunately, Koroluk's original application for entry, which might have given us a clue to his origin and the date of arrival in Canada, has been lost, and we have no documentary proof for the above information. On the other hand, documents which are available would appear to prove that he

was the first Ukrainian to file on any land in Alberta and to have settled there. Though John Pylypiw and Wasyl Karciuk can still be regarded as the first Ukrainians to reach Alberta, we know that they returned to Manitoba some date and did not settle in Alberta until much later. Pylypiw died on his homestead in 1882 but Karciuk did not settle until 1899.

This investigation was undertaken in the hope that it was not too late to obtain information about Stefan Korciuk. Though it has been only partially successful in this purpose, enough has been discovered to take him out of the realm of legend and rumour into that of history.

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8. Letter and interview with Dr. V. J. Kays in Ottawa.
9. See above, n. 7, p. 14. An attempt was made to reconcile this statement with that of J. G. MacGregor which stated that Stefan Karciuk had died on his quarter on December 13, 1891. In a telephone conversation Mr. MacGregor stated that this information had been given to him by someone in the office and he had made no attempt to verify it.

NICHOLAS FLAK

Peter Savaryn, O.C.

Architect Nicholas Flak was born on December 8, 1898, in Sushchyna Rivne, Starý Sambor, Halychyna, Ukraine, to Mychallo and Pelagia (nee Topolnitsky) Flak. He attended elementary school in his native village, continued his education in Starý Sambor, Sambor, and Peremyshl, graduating from the gymnasium in the latter city. There were a number of interruptions in his schooling caused by World War I. These interruptions continued throughout his university career in Lwów and later in Casady. In the latter,

He received his degree in architecture and in engineering on October 27, 1927.

During his youth, Nicholas belonged to the youth organization known as Plast. In 1918 he joined the ranks of the Ukrainian Haytaks Armia which was struggling for a free and independent Ukraine. Subsequently, he was employed in the civil service in the Ukrainian National Republic. With the arms he went through his whole life experience. He became ill with typhus and underwent the ordeal of a prisoner-of-war in a Polish camp.

Rate did not permit Nicholas to live long in his native land. After the evacuation of Kolomoia he was never to return to his homeland again. Travelling through Austria, he reached Canada in 1930 and lived there with his family until his death in Edmonton on March 22, 1972. He was buried at St. Michael's cemetery beside his wife, Maria, who had predeceased him in 1968. The burial service was performed by Bishop Neil Sawryn assisted by Rev. M. Chopy and Rev. V. Tymosyuk. Dmytro Prizhak, from the Ukrainian Pioneers' Association, and Peter Sawaryn, from the Ukrainian community, gave short eulogies at the grave site. His close relatives who survived him are his daughter, Maria, his step-daughter, Alexandra Rublytsky, his step-son, George Charnenko, and his brother, John, all of Edmonton, as well as two brothers and two sisters in Ukraine.

Though Nicholas belonged to the "two world wars" generation which suffered a persecuted and wandering existence, he still accomplished much. He was a dedicated professional, an active patriotic community worker, and an honest generous man. While practicing his profession in Poland, he not only planned but supervised the construction of buildings but also lectured in the field of architecture receiving the title of "professor". At this time he wrote two reference works in Polish for technical schools: The Concise History of Architecture in Greece Inclusive and Technical Regulations in Buildings. During World War II, he became Director of the Technical School in Kolomoia which, starting with only a few sections, was expanded by him to fourteen departments. During his principship, enrolment increased from 68 to over 1000. In Vienna, and later in Salzburg, Austria, he established his own construction firm and, for a time, headed the Aid Committee for Displaced Persons in the latter city.

Upon first arriving in Edmonton, Nicholas worked privately before he finally accepted the position of architect with the Department of Public Works with the Government of Alberta. Of his many private projects can be listed churches of Calgary, Two Hills, Edmonton, Brimleyville, and Spadina (Ukrainian-Catholic, Ukrainian-Orthodox, Russo-Orthodox, and Molokan churches), the school building for the teaching of Ukrainians at St. George's Church in Edmonton, and the clinic of Dr. Weidus. For a number of years he lectured in evening courses at the Northern Alberta Institute of Technology, and gave free courses in drafting to Ukrainian students.

But Nicholas is best known for his extensive community interests in such organizations as the Ukrainian Canadian Committee, the Ukrainian Haytaks Army, the Ukrainian Pioneers' Association of Alberta, the Ukrainian

Scientific Society, and others, in which he held memberships of not inconsiderable posts. For a number of years he was the Alberta representative for the Ukrainian Encyclopaedia for which he gained many new subscribers. As a member of the Ukrainian Canadian Committee, in which he was a member of the executive, he also headed the school committee (Skhola Rada) for two years, doing an effective job in promoting the teaching of Ukrainian in the high schools in Alberta, (Ukrainian classes at the four Fronts School of Ukrainian Studies was a good deal to his zealous service as a patron-leader and teacher.

As the founder of the Edmonton branch of the "Boytarshchyna" Society Nicholas wrote a number of articles dealing with the history of this area among them was one in "Babushchyn as a Statesman and Excellent Military Strategist". Likewise, as the founder of the Ukrainian Research and Information Institute in Edmonton, he corrected many labor matters about the history of Ukraine. His brief on social studies textbooks led to the deletion of the book, *The Story of Nations*, from the Alberta High school curriculum and to a revision of another book, *Our European Heritage*. Altogether, he mailed out over sixty articles which pointed out inaccuracies about Ukraine in various English, German, and Polish publications. On October 4, 1970, he delivered an address to the Shevchenko Scientific Society on the topic, "Let Us Safeguard the Truth about Ukraine". As the secretary of the Ukrainian Pioneers' Association of Alberta, he was also one of the editors of *Ukrainian Pioneers of Alberta*. Furthermore, he was the designer and one of the donors and planners of the monument to the pioneers in Elk Island Park.

Two events bear witness to the high regard in which Nicholas was held by the Ukrainian Community, not only in Edmonton but in all of Canada. On October 4, 1970, a banquet was given in honour of his seven-tieth birthday by the Ukrainian community in Edmonton. Archbishop Andrej and the Right Reverend W. Laha, O.D., as well as representatives of many Ukrainian organizations were present. On February 23, 1973, the National Committee of the Ukrainian Canadian Committee presented Nicholas with the Shevchenko medal for his extensive and untiring dedication in the service of Ukrainians in Canada.

• Ukrainian Boy Scouts

• English translation.

• A private secondary school for Ukrainian language, literature, history, and other courses.

• A district bordering on the Carpathian Mountains in northeastern Halychyna.

MICHAEL LUCHKOVICH

Peter Szafray, Q.C.

Accounts of Ukrainian settlements in Canada deal almost exclusively with the settlers who came from Europe in the so-called "three waves of immigration": before World War I, between the World Wars, and after World War II. Though Michael Luchkovich did not come to Canada in any of the "waves", whoever writes the history of the Ukrainians of Canada must include Michael's extensive contribution to this history.

Michael Luchkovich was born on October 25, 1899, the third child in the family of Yefim and Mary (nee Syronka) Luchkovich, in the coal-mining town of Sharokin, Piaropavlinsk, United States. Yefim and Mary had migrated from New York, county of Newayak, Lemkivschyna, Western Ukraine, where Mary's father was the village mayor and owner of a sawmill. Mary was considered, for some time, an educated person for the area: Ukrainian and Polish. Yefim, who had had no opportunity to get an education, was taught by Mary to read and write shortly after their marriage. But he was naturally gifted, learned readily from his daily activities, and had little difficulty in coping with life's problems. In Sharokin Yefim worked as a coal miner, and later as owner and manager of a saloon. The family consisted of five children: three daughters, Yaroslava, Solomia, and Olga; and two sons, Michael and Yefim Junior.

In Sharokin Michael acquired the rudiments of the Ukrainian language, learned the alphabet, but spoke it only "so-so". Although his two sisters, Yaroslava and Solomia (who taught school in Marietta) spoke very acceptable Ukrainian, it was not until Michael came to Canada that he took the first steps to master the language.

In Sharokin there were mainly two sources of employment: the mine and the factory. To Michael, who had completed ten years of schooling, neither appeared attractive. So he decided to emigrate to Canada, and was soon followed by his sister Olga and his mother. Eventually they settled in Winnipeg.

It was here that Michael completed high school and registered at the local university where he received the degree of Bachelor of Arts in 1918. During his studies in the university he became friends with such prominent Ukrainian leaders as J. Arsenyuk, his brother-in-law O. Zorobko, P. Woychenko, F. Hlanecuk, O. Yelimevchuk, and others. As a consequence of their influence, Michael participated actively in Ukrainian student organizations and later in community leadership. It was here that he acquired a love for the Ukrainian language and culture, and incidentally came to love and appreciate Ukrainian melodies.

In 1912, while looking for work, Michael arrived in Alberta. He was invited by Ivan Hinchuk of Skaro to teach in the newly-formed school district of Sembedo. While teaching in a number of Alberta schools, Michael took a prominent part in community life and learned more advanced fluency

Ukrainian. In 1917 he registered in the Normal School in Calgary where he received a first-class certificate.

The year 1917 was a turning point in Michael's life. He was chosen president of the first Ukrainian Conference of Teachers. Once a teacher always a teacher. Forty-six years later Michael was a delegate to a conference of the Ukrainian Language Association which was held in Andrea, Alberta, at which gathering the delegates wrestled with problems which must have been reminiscent of that conference in 1917 when Michael presided over its deliberations. In those early years, teachers were not only classroom instructors; many were also community leaders. They organized concerts, gave lectures to the schools, presented plays, organized church parishes and community associations, and provided educational and cultural leadership.

In 1920 Michael began to take an active part in farmers' organizations and conventions and came in close contact with their economic and political life. In 1926 he was nominated candidate to run for the Yegorville constituency by the United Farmers of Alberta and was elected to the Canadian House of Commons. He was the first Member of Parliament of Ukrainian origin, and it was as a tribute of the Ukrainian people that he played his most important role in the history of Ukrainians in Canada. He served for two terms — from 1928 to 1935.

After 1935 to about 1955, Michael operated a small grocery store and slowly recovered from his political defeat. When his children grew up and went on their own, he dedicated most of his time to community services by writing articles and translating literary works. He wrote hundreds of letters to the English and the Ukrainian press, and countless reports to prominent leaders and statesmen. By this means, he defended the good name of the Co-operators of Ukrainian origin and the rights of the Ukrainians in their own land. To Michael "freedom is indivisible". Financially, these were difficult years as his only income was the old age pension.

Michael died on April 21, 1953. Prayer services were held on April 25 in the chapel of Park Memorial with Bishop Neil R. Semryn officiating, assisted by Fathers George Kowalsky and Volodymyr Farnasewy. The Orpico choir sang at the funeral rites. Memorial addresses were given by Bishop Neil from the Ukrainian Catholic Church, Tarasov Pustak from the Ukrainian Canadian Committee, William Skorskyo, M.P., from Members of Parliament of Ukrainian ancestry, and Nicholas Sui from the Association of Free Ukrainians. Funeral services, on April 26, were conducted by Fathers W. Ghopey, B. Sollenwelski, and K. Farnasewy who paid the palling tribute. At the cemetery the final farewell was expressed by Dr. C. Suchowensky from the central office of the Ukrainian Canadian Committee, by Yurij Stetskyo from the Writers' Association, and by Peter Saveny from the Edmonston organizations.

Michael deserves an extensive biography for he was an unusual person — a beacon to the pioneers of Canada and a living example on how to be a good Ukrainian and a good Canadian. He was one of those taciturn and community leaders who became the founders of our cultural and civic life in Canada. Many of the Ukrainian pioneers remember the time and

effort he expended on teaching the Ukrainian language at a time when there was much prejudice against the teaching of Ukrainian. Defense of a "foreign" language called for exceptional courage. Today, multiculturalism is accepted, and the teaching of other than official languages is considered desirable and respectable.

Michael Luchiwych was the father of Ukrainian parliamentarism and traced the trail for others who followed: Andriy Hryba, John Secora, Ambrose Holowach, William Skorpko, Dr. Paul Tsechuk, Allen Salyerko, and others. Individuals like Bishop Lloyd of Prince Albert made public statements classifying immigrants, especially the Ukrainians, as an inferior race. It was not easy to be the first to take a stand against such attitudes. But Michael Luchiwych, brought up on the American principles of equality and justice, stood up in the House of Commons on April 28, 1929, and excoriated Bishop Lloyd for his chauvinism. His words were echoed throughout Canada, and Bishop Lloyd and others with similar views about Ukrainians were silenced. Thanks to him we enjoy the mutual good will and respect of our fellow-Canadians. It was he who demanded respect for the "man in sheepskin coat".

But Michael's concern for his fellow-Ukrainians did not stop at the Canadian border. During his parliamentary career he spoke to the free world of the economic and political oppression of the Ukrainian people, of Ukraine partitioned by the Russians, the Romanians, the Hungarians, and the Poles. Of special significance was his speech about Polish "pacification" of Ukrainians in 1921. At his own expense, he visited Galicia (Western Ukraine) to see conditions under which the Ukrainians lived. Following his example, other Ukrainian Members of Parliament spoke in Ottawa in defence of the rights of Ukrainians in their homeland.

Following his parliamentary career, Michael pioneered in the field of translating Ukrainian literature into the English language. He was one of the first to realize that, without the translation of Ukrainian literature into English and other languages, the world would never know the truth about Ukraine. His translations of *Dee of the 18 Million* by Nicholas Poyrchukin, *Seeds of the Soil* by Dina Kirak, *Roberta Dushchenkivska* by I. Demchuk, and an anthology of Ukrainian stories *Their Land* are his well-known translations. Unfortunately, it was only in the last quarter of his life that he began this work, and his only original effort was *A Ukrainian in Canada's Parliament*, published in 1965.

Michael dedicated the major portion of his life to the Ukrainian community in Canada. In appreciation of these services, the Ukrainian Canadian Committee of Canada awarded him the Shevchenko medal; the city of Winnipeg bestowed on him an honorary citizenship; and the Ukrainian Professional and Businessmen's Club of Edmonton honored him with a life membership.

Michael's humanism and courage were of the highest order. Recalling the 20th anniversary of the famine in Ukraine, a mass meeting was held in

the Ukrainian National Hall in 1953 and Michael delivered the main address. In 1956, on the 50th anniversary of the tragic death of Simon Petliura on a Paris street, Michael Luchkovich and John Dufanetsky, who later became Prime Minister, spoke to a large audience in the Alberta College Auditorium.

Then came the year 1958. The government of Alberta announced that Ukrainian could be taught in the schools of the province. Chauvinistic letters of protest were published in the Edmonton Journal. Michael was among the first to retaliate — in the most telling manner. "What is in a name?" asked Michael. "It's what you do or think that counts. Personally, I was never consulted about my nationality when I was born. I've retained the family name without a feeling of shame or frustration."

In 1964 the Edmonton Branch of the Ukrainian Canadian Committee prepared a brief to the Commission on Bilingualism and Biculturalism, and one of the four members of the committee who prepared the brief was Michael. Again he condemned discrimination, demanded equality, and voiced Canada's cultural plurality. In 1965 he made a brilliant oral presentation of the brief to the Royal Commission. In 1966, at the 75th anniversary of Ukrainian settlement in Canada, Michael Luchkovich, together with the Honourable Lester B. Pearson, Prime Minister of Canada, laid a wreath at the memorial in Elk Island Park in tribute to the Ukrainian pioneers. In 1971, having found out that a new brief was being prepared to the Alberta Government, he telephoned the committee in charge and offered his services. Faithful to the end!



Maximo Zamachinsky,
Florent, Borzilo, Tondo

RECORDS TO HISTORY



Lanuka P.O. Miss Sobotka, postmaster, 1911.



Maxman School Committee, 1917



Town of Lanook, n. 1909

INTRODUCTION TO BIOGRAPHIES

An introduction seems to be necessary to help the reader to overcome difficulties which are bound to arise in trying to interpret this biographical material. The real difficulty will arise with both personal and place names, especially with the latter because Ukrainian territory has changed hands so often.

Previous to the First Great War the largest portion of Ukraine, some times referred to as Eastern Ukraine, was under Russian domination. A smaller area, known often as Western Ukraine, belonged to the Austro-Hungarian Empire. The latter area is of greatest interest to us because almost all the Ukrainians in Canada came from this portion; namely, from two provinces, Halychyna and Bukovyna. Another province, Trans-Carpathian Rus or Ukraine, was under Hungarian domination. Most of its emigrants travelled to the United States toward the end of the nineteenth century and very few arrived in Canada.

When Ukrainians arrived in Canada they usually called themselves "Rusyn" which was translated into "Ruthenian." Sometimes they said they were Austrians because the two provinces were under Austrian rule. At other times they merely referred to themselves by the name of the country from which they had arrived. In that case those who came from Bukovyna were known as Bukovinians and those from Halychyna were given the Russian form of their name. In Austria Halychyna was called Galicia, pronounced "Galitsia", but in Canada it became "Galitsia." Before and during the First Great War many began to call themselves Russians not only because they had surrendered to Russian nationalist propaganda, but because it was a way of escaping the Canadian concentration camps for aliens in the First Great War.

Between the two wars, after the dissolution of the Austrian Empire and the Bolshevik revolution in Russia, Poland seized, not only Halychyna from Austria, but also Volhynia from the Russian part of Ukraine. Romanian troops occupied Bukovyna at the same time. The great province of Trans-Carpathia voted to join the newly-formed Czechoslovakian republic, instead of being subject to two aggressors, the Ukrainians were now subject to four.

After the Second World War almost all Ukrainian territory was ceded to the Soviet Union, a mere formality, because it had already been occupied by Soviet troops. It became a part of the Ukrainian Soviet Socialist Republic. The narrow belt which was ceded to Poland included cities like Pomeranyk, Jaroslav, Libediviv, and Sienok. The area around the latter was more than a belt, for it extended far to the west along the Czechoslovakian border. Another section, the southern part of the old province of Bukovyna in Austria became part of Rumania; but this is of less interest to us, as very few Ukrainians or Romanians from southern Bukovyna came to Canada. Our immigrants were from northern Bukovyna.

In the Soviet Union the old provinces of Halychyna and Bukovyna disappeared. Halychyna was replaced by three oblasts or provinces: Lviv, Ivan-Frankivsk, and Ternopil. Bukovyna became the oblast of Chernivets, and

Trans-Carpathian Ukraine became the object of Utopia. In noting place of birth we will list the village, county, and province under Austria or Russia.

The next problem will be that of pronunciation. We must realize that the names with which they arrived in this country were the Latinized forms adopted in Austria or Hungary. Their real names could be written only in Cyrillic script. However, it must be admitted that the Austrian form of their names was usually closer in pronunciation than the form adopted in Canada. Ukrainian names became Sanycz in Austria and in Canada it was often changed to Sanych, Sanych, or Sanyok. Below are a few examples of the variations encountered:

Austrian	Canada and U.S.	Examples
sz	sh	Tomaszyn, Tomasziv
cz	ch	Lubaczyn, Lubacziv
If both are combined, then we have szcz or szch		
c	ts or ts	Carinci, Charivni
ch	ch as in Cash often ts	Strachyn, Strachiv
f	f or p	Radyma, Radema
z	always as in artist	Woz
v should be written	iv	Konczak, Konchak
l	y	Jankow, Yankow
i always pronounced	as ee	Myri pronounced as Eleri
s	ss	Bozchak is pronounced as Boyszchak

In addition we find a in many names pronounced as i. This is due to the fact that a in used in Old Slavic and also in Russian. As an example two names are often written as Liew and Kolesian and pronounced in Ukrainian as Liew and Kolesian.

Here are other examples of names: Barocki could become Barotski or Barotsky in Canada; Lubaczyn becomes Lubacziv; Borew becomes Borewiv; Knylich could be Knylich; Drajzoni becomes Drajzivni; Czortoryja could become Chortorevya; Waszkow becomes Waszkivni.

In this book we have attempted to transcribe the names of places and persons within the limited scope of the English alphabet in such a way that they can be pronounced as closely as possible to the original Ukrainian pronunciation. Some writers go beyond this by borrowing from some form of phonetic alphabet. But we felt this would only cause greater confusion in a book intended for public use. Again, we must reiterate that many names, especially those from Bukovyna, did not have a Ukrainian pronunciation from the very beginning. For instance, how can one conclude that Cherechiv is Charivni, Waszkow is really Waszkivni, Barocki is Barotivni, and Piotr Basilla is Pasky Kanyiv? In view of this, it is possible that we have not been able, in every case, to adhere to the above plan with respect to pronunciation, especially with names of persons and places that have retained a consistent form over the years.

VOLODIMIR BARABASH



Volodimir Barabash was born in Hamburg, Germany, on April 26, 1906, when his parents were on their way from their native land to Canada. In the course of time the family settled in what is now the "Green" district in Manitoba. He was eleven years old when the first school was built in the district and was able to finish grade four only before he was compelled by circumstances to leave school and look for work.

Volodimir first went to work for English-speaking farmers from whom he learned and eventually mastered the English language. Unfortunately, paraplegia began to set in when he was fourteen years old and, in spite of visits and treatment at the Mayo Clinic in Rochester in 1925, nothing could be done for him.

When Volodimir realized that he would be physically handicapped, he went back to school and by 1930

finished grade ten in Dauphin, Manitoba, passing his examinations with honors. In 1932 he moved to Calgary, Alberta, where he worked until 1953 for Dan Skibo in his french-polishing shop. In that year he obtained employment with the Alberta Liquor Control Board where he worked until retirement in 1965.

Because of his disability, Volodimir had a great deal of time on his hands to think and dream. Poetry had always appealed to him, and in 1944 he began to write poetry. His poems have appeared in English and Ukrainian newspapers and farm magazines. They have been read on television in such far-separated places as Thunder Bay, Ontario, Winnipeg, Manitoba, and Prince George, British Columbia. He received letters of commendation from some of our leading Canadians: Gens Anderson, editor of *Chronicles*; Betty Kennedy of *Front Page Challenge*; former Premier W. C. Bennett of British Columbia; even Pierre and Margaret Trudeau.

Volodimir has written over 400 poems and about 500 aphorisms - enough for three or four volumes. In fact, he is now searching for a publisher to publish his works. Besides writing poetry, which is his first love, he did the lion's share of work in the translation of Maruschak's book *The Ukrainian Canadians: A History*. In this book Dr. Maruschak pays tribute to Volodimir in these words:

"Volodimir Barabash, another Westerner, drew attention to himself by his verses and aphorisms. He showed his talent in the post-war period, although he had printed some of his works in the *Calgary Herald* back in 1944. His creative works were printed in various papers

such as the Calgary Herald, the Calgary Alberta, the Western Farm Leader, Ukrainian News, and Progress (Footstep). Most of his themes are based on love, religion, philosophy, and often cross over into metaphysics."

Mr. Barabek enjoys writing poetry for his own satisfaction. We take the privilege to include one of his poems along with his biography.

TO OUR URBANIAN FATHERS

To you who brought our culture
to these shores;

Who first transplanted seeds from
Ukraine's soil;

To you who toiled and suffered
and prevailed

That we may live in honor with
our name.

No life of ease and luxury was yours.
Austerity and dire necessities;
Hard work and heedless your daily
quests.

And pain and grief your constant:

MIRDLA BARDALA

My father, Mykola Baydale, was born in the county of Yasova on May 17, 1886, but lived in Hainivka Volys in the county of Momyzka, Ukraine. He was the youngest in the family of three sons and one daughter. When Mykola was only nine, his father died, and to contribute to the meagre family income, Mykola had to work for the neighbour.

In 1905, at the age of eighteen, Mykola went to work in Germany and in 1908 came to Saskatoon, Manitoba, where he remained for four years. From there he travelled to Vegreville, Alberta, in 1908. Six years later (in 1915) he married Mary Maschuk. I was born in 1916. My mother died in

company.

From poverty and famine wring
You graciously rose and bravely strove
With cruel fate and beset elements,
To carve from our "Maslovo Destiny,"
Today we humbly give our thanks

to God
That all your efforts have not been
in vain.

That we enjoy the labour of your hands
And reap the golden harvest you
have sown.

With love and deep devotion in our
hearts,

Infused with memories of long ago,
We gladly pay our homage to the past
And hail a brighter future yet
to come.

A new horizon opens to our eyes
Najistic vistas spread from shore
to shore;

Our new-found home in a new promised
land

With freedom bordered and fair justice
bound.

Contributed by his daughter, Katherine

the Spanish influenza epidemic in 1918. During the epidemic formal funerals were not allowed. Consequently, only four persons attended the funeral.

In 1921 my father married Anis Goshko, daughter of Yakov (James) Goshko of Inland, Alberta, and moved to Vegreville where he found employment in the Gordon lumber yard. It was on this job that he experienced an incident which, in a sense, was an important turning point in his life.

Unfamiliar with Canadian traditions, he took no special care to see that all the shops and the warehouse were properly secured on Halloween night. Next morning, when Charles Gordon,



Mykola and Anna Buzala

The proprietor, found that some provisions had taken a wagon from the shop and scattered the parts all over town, to promptly find Mykola for what he called Mykola's carelessness. Lacking adequate command of the English language, Mykola was unable to minimize himself.

For Mykola this was a traumatic experience. Not only did he lose his job with winter approaching and five mouths to feed, but the injustice of the whole episode hurt him deeply. He swore that he would never again work for anyone but, come what may, he would be his own master. He decided that farming would give him the independence he desired and two years later he bought a farm which had 25 acres of arable land and two barns, both covered with sod. Before the family could move in, he had to build a house.

Thirteen years later this house was replaced by a better one, and three years later, that is in 1936, he purchased another quarter section of land. This gave him 240 acres of good land. In 1946 he bought his first car and in

1955, at the age of 70, he went into retirement in Inglewite. Here he remained until his death on December 29, 1973.

Mykola Buzala was father to three children by his second marriage: two sons and one daughter — Marshall, Olga, and Nestor.

L. Kuthonka, born of the first marriage, have been employed by the Royal Alexandra Hospital in Edmonton as a nursing aide for the past twenty-eight years. Marshall was born in 1922. Olga was born in 1925. Her husband, Marshall Kuyk, operates a business in Vegreville. Their son, Wayne, has four years of University and is now a Physical Education teacher in Edmonton. Their daughter, Sandra, has had two years at the University of Alberta in Education. Connie will be entering university this year. Besides being a good student, she is also a good skater and winner of a gold medal for excellence in figure skating.

Nesko, the youngest child, was born in 1930. He spent two years at the M. H. Ukrainian Institute where he had a room next door to Elias Kriuk, the

author of the "Bone of the Soil". He recalls the nights he had to listen to Koval's typewriter . . . Masha married Mollie Oriskani from Hazy Hill, Alberta. With their two sons, Yaras and Timothy, they now live on their farm.

My father belonged to and supported the Ukrainian Orthodox church. He was "dyak" (cantor) for many years, assisting Rev. M. Kryzchak in the services. When the Ukrainian Orthodox parish was organized by Rev. D. Skalyshuk at Island in 1930, to honour my father the parish was named St. Nicholas, and the rubber seal of that parish was my father's proudest possession.

I always knew my father to be a prominent Ukrainian patriot. He had many books on history and culture of Ukraine as well as books by famous Ukrainian authors. Many of his letters were printed in Ukrainian newspapers, including those in Argentina. He was a member and generous supporter of the Ukrainian Soil Reclamation League (SRY) and participated in numerous discussions at this organization's conferences. He instilled in his children tolerance and respect for other ethnic groups — their beliefs and traditions.

In his business ventures, my father could not boast of much success. In Manitoba he bought some land and, when it was almost paid for, he found that he had been deceived. In the years following the first World War, seeing that everyone was speculating in land, he invested again, this time in the Vegreville Co-operative Company. When it went bankrupt, he lost his share — one thousand dollars.

My father's first years in Canada were typical of the life and experiences of Ukrainian immigrants; that is, they were full of hardships, lack of steady employment, and low pay. His first

job in Canada was picking sewage manure which, because of their medicinal properties, had a ready sale in the local stores in those days. Then he worked on a railway extra gang at \$1.50 for a ten-hour day, or \$15 to \$21 a month, depending on the weather. He also cut cord wood at one dollar a cord, did some clerking and bookbinding; he even drove a taxi. He was a qualified and certificated barber but loved the outdoors and ended operating a farm.

An excerpt from his diary reads: "We have not accomplished much, but I am satisfied. Blind fortune has not favoured me. What I tried to do, such as selling land, houses or cattle, I always lost more than I gained. However, there is no other country under the sun where an average person could have any as much money as we do here in Canada, and have so much freedom."

MARSHALL BAYTERIA

Marshall, the first of three children of Mykola Baytaria's second marriage, was born on February 2, 1922, at Vegreville, Alberta. His mother was Anna Goshko, daughter of Yakim (James) Goshko of Island, Alberta.

Marshall completed public school in Ideal School, ten miles south of Vegreville. Until he enlisted in the army in 1943, he helped his father on the farm. In March 1943, he enlisted in the Canadian Infantry and took basic training at Campese and advanced training at Currie Barracks of Calgary. As part of his training, he drove a truck in a convoy which made two-day round trips to Medicine Hat and Lethbridge where there were prisoner-of-war camps with 10,000 German prisoners at Medicine Hat and 20,000 in Leth-



Marshall Bayless

bridge.

With advanced training completed, Marshall was sent overseas and landed in England in December 1943. Here he stayed until March, 1944, when he was sent to Italy to the No. 1, Canadian Base Reinforcement Depot, as part of the Central Mediterranean Force. While with this unit, he was hurt when a truck loaded with soldiers on loose overturned on a mountain road, and he landed in the hospital. No sooner had he recovered from the accident, he was hospitalized again, this time with yellow jaundice.

In June, 1944 Marshall was transferred to the Loyal Edmonton Regiment which was then advancing north up the Italian "toes" against the German Army where fierce battles were being fought on the Volturno and Gofila line. On October 22 he was severely wounded in action in the Savio River engagement. He was taken to a Canadian hospital in Rome and later transferred to convalesce in a South African Army camp.

On February 15, 1945, he was back in action. On March 24 the Loyal

Edmonton Regiment moved to the northern front where the Germans were still holding out in Holland. He remained in active fighting until VE Day when the war ended on May 7, 1945.

On June 28 he received a nine-day leave, part of which he spent in Southland and two days at the Ukrainian Canadian Servicemen's Club in London. In August he toured the Ruhr Valley in Germany and saw the devastation of war, particularly in Cologne which was a mass of ruins. Later, he spent his second leave in England.

On October 2, Marshall and other members of the Loyal Edmonton Regiment disembarked from the Ile de France when it docked in Halifax. On October 6, a fifteen-coach Canadian National Railway troop train arrived in Edmonton, the end of the road for 590 officers and men of the Loyal Edmonton Regiment — or the "46ers" as the men preferred to call themselves. The regiment was welcomed by the city dignitaries when its commanding officer, Lt. Col. Wm. T. Crumb, a long-time resident of Vegreville, was praised for the smooth way in which he handled repatriation of his troops.

Marshall's first civilian job was buying grain at Inland where he remained for two years. For a time he was also a partner in a safe business in Edmonton. Following this, he drove a taxi and sold real estate for six years. In 1951 he joined the Safeway Ice-cream Company which supplies ice-cream for all Safeway stores in Alberta. In appreciation of the quality of ice-cream Marshall produced, "the highest quality ice-cream in Alberta", he was awarded a trophy of a silver tea and coffee service. He is still in the employ of Safeway Company.

MICHAEL AND JESSIE BAYRAK



Michael Bayrak, son of Wasyl and Domcska (nee Sidmanuk) Bayrak, was born on May 20, 1909, in the village of Hadykivtsi, county of Husiatyn, Malochyna, Ukraine. He completed both elementary and preparatory schools in his village before proceeding to the gymnasium (secondary school) in Kopychyntsi where the first five years of gymnasium were offered. He attended here until 1914 when, at the outbreak of World War I, the Russian army occupied eastern Halychyna. All schools were closed until the return of the Austrian forces in 1917. In November, 1917, Michael was conscripted into the Austrian army and, after a short period of training, was sent to the war front in May, 1918. He remained on the Italian front until the dissolution of the Austro-Hungarian Empire in November, 1918. Returning to his village on November 12, he immediately volunteered for service in the newly organized Ukrainian army unit in Chortkiv. After completing a course for non-commissioned officers in book-keeping, he was assigned to the Fourth

Battery Unit of the Eighth Artillery Regiment in Chortkiv. Early in February, 1918, he was sent to the front with his battery to face the Polish army near Krystanopol, county of Sokal, and participated in the crossing battle for the city of Sokal. For the rest of the war he was assigned to the Fifth Artillery Regiment of the Fifth Sokal Brigade. He remained with this unit until April, 1920, when the Ukrainian Halychka Army, worn out by ceaseless combat and decimated by typhus, was forced to lay down its arms.

Michael returned to his home in May, 1920, to discover that his father was no longer living. In his own words Michael tells of his father's tragic death.

"As it was common knowledge that our village was more progressive and nationally conscious, the Poles sent out a punitive squad and drove all the villagers into the village square. After lining up all the men in a circle, every tenth man was subjected to a beating, and ten villagers, among whom was my father, were transported to the infamous Polish prison, Brygidki. They were detained as hostages to guarantee good conduct on the part of those who remained in the village. Contracting typhus in the prison, he died in the fall of 1920. He was buried in the Lychakivskyi cemetery in Lwów."

Conditions forced Michael to remain at home to look after his mother and the rest of the family. His sister, Melania, was attending a teachers' college, while the other members of the family, Maria, Ivan, and Myron were under age and could not be given any responsibility. His older brother, Paul, a lieutenant in the Ukrainian Halychka Army, was languishing in a Polish prison

camp at Tustola, on the Baltic coast.

In 1922, Michael was drafted for Polish army service together with all those born between 1900 and 1902. In spite of his long service in the army, he had to spend another twenty-two months in training before he returned home again.

Life for any Ukrainian under Polish rule was difficult. It was impossible, even with an education, to obtain employment, for the Poles made certain that positions were filled by Polish nationals only. Even villagers found it difficult to make a living as they could not obtain sufficient land to cultivate. Although many estates of Polish landowners were being parcelled out by the state, they were given to Polish colonists from central and northern Poland. The only way out for those who had the means or connections was emigration. Accordingly, Michael left his native Ukraine and landed in Canada on October 2, 1925.

Though he had planned to travel to Patridge, near Mynam, Alberta, he stopped in Medicine, Saskatchewan, where he had a cousin, Kost Boychuk, working on the railroad. Kost had obtained an affidavit from a farmer to guarantee that Michael would not become a charge upon the state. Without this affidavit Michael could not have emigrated to Canada and for this he was specially grateful to Kost. After remaining with Kost for three weeks where he obtained work in a grain elevator, he proceeded to Patridge to pass the winter. In the spring of 1927, he returned to Medicine to work with a section gang with the C.N.R. At the end of February, 1928, he left for Edmonton where he has lived continuously since that time.

From 1928 until 1940, Michael was

employed by Crown Paving and Construction Company. In March, 1940, he became a partner in Home Meat Market which was owned by Wasyi Muchoshyn. After Wasyi's death he continued the partnership with Wasyi's son, Nestor, until 1968. In that year he sold his half-share to Nestor and retired.

Michael did not forget those he had left behind. In 1929 he made all the arrangements and paid the fare of his eighteen-year-old brother, Ivan, to Canada. Ten years later, Ivan served in the Canadian army and took part in the campaigns in Italy and Holland. He is a printer by trade and works with Wasyi Shlach (The Pastor) in Winnipeg. In 1947 Michael brought out his cousin, Dr. Iulian Bobcharuk, who had been a lawyer in his homeland. Dr. Bobcharuk moved to Toronto in 1951 and died there in 1965. Again in 1947, he and his brother, Ivan, provided transportation for their nephew, Dr. Stepan Manastyroly, and his wife, Olga. Being a veterinarian by profession, Dr. Manastyroly obtained the position of Dominion Government Meat Inspector. He resides in Edmonton.

Michael continued his interest in Ukrainian cultural life, seeking to kindle in his fellow Ukrainians a spiritual rebirth to counterbalance the defeat they had suffered on the battlefield against Poles, Poles, and Romanians. On November 11, 1926, he became one of the founders of the Ukrainian War Veterans' Association to bring together again those who had fought against such odds. On July 27, 1932, he became a founder of the Ukrainian National Federation of which he is still a member. He has held executive positions in both organizations. He also joined the Ukrainian

Federal Society in 1926, the Ukrainian Orthodox Church in 1943, and the Ukrainian National Association in 1953. In 1955, he became a member of the Ukrainian Cultural and Educational Center in Winnipeg, and in 1948, one of the founding members of the Ukrainian Progressive Savings and Credit Union, on the executive of which he served in one capacity or another for many years. Recently, these Ukrainian credit unions amalgamated, and Michael became a member in the new organization. His large contribution to the Ukrainian Canadian Foundation of Taras Shevchenko constituted him a founder of the organization. He has also been paying his annual dues to the Ukrainian National Council and the Ukrainian Canadian Committee since the beginning of both organizations. He obtained his Canadian citizenship in 1911.

On February 12, 1931, Michael married Pelagia (Jessie) Block, the daughter of Herman and Katherine (nee Heyduk) Block who were living in Edmonton. Jessie was born on July 21, 1911. Her father, of German extraction, was born near Zolotariv in

Volhynia, Ukraine, on September 14, 1868. He accompanied his mother, Emilia Block (Pitoch) to Grudzielko in Alberta toward the end of the last decade of the nineteenth century. Later, he settled near Inverness. Pelagia's mother, Katherine, arrived in Canada, in 1906, with her mother and step-father, Jacob Yashin, from the village of Kalytkiv, county of Wołyńska, Halychyna, and settled in the New Elm area northeast of Vegreville. Herman and Katherine were married in 1908 and settled on a homestead at Inverness. In 1928 the Block family left Inverness to live in Edmonton, where Jessie was able to complete her high school and business college education.

Michael and Jessie have three children. Vera is employed as a traffic director on television in Toronto. She is also one of a quartette choral group known as "Vostokovyya". Lydia married Harvey Schultz, an employee of Selex in Edmonton. Dennis married Genna Kaminsky and is a lawyer in Vancouver. Michael and Jessie now have three grandchildren.

They are living in retirement at 14732 - 305A Avenue.

HARRY AND EMILY BARROCK

Harry Barrock, son of John and Anna Barrock, was born on October 16, 1896, in the village of Hadykivskiv, county of Husiatyn, Western Ukraine. There he attended an elementary school and then was sent to Ternopol for eight years, where he completed high school in 1914, just before the outbreak of World War I. He lived under Russian occupation until 1918

when he was drafted into the Austro-Hungarian Army. After successfully completing Officers' Training School, he was sent to the Italian front as Company Commander. In one of his engagements against the enemy, he was wounded and, after the collapse of Austro-Hungary, he returned home. Shortly after, he joined the Ukrainian Army of Liberation and was sent to



Blaze, Victor, Emily, Harry Byrtek

command a company on the Polish front in the Sokal district. He was again wounded and sent to Chortkiv where he spent two months in the hospital. After a period of convalescence, he spent some time as assistant to the City Commander.

After the Chortkiv offensive, Harry was sent to the Berezhov district, from where the Ukrainian Liberation Army was falling back to the Zbruch River and, eventually, crossed into Ukraine proper. He saw much action in the numerous battles against the Bolsheviks and Denikin's White Army. Like so many of the soldiers in the Ukrainian Armies, he fell victim to typhus and was taken prisoner by the Polish Army and spent almost a year in the Prisoners of War Camp at Tashala.

Upon being released, Harry returned home and, after completing the Academy of Commerce course in Lviv, worked for some time in a bank. But as prospects for the future did not

seem too bright, he decided to go to Canada. It is now fifty years since he landed in Quebec on October 5, 1923.

Taking the train at Quebec, Harry's first stop was Winnipeg. Here he found the conditions for work not very promising and little chance for steady employment. However, with help from friends and relatives, he found work on occasional jobs for a year and a half. In Winnipeg he joined the local Students' Club and took an active part in the Ukrainian Institute of Prosvita and Olyshnia. Then, early in 1925, he went to Vancouver where he worked two months in a logging camp and, for several months, in a paper mill at Forest River, B.C.

In the fall of 1925, Harry returned to Alberta and, except for a few months in Mundare where he taught Ukrainian school and gave concerts in the Ukrainian National Home, he lived for the most part in Edmonton where, by the fall of 1926, he was permanently settled. Here he once more immersed himself in the activities in the National Hall, as president of the association in 1932, head of the Ukrainian Catholic Brotherhood of Alberta in 1931, and at the same time actively participated in the activities of St. Joseph's Ukrainian Catholic Church. When the Petrus organization was founded in Edmonton, he was its leading member as well as its president.

Harry married Emily Holychuk in November 23, 1926, considered at that time to be one of the most charming girls in Edmonton. She was the daughter of Elias and Mary Holychuk, a prominent and devoted family with whom, in 1922, she arrived in Canada from Katy, Western Ukraine, and settled in Edmonton. Here she attended school and later became

active in the National Hall, taking part in drama performances and singing in the choir. Active in the church, she organized the Mason and Eastern Society affiliated with St. Joseph's Cathedral, and was president of it for many years. In all the years they have lived in Edmonton, Harry and Emily have belonged to the Ukrainian National Hall and St. Joseph's Cathedral.

In 1928 Harry obtained a job with the Scandinavian American Steamship Line and soon became manager of the Edmonton office, as well as traveling agent for Western Canada. This job lasted until 1931, when the depression wiped out thousands of jobs. He then took over the management of the *Ukrainian News Weekly*. On the strength of his experience with the Scandinavian American Steamship company, he was given employment with the *Colony-American Steamship*

Line as manager and traveling agent. He held this position until the outbreak of World War II in 1939. For ten years, during and after the war, he worked for the York Hotel in the office and then for fifteen years for the Royal Hotel until he retired in 1955.

Harry and Emily have two children: a son, Victor—a doctor of chiropractics and a holder of the degree of B. Sc. in Chemistry, and a daughter, Dana, married to Paul Gallo, an electrician. Victor is married to Vera (neé) of Vegreville, Alberta. Both Victor and Dana took an active part in the Ukrainian National Hall during their childhood and are still very active. Dana is an accomplished pianist and singer. Victor and Dana each have five children who, among other accomplishments, speak Ukrainian fluently and are making excellent progress in school.

ALEXANDER AND ALEXANDRA BELINSKY

Alexander Belinsky was born in the village of Krichka, County of Cherniv Ouhra, province of Podlachia (now Chernivitski), Ukraine, on December 3, 1903, to Semen and Hilda (née Shchepensky) Belinsky. His parents were land cultivators and prosperous enough to send him to a secondary school in the town of Cherniv Ouhra for four years after he had completed elementary school in the village. He also attended an agricultural school in the neighbouring village of Zeleni. After completing his education, he returned to work on the land. Soon after, his parents passed away — his father on December 23, 1928, and his mother on January 17, 1930. In 1928 his brother managed to obtain a passport

for him with permission to emigrate, and Alexander set out for Canada, reaching Edmonton on March 24, 1928. He was able to do this only because Soviet policy with respect to emigration had been relaxed for a short period. Soon after this, emigration was again forbidden.

On arrival in Alberta, Alexander went to Lamont as a farm-hand and spent a part of the summer working for two farmers, Palamarchuk and Domyshil, and then left for the harvest season in Lloydminster. On returning to Edmonton in February, he worked as a janitor in the Cecil Hotel in Edmonton, working a night shift at eighteen dollars per week. He left Edmonton in June, 1932, to live on a homestead near Extonburg.



Alexander and Alexandra Babinov, children and grandchildren.

Though the land was covered with a very heavy poplar growth, he immediately proceeded to clear a small area and built a small shack. There was no problem with water as there was a spring close by.

On April 21, 1931, he married Alexandra Mazepa, daughter of Julian and Maria (nee Doljivick) Mazepa, of the village of Beasanychi, county of Rodkivka, Ukraine. Alexandra was born on January 26, 1907, and lived with her parents in the village where she attended school for four years. She left alone for Canada and arrived at Tom Mazepa's, her cousin's farm, in Evansburg on July 20, 1930.

After their marriage Alexander and Alexandra moved to the homestead. Alexander's first investment was a cow and a team of horses. Nevertheless, conditions continued to be difficult, and he had to leave the farm five successive years to go harvesting. In 1943, when it seemed that he might

improve his situation by moving elsewhere, he bought three blocks of land from the City of Edmonton for \$1875, sold the farm, his farm equipment at an auction sale, and was settled in Edmonton by November 11, 1943. Here he built a small shack to accommodate his family (for they now had two daughters) on the same spot where their house now stands at 8407-79 Street. He soon obtained a job at Gamm's Packing plant while his wife remained at home looking after their two cows, horses, chickens, as well as the children who were attending school.

To supplement his earnings at the packing plant, Alexander went into market gardening. By 1950 he sold his horses and bought a tractor. Three years later, as the city was rapidly expanding in this direction, he sold his land to a building contractor, retaining only three lots for himself. Next year he built a new house which still stands and where they are still living.

Alexander no longer works at the plant but continues to be interested in business enterprises. Since his retirement the Bolinsky's have undertaken long journeys to other lands—some to the Ukraine they left so long ago. Here they had the good fortune to be able to visit their villages. They also toured the Holy Land, and, most recently,

Australia.

Of their two daughters, Anna married Dan Kozmas and lives very near her parents with her husband and family. Eunice, still single, is living with her parents. She is a stenographer.

Alexander and Alexandra now have eight grandchildren.

ALEXANDER AND MARTHA BENDERS.



Seated: Alexander and Martha Benders. Back row, l. to R: Anna, Eunice, Irene, Nita

Alexander Benders was born on April 2, 1904, in the village of Wolkiet-ski, county of Borsbetwa, province of Halychyna, Ukraine. His parents were Wazył and Paraskwa (nee Chup-luk) Benders. He completed elementary school in the village. At the age of twenty-one he was recruited into the

Polish army, for their area had been annexed by Poland, and served for two years.

Alexander married Martha Lukaszewicz on October 28, 1928, and almost immediately decided to emigrate to Canada where they both arrived in the spring of 1929. Martha was the

daughter of Hryhor and Wasylena (nee Prokopiuk) Labaruk and was born on September 18, 1909, in the village of Bystrohivka, also in the county of Borschtchiv. Upon their arrival in Edmonton, they found that the depression had already set in. There was no steady employment—only the prospect of part-time work. They went working for farmers where Alex helped to clear land while Martha milked cows and did household chores.

After one and a half years, in which time they had earned one hundred fifty dollars, Alex filed on a homestead at Moan Lake in 1912, about seventy miles west of Edmonton. In return for their ten dollars, they acquired parcel land with lots of bush to clear, no and no work, and hardships from early morning to dusk. In time they built a ten-room house, barn, granary, other smaller buildings, dug a well, cleared twelve acres, and forced it all. All of this was done with their own hands, and it could be done only in the summer months. During the winter Alex would seek work in work camps away from home to provide clothing and other necessities. While working at camp, he was paid fifteen dollars a month. After buying overalls and a pair of shoes the first month, he had only four dollars left for his wife to live on. Even if one had money with which to go shopping in those days, there was always the problem of the English language. With different pronunciation or an accent, a new arrival in Canada could become the object of a good deal of ridicule.

As years went by, Alex and Martha came to the conclusion that there was no future in the homestead. Accordingly, in the fall of 1920, they sold

their possessions for five hundred dollars and moved to Edmonton. When they arrived in Edmonton with three children, the situation did not look any brighter, except that they were no longer so lonely for there were many other Ukrainian families in the same situation.

Alex and Martha used the five hundred dollars as a down-payment on a home in Edmonton and agreed to pay off the balance of eleven hundred dollars at twenty-five dollars a month. For some time Alex could get only temporary work in a coal mine or on a work gang on the railroad. In the meantime, their family of three was increased to four by another arrival. Eventually, Alex obtained more steady work with the Canadian National Railway, first on work gangs at country points, then, as he acquired mine similarity, he was promoted to the CNR Calder shops where he worked for the next thirty years until his retirement in 1969. He is a member of the Retired Railway Workers' Organization. Both Alex and Martha are members of St. Joseph's Ukrainian Catholic Cathedral in Edmonton.

Alex and Martha raised a family of four children; a fifth died on the homestead ten days after birth. Their eldest, Anna, is married to Marvis Prokop who is in real estate in Edmonton. Mike, their only son, is a high school graduate and has been working for the Canadian National Telegraph Office in Toronto. Their second daughter, Irene, living in California, has a B. Sc. in Pharmacy from the University of Alberta. She is married to Stan Adams who obtained his Bachelor of Pharmacy from London University, London, England. The youngest

daughter, Stella, is an X-Ray technician working in an Edmonton clinic.

Their entire family includes ten grandchildren - the eldest grandchild, Yvonne Prokop, having completed four years at the University of Alberta, is now working towards a degree in Dentistry. Yvonne has set a good example which her grandparents hope other children will follow.

It has been Rita and Martha's ambition to provide a future for their children and grandchildren, an aim which would have been impossible to achieve in their homeland. Today they thank God for guiding them to Canada and making it possible for them, through hard work and persistence, to obtain this better future.

GEORGE AND ROSE BOCHORSKY



L. to R. Edw., Edward, Marjorie, George and Rose Bochorsky

George was born on a farm about two miles south of the present village of Wostok, Alberta, on January 18, 1904. His parents were Wasył and Paraskenia (nee Maga) Bochorsky who were married in 1902 at the original settlement of Wostok about four miles west of the present village. Wasył was born in the village of Rytyn, Bukovyna, on January 14, 1871. Though he was the only one of the family to emigrate in 1897, he brought his brother Nystalay to Canada

ten years later. George's mother, Paraskenia, was born in the village of Mikolka, also in the province of Bukovyna, on January 26, 1885. She arrived in Canada with her parents, husband and Angelina Maga, in the same year as her future husband. Both Wasył Bochorsky and the Maga family lived on the same section but on different quarters approximately two miles south of where Wostok now stands.

George grew up on his father's farm and attended Zavelo school. His

parents were members of a small church which still stands there and which was officially named St. Muzia Orthodox Church but is commonly known as the "Bukowian" church. George had one brother and five sisters. While still living with his parents, George learned to operate a steam engine owned by Deyko Ford. Ford did custom threshing for neighbouring farmers around Paraskeva school and operated a saw-mill as well. Following this experience, George did seasonal work with steam engines for three years.

In 1923 George's father acquired two quarters south of Andrew, half a mile east of Saskahe church. George farmed one of these quarters. During the period he lived on the farm, he cleared most of the trees and almost the whole farm was cultivated; he left only a small area along a creek for pasture. He married Rose Pasychko on November 25, 1928, in Standa's Russian Orthodox church. Rose had come to Canada in 1925 with her brother Leon from the village of Lysychky, county of Zolotshky, in Halychyna, also in the part of Ukraine under Austrian rule. She was born in the village on March 25, 1906, and her parents were Anton and Paulina (nee Komarnitsky) Pasychko. Her parents never came to Canada. After their marriage, George and Rose remained on George's farm for the next nine years. Their eldest child, Marjorie, started school here.

After leaving the farm, George and Rose moved to Wittington, where they ran a confectionery store in conjunction with a bakery operated by Rose's brother, Leon. In 1940 they sold the business and moved to Edmonton where George worked as a carpenter

for the next five years. At the end of this time he became an employee of the New Edmonton Brewery (later, Malson's Brewery) as a general maintenance man and remained in this employment until his retirement in 1965.

Although not in the best of health toward the end of his life, George retained his interest in music, especially in regard to the dulcimer (tymbaly), a traditional Ukrainian instrument which he often played as a member of an orchestra. He died on May 21, 1972.

Both George and Rose were always members of St. John's Ukrainian Orthodox Cathedral parish where Rose still plays an active part in the women's organizations, especially in the Benevolent Society.

George and Rose had three children: Marjorie, Edward, and Lillian. Marjorie started school at Saskahe school, Edward in Wittington, and Lillian in Edmonton--and all three continued on to high school in Edmonton. Marjorie took a business course and became a stenographer with the Government of Alberta. She is married to Robert Broadhead who is a farmer in a garage in North Savoy, British Columbia.

After completing high school, Edward became an employee of the Imperial Oil company. He married June Steel and lives in Winnipeg. They have three children. Lillian became a dental assistant and married Roy Hilton who is an employee of Consumers' Welfare in Edmonton. They have one child.

Rose continues to live in the beautiful home which she and George acquired at 13538 - 135 Avenue and where they lived at the time of George's death. Rose is a proud and happy grandmother of eight grandchildren.

NICK AND SOPHIE BORKANEVSKY



Nick was born on April 24, 1906, in the Whitford Lake district, just off the Andrew, Alberta, to Alexander and Magdalena (nee Shanchuk), Borkanevsky, natives of the village of Ryziviv, county of Rittman, province of Bukovina, Ukraine. Alexander was born January 18, 1868, and Magdalena on July 27, 1869.

Alexander Borkanevsky immigrated to Canada in 1898, and his wife Magdalena and their two sons, George and John, followed in 1906. Alexander died on a homestead 8812-95 18, St. of 4, and the Borkanevsky family remained on the homestead until Alexander retired.

Nick, third and Canadian - born son, farmed in the Cashar district until 1935. During his farming years he met and courted Sophie Vitvitsky. They were married September 21, 1935, in St. John's Ukrainian Orthodox church at Sachau (Andrew district), the first Ukrainian Orthodox church

organized in Alberta. It is interesting to note that the parish is still very active and celebrated in 1975 the fiftyth anniversary of its founding in 1925.

Sophie was born October 18, 1918, at Smoky Lake, Alberta. Nick and Sophie have two sons and one daughter, Walter, Joseph and Olga.

Daughter Olga is married to Kenny Borkanevsky whose father, Metra, is a very well known and popular (old-time) musician in the Westcoast district. Kenny is manager of Electrohome T.V. Company in Winnipeg. Olga and Kenny have two children: Ken is a piano teacher, and Kevin, a student.

Walter, the elder son, married Pat Viet. Walter and Pat have two children: Jimmy and Jayne, both students and sports enthusiasts. Walter is a salesman for Pauline Blounts Co. in Edmonton for the past fourteen years. In this same period, he has been assistant equipment manager for the Eskimoes Football Club.

Joseph married Peggy Shearer of Doyland, Alberta. The marriage was performed by the late Tomasz Kowalich at St. John's Orthodox Cathedral in Edmonton. Joseph and Peggy have two sons: Todd and Dean, both in school. Joseph has been an accountant for Burrows Construction Company in Camrose for the past ten years.

Nick Borkanevsky farmed in the Cashar district until 1939, and at the same time he served as secretary-treasurer of Cashar School District No. 2322. Then for twelve years he ran the Andrew Rural Route No. 1, giving twice - weekly mail service to Dravak, Faskow, Smiatyn, Ukhalla, Kabanin, Cudron, Sutherland, Standois and Whitford post offices. He also delivered

mail from Andrew to Rural Route No. 2.

For six months in 1951, Nick opened the Polar ferry on the north Saskatchewan River. Then in September of that year he moved to Edmonton and took on the job of mail carrier in the Edmonton post office. In April, 1952, he left the post office and was employed as warehouseman for D.G. Latta Co. then moved again to another job in November of 1955 as packer and helper at Supply Depot No. 7, Harewood Air Base; then back again to D.G. Latta Co. as Assistant Shipper until April, 1958. A month later he obtained employment as maintenance man with Tamblyn's Drug Store at Boreal Cross and stayed with them for ten years. Then after one year as main-

tenance man for the Edmonton Journal, he retired in 1971.

In retirement Nick and Sophie live at 9410 - 302nd Avenue. They attend church services, at the weather permits, at their old church at Sachau, as well as regularly in Edmonton. His favorite sports (that is, as a spectator) are football, curling, and hockey. His hobbies are reading, stamp and coin collecting. With plenty of time on his hands, Nick reads four Ukrainian newspapers: Ukrainian Voice, The Herald, The Ukrainian News, and Canadian Farmer. But in his reading he is discriminating—he is heavily interested in the history of Ukrainian pioneers and has acquired extensive knowledge of their early days in Alberta.

JOHN AND REGINA BOYCHUK

John Boychuk was born on July 8, 1908, in the village of Manajivtsi county of Kivaran, province of Bukovyna, Ukraine. Some days use the Romanian name, Harnasesti. His parents were Feodor and Elena (nee Derzhak) Boychuk, both longtime residents of the village. The family came to Canada with an uncle, Wasyl Boychuk, who had first come to Canada in 1908. Wasyl returned to Manajivtsi to bring out his family and painted such a favorable picture of conditions in Canada, that a number of families accompanied him in 1910, when he may never set out for the new land. Among them were not only the Feodor Boychuks, but also the Zambulaks, Chernobyls, Holynskys, Kubinskys, and Wygnyskols. Their descendants can be found scattered between Virda and Wabasca in Alberta, almost midway between Shandra Bridge and Bellis.

However, most of them settled in the district around Grassyton.

John's father, Feodor, was able to obtain a homestead in this area. Though the land was of a poorer quality, he related to be among other former villagers of Manajivtsi like the Gostovs, Saporos, and Turpaniks who had arrived in Canada earlier in the century. There were so many people from the same village that they used the Romanian version of the name of their village (Harnasesti) in naming their school, which was built in 1913, soon after Feodor Boychuk and his family arrived. John attended this school for five years. Near by, the settlers also built the Manajivtsi Orthodox church which is still visited by the Ukrainian Orthodox priest from Two Hills.

Feodor died in 1921 leaving his widow with five children. When she remarried in 1923, John, at the age of fifteen,



John and Regine Boychuk

decided to leave home in the hope of earning some money. For a long time he worked at any job he could find, usually with farwest crews or in lumber mills.

In 1930 John married Mary Chernyach, daughter of Spiridon and Irene (nee Hanovik) Chernyachan from the village of Chornistsa in Bukovynia. Mary was born in Canada in 1910. John and Mary settled on a farm in Broomeau where he started trucking in 1939 and, a year later, acquired a store in Duvernay. Unfortunately, Mary died in October, 1944, leaving him with four children, Michael, Robert, Nicholas, and Ron. Nevertheless, he continued to carry on his business until 1948 when he moved to Edmonton. In the meantime, he remarried on November 4, 1952, his second wife being Regine Brasseur, daughter of Joseph and Lucy Brasseur.

Regine was born at Broomeau on September 20, 1921. There are two

children from the second marriage, Marie and Jim. Moving to Edmonton in 1954, John began a trucking business and successfully dropped it under the name of Boychuk's Transport Limited. From two trucks in the beginning, the number of vehicles belonging to the company has now grown to forty trucks and sixty trailers. In 1964, there were two drivers, John and his son Nicholas. The work force of the company now consists of forty people, counting drivers and office personnel. In 1960 John bought a warehouse and land space to park his trucks. The annual turn-over is now over a million and a half dollars. Nicholas, his son, has remained in the business with him.

The older children have left home and each has gone his way. Michael married Lilian Gerdchuk and is a boiler inspector for the provincial government. They reside in Sherwood Park. Albert lives alone on a farm close to Fort Saskatchewan. He still drives trucks for Boychuk's Transport part of the time. Nicholas, also unmarried, lives in Edmonton and is a part-owner in his father's company. Ron married Betty Eglinsky and is a school teacher in Hobbeyville, Alberta. Marion and Jim are still at home with their parents and are attending high school.

John and Regine reside at 18728 - 48 Street, Edmonton.

MARIA AND YARIM BOYKO

Among the early settlers in the Railway-Broomeau-Crook district of Alberta were Maria and Yarim Boyko.

Maria, daughter of Danylo and Anastasia Small, was born in the village of Hlystiv Velyky, county of Halytsya, province of Halychyna, Ukraine,

on April 7, 1896. Her eldest brother, Madsin, came to Canada in 1903; Ivan and Mykolai followed later. After the three brothers had acquired some land, they persuaded the rest of the family to join them. In the spring of 1903, Maria, her parents, a younger sister

Anna, and a younger brother, Wasył, arrived in this country. An older brother, Anders, who had been working in Germany at the time, arrived a little later.

In traveling to their new home near Redway, the family encountered many hardships. Since there was no way of communicating in advance their arrival to the brothers, they found themselves stranded at Lamont, the closest railway point to their destination. Leaving their possessions and the rest of the family at Lamont, Maria and her father set out in search of the brothers' homestead, a distance of nearly thirty miles. Part of this trip was by ox-team with a man who lived in the general direction of their destination, but the rest of the way had to be made on foot. The arrival at the homestead was an emotional reunion with the brothers, and a team of oxen was sent to Lamont to bring the rest of the family.

After the family had settled on the homestead, Maria's father decided to remain at home to break and cultivate the land, while her brothers went away to earn some money to buy provisions for their home. Occasionally, Maria and her mother would go out to work, usually for the neighbors, to supplement their meagre-income. It was here, while helping a neighbor harvest his crop by scythe, that Maria met her future husband, Yakim Boyko.

Yakim, son of Daniel and Ekseena Boyko, was born in the village of Puzdjar, county of Sokal, Halychyna, on September 15, 1885. At a very early age he migrated to Canada to seek his fortune, but a longing for his family and homeland prompted him to return. However, just prior to World War I, he returned to Canada, this time for good.



Maria and Yakim Boyko

Maria and Yakim were married in St. Joseph's Church in Edmonton. They took a homestead six miles north of Redway. Together they built their first home, a stout cabin made of logs they had hewn by hand. Leaving his wife and infant son, Stefan, on the homestead, Yakim had to go out to earn money to provide for his family's necessities. His jobs included work in logging camps and as a scale skinner for a railway company. On his rare visits home, he had to carry food supplies on his back for distances of fifty to sixty miles.

Both Maria and Yakim took an active part in community affairs. They were members of the Ukrainian Greek-Orthodox Church in Redway, which they helped to build. Yakim served on the board of trustees of Shakespeare School. For eight years he was councillor in the Municipal District of Thorsbald.

Stefan, their oldest child, attended Victoria High and Normal School in Edmonton. During this time he boarded

in the Ruschewsky Institute where he studied Ukrainian and music.

He then taught in Namski River and Thorold High Schools. He was later principal at Railway High School. He took an active part in sports, became member of the Ukrainian Community Band, and conducted community and church choirs in the Railway, Thorold, Wexel Creek and Markatonow districts. He loved working with youth, organized the Canadian-Ukrainian Youth Organization in his district, and became its national president in 1957. While staying at St. John's Institute during summer sessions, he earned a Master's Degree in Administration. It was here that he met his future wife, Wlodyka Raychyts, also a school teacher.

Maria and Yakim Boyka had three daughters. Katherine, married to John Zoyk, now resides on a farm near Redway. Anna was married to George Chaschuk, a merchant who passed away in 1945. She is now living in Edmonton. The youngest daughter, Paulina, is married to Philip Latsensky, a cabinet maker, and they too live in Edmonton. Maria's and Yakim's other descendants include six grandchildren and five great-grandchildren.

Yakim passed away December 7, 1968 and Maria on September 4, 1969. Maria, who has been in illing health for a number of years, now resides at Central Park Lodge in Edmonton.

FERNED AND PARANIA BUCHKOWSKI

Frank Buchkowski was born in 1893 in the village of Lypalyn, county of Budy, and his wife, Parania (nee Sorchatsky) was born in 1873 in the village of Zayochka in the same county. The villages were actually very close together in the province of Halychyna, Ukraine. When they left for Canada, they were accompanied by Parania's uncle and aunt, Hnat and Magda Samborski, who were also her foster parents. She had lived with them since early childhood. They set out for Canada in 1898 on the ship Kaiser Wilhelm der Grosse. After landing in New York, they reached Strathcona (South Edmonton) on May 10, 1898, also accompanied by their two children, Carl, three years of age, and Maria, one and a half years old. Frank died in March 1935 and his wife a year later. Both were buried in the Russian Ukrainian Catholic cemetery. They



Frank and Parania Buchkowski

were survived by five sons and one daughter: Carl, Harry, Michael, Wazyl (Bill), John, and Harry, but only the last two are living. John is still farming near the home farm, five and a half miles from Hilliard, but Harry is in Edmonton.



Buchkowski family, L. to R. Henry, John, Neep, Michael, Mary, Carl

Franko and Parania fled on a horse-drawn sled about eight and a half miles north of Hilliard and one and a half miles away from the Kravak post office. Their house and other buildings on the farm were plastered with clay, a type of building very common to all settlers who arrived from Ukraine. It is a miracle that these pioneers survived as they had no money, no roads, bridges, farm implements, and, sometimes, no horses or cattle. Water systems and electricity were unknown. There were also no doctors or dentists. Their only wealth was what they had on their backs and a box or two of tools which they thought might be useful in the new land.

Franko worked as a laborer on many different jobs, the nearest being in a brick factory in Edmonton. To seek work he had to walk in all kinds of weather and face swarms of mosquitoes. Usually, he also carried a heavy load, a hundred pound bag of flour, groceries, or hardware. Occasionally, members of the Kups family (German settlers near Fort Saskatchewan) were kind enough to offer Franko a lift to Edmonton.

The ferry across the river at Fort Saskatchewan charged ten cents for a wagon and horses, and five cents for each foot passenger. On one occasion Franko and his German friend reached the ferry when the latter had only ten cents for himself and Franko had no money at all. As Franko was not permitted to board the ferry and he was a good swimmer, he took off his clothes and began to swim across the river. Franko's friend refused to leave the ferry when it reached the opposite bank until he saw that Franko had also reached shore. On the way he had threatened to throw the ferryman into the river if Franko experienced any difficulty in reaching shore.

This incident is typical of conditions which pioneers faced, but there were many other hardships experienced by the pioneers. Occasionally, an angry tooth had to be pulled out with ordinary pliers. Wild animals, especially beavers, aroused fear and often inflicted damage by tearing up bags of flour or making a call. The Buchkowskis were fortunate in having in their neighborhood Anastasia Witluk who was a very capable midwife. People depended on

her services for miles around and a large number of children were brought into the world under her care.

Franco and Parania's children were as follows: Carl married Anastase Fabun and farmed near Mundare; Nana married Stefan Nyckia who was not only a farmer but also the owner of a store and butcher shop; Michael married Lena Hary and remained on the home farm; Karel (Bill) married Dorothy Miller and left the farm to establish a business in Edmonton; John married Helen Achtenschuk and is still farming near Hilliard; Hary

married Tilly Rasmussen and farmed near Hilliard before moving to Edmonton. Franko and Parania were survived by sixteen grandchildren and twenty-eight great grandchildren.

Although there were many hardships for the pioneers, the Buchheimers and their neighbours not only improved their farms but built churches, schools, roads, bridges, and highways. In a matter of seventy years, western Canada has made progress which is unsurpassed by any other country in the world.

NYCKOLA AND MARIA BUTER

Nyckola (Nikolai) Beyer was born in 1880 in the village of Dytana, county of Banskohlav, province of Moravia, (Czechoslovakia). He attended the village school and was sent to a gymnasium (secondary school). When he reached military age, he served in the Austrian army.

He emigrated to Canada alone in 1904 and in the beginning worked on the railroad like other immigrants. As he felt there was no future in working for wages, he opened up a small store in 1908 on the farm of one of his fellow villagers, Peter Seniak, northeast of Hilliard. Next year, he moved to a new area which was then being settled. In later years the post office which was established here was given the name of Downing, probably because of the appearance of its location.

In Downing, Nyckola appears to have been one of the earliest settlers. There were many earlier settlers to the west, but the west was almost empty for many miles. There may have been some homesteaders but they were probably single and away at work.

Downing was a very good location for business at this time. Settlers were moving into the country but there was no railway to the west. Bains and Vinta were not established until the railway was built in 1919. The district southeast of Downing was given the name Valest and many of Nyckola's best customers came from here. Preston, an early pioneer, recalled that he and a neighbour often carried a hundred pounds of flour all the way from Downing to their homes.

In 1907 Nyckola married Maria Prodan, daughter of Nyckola and Kateryna Prodan, in the Mundare Greek Catholic church. Maria's parents had arrived in 1880 from the same village as Nyckola Beyer and had brought their two children with them, Maria age twelve, and John age seven. At the time of Maria's marriage, the family was living on a homestead eight miles south of Mundare.

When Nyckola established his store and post office in Downing, he also acquired an implement agency. As his place of business was on Victoria Trail,

south of the North Saskatchewan River, it was a very convenient location for his many customers. Having learned the English language early, he became a successful customer. His brother was also connected with him in this business.

Nykola Dwyer played a prominent part in the life of his community. Because of his past experience and his business dealings, many pioneer settlers came to him for advice on their problems. He served as cantor in the Ukrainian Orthodox church which he attended but sometimes also served other priests in their churches in the community. When an old grammar was converted into a community hall, he helped the members in the rehearsal and staging of their plays. When a neighboring school got into financial difficulties, he took over the secretary-treasurership. His abilities in business management are further attested by the fact that he was appointed to the position of sheriff to serve a large community.

Most of the earliest settlers in the district were from the province of Bukovina and were of the Orthodox faith. Many of them attended churches in the west but a church, which later became the Ukrainian Orthodox church, was built in 1880. It was built on the site of a cemetery which was established in 1857. Nicolas belonged to this church and was the church cantor for many years. Other members of the parish were Harry Wieranka, Andrew Fryczak, and Gregory Skryzanski. The latter had arrived from the village of Leskiv-

si in Bukovina in 1810. His wife was Anna Fackley who was born in 1803 and had come to the Downing area in 1912. The earliest Bukovinian settler in the immediate vicinity was Danajo Koschak.

There were also settlers of the Greek Catholic faith from Halychyna. They had built their church as early as 1813. One of them was a Michalchuk who was a municipal councillor for fifteen years. He arrived in the district in 1859 from the village of Hyrynivka in the county of Brody. His wife was from Podymir in the county of Sokal. John Mochutski also came from Podymir in 1857. His wife was a Bohar and they were married in 1812. The first trustees of the Greek Catholic church were Chirnia, Coar, and Sharenstak. Their first priest was Father Phillip Rus.

There were five sons and one daughter in the Dwyer family but the daughter is no longer living. Michael married Justina Sharenstak and is still farming in Downing. John is unmarried, continues to farm, and works in the Wisa Seed Plant. Maxie married Olga Potynstak and farms in the same area. Peter was born in Downing on December 8, 1905. He served in the Canadian army, married Mary Spilcher of Verona, B.C., and farms near Armstrong. Joseph married Kathryn Syzcal and is a hotel owner in Prince George.

Nykola died in 1888 and is buried by the Ukrainian Orthodox church in Downing. Maria, his wife, is in the Senior Citizens' Home in Lacombe. At the present time there are five grandchildren and two great-grandchildren.

IVAN AND MARIA BOROY



Ivan Boroy was born in the village of Senkiv (now Bahdanivka), county of Zolochyky, province of Halychyna, Ukraine, to Wasyl and Maria (nee Rudman) Boroy. He was born on December 23, 1891, and was only five years old when his parents arrived in Canada in 1897. They had joined the second contingent of emigrants to leave their village and most of them travelled to Stuartburn in southern Manitoba where the majority of the 1896 group had settled. Ivan's father died on NRR-2-6 E. of L. about two and a half miles southwest of the present village of Stuartburn. When Ivan became older, he not only helped his father on the land but he went to work for other farmers and dutifully handed over his earnings to his father.

On February 16, 1914, Ivan married Maria Skabitsky of Vito, Manitoba, daughter of Joseph and Antonina (nee Gurevsky) Skabitsky. Maria's parents lived in the village of Lyshchyty in

the Seret River where Maria was born on April 7, 1896. Her parents were not really natives of that village as her mother had originally come from Glibrocy, also along the Seret River in the County of Zolochyky, and her father had come from Zuzophored along the Dniester River in the county of Boratshiv. Though he made his living as a carpenter and a miller, he had unusual avocational interests. For most of his life he remained a member of the cultural organization, Prosvita, which was responsible for the publication of most Ukrainian books and materials in Halychyna. When the first Ukrainian gymnasium (secondary school) was built in Kholm in Bukovyna, Maria's brother established a "Bursa", or students' residence, to enable students to attend the gymnasium. Though Maria's parents never left the village, a number of their children emigrated to Canada and settled near Vito, the next settlement east of Stuartburn.

After their marriage in the spring of 1914, Ivan obtained some financial help from his father and set out with his young wife to file on a homestead in Capoon, about twenty-five miles southwest of Opem, Alberta. When they arrived at Capoon, they found four families already settled there, including such names as Doryshuk, Fetash, and Wrytha, who also were from the village of Senkiv in their homeland. Subsequently, the whole area was settled by newcomers from the Stuartburn, Vito, and Tuleto villages in Manitoba.

Though there was a good crop in 1915, succeeding crop failures drove many of these settlers to seek their fortunes elsewhere. The Boroys first moved to Dundas, Saskatchewan,

later to Hallett in the same province, and finally landed in Rycroft, Alberta. In Rycroft they found about twelve families who had arrived there from Edmonton, Banstoban, but were originally from the province of Moldavia. They included the Sandals, the Flawjka, the Mucykas, the Lazarus, the Woonulka, and four families of Zaharas. The Sandals had come into Rycroft district in 1914. The Woonulka and Lazarus had arrived the year before but late in the year because they expected travel would be easier on frozen ground. Many more Ukrainians followed the Slovaks into the territory.

Profiting from past experience, Ivan arrived in Rycroft alone and a year later sent for his family after he had built a house. Their six children, one daughter and five sons, all attended Greenway school, but only for three months in each year because of poorer conditions and the impossibility of much travel during the winter in the early years of the settlement.

With respect to churches, the first missionaries were those of the Ukrainian Orthodox church among whom Ivan remembers Fathers Wlochmetuk and Olsedy. The first church to be built in Greenway settlement was a Ukrainian Orthodox church, followed in 1938 by a Ukrainian Catholic church. Among numerous Ukrainian visitors to the community was Peter Lazarski who represented the Ukrainian Hrushevsky Institute in Edmonton.

Ivan and Maria have retired from farming and live in Rycroft . . . Their children are spread throughout west-

ern Canada. Stefania, married to Alex Steiner, is living in Vancouver. Myriam married Emilia Waniuk and continues to farm in Rycroft. Joseph married Alice Chama and makes his home in Winnipeg. Michael married Lavina Skahan and recently moved from Edmonton to Calgary. Bohdan married Clara Blawan and Yaroslav married Audrey Bryczak. Both families live in Vancouver. Ivan and Maria have eleven grandchildren and eighteen great-grandchildren.

Though both have suffered in health because of hardships they have undergone, Maria still contributes articles to Ukrainian newspapers and continues other writing. As some of the children have changed their names, no one would suspect that they come from a humble family origin, especially as all have achieved some success in their lives. One became a provincial cabinet minister, another practices naturopathy in medicine, a third is a successful farmer, and the rest have done well in other pursuits. All of them, in one form or another, have inherited the natural interests of their mother and the pioneer spirit of their father. Even in her advancing years when most people are satisfied with material progress, Maria is still concerned about the spiritual growth of Ukrainian descendants in Canada. It is unfortunate that the parents could not enjoy earlier in their lives the plenty which has come to them in recent years as a reward for the privations in their past. However, they are fortunate that they can find satisfaction in the success of their children.

ALEX AND MARY CHARNETSKI

Alex Charvátka was born in Gimk, Manitoba, on March 20, 1901, the first born of John and Felagia (née Gizon) Charnetski. In 1899 John had emigrated to Canada with his first wife and two sons, Fred and Michael, and had settled near Gimk, Manitoba. When his first wife died, he married Felagia Gizon, who had arrived in Canada in 1898 with the family of George Bédroski, a relative through marriage. She was from the village of Liasov, county of Oskawno, province of Halychyn, Austria (originally Western Ukraine), an area annexed by Poland after the First World War and still in Polish hands. John arrived from the village of Mhal, Karaidzents, county of Halychyn, also part of Halychyn. Though the latter portion was also ceded to Poland after the First World War, it became part of Soviet Ukraine after the Second World War. These were three children from the second marriage: Alex, Nicolas, and John.

John Charvátka and other settlers left Gimk in the spring of 1910 to seek more productive land and filed on homesteads near Chiswell in south-western Saskatchewan, an area which, on the arrival of the Canadian Pacific Railway, became the town of Pratte in 1913. It was a sparsely settled and the nearest town, Kindersley, was about fifty miles away. When they moved, the combined wealth of the Charvátka and Bédroski families consisted of three yoke of oxen, a couple of cows, and some chickens. Alex had started school in Gimk and was in grade one when the move was made. But as there was no school on the prairie at that time, Alex was given the responsibility of grazing cattle. At the age of twelve

he learned to drive and work with mares which were replaced by harness in 1917 and by modern power equipment somewhat later.

In January of 1901 the Pratte district was visited by two young students — Christian caritars from the P. Molya Ukrainian Institute in Saskatoon. Their story of the advantages of education, and the benefits of living in the institute with its "home away from home" atmosphere were so attractive to young Alex and his parents that they readily consented to have him leave home and go to the institute where, even though he was already twenty years old, he could continue his education.

In Saskatoon Alex was assigned to grade four in Beane Villa School. Although he had to absent himself from school for several months each year to help with the spring work and the harvest on the farm, he was able to complete both elementary and high school by 1925; that is, in the short space of five years. In that year he registered in the Faculty of Agriculture at the University of Saskatchewan in Saskatoon but, in 1926, transferred to the University of Alberta to complete his studies. He obtained a B.Sc. degree in Agriculture in 1929. During the entire period he resided in the two mansions P. Molya in Saskatoon and M. Hrushevsky in Edmonton.

After harvest in 1920, his uncle, Michael Boychyk, asked Alex to help in transporting cattle and farm implements down the Peace River to Fort Vermilion. As the enterprise had to be postponed because of early freezing weather, he returned to Edmonton



Back row: L. to R. Mary and Alex Chomczak.
Front row: Roman, John, Maria, Willem.

where he and his spouse, Mary Turko, were married on November 15, 1930.

Mary was born on August 24, 1909, in the village of Yurivetsi, county of Zastawa, province of Bukovina, Austria (now Ukraine). Her parents were Maryl and Sanchira Turacki. The name was later changed to Turko. Wasy had left his native village in 1912 and, upon arriving in Alberta, he worked on the Northern Alberta Railroad for a time before settling down as a carpenter in the building trade. Unfortunately, the Second World War broke out and he could not bring his family to Canada until 1921. The family lived in Edmonton after their arrival.

After the wedding, Alex and Mary moved to Frelate to take up farming and raising pure bred Shorthorn cattle. However, because of a sudden change of events, they did not remain there long. In April, 1930, Alex was appointed to the post of District Agriculturist at Myram, Alberta. Going to a seven July frost in the north and drought in the south in 1930, he was first transferred to Edson and later to Empress, Alberta, on Food and Relief work. In 1937 he left the provincial service to

join the Dominion Livestock Branch in Calgary. Late in 1937 he returned to the provincial service at Medicine Hat on Agricultural Rehabilitation work with the Special Areas Board. In 1939 he was transferred to District Agricultural work at Stettin, Alberta, and finally in 1942 to Edmonton Headquarters on Farm Labour and War Mobilization work (Agricultural Division).

In 1944 Alex was promoted to the position of Livestock Supervisor. In addition to duties as Livestock Specialist he also served as Chairman of Agricultural Civil Defence for Alberta. He was a member of the P.C.A. Reserve for twenty-two years. During his "agricultural" career he was a life-long member of the Agricultural Institute of Canada and of the Agricultural Institute of Alberta. For many years he was a member of the American Society of Animal Science.

Alex and Mary have supported and participated actively in many Ukrainian organizations. Among these are the Ukrainian Self-Reliance League, the Ukrainian Orthodox Church, and St. John's and P. Motyla Institutes. Alex played a leading part in the ad hoc council of the Ukrainian youth organization, S.U.M.R.

Mary served as president of Myram Women's Association in 1933-34 and was recently honoured for her long service as a member of several Ukrainian women's organizations in Edmonton. [As Alex's work frequently took him away from home, days and weeks at a time, the responsibility of raising the family fell largely on Mary's shoulders. She did the job well — all of the children are happily married and have taken their proper places in society.]

Their eldest son, Roman, married Victoria Nikkor of Wainwright, Alberta,

and is supervising paper for the Hudson Bay Company in Canada. He lives in Mississauga, Ontario. John married Shirley Grip of Yorkton, Saskatchewan, and is a teacher. After teaching in a National Defence school in Europe, he returned to the University of Seattle where he obtained an M.Sc. degree in Fine Arts, in addition to the B.Sc. degree in Agriculture which he previously had. He is now lecturing in Malaspina College in Nanaimo, B.C. William married Michaela Bodnarчук of Brooklyn, Saskatchewan. After obtaining a Ph.D. in Entomology, he is now in the Ledeburg Research Station. Norman completed a secretarial course and married Vera Boychuk of Francis, Saskatchewan. Ron has a B.Sc. in Zoology and is working with the Dominion De-

partment of Fisheries.

Though not a certified teacher, Alex in a sense has taught through his entire professional career. When he retired from the provincial service on March 22, 1956, he continued to be employed on summer lecture tours through the three western provinces for the Prairie Provinces Forestry Association — work which brought him in contact with school children and young adults — work which, as he puts it, was like "delightful dessert" to a long career of working with people.

For several winters Alex has had part-time employment with the provincial Department of Agriculture. Alex and Mary now live at 15310 - 122 Street, Edmonton.

MIKE AND MARY CHERNIAWSKY

There was virtually no aspect of community life in the Rich-Folomev district that did not bear some trace of Mike Cherniawsky's influence. Be it in municipal affairs, local politics, church or farmers' organization, or social life, Mike was usually somewhere near the center of action. School trustee, municipal councillor, organizer and head of the local parish, active participant in provincial or federal politics, foremost farmer, friend of district agriculturalists, popular figure in community activities — at one time or another, Mike was all of these.

Mykhailo (Mike) Cherniawsky was born in 1887 in the village of Wodh-livka, county of Sniatyn, province of Halychyna, Ukraine. His parents were Wasyli and Annsa (now Woytkiv) Cherniawsky. He had two brothers and three sisters. All but Maria emigrated

to Canada, arriving at Edna, Alberta, in 1908, and homesteaded northwest of Vegreville, Hymel, until his death in 1935, farmed in the neighbourhood. Joseph, an ordained minister of the independent Greek Church (follower of Bishop Seraphym) was murdered in Goodhope, Saskatchewan, in 1912 — a victim of bitter denominational animosity that agitated the scattered Ukrainian settlements in Western Canada in the first two decades of the twentieth century. He was buried on the very land which he had donated for the church in which he had preached. Katerina (Dobka) and Annsa (Woytychuk) have lived their whole lives in the district.

Maria (Mary), born in 1889 in the village of Tulova, county of Sniatyn, came to Canada with her parents, Mykhailo and Sophia Chernik, in the spring



Choniewsky family, L. to R: John, Mike, Sophie (standing), Mary, William, Anne (in front of father), Olga (in mother's lap).

of 1901, and settled on a homestead about 18 miles northeast of Vegreville Alberta, in the Sich-Kolomesa district.

Mike and Mary were married on February 10, 1906, at Kolomesa in a double wedding. Mary's brother, Wasyl Chrusk, was married in the double ceremony. Wasyl, now approaching the venerable age of 90 and still a able survivor of the two families, recalls that the day was warm at this double wedding and the women removed their shoes for waltz dancing — whether to save their shoes or their feet, Wasyl does not recall.

In the course of time, Mike and Mary raised a family of five sons and three daughters: William, John, Joseph (died at the age of 17), Jacobus (Jerry), Crest (Eric), Sophie, Anne, and Olga.

Because Mike was energetic and resourceful, and Mary was a good manager and intelligent mother, the family and their farm prospered. Mike was mechanically-minded and, after a short course in steam boiler engineering tutored by Peter Svarich, he became one of the first steam engineers in the district — no small achievement in those days of steam threshing outfits. For a time he managed such an outfit which was owned as a co-operative enterprise in the district. Eventually he bought out the company and for years did custom threshing for farmers far and near.

As has been previously noted, Mike was very active in local, municipal, and school affairs. But his influence was perhaps felt most in the religious life

of the community.

Two neighbouring villages, Suth and Kolomes, were organized in 1917 and, because the community had very close family and old-country neighbourhood ties which carried over into very close community activities in the New World, the district was generally referred to as "Suth-Kolomes".

At its very beginning, Mike espoused the cause of the so-called Greek Independent or "Seraphymist" church, and, together with his brothers, Nektari and Joseph, and other leading personalities, built the first Greek Independent Church — actually on his ill-fated brother's farm. As it happened, this church was short-lived and the parish was incorporated in the early 1920's into the Ukrainian Greek-Orthodox Church of Canada, a development which owed much to Mike's energetic leadership, generous financial support, and organizational skill.

If a meeting was called, more than likely it was held in Mike's home. If a church service was announced, Mike's powerful Dodge would be seen, in fair weather or foul, performing tail service for the parish priest or visiting bishop. If the priest was in that part of the province on missionary work, or Archbishop Iakov Tendrovich was on his round of visitations, Mike chauffeur'd them day or end, without thought of personal inconvenience or financial sacrifice.

The local parish was not Mike's sole interest. He gave enthusiastic support and services to the political hopefuls

of the day (Michael Luchiwak, Isadore Garsky, just to name two), and their success of the polls was in some measure due to Mike's energies.

Mike and Mary were members of, and donors to, the P. Malyk (Saskatoon), M. Hruschewsky (Edmonton) Institutes, and St. Andrew's College in Winnipeg. In 1927 Mike revisited his native village and toured a good part of Western Europe. In the early forties, he sold the farm and moved to Vegreville. Several years later, he moved to Edmonton where he died in 1959.

Until her death on December 7, 1973 Mary lived in the Manning Home in Vegreville. Sophie, their eldest daughter, (Mrs. G. Salamandick) is a retired geologist and lives in Edmonton. William, B.Sc., University of Alberta, who married Joanne Nidel, is employed at Chalk River, Ontario. John, married to Joanna Gullinowski, operates a hardware store in Mundare, Alberta. Anne is married to Stefan (Gordon) Fanchuk, an employee of Air Canada, in Montreal. Olga is a widow. Eric, married to Edith Ancho, works for the Barroughs Machine Company in Ottawa. Jerry died in 1951.

The parents, Mike and Mary, came to build Canada. Three of their children, William, Anne, Jerry, served in different services to defend it in World War II — all in the R.C.A.F.

The Cherniavskys now number, in the second and third generations, sixteen grandchildren and thirteen great-grandchildren.

ANTON AND EUGENIA CHOMLAK



Anton and Eugenia Chomlak (seated in centre) and family

Anton Chomlak was born on May 31, 1904, in the village of Rumyliv, county of Hlukhiv, province of Halychyna, Ukraine, to Andrew and Kateryna (nee Sakhynak) Chomlak. He began to attend school at the age of six, completing six years of elementary and three years of completion school in the village. In the senior grades he showed unusual interest in literature. Among the books in his parents' home, the most important were the Bible, Lives of the Saints, and the *Kobzar* of Taras Shevchenko.

Anton became active in the drama group connected with *Prosvita*, a cultural organization in the village. He acted in plays and, because of his reading and acting ability, he became a stage director. Through the efforts of his father and the local parish priest, Father Klym Shostak, he became a cantor. Father Klym also trained choirs and choruses in the village and Anton was an important member of both.

At the age of twenty-one, Anton was

called to the Polish Army and attached to the officers' training section of the 148th Ulan regiment. After this army service, he returned to help his parents on the land. His parents, belonging to the middle class of villagers, owned about a hundred acres.

In October, 1927, Anton married Kateryna Melnychuk, daughter of Yarema and Theodora (nee Hnatuk) Melnychuk. Her father was mayor of the village at the time of their marriage. That fall Anton was elected to the presidency of the local *Prosvita* and also to the executive of both the Village Cultivator Society and the Village Co-operation. In the meantime, he read avidly a publication from Lviv, the *Ukrainian Emigrant*. This newspaper had much information about Canada, publishing, among other things, information that had been provided on Canada by Dr. Joseph Olesiw.

Oppression of Ukrainians under Polish rule was forcing many Ukrainians to seek a better life elsewhere, but the

oppression of the more educated or prominent Ukrainians was particularly relentless. On the advice of his parents, Anton left for Canada in 1928, and traveled first to the home of his uncle, Anton Sokoluk, in Chipman, who two years earlier had been compelled to leave his village for the same reason.

After spending most of the year teaching for a homestead, Anton finally decided to buy a farm in a Ukrainian settlement where there were churches, schools, and stores. He purchased the SW22 54-19 W. of 4, bordering on Elk Island Park, where he immediately built a large log house with the very kind help of many of his former fellow-villagers.

Cultural life of the Christian community fell, almost immediately, Anton's influence. Under the leadership of Anton Sokoluk, a drama club and a singing group had been organized and was being directed by Kost Ovarchuk. Needless to say, Anton Ovarchuk soon began to play an important part in all these organizations and their activities—until the untimely death of his wife. Fortunately for Anton, he was able to bring his parents to Canada and they helped him to look after his children during this difficult period. Two years later, he married Eudokia Kostuk, daughter of Philaret and Philorata (nee Kuzanytsya) Kostuk who had recently arrived in Canada from the village of Khavono, adjoining Hetyriv. Eudokia was a cousin of his late wife.

Anton again began to take an active interest in community life. In 1941 he was instrumental in bringing Father Rydala Kahan to hold a service during the Christmas season in the home of Phillip Pawluk in Lamont. At a meet-

ing held immediately after the service, a carolling group was organized to seek funds for a church in Lamont. The first church building was a converted school, but a new church, which still stands today, was built in 1947.

In 1967 the tragic death of their youngest son in a tractor accident forced Anton and Eudokia to leave their farm. They sold two quarters and left another quarter to another son and moved to Edmonton. They lived in an apartment for two months before moving into the house where they live at the present time. This home is at 13424 - 63 Street.

With time the pain of the tragic loss of their son eased and Anton once again took an interest in the world around him. He joined the Ukrainian Pioneer's Association of which he is president. He belongs to the Ukrainian Catholic Church of St. Eucharist and serves as cantor on many occasions when priests have special services.

The three children of the first marriage were Mary, Anna, and Nadia. Mary is married to Stephen Deychuk and lives in Edmonton; Anna is single and is an accountant in the Imperial Bank of Commerce. Nadia is married to Murray French and both are teaching in Richman, Ontario.

The four children of the second marriage were Bohdan, Liuba, Vera, and Marion. The youngest of the children lost his life in the accident mentioned previously. Bohdan (Dax) is single and is self-employed as a free lance broadcaster; Liuba (Louise) is married to Robert Wilkinson, a teacher, and lives in Waterloo, Ontario. Vera is married to Joseph Paul, a decorator, and lives in Edmonton.

PETER CHOMLAK



I was born in 1919 in the village of Hanyriv, county of Radkiviv, Ukraine, to Andriy and Katerina (nee Sabotak) Chomlak. As was common in those days, there was in our village a "shchytarnia" (reading room) by the name of Prosvita in which there was a great deal of cultural activity. My older brother, Anton, though quite young at the time, headed the organization. Naturally, I frequented the shchytarnia, read Ukrainian books, and newspapers, and seldom missed a play.

My brother, Anton, and my sisters, Anna and Stepaniia, were active in the amateur theatrical productions in the shchytarnia.

In 1930 Anton emigrated to Canada with his wife and daughter leaving three of us at home, myself, and my parents. We did not experience any of the material disadvantages of the villagers and peasants in our community as our estate was rather large; the only

drawback in our way of life was the fact that our province (Western Ukraine or Halychyna) was under Polish occupation and we had to endure constant surveillance and persecution by the Polish police. They entered our homes, confiscated our books and newspapers, and frequently threatened us with severe repression.

As early as 1935 there were rumors of war; there was a feeling of foreboding as if something catastrophic about to happen. My mother, having lived through our war, was advising us that we should sell our property and go to Canada before the outbreak of hostilities. In my youthful optimism, I was not overly concerned about the imminence of war, and was not anxious to leave. Father, too, was in no hurry. However, we took Mother's advice and decided to leave for Canada in 1937. Thanks to Anton's efforts we were able to obtain the necessary affidavits which would permit us to land in Canada.

We went direct to Laramie where Anton was farming, and eventually we bought a farm for ourselves. At this time Anton was deeply involved in the cultural activities of his community, particularly in the drama club which was centered in the Chipman National Hall of which he was the leading spirit.

I was only too pleased to join the club and take part in the plays; I already had ample experience from the Old Country.

When the Sub-Carpathian Rus gained its independence in 1939, supporters of Ukrainian renaissance movement in the Laramie-Chipman area resolved to form a branch of the Ukrainian National Organization (UNO) with the objective of aiding the newborn Sub-Carpathian Ukraine. I served on the executive of the Branch and took active part in soliciting funds

towards this objective.

In Arthur's home I found Ukrainian newspapers which were published in Canada and almost at once established contact with the editors. I had always had an urge to write and was fortunate to have some of my articles accepted: first by *Novy Shlach* (New Pathway), the official organ of the Ukrainian National Organisation (UNO). I wrote short stories, some poems — the short stories being based on Christmas and Easter themes.

By 1937, the economic crisis had eased and the employment situation improved. I too benefited from this; more of my articles were being published. In the years 1947-48, I wrote for the *Ukrainian Voice*, published in Winnipeg, under the editorship of the well-known and highly-respected Myroslaw Stachivich. I continued writing stories and articles under such headings as "Themes of Today", "Uncle Leo Speaks". In time, I became associate-editor of the paper. When Myroslaw Stachivich died and John Spryck was appointed in his place, I returned to the *New Pathway* and continued to write "Themes of Today" and "News from Alberta".

My name as associate-editor of this newspaper appears in its Memorial Book.

During the Second World War, I also contributed articles to *Svoboda*, a Ukrainian daily in the United States — articles on current events as well as about Ukrainian life in Canada. I also wrote for the *New Era* in Detroit, published by Mr. Pochynok, and had my articles which I had written for the *Ukrainian Voice* reprinted in America. It was through this Ukrainian Catholic daily that I was brought into contact with S. M. Doroshchuk, a Canadian-

Ukrainian poet who was publishing a children's magazine *Prorok* and a satirical journal *Tschyba* (Constitutions).

Though, for a time *Tschyba* adopted the style and spirit of a "hippy" newspaper during the war years it was somewhat reformed and became a respectable satirical journal — a fact which should be noted in the history of Ukrainian journalism.

Having been raised in a Ukrainian home where education and culture were strongly emphasized, I did not allow myself to be influenced by the materialism which seemed to permeate Canadian society. I retained my interest in the Ukrainian community and wrote articles in newspapers whenever there was an opportunity and a demand.

Today the Ukrainian papers are under complete control of Ukrainians of the "Third Immigration" — leaders of the political parties who arrived after the Second World War. I shall never forget the days when Ukrainian papers were edited by such men as Mykhailo Pshoretz, Myroslaw Stachivich, Herman Or. Detzko, editor of *Ukrainian Worker*. But they are gone; times have changed as all things on earth change.

I used numerous pseudonyms: P. Shmel, A. Shlach. In one of the annual issues of the "*Ukrainian Farmer*" appeared a list of names of the journalists whose articles were published in Ukrainian papers. The author who prepared the list gave P. Shmel as a contributor to the "*Ukrainian Voice*". This information is not complete. I have given you the full details of my journalistic career; it might be useful information for future historical references to Ukrainian journalism and the press.

THEODORE (FRED) CHOMLAK

I, Theodore (Fred) Chomlak, was born on August 24, 1913, in the village of Maryliv, county of Radshchik, province of Kalytynsk, Ukraine, in Andry and Kateryna (nee Soboluk) Chomlak. At the age of seven, I entered the village elementary school. On completion of the elementary grades, my parents sent me to school in the town of Radshchik. In 1928 my brother Anton and I left for Canada.

Upon arriving in Alberta we found accommodation with Uncle Anton Soboluk who was farming in the Chipewan area. The Chipewan Ukrainian Catholic parish was very active under the leadership of Uncle Anton, particularly in drama. Inevitably, I was drawn into these activities and, in the course of time, participated in all the cultural-religious activities of the parish. Simultaneously, I played the leading roles in the plays produced by my brother, Anton.

Although there was serious unemployment in Canada at the time, I did not feel its effects too much, thanks to the farmers in the district who readily gave me work. Among those to whom I owe much gratitude were Mykhailo Andriiuk (at that time head of the Catholic parish in Chipewan), Mykhailo Romanuk, Petro and Ivan Miniak, Kost Gendrak, and the family of Petro Lohvys. This is not to say that I was not without work at times. But between jobs I stayed with Uncle Anton or my brother Anton.

Largely through the efforts of brother Anton, my parents came to Canada in 1927 and found a home with

him and his family. By that time, I had saved considerable money (for those times) and, acting on the advice of Anton and my parents, I bought a farm in the district of Camdenell, Alberta.

In 1929 I moved to this farm where I had built a suitable house and other buildings and took with me the family of my youngest brother, Peter, who had just recently arrived in Canada. In time I enlarged my holdings by buying another farm and continued mixed farming operations.

In the meantime, when my parents died and my brother, Peter, found steady employment in Edmonton, I sold all my livestock and farm machinery and went into partnership with my cousin, Rymon Chupak, in a lumber business, the D.C. Lumber Company in the Swan Hills area of Alberta. We operated the mill for nine years.

When my partner suffered a heart attack, he was advised by his doctor to leave the business. Consequently, we sold the mill and dissolved the partnership. However, we kept a DeL caterpillar tractor and contracted with CIO Oil Company to clear access roads to drilling sites of the company.

This turned out to be a very profitable enterprise. Unfortunately, disregarding his doctor's warning, cousin Rymon continued to work on the jobs and paid heedlessly for it. He died of a heart attack. As I did not wish to carry on alone, the oil company officials offered me a job as carpenter in their refineries. I was glad to take it and have stayed with the company to this day.

PETRO AND PARAPHA CHUDEN

Petro was born on October 29, 1904, near the present village of Chipman, Alberta, to Andrew and Taisia (nee Palcat) Chudyk from the village of Bowdoy, county of Rensky, province of Halychyna, Ukraine. Taisia was originally from the village of Bilawet and did not settle in Bowdoy until her marriage. On May 20, 1900, Petro's parents came to Canada with their two children, Hapka and Iean, two and a half and one and a half years of age, respectively. They first moved to Iduna to live with the Gascuiks, who had arrived with Oleska's group in 1896, before settling on their own homestead, S4C2-55 18 W. of 4. After building a small shanty for his family, Andrew left to work on the railroad, first with the C.P.R. near Medicine Hat and later with the C.N.R. west of Edmonton. He worked on the railroad for four summers and, while he was working in the south, he purchased a team of broncos which he drove home. Later, he went to Edmonton where he found employment with the construction crew that was building the Beverly bridge. The six children who were born in Canada were: Hanka, Nicolas, Petro, Wasyl, Anton, and Paul.

Petro was one of the children born on the homestead which was four miles north and one mile east of the present village of Chipman. He began to attend Ivia school when he was about ten years old. For three years he walked to school, about three and a half miles away. But, owing to the difficult roads in winter and the need to help with farm work in summer, his attendance was somewhat irregular. The first teachers in this school were English-speaking; but, about the time

he started school, the trustees had engaged a Ukrainian-speaking teacher by the name of Kymochko. As Petro's father was determined that his children should also know Ukrainian, he paid Kymochko, as well as others who tutored him, to instruct the children in their native language at home.

Early in life Petro showed a natural talent for handicrafts and could make anything with his hands. He still brings out a Ukrainian instrument called the "byrnol" which he made. The instrument resembles a harp or other string that little hammers instead of fingers are used to play the instrument. More fortunate than most young sons of the early settlers, he did not have to go to work anywhere as his father had already acquired five quarters by the time Petro had grown up, and help was needed at home. However, when he failed to persuade his father in 1924 to further extend his farming operations, he decided to leave home.

Petro's first job was in Gordon's lumber yard in Vegreville, Alberta, where he attended a course in automobile mechanics in Miller's garage. Disliking the messiness of automobile repair, he changed to a course in finishing carpentry. After two winters he returned to Gordon's, this time as a partner, and went into building. His most important buildings were Ukrainian churches throughout the whole area. After this he built many homes and schools, and carpentry became his vocation.

In 1929 Petro's father persuaded him to return home as the family house had become infested with dry rot and needed a new foundation. Though he

lived at home, he continued his building operations. On June 6, 1929, he married Parasia Ulan in Mundaco, daughter of Wasyl and Eva (nee Semchuk) Ulan who in 1901 had come to Canada from the village of Zovyliv, county of Ropokhiv, Halychyna, Ukraine. Her father had lived on a homestead about ten miles north and two miles east of Mundaco but later had moved nearer Mundaco. Parasia was born on November 6, 1907, and attended Brody school. She remained at home until her marriage.

After living with Petro's parents for almost two years, Petro and Parasia bought a farm in the district and operated it for the next fourteen years. As there was little income from the farm, Petro opened a wood workshop on his farm — a venture in household furniture and picture frames which developed into a thriving business. Gradually conditions improved to the extent that he was able to buy a second-hand car in 1929 and a tractor in 1941. Selling his first farm in 1943 and buying a whole section two miles south and two miles east of Vegreville, he began to farm on a larger scale, acquiring in the next fifteen years twenty quarters of land and operating three combines.

Petro and Parasia had three children: Ruzel, Nellie, and Theodore. All of the children first attended Ukrainian school southwest of Mundaco and then Red Park school where they completed grade nine. Following this, they went to high school in Vegreville, and the boys went on to university. Ruzel married Elizabeth Kachuta. Though he still teaches part time, he continues to farm near Vegreville. Theodore be-



Portrait Parasia and Peter Chuyk and family

came an organizer for the Farmers' Union and, subsequently, an organizer for the N.D.P. He was given a special assignment with the Manitoba government, and there have been suggestions that there will be similar assignments with the government of British Columbia. He married Anne Roga of Athabaska whose brother has gained recognition as an author, especially in the field of drama. Nellie completed business college and is working in a bank. She is married to Gordon Palmstrom who holds a prominent position with the Hog Marketing Board.

Petro and his wife retired to Edmonton in 1960 and both reside at 5003 - 122 Avenue where, as a hobby, he has again set up a woodworking shop in the basement of his home. For a time he sold real estate and worked in house maintenance with the Royal Trust Company. They have seven grandchildren.

WILLIAM S. AND KATHERINE CONRY



1. In Dr. Natalia, Katherine, Pupilo, William Conry.

William S. Conry was born on February 18, 1888, to Stefan and Katherine (nee Zaporozan) Kurletz in the village of Synkva, county of Zolochivsky, Halychyna. He arrived in Canada in 1902 at the age of fourteen. For a year he lived with his aunts, Mary Koshman and Anna Karanchuk. Gradually he crossed the border to work around Broward in North Dakota.

In 1903 William entered Manitoba College where he spent the next five years — two in "preparatory" school and three in high school. It was here that he found twelve other young Ukrainians registered in the same course. Some of them were later to play an important part in the history of Ukrainians in Canada. Among them were Yurklow Ananych, Petro Wypionko, Nykata Kutachenko, Orestro Yakimichuk, Oleska Stanchowca (Star), Mychory Neschuk, and Fedir Hwarychuk. To finance his education, William worked for farmers in the United States during the summer months and returned to school in the fall.

To encourage his students, Dr. Bryce, principal of Manitoba College, was able to obtain teaching permits for those of his pupils who had successfully completed their courses. These included William Conry. In 1908 he went to Saskatchewan where he spent five years in schools at Yorkton, Swiftsfoot, Goodewa, and Rynlor. During those years he completed his first and second year of matriculation. At the same time he held on a homestead and, together with his brother, Jack, accepted a pre-emption on another quarter north of Youngstown, Alberta. Unfortunately, drought and poor family aid forced them to abandon their homestead. Subsequently, they moved north to take up land at Yegorville.

In 1913 William left Saskatchewan for good to teach in Alberta where salaries were higher and where two of his friends from Manitoba College, Mychory Neschuk and Oleska Stanchowca, were already teaching. In Alberta he spent one year in Zaporoz School, three years in Bluscoe School, three years in Bartonsoth, one year in Pruth, and two in Myroslawa. As schools were generally kept open only during the summer months, William decided to enrol in law for the winter months. He first worked with Rutherford, Jamieson, and Grant in Edmonton, and later with McLaren and Balfour in Yegorville. However, when he discovered how much abuse there was in justice, especially where Ukrainians were concerned, he gave up the idea of becoming a lawyer.

In 1918 William attended Carleton Normal School to become the proud holder of a Second Class Teaching

certificate. The number of this certificate, 124, not only places him in the ranks of all early teachers, but also makes him the first Canadian Ukrainian teacher to obtain such a certificate in Alberta. Next year John Buryk, and Michael Luchkewich, and John Hromchynsky followed him.

While teaching in Berthoud school in the Hairy Hill district, William farmed a quarter-section of land and acted as secretary-treasurer for the Municipal District of Eagle, No. 545. In 1902, while teaching in Peuth school, he married Katherine Stys, daughter of Yulio and Anna (nee Ukrainczyk) Stys from the village of Ulyrys county of Chortkiv, Halychyna. The Stys family, including two children, Oles and Anna, arrived in Canada in 1900 and settled in what later became known as the Moscow school district. In spite of poverty, the parents were anxious for their children to have an education; Anna became a teacher and Katherine, after attending Moscow school, completed high school in Mandan.

During his teaching career, William was prominent in the organization of community (National) halls and, especially, the Taras Shevchenko Educational Institute, a boarding school for Ukrainian boys and girls in Nipewille. This institute was later amalgamated with the Mykhailo Hrushevsky Institute in Edmonton. In connection with these institutions, he was very active in staging plays and concerts which kept alive cultural interests among Ukrainians in the early years of Ukrainian settlement in Alberta.

In 1908 William moved his family to the farm and opened a real estate office in Hairy Hill. Having had legal training, he was also appointed Notary Public which gave him the right to draw up various types of legal documents, chiefly conveyances. With income arising from this appointment, an insurance business, and occasional real estate deals, he continued to live in this area until he retired in Edmonton in 1967.

While he was still farming, William raised purebred Red Poll dual purpose cattle. He also had an orchard in which he kept trees and grew apples, crab-apples, plums, cherries, and apricots—a hobby which aroused much interest and wonder in the community. After selling the farm, the family moved to the city where William and Katherine are living at the present time.

The Corrys have five children: two daughters and three boys. Of the girls, Phyllis is married to Robert Rickenberg who is with Canada Mortgage. She is working with the Department of Labour. Phyllis is married to George E. Leonty who operates a model farm near Writington where he raises purebred Jersey cattle. Phyllis and George have two sons: Bernard, a pilot with Pacific Airlines, and George Jr. an industrial arts teacher. Of the three boys, Marshall is an accountant with the accounting firm of Bealch and Company; Eugene is a high school teacher with the Edmonton Public School Board, and Ronald is working for the provincial government.

MARY (SASCHUKIEWICH) DEMCHUK

Mary Demchuk's parents were Peter and Tezka (nee Woytkiv) Bospalko. Her father, Peter Bospalko, was born in the village of Berlin, county of Radokiv, Halychyna, in 1887 and emigrated to Canada in 1904. Arriving in Winnipeg, he first worked in that city but gradually worked his way west, eventually buying a homestead, 38 16-57-17 W of 4, in Rosforty, Alberta. In 1910 he married Tezka Woytkiv who was born in the village of Bowdoy in the same county. She had arrived in Canada in the early 1900's and had worked as a domestic in a number of households. Peter and Tezka were married by Father Krasowsky in St. Nicholas church in Warwick, Alberta, on February 17, 1910.

Peter left his farm to operate a tailoring business which took him to Smoky Lake, Vermilion, and Myram. He was interested in community affairs and played an active part in Ukrainian cultural activities in each community. He suffered like many others during the depression and had to supplement the family income by carpentering. Because of poor health, he moved his family to British Columbia, settling first in Vancouver and later in Vernon. However, he returned to Edmonton where he died in 1933.

Peter's daughter, Mary Bospalko, was born on the homestead in Rosforty on August 22, 1912. She attended public school in Smoky Lake, high school in Rosforty, and the Vermilion School of Agriculture for a course in Home Economics. In 1936 she was married to Michael Saschukewich who was born in Katy, county of Kossiv, Halychyna, in 1901 and came to Canada in 1927. On his arrival in Canada



he immediately began to play a leading part in Ukrainian drama and choical groups. He became a member of the Ukrainian National Federation and St. Joseph's Ukrainian Catholic Cathedral. He also gave generous donations to various causes, especially the Ukrainian Canadian Committee. He died in 1959.

Mary Saschukewich also played an active role in many organizations. As an example of her many interests, some of the executive positions which she held are as follows. She was vice-president of the National Ukrainian Catholic Women's League (U.C.W.L.) in 1952. For two years, during 1950-51 and 1952-54, she was also president of the diocesan Ukrainian Catholic Women's League. She retained the office of diocesan museum president from 1950 to 1964. As president of the Good Will Club, she held that office from 1944 to 1949. She was also president of the Holy Eucharist parish, U.C.W.L., intermittently for five years

between 1960 and 1962. In the diocesan U.C.W.U., she has held the post of treasurer for the past six years. She was a delegate to the first Ukrainian Catholic Congress in Winnipeg and has attended all congresses of the Ukrainian Canadian Committee. As president of the U.C.W.U., she toured Alaska and British Columbia in organizing branches of the League. Her greatest service to her parish church was the organization of the Holy Eucharist Exposition Booth which features Ukrainian foods. In continuous operation for the past twenty-two years, the booth has involved the whole parish's membership in raising funds for the church.

In 1962 Mary married William Demchuk but continued her interest and activity in the cultural and church organizations. In recognition for her past and continuous services, she received a Good Will U.C.W.U. Twenty-Year Scroll and a Past President Pin. She also received similar recognition for

her services to the U.C.W.U., organizations of her local church, the Church of the Holy Eucharist. She is an honorary member of the Ukrainian Catholic Women's League of Canada.

William Demchuk was born in the village of Seredotcha, county of Kyush in the Halychyna, in the Second World War, he saw service with General Anders' army in the Middle East and Italy. For a time after his discharge from the army, he worked in England. In 1947 he came to Canada where his brother, Stefan, was living.

William Demchuk is a tailor by trade and is now employed by Hal Berg's Men's Wear in Edmonton. Mary has given up steady work but accepts short periods of employment when her services are urgently needed. William is a member of Norwood Legion, the Ukrainian Professional and Businessmen's Club, and the Holy Eucharist Men's Club. Mary and William live at 11532 - 70 Street, in Edmonton.

JOHN AND SOPHIE DEMUCH

John Demuch was born on July 26, 1915, in the village of Rysh, county of Svatys, occupied by Poland between the two World Wars but now part of Ukraine. His parents were Nicolas and Catherine (nee Achtanichuk) Demuch. The whole family arrived in Canada in 1923. Because of passport difficulties, the father arrived alone in June and the rest of the family followed in November. Nicolas had been in Canada twice previously, the first time in 1904. He was married in 1912 when he returned to his village for the second time. The war which broke out soon after prevented him from making

any plans for his return to Canada until 1923. By this time there were five children in the family.

Nicolas first moved to Lethbridge where he worked in a coal mine and farmed eighty acres in the Sheughway area. His son John attended school there for a time. However, drought conditions became so severe that Nicolas decided to settle near Mundare in 1932. His son continued his education in Victoria school and followed this by taking a course in Auto Mechanics in the Southern Alberta Technical Institute in Calgary.

In 1939 John and his father began



Sophie and John Daboch

a garage business in Mundare. Though the location of the garage has been changed, John continues to operate it until the present day. When his father moved to Edmonton in 1947, John became sole proprietor.

In 1948 John met Sophie Gashkevich at a Valentine dance in Podolski hall, and they became engaged soon after. Though he was called to the army in 1941, he was given leave to carry on the family business for a time. During this period, on August 31, 1941, they were married in the Ukrainian Catholic church in Mundare. Sophie was born on February 22, 1903, at Mundare to John and Catherine (nee Pyytash) Dashkevich. Her parents had arrived in Canada in 1912 from the county of Lisko (Liska) where the parents had been born in neighbouring villages, the father in Dberka and the mother in Hruboska. This area was in northeastern Halytsyna which is now occupied by Poland. Sophie was one of a family of seven children all of whom attended Beaver Lake school, southwest of Mundare where they were

born.

John had to return to the army for a time and the couple lived in Calgary where John was stationed. After the war they returned to Mundare where John resumed his garage business.

Both John and Sophie played a prominent part in the life of Mundare community where they are members of the Ukrainian Catholic church. John served as fire chief and in other capacities in the town council of which he was mayor for a time. In the meantime, Sophie was active in the Ukrainian Catholic Women's League, the local Home and School Association, the Charity Club, and the Order of the Royal Purple. Both also played leading roles in the local Recreation Center.

John is still a dealer for the Ford Motor Company and several farm implement firms. As a dealer, he was interested in the Implement Dealers' Association in which he held important posts, including that of president. He has often been among delegates chosen to attend conventions throughout Canada and the United States. He plans to continue in the garage and dealership business until his retirement. John and Sophie both enjoy travel and their business provides plenty of opportunity to do so.

John and Sophie had three children. Finella is married to William S. Fedoruk who is farming in the Warwick area, near Vegreville. Gail is married to Leonard Patie who operates a farm near Mundare, but they reside in Edmonton where Gail is teaching in the Separate School system. John J. is in his fourth year of Business and Commerce in the University of Alberta and plans to continue his education.

John and Sophie have three grandchildren.

DMYTRIO AND ANNA DOROSH

For many generations, the Dorosh family lived in the village of Hlyntsi. It was situated in the beautiful foothills of the Carpathian Mountains in the western part of the county of Sniatyn, province of Halychyna, Ukraine. Dmytro's grandfather, Andriy, was born there in 1842 and died in 1908. His grandmother, Anna (nee Semeluck) was also born there in 1846 and died in 1928. His father, Gregory, was born on May 8, 1878, and died comparatively young on March 18, 1900 during the influenza epidemic. This was probably the result of privations suffered in World War I, during which he served in the Austrian army for four and a half years. Gregory's wife, Maria (nee Stefanec) was born on January 9, 1874, and died on May 6, 1966. When her husband died, she was left a widow with six children of whom Dmytro was the oldest child still at home. Mary, the eldest, had left for Canada in 1914, just in time to escape the horrors of war.

Wasyl had inherited his father's skill as a builder and was able to acquire an education in Canada through his own efforts. During his career he taught in pioneer Ukrainian communities, was a builder of large churches and buildings, became a master electrician, and spent the last years of his life with the Provincial Department of Public Works as an electrical draftsman. With all these interests, he still found time to be involved in the cultural life of the community. It was also through his efforts that Dmytro was able to emigrate to Canada in 1921.

Dmytro was born in Hlyntsi on October 29, 1898. Like other village boys, he helped his parents on the land



Anna and Dmytro Dorosh

and for six years attended the village school. When his father was conscripted into the Austrian army in 1904, he had to work at home until he, too, was conscripted in 1918. He spent the next two and a half years on the Romanian and Italian fronts. He was fortunate in being able to obtain leave just before the dissolution of the Austrian empire. Soon after, he volunteered for the Ukrainian army which was fighting for the liberation of Ukraine. After his home district was occupied by Poland, he was under continuous surveillance by Polish police and subjected to many irritating restrictions. Emigration was the only way out, and he left for Canada in 1921, landing at Hull, Quebec.

Though Wasyl had been teaching in Delphi, Alberta, the two brothers arranged to meet in North Battleford; Wasyl had just signed an agreement to teach in Whitford, Saskatchewan. During this period Dmytro worked for farmers and attended his brother's school to learn the English language.



Group Captain Burrows, OBE (The Supply Dept, RCAF), presenting letter of thanks to Dmytro Dmytro for "thirteen years of faithful service".

Having made some money during the harvest season, he made arrangements to reside in the Ukrainian M.H. Institute in Edmonton. While in residence at the Institute he attended Alberta College and, later, the Edmonton Technical Institute. In the latter, he was introduced to many technical courses which proved to be of service to him in later years.

The following spring Dmytro thanked Wajal for his help and went to work for himself first at St. Albert and then around Dayland. With the money he earned he paid the fare of a younger sister to Canada and supported her in the Ukrainian M.H. Institute while she attended school. Unfortunately, she contracted tuberculosis and died in September, 1932.

On June 19, 1927, Dmytro married Anna Hryciuk (Hrynyuk), the daughter of Wajal and Maria (Rajch) Hryciuk who

were also from Hlystal. Anna was born in the village on March 24, 1905, and had come to Canada with her mother in 1922. Her father had emigrated in 1911, but was intervened to separate the family for eleven years.

After their marriage Dmytro and Anna moved to Steno on the Alberta Coal Branch, where they were to remain for the next eighteen years. In Steno, however, there was no high school and, consequently, no opportunity for his children to get a higher education. Accordingly, on September 27, 1944, he moved his family to a home in Edmonton at 102nd Street and 179th Avenue. He remained in Steno until 1946. In that year he joined his family and immediately found employment in construction. After a short period with Bennett and White, he was employed by Pease Construction for the next six years. After this, he became

an employee of the Department of Public Works, Government of Alberta, and eventually transferred to the Department of National Defense at No. 7 Supply Depot. He retired from the latter position in 1965 after eleven years of service in recognition of which he received a letter of sincere thanks and best wishes.¹ In the meantime he had begun construction of a modern house in 1951 at 12962 - 83rd Street. Two years later, the family moved into this house, where Omytro and Anna live today.

Seven of the Dorosh children are living. Omytro, Jr., married Clara Kayl and is a railroad locomotive inspector in Prince George, B.C. Andrew married Barbara Mallet and is the Assistant Superintendent, Edmonton Postal Service. Marion is married to Michael Lakota, a building contractor in Kelowna, B.C. David is single and is an aircraft maintenance engineer in Columbia, South America. Douglas mar-

ried Sandra Ringie and is an employee of International Business Machines at Kitchener, Ontario. Oton, teaching in Edmonton, is married to Jerry Ryan who is with the C.N.R. in Edmonton. Arlene is married to Gary Gutschik, who is an accountant. She is also a teacher in Edmonton. Omytro and Anna now have thirteen grandchildren.

Omytro and Anna have been very happy in their family life. The one and greatest tragedy in their lives was the death of their seven-year-old son, Donald. Born on December 12, 1938, he was struck down by a car on January 14, 1945, on Ukrainian New Year's Day when joy and good cheer normally are the order of the day.

Omytro and Anna are still active. They attend St. John's Ukrainian Catholic Cathedral and are members of the Ukrainian Pioneers' Association of Alberta and the Senior Citizens' Recreational Centre.

WASYL DOROSH (1894 - 1967)

Wasył Dorosh was born in the village of Blyzna, county of Sulejów, province of Habsybina, Ukraine. He attended the village school and distinguished himself as a brilliant student. In 1914 he came to Canada and settled in the Vegreville district in Alberta, working as a farm labourer. Then in September, 1916, he entered the seminary at Vegreville, known as the English School for Foreigners. In 1917 he wrote the grade IX Departmental Examination and passed it with high marks. Then he moved to Edmonton where he attended high school until he finished matriculation.

While attending school in Edmonton,

Wasył Dorosh resided in the M. H. Ukrainian Institute and took part in all the student activities of the Institute. To keep himself in school, he had to do all sorts of odd jobs — as janitor, restaurant helper, farm labourer. Later, during the summer holidays, he taught in rural schools on a permit. After high school graduation, he attended Calgary Normal school and was granted a teacher's certificate enabling him to teach in Alberta schools.

While teaching at Whittow, Saskatchewan, Wasył met and married Mary Lyvonta. They had one daughter, Dorothy, who is married to Alvin Shephard.



Front row, L. to R. Wasyl Dorosh, Emrys Dorosh. Back row: Maria (Oshyp's) wife, Bona (Oshyp's) sister.

Wasyl Dorosh was talented in many fields. After fifteen years of teaching school, he enrolled in the Calgary Institute of Technology where he completed a course in electricity. Later he obtained his Master Electrician license and opened his own electrical shop in Edmonton. When World War II broke out, he joined the staff of the Department of National Defence to work in their electrical shop in Winnipeg. For efficient and conscientious work, he was awarded special recognition. Many students took apprenticeship training in his shop and later obtained positions as fully qualified electricians.

From 1954 to the time of his death,

Wasyl was employed by the Department of Public Works as an electrical draftsman. In 1957 he died of a heart attack and was buried from St. John's Ukrainian Greek-Orthodox Cathedral in Edmonton.

Wasyl Dorosh was always interested in educational and cultural affairs. He was a member of the Ukrainian Pioneers' Association of Alberta, the M. H. Ukrainian Institute, the Ukrainian National Federation, and was one of the founders of the newspaper, **Наша Шляхта (New Pathway)**.

Old pioneers remember him for his humour and wisdom, his sharp wit and ability to tell a story.

NYKOLA AND PARASKA DOWHANIVIC



Dowhaniv family. Seated: Nykolai, Paraska, Wilhel, Rose. Standing: Marie, May

Nykolai Dowhaniv was born in the village of Zatsupol, county of Kholmna, province of Halychyna, Ukraine, on October 2, 1894. His parents were Mykhailo and Anna (nee Kostyuk) Dowhaniv. His father was a native of Zatsupol, but his mother came from the neighboring village of Kobulyts. The three children in the family were Maxim, Wasylona, and Nykolai.

The family left for Canada in the spring of 1902, about six months after Nykolai had begun to attend the village school. When they reached Edmonton, they were taken east by Mykhailo Chokalski to an abandoned house near Woodok, a district which was later named Zawako. As the Dowhanivks had no money to pay for his services, Chokalski was quite willing to accept work in payment.

One of the farmers, Nykolai Lukashko, hired Maxim Dowhaniv to work for him for twenty-five dollars a year. The rest of the Dowhaniv family also lived with the Lukashkos over the winter as they were waiting for the arrival of Mykhailo's brother, Petros, who arrived in the spring of 1903. In the fall of that year, Mykhailo's wife, Anna, gave birth to a daughter whom they called Maria. Two additional families, those of Wasyl and Fedir Iliuk arrived that same fall and, although they were already crowded, room had to be made for them. That winter four families were crowded in the larger room of the house while the owner lived in the attached kitchen.

Next spring, in 1904, the Dowhanivks filed on homesteads in the vicinity of what was later called Two Hills,

Alberta. Mykotal's father settled on HW 3254-12 SW, while the boys travelled farther east, to Missions. Mykotal was unable to attend school as the Two Hills school was not built until 1910. After 1910 he tried to attend for about a month, but his help was needed at home. Somewhat later, Mykotal lived on his own homestead in Meyers (but abandoned it to help his father. He remained on his parents' farm until the coming of the railway changed his plans. In the meantime, however, he took advantage on two occasions, first in Lacombe in 1911 and then in St. Albert, in 1912, to supplement his income by working on railroad "mixer" gangs.

Mykotal married Paraske Kolarnek in 1915. She was the daughter of Wasyl and Wasylona (now Eliza) Kolarnek. They had arrived in Canada in 1905, from the village of Ruzina, also in the county of Kolumba. There were three children in the Kolarnek family: Andrew, Paraske, born on November 8, 1899, and John. After their arrival in Edmonton, they were taken to Wainina where they lived until February, 1906. The following spring, after a short stay with the Lukaniaks in Muskegon, they settled on their own homestead. That winter Wasyl Kolarnek cut timber and raised his buildings so that they were ready for mud plastering in spring. Once this was accomplished, he left in boat for work in Edmonton. His first job was planting potatoes for which he was paid fifty cents a day. The only reason he got this job was that others refused to work for such low wages. His employer was so pleased with Wasyl's services that he not only paid him double what he had promised, but he also helped him to obtain other work with people who were

enjoying themselves in Edmonton. In this way Wasyl came home with more money than he had expected.

While Wasyl was in Edmonton, Wasylona managed to build a boat to drift east to cross the Hamilton River in order to visit a neighbour to borrow some grain to feed her family. Having obtained some wheat, she ground it into a porridge and kept her family alive during the winter. When Wasyl came home that fall, he bought a cow so that the family also had milk.

Although a school was built as early as 1909, Paraske could not attend as her help was too valuable at home in a pioneer family. Even after their marriage Mykotal and Paraske Doshanuk lived with Mykotal's parents. When Mykotal's father passed away in the "flu" epidemic in 1908, Mykotal continued to support the family by farming until 1907. In that year the Canadian Pacific Railway purchased fifty acres of land from him for a townsite for the village of Two Hills. In this way, the Doshanuk farmhouse became the first building in the new townsite and the Doshanuks became the first citizens.

With the coming of the railroad, Mykotal and his brother-in-law John Kolarnek built a general store, the "D and K" in Two Hills. They remained partners in the business until 1908 when Mykotal bought out John's share of the business and became sole owner. He operated the "Red and White" store for the next nineteen years.

Mykotal was a progressive businessman and a loyal citizen of Two Hills. He was instrumental in making land available at a nominal cost for the building of both the municipal and school division office buildings, the Two Hills Hospital, the high school, and other ventures. In 1943 he donated

land for the first Ukrainian Orthodox church in Two Hills. For his services to the church he was elected to the office of charter president.

In 1957 Nykolai sold the Red and White store and moved to Edmonton where he joined his son, Walter, in the construction of a shopping center on Fulton Road. After selling this, they organized another company to undertake the building of two apartment buildings and to operate a taxi-car lot. In 1964 the Deer Holdings Company, in which Nykolai, his son, and two associates, were shareholders, invested in the Alpine Hotel in Banff. In 1968 Nykolai sold his share and retired.

Although retired, Nykolai is an active member of the Ukrainian Self Reliance League. Both Paraska and Nykolai are members of St. John's Ukrainian

Cathedral, St. John's Institute, and the Ukrainian Pioneers' Association. Paraska is also a member of the Ukrainian Women's Association and has worked diligently as many parish committees.

Nykolai and Paraska have three living children. Their son, Walter, married Marian Christawa. They reside in Banff where they are owners of two motels, the Alpine and the Banff. Aara is married to John Balda who is working in the General Hospital in Vancouver. Ross is married to Howard Johnson, general manager of Wheaton Car sales in Edmonton. Mary was married to Dick Lutosh who was in the hotel and motel business. Mary and Dick are both dead.

Nykolai and Paraska have nine grandchildren and seven great-grandchildren.

JOHN JAMES AND DORA GONENKA

Dora Gonenka was born on September 11, 1903, in Szabo, Alberta, which is about two miles south of the Szabo Roman Catholic church, to Frank and Mary Wierich (nee Farlow). Her parents had arrived in Canada in 1887 with their one child, Tillie. John and Kuzmir, sons by a former marriage, remained in their village in the old country. Her parents came from the village of Redokotte, county of Chertkiv, province of Halychyna, Ukraine. One of her mother's brothers, Iwan Farlow, accompanied them to Alberta and settled near Lacombe, just south of Eldorado ferry which was recently replaced by a bridge.

John Gonenka was born in St. Michael, Alberta, on September 17, 1898, to Joseph and Magdalena Gonenka (nee Janolytsyn or Yaschylsyn)

The Gonenka family arrived in Alberta in 1898 and were members of Dr. Joseph Cassler's first large group to settle in Canada, most of whom filed on homesteads east of Edou (Star). These settlers were not from one village but came from many areas of Halychyna, and the Gonenkas were from the village of Stobolka Zhurynska which was very close to Redokotte in the same county.

Dora went to Limestone Lake school close to her home where she completed grade eight. Her future husband, John, attended Wamba school where he was able to attend only to grade five because his help was needed on the farm.

John and Dora were married on November 28, 1922, in St. Michael's Roman Catholic church. For six years



David and John Dziewonka

They lived on John's farm near St. Michael but sold the farm to a Paolo Racy and lived on rented land for the next twelve years. Then they moved north of the North Saskatchewan River to Ernie Lemoursau's farm about four miles south of the village of Thehill. In 1942 they bought a farm from Edward Schultz half a mile south of Thehill and proceeded to build the present house in 1947. They reared ten children in this home, all of whom attended Thehill village school. David could attend school only to grade eight as he had to work on the farm; but Lillian, Rudolph, Florence, and the others went on to high school and some continued their education in Edmonton.

After a hard life, which was the usual lot of the pioneers, John passed

away on November 23, 1969, having just passed the age of seventy-two. David was left to carry on on the farm with two sons who were still at home. David and Joseph, both unmarried, are carrying on farming operations on the two quarters which had been owned by their father. Both have other occupations in addition to farming. David drives a gravel truck while Joseph works in his brother's garage in Thehill. Lillian is married to William Garbo who farms in the Helton Lake district north of Waskatoma. She has also been teaching in Newbrook village school for a number of years. Rudolph married Frances Dziewonka of Wamsley and is working at the International Airport in Edmonton. Adolph, who married Helen Sullivan, is the owner and operator of the Marshall Wells Hardware store in Thehill. Florence is married to Fred Lukienyk who farms near Legal. Norman married Maria Szambitsky. He is a railroad foreman and relieving roadmaster for the Northern Alberta Railway. He lives in Waterways, Alberta. Ernie, still unmarried, is owner and operator of McLeod's store in Lamont. Nestor married Jean Semochek and is co-owner of Thehill Service Garage in Thehill. Richard married Joyce Martin and works with the Petroleum Oil Company in Edmonton.

Boles Dziewonka is still active and is happy with her children and twenty-eight grandchildren. Her first grandchild to be married was Judith Ann Garbo who became the bride of Stanley Porenski of Edmonton on August 28, 1972.

DIONIZY AND ELIZABETH IWASIUK

(As recalled by their daughter,
Fiona)

A budding romance caused Dionizy Iwaszuk to leave his village of Strypenitz in Chernivtsi, Ukraine, and accompany Elizabeth Dushaniuk and her family to Canada. Upon arrival in 1907, they were married when each was nineteen years of age. Dionizy was the son of Theodore Iwaszuk, a progressive mayor (*boiaryk*) of Chernivtsi whose property was confiscated when the Soviet government took over. Unpromising economic conditions, and having to live with a step-mother, may have been other reasons for Dionizy's leaving the homeland and seeking adventure in Canada. Elizabeth, the only daughter of Mykytony and Maria (nee Grakul) Dushaniuk, had one brother, Victor, who eventually settled in Yagerville as a motor mechanic.

While Dionizy was able to get a fair amount of schooling in his native village, Elizabeth was a self-taught woman since education for a woman at that time was just out of the question. They were, therefore, both strong believers in progressive education and found themselves busily involved in all community projects. Dionizy was secretary of the local school board for just about all the time he lived out in the rural area. Because the teachers had to pick up their cheques whenever money was available, the home of Elizabeth and Dionizy was always open to the teachers as well as to other young Ukrainians who were working among the people.

Amongst these was a pioneer agriculturalist, William Pichuchow, who organized the very popular 4-H Clubs for the young boys and girls living in rural



Dionizy and Elizabeth Iwaszuk

areas. Hanka Romanyuk worked in women's organizations. She was the first active member from the Women's Bureau who could speak Ukrainian to the many settlers of Strypenitz, Taw Hills, Many Hill, and other communities. Although initially she had problems with the civil service who considered her a "foreigner", her diligence and dedication to her duties soon established her reputation as an effective social worker in the Ukrainian communities. Among other duties she assisted the local district agricultural in organizing some of the first agricultural fairs for miles around.

There were other community leaders who supervised many of the projects put on by the youth of the early pioneering days. Plays, dances, sing-songs, and literary evenings were staged regularly either behind the school or within it on an improvised stage, and curtains were usually sheets from some nearby home. Reverend

Andrew Chruszewska provided the kindly spiritual leadership, while his brother, Israel, who died while still a high school student, was minutely involved and did all the orchestral arrangements. The teachers, too, were perfect examples of community leaders. Volodymyr Supchenko, a dramatist, was always ready with a colorful account of his homeland that would move even the Rock of Gibraltar to tears. Being a literary man, Elia Kirlik usually acted as master of ceremonies and would get a round of applause by just appearing on the stage with his jolly positive outlook on life. Then, too, Edward John Kutey, who lived not far far away, was an ever-willing participant in community activities. "There was the death" in the district of Shypanitz, and the Gwaszuka were part of it all.

Because the Gwaszuka were always involved in politics, their home was headquarters for many a meeting. Michael Luchewich was worth working for and at Shypanitz he had many supporters who were proud of his achievements.

But life in the early pioneering days was not easy for young or old. Everyone worked hard physically to keep from starving or freezing. Many a morning the dipper was frozen in the pail of water so that a fire was started first to thaw some water for breakfast. I recall many a morning when each of us hurriedly washed in ice-cold water so that we could get at the breakfast of hot oatmeal. In our homes it was considered sinful to eat without washing.

School was only two miles away, so absenteeism in the Gwaszuka family was inexcusable. When the drifts were broken, it was fun going to school

because then we could run right over the tops of the posts and the barbed wire fences. Occasionally we'd break through the drifts. There were days when the drifts were so bad that even horses could not make it and at such times we studied at home.

In summer it was common practice to hide our shoes under some big tree as soon as we were over the hill and out of sight from home. Then we could measure every puddle on the way to school and maybe get there on time. In spring there were so many beautiful lakes and scores of musical frogs to entrance the wayward student, whatever happened to all the hills and valleys! What fun. It was to jog down one hill and puff up the next one — a joy unknown to the modern child.

Our parents, Emory and Elizabeth, stressed education and instilled in us the idea that only the very best is acceptable. When there were no classes in the regular school, there was some major assignment in reading or mathematics given by either one of our parents. Same old weather did not do a rate cancel classes. The teacher just got up earlier to start the fire. Keeping their coats on, the students exercised around the room until they could sit down and attempt some written work. After school the students took turns in cleaning up and bringing in firewood for the next day.

During the early pioneering days, the classrooms were normally closed during the spring and harvest periods. Like many other youngsters, my older brother Harry often had to help put in the crop. Because he was so small at the time, he was tied down to the seat of a ditching machine so that he could drive the horses and not become off. What dangers the early pioneer's faced!

I recall many a run-away team blindly reeling through our yard.

Life must have been full of heart-breaking events for many pioneers. We heard many stories of sickness, deaths, accidents, and wild animals. I recollect one frightful day when our whole family was out stacking. Mother had placed the sleeping baby in a chest near a stack of grain when, suddenly, she saw a snake coiled at the bundle. After that she liberally carried the baby with her as she worked, and the children were not allowed to wander very far off. Clearing land was a back-breaking job because the trees had to be cut down with an axe. While father did the piling with a walking-pole, the rest of the family poked and cleared the roots and carried the rocks away. They took years and years of real hard work.

Because Elizabeth and Dorothy (Annie as then) believed strongly in education, they saw to it that all their children attended school. While schools were being built at Gravenille and Kaledonia, Bessie, Harry, and I were boarded at the Girl's and Boys' Home in Vesperette. The eldest, Bessie, spent so much time at Vesperette that she was almost a stranger to the rest of the family. During holidays I remember her frequently coming home with a schoolmate who could not go home for a holiday. Bessie spent ten years at the Girls' Home, one year at the M. H. Institute, and another year at Carron. Every bit of education she got was expensive and hard work.

There were twelve members in the Fawcett family, but only six lived beyond childhood. Bessie, the eldest, taught school first at Winsley, and later in Edmonton. She married Nick

Shanahan and upon his death later married Norman Wiley. Her only children were two sons: Dr. Jim Shanahan, a surgeon at Winnet, B.C., and Don Shanahan, a well-known member of the Dan Wheaton Company.

Harry (Zachary) Emsvik, the eldest of ten boys, married Jean Nida who passed away within two years. Five years later he married Anne Lester at Forestburg where they both taught school. While Harry is presently teaching at Jasper Composite High School, Anne is bringing up their two children, Harry and Victoria.

I, the third teacher in the family, married Andrew Polach who died at an early age of forty-two. Our family of four continued in the traditional pattern of education. Betty (Mrs. Edward Mack) taught for a number of years; Patricia (Mrs. Bruce Olson) obtained her B. Sc. in a Lab. Tech., took post-graduate studies, and now works with the Federal Government in Victoria, Canada, the third daughter in my family; her sister, Dorothy, while her brother, Andrew, is in the Faculty of Medicine.

Nicholas, the second son of the Emsvik family, worked his way up to become a pharmacist in Edmonton. He married Lillian Parby but died at the age of forty-three, leaving a daughter, Derna (Mrs. Dennis Kowalchuk), and a son, Dennis, now a mechanical engineer. Derna took after her father and is a pharmacist. Both Derna and Dennis belong to the famous Shumka District. Nick was especially active in church work and was known as one member who never missed a choir practice.

Victoria, who was a stenographer, married Dr. William Lazaruk and settled in Wellington until her husband's

death at the age of fifty. Their children: Sonia, who married Len Maxwell (an electrical engineer with Alberta Power, is a grade six teacher; Sylvia, a registered nurse, is now stationed in Vancouver; William Lazaruk, an electronics technician with the Becca Distributors has been working throughout the continent; while Raymond, the youngest in the family, graduated as a Civil Engineer in 1974 and is now with Alberta Power in Fortburg.

Natalia, the last of the six children, worked as a legal stenographer until in 1943 she married Dr. Leo H. Payne, an ophthalmologist in Edmonton. Their only son, Byron, graduated in Dentistry in 1974 and is practicing in Victoria. His wife, Betty (nee Topolovitsky) is a high school teacher, and a Shumka

member, like her husband, Byron. Laura, another Shumka member and a teacher of Ukrainian and French, married Edwin Bridges, a law student graduating in 1971. Christina is a Home Economics student majoring in Fabrics and Dress.

Not only did Elizabeth and Dorothy contribute to the development of education in their community, but their children and grandchildren are also active in the home, church, school, and community life. The early beginnings may have been very hard but the memories are sweet, knowing that each member has done his best to perpetuate the high ideals and principles instilled in them by parents who practiced those principles themselves.

IVAN AND MAGDA FEHAR

(As told by Magda)

My husband, Ivan, was born on January 19, 1898, in the village of Rovka, county of Kalush, province of Halychyna, Ukraine, to Paul and Mary Rozak, of the Potanovs'ky family. His father had been a carpenter, learning the trade from his father, Ivan became an expert wheelwright and cabinet maker.

Ivan's father decided to leave for Canada in 1903. He left his wife and seven children as he had no idea that World War I would separate him from his family for many years. During the last part of the war Ivan was conscripted into the Austrian army. Though he was considered too young to become a regular soldier, he was used behind the front lines to dig trenches and perform other auxiliary duties.

In 1900 Ivan's father succeeded in bringing the entire family, except Ivan, to Canada. They settled about eight miles south of Mundare. Ivan had to be left behind because he had injured his legs with a hatchet while constructing a wagon and had to spend eighteen months in a hospital. Upon his release he came to our village where he continued to work at his trade and where we met because of work he had to do for my brother. We were married on February 28, 1904.

I was born on June 7, 1905, in the village of Shchodko Rivnianska, very close to my husband's village of Rovka. My parents were Peter and Paraske (nee Potapovs') Dreyvits. I attended school for a time, but my education was interrupted by the war. Though I could have attended school after the



Magda and Ivan Pichak

war, there was difficulty in obtaining teachers and opportunities for a formal education were limited. As a girl I worked on my mother's land as father did not return from the war front. I also worked for wealthier landowners, especially during harvest.

After our marriage Ivan and I remained in Halychyna for two more years until my husband's father was able to make arrangements for us to emigrate to Canada. By this time our territory had passed under Polish rule, and we had to travel over a new route, via Lviv, Warsaw, and Gdansk in Poland. When we arrived in Canada we already had a five-month-old child.

In Canada we lived with my husband's parents for two years before we bought the S1 20-55-24 W. of 4, southwest of Willington, where our children attended Zloda school. We remained on the farm for eight years until my husband took over a blacksmith shop in Mundare and continued in this business for the next thirty



Magda Painting Easter Eggs

years.

We retired seven years ago but have continued to live in Mundare where we attend the Ukrainian Catholic Church. However, we are still able to look after our own garden.

We had four children but only three survived. Our eldest, Ferenia, was born in the old country and came to Canada with us. She attended school in Zloda and Mandare and took correspondence lessons at home. She is married to Rex Carpenter who is farming three quarters of land at Spirit River. She continues to work in the post office in Dawson Creek. One son, Woppl, retired from the RCMP after serving for twenty years. He has worked in a lounge in a hotel since his retirement. He is married. Another son, Edward, completing grade twelve, worked for a time in the oil fields. He married Greta Hanks of Dayton Valley. He is now working in a jewelry store. Altogether, we now have eight grandchildren.

Mrs. Feriak has continued her interest in the decoration of Easter eggs which she acquired at the early age of seven. She has also become an expert in cross-stitch and hardanger embroidery. She has won numerous awards and has been invited to various institutions to teach both embroidery and the decoration of Easter eggs. She has won awards at the Edmonton Exhibition, the Vegreville Fair, and many other fairs throughout northern Alberta.

To demonstrate her skill to pupils she not only went to rural areas like Skene and Duchack but also villages like Mundare, Inisfree, and Vilsa, and the town of Vegreville. She has also had classes in St. Basil's Institute in Edmonton. She has built up a small museum displaying many examples of her cross-stitch and hardanger embroidery, and over a hundred designed eggs. Many visitors to the Museum museum stop to visit her display.

MYKHAYLO AND ANNA FERBIK

Mykhaylo and Anna Ferbyk were both born in the county of Sniatyn, Hutsynia (now the province of Ivan-Frankivsk), Ukraine; Mykhaylo, in the village Kryvcha, on May 4, 1887; and Anna, in Drabanyris, on March 4, 1894. Both emigrated to Canada in 1905. Anna arrived in Royal Park, Alberta, with her parents, Andriy and Maria Wymyrychuk, whereas Mykhaylo ventured to the new land, alone, to work in the coal mines at Crowfoot Pass.

In 1910 Mykhaylo arrived in Edmonton to establish the Ukrainian Book Store, which today is under the management of Bohdan Molychuk, son-in-law to Dmytro, Mykhaylo's brother. In 1913 Mykhaylo and Anna were married. In 1914 Mykhaylo transferred the Ukrainian Book Store to his brother, Dmytro, and settled with his wife on a homestead at Spruce Grove, Alberta.

In 1919 Mykhaylo and Anna returned to Edmonton where they set up the city's first Ukrainian meat "delicatessen". They became active supporters of the Ukrainian Orthodox community in Edmonton and participated in the establishment of the M. H.



Mykhaylo and Anna Ferbyk

Institute. In 1922, due to ill health, Mykhaylo had to leave the city. The Ferbyks settled on a farm at Fathom, Alberta, where they raised eight children: Zoria (Zetarska), Kvitka (Lushka), Otkrika (Hogera), Omelion, Bohdan, Tamas, Wolodymyr, and Oryola (Prokopiuk).

At Fathom, the Ferbyks became prominent pillars in the establishment of the Ukrainian Orthodox Church and the Ukrainian National Home. A very enthusiastic cultural circle flourished in this area, thanks to their sincere counsel and wise leadership. Their home was always the centre of many

hospitality to the clergy, the teachers and the organizers, who frequently visited the community to keep alive the national spirit which the Farberys had bequeathed.

During World War II, when their sons, Omelian and Bobdan, were serving in the Canadian Forces, Mykhaylo and Anna, with their two youngest children, returned to Edmonton. Here Mykhaylo established the Farber Real Estate Agency which he managed until his retirement. Mykhaylo and Anna continued their active participation in the Orthodox community. They were patrons of St. John's Institute, and Anna dedicated herself to the Women's Association, where for years she was head cook for the weddings and banquets catered by this group. The Farberys were also members of the Ukrainian Farmers' Association of Alberta.

Anna passed away on June 26, 1964, and Mykhaylo on February 25, 1968. Their children continue to maintain the cultural values and traditions

inculcated in them by their parents. It is noteworthy that, in tribute to the parents' example, Zina, the eldest daughter, devoted many summers and hours after school to the teaching of the Ukrainian language and culture in various communities in Alberta; that the sons and daughters (Ivanna and Oksana) and their spouses have followed their parents' example in the Ukrainian community at Redoubt. Their youngest daughter, Oryna, is presently teaching the Ukrainian language and culture at the University of Calgary.

Mykhaylo and Anna led a hard, but rewarding life: one which called for strength and courage, faith and optimism. In the words of their dear friend Ilya (Ilija) Kiriaz " . . . they were genuine sons of the soil, who blessed a soil that we, who came after, might find a less arduous and a fuller life."

"Ilya (Ilija) Kiriaz was a well-known and beloved Alberta teacher and writer, author of "SONS OF THE SOIL."

GEORGE AND MARY FLIZUK (FLIZUKS)

George Flizuk was born in the village of Hlypta, county of Intarip, province of Halychyna, Ukraine on February 18, 1892, to George and Anna (nee Tkachuk) Flizuk. After completing elementary school in the village, he worked in both Romania and Germany before emigrating to Canada in May, 1901. In Canada he was employed in many different occupations. He worked on the Grand Trunk Pacific Railway between Edson and Edmonton, laid concrete in Calgary, and was a member of a roadhouse crew in Saskatoon until he was laid off in 1914

together with two-thirds of the labourers. As other work was unavailable, he went harvesting at Chislett. Following this, he worked as a laborer in the construction of a bridge across the South Saskatchewan River at St. Louis.

Working conditions were so bad and employment so uncertain that George was happy when he was offered room and board by a farmer in return for accompanying his young son to school. He accepted the offer because it gave him an opportunity to continue his education and improve his English. In 1916 he attended Alberta College in



Ficrak family. Mary (seated), George (standing behind Mary)

Edmonton for two terms but was unable to support himself for a longer period. In 1917 he started as a cattle buyer in Vegreville, Alberta, but found travelling such a hardship that he abandoned this occupation to accept a position as clerk in Clements General Store in Vegreville. He held this position from 1913 until 1922.

In July 1920 he married Mary Potocki (Potocki), daughter of Martin and Antonia (nee Lemicki) Potocki, who had emigrated from the village of Bales, county of Brady, also in Holy-chyna. She was born at age on May 17, 1893, when her parents were on the way to Plain Lake district in Alberta, where there was a small settlement of their fellow villagers, including Martin's cousin.

In 1923 George and Mary Ficrak moved to Detroit where George was employed in the Ford factory. He hoped to earn enough money to purchase a farm in the Vegreville district but gave up the idea when he found, on his return in 1926, that farm prices had quadrupled. Instead of farming, he began working in a mill and then became manager of a store. In July 1929 he decided to start his own business and opened George's Grocery and Confectionery in Vegreville. With the help of his wife and children, he operated this store until he closed its doors in 1964.

Both George and his wife were active supporters of numerous organizations in their community. In the Ukrainian community he served as a

member of the building committee of St. Vladimir's church between 1932 and 1934. He also became chairman of the Ukrainian Orthodox congregation and remained in this position for four years. He also served as secretary-treasurer for another three years. In the wider Vegreville community he was a member of the Chamber of Commerce from 1928 until 1967 when he was awarded a Life Membership. In addition he recognized his responsibility in providing for the cultural future of the Ukrainians in Canada by donating very generously both to St. Andrew's Cottage in Winnipeg and St. John's Institute in Edmonton.

George was always devoted to his family, a devoted Canadian citizen, and a friend to all, both young and old. He was widely mourned when he passed

away in Vegreville on May 3, 1973. His wife continues to reside in Vegreville where the couple made their home for so many years.

George was always interested in education and continued to encourage and support his children in achieving their goals. One daughter, Jena, died in 1947. There are two sons and two daughters still living. Poole, married to Graft Ramsay, is a Chartered Accountant in Calgary. William married Marjorie Kirk and is a senior serving man with Alberta Power in Hamilton. Anna, married to Walter Griffin, is a legal secretary with the City of Edmonton. James married Phyllis and is a Chartered Accountant in Hamilton.

There are now nine grandchildren and one great-grandchild.

DMYTRO AND HELEN FODCHUK

In this age of easy mobility the concept of living in one community for fifty-six years is difficult to grasp. That is how long Dmytro and Helen Fodchuk lived in the Vegreville district.

Dmytro Fodchuk, son of Paul and Maria Fodchuk was born on November 7, 1885, in the village of Talowa, county of Sniatyn, province of Halychyna, Ukraine. His youth was spent attending the local school and working with his parents in the fields adjoining the village. In 1908 Paul and Maria Fodchuk, along with many other residents of Talowa, emigrated to Canada, joining Maria's brothers, the Gregorashchuk, in the Lamont area. The Fodchuks took their younger sons with them, Dmytro, being the eldest and of military age, was recruited

into the army of Emperor Franz Joseph of Austria-Hungary, and spent the next three years in Vienna as corporal in the Emperor's bodyguard in the Imperial Palace of Schönbrunn.

In 1911 Dmytro sailed for Canada from Hamburg on S.S. Argentina, landing in New York. From there he left by rail to join his parents and five brothers in Edmonton. The early 1900's were a period of rapid growth in Edmonton, and many Ukrainian immigrants found work as construction hands. From 1913 to 1924 Dmytro helped lay the street car rails on the High Level Bridge. Working conditions were bad and wages were low, but somehow the immigrants managed to survive.

On July 12, 1913, Dmytro married



Potluba family. L. to R. Boris, Gerald, Emylee, Helen, Marion, Eugenia

Helen Kostash at St. Peter's and St. Paul's Greek Catholic church in Mandeville. The day was beautiful and the gods smiled upon the young couple as they drove in a procession, ten miles to the church to receive the nuptial blessings. However, next day, the heavens opened up and the wedding festivities were seriously disrupted by a chill and drizzly "ice-squatter."

Helen Potluba, born on October 18, 1906, in Tulova, Slovakia, was the only daughter of Fred and Anna Kostash. In 1900, Fred and Anna Kostash, Helen, and one son, Harry, sailed for Canada on the S.S. Arcadia. They landed in Halifax in March and left by train for Edmonton. From there they travelled to Lacombe to join the Gregorowich and Potluba families who had arrived in 1898. This gave them an opportunity to find and live on a homestead in the Kolomea-Sich district of Vegreville.

Through necessity, husbands often left home to work afar, leaving the wives to do the outside chores under the most difficult circumstances. Fred and Anna Kostash were of this group.

Thus life for young Helen and brother Harry was not easy. While her mother worked in the fields along with her husband, Helen did small household tasks and looked after her young brothers, six of whom followed one another every two years to join their brother, Harry.

Because her parents had great respect for learning, Helen was given the opportunity to attend Kolomea School (opened in 1907) when it was in operation during the summer months. Perhaps she was fortunate in another respect. During the winter months, Zigmund Bychynsky, a pioneer teacher who lived with the Kostash family, gave Helen, her aunt Anna Svarich, and two or three other girls of the same age, private lessons in the Kostash home. This early introduction to education proved invaluable when later Helen taught her children the alphabet on a sugar sack.

As Helen was growing up, she was never completely free from the responsibility of caring for her young brothers. It seemed that she had to look after them even when she was at

play with her friends. Then on July 12, 1913, she married Dnytro.

From 1913 to 1914 Helen and Dnytro lived in Edmonton where Dnytro worked as a construction hand. Jobs were scarce and became even scarcer when, in 1914, war broke out in Europe and the recent arrivals from Austria were detained aliens and undesirable for almost any kind of work.

So Helen and Dnytro moved to a homestead in the Athabasca area. Life on the homestead was difficult and lasted but two years. In 1916 they returned to the Vegreville district to take over a farm adjoining the Kozubak homestead.

The early years on the farm were filled with the usual hardships. Because of the scarcity of money, only the most necessary of farm implements were bought. And as always a team of horses, a cow, some chickens and a pig completed the necessities for a livelihood. Dnytro was instrumental in organizing the Kalomen-Sich Ukrainian Orthodox Church, and was its secretary for a number of years. He remained a member of it till his death. At the same time Helen took a keen interest in the Ukrainian Women's Association of Canada and is, at present, a very active member of the Vegreville branch.

Helen and Dnytro were interested not only in the spiritual aspect of the

community but also in its educational and social needs. Dnytro was chairman of the Kalomen School Board for six years (1904-1909). He was also a loyal member of both the Alberta Wheat Pool and the Vegreville Co-op. For many years he was a member of the M.H. Institute in Edmonton.

Even among the needs of operating a farm and raising a family, Helen and Dnytro found time for participation in many drama groups which were popular throughout the pioneer communities in the early days.

Material things were not always available; but this did not deter Helen and Dnytro from providing a good education for their four children, Martin, Jennie, Crest and Boris.

In 1960, Helen and Dnytro moved to Vegreville with Crest taking over the family farm. Martin, (Mrs. Dan Leitold) and Jennie (Mrs. Henry Rasmey) reside in Edmonton, while Boris, a lawyer, lives in Vancouver. Helen's grandchildren and one great-grandchild form the extended Fedchuk family.

On April 12, 1972, Dnytro died but Helen continues to live in Vegreville, comforted by the love of her children and busy in the women's organization connected with the Ukrainian Orthodox Church.

JAMES AND MARY GOSHIK



James Goshko was born on April 12, 1874, in the village of Luninets, in the county of Borshchiv, province of Halychyna, Ukraine. In 1907 he married Mary Hryshko who was born in the same village in 1890. He did not attend school but served for two years in the Austrian army. In 1909 James and Mary set out for Canada with their small son, Harry. They were on their way to the Chipewan area where one of their countrymen, Mike Rorpen, was already settled. On their arrival Mike helped them select a suitable homestead which they chose about five miles south and five miles west of Vepruvits. He also helped them to plow a small area on their homestead where they could plant their garden.

On the homestead James built a dug-out shelter and, leaving his wife and son at home, went to Fort Saskatchewan where he found work with a German farmer who was digging a well. With the money he earned he bought a cow and an ox which he paired with a neighbor's ox to do his first work on his farm. Later he had his own yoke of oxen and worked with them for many years. When he bought his first binder, he still furnished two oxen and a horse to pull it. To obtain horses he travelled south to work for

the Canadian Pacific Railway and brought his horses in the south. In driving his horse teams, he took care to avoid Indian encampments because it was common belief that Indians would steal horses if they had the opportunity. In the meantime, Mary was home alone, tending for herself with one cow and the children. She often related to her grandchildren that Indians used to come into her home to peer into the pots on the stove to discover what was cooking. She told her children that she finally had to paint her gun at intruders in order to frighten them away.

Between 1909 and 1910 the settlers in the district built a log church. Some years later, a new church was built on the same location — one mile west and three miles south of the James Goshko homestead. The building supervisor for this first Ukrainian Catholic church was Steve Gura. Other members of the building committee were Quatchuk, Saerchuk, Szyuka, Kalyshchuk, Puelky, and Lukian. The first priests to visit their area were Fathers Filer, Hess, and Tymochko. The community was commonly known by the name of Borshchiv, named after the county from which most of the settlers had come.

James had his own blacksmith shop. His granddaughter, Katharina (nee Baydats) Rozak recalls working the bellows for her grandfather. In the spring people would come from miles around to have their implements repaired and their plows sharpened.

In 1915 James built a large, stately house of solid concrete blocks which he hoped would withstand the rigors of Alberta's climate. Unfortunately, its

walls were always wet because of condensation. In it there were eight large rooms and, to the granddaughter, a large mysterious attic where her grandfather dried his skins and stored her seed for the garden. The housestead is now the property of John Kelly and the house stands empty.



Though he had never attended school, James learned to read entirely by his own efforts. He loved his land and had a strong faith in its function of providing a living for everyone. As a result, each of his four sons was given a quarter section of land while each of his daughters received the equivalent in money. Both James and Mary Goshko have passed away. James

on May 2, 1967, and Mary on November 8, 1948.

In the Goshko family there were nine children. One of the daughters, Lena, died at the age of fifteen. Harry married Helen Penley and farmed near Inland until he retired to live in Edmonton. Nick married Mary Stenstichuk and was in business in Edmonton. He died on December 29, 1955. Peter married Nellie Zasybicka, farmed for a number of years at Haight, and now lives in Shewood Park, Alberta. Andrew married Mary Triska and for a time farmed the home place. Later, he moved to Inland where he died on August 19, 1969. Anna was married to Nick Kapilata who farmed eleven miles south of Vegreville. Mary is married to Mike Penley who had a farm near Bartholomew church. He has now retired and lives in Forest Heights, Edmonton. Sophie is married to Nick Furka, also a farmer now living in retirement in Vegreville. Paul married John Benzen, a school teacher in Vegreville.

There are now fifteen grandchildren and thirty-two great-grandchildren.

TYMBO GOSHIK AND HIS FAMILY

Tymbko Goshko was born in the village of Lanlets, county of Berdichev, Halychyna, Ukraine, on October 31, 1867. He attended the village school for three years and continued his education by intensive reading through the encouragement of his mother. He was the son of Michael and Maria Goshko. His father died early in life, leaving Tymbko with his mother, two brothers, and a sister. After serving in the Austrian army for three years, Tymbko married Maria Korpan, daughter of Dnytko and Anna Korpan of the

same village as the Goshko family, in 1894. After their marriage, Tymbko and Maria lived on their own as Tymbko was the only living member of his family.

Tymbko was persuaded to come to Canada by his wife's family. Maria's uncle, Michael Korpan, had settled south of the present town of Mundare as early as 1898. Four years later her parents followed, together with their son-in-law, Paoko Zasybicka, who had married her sister Nootka (Anastasia) and settled near Michael's farm. In



Family of Maria and Tymko Gorbis. Standing, l. to R. Joanna, Gave, Russell, Michael, Jack, Anna, Olga (seated in front).

1888 Tymko and Maria followed the rest of the family with their four children: Michael (Mika), Zachary (Jack), Isidore, who died in Canada at the age of twelve, and Dmytro (Dove). All had come to Canada as small boys, Mika being about eight or nine, and Gave, the youngest, just an infant. Like others before him, Tymko settled near his family, living with his father-in-law for about a year before he located his homestead and built a home.

Tymko's first wife, Maria, died in 1923, within a few months after reaching Canada, leaving him with the four small boys. In 1904 he married Maria Wawryk in Mundare. She was a daughter of Nicholas and Anna Wawryk who had arrived in the Chipman area in 1860 from the village of Verkhnikielzi, also in the county of Manitoba. She was born on September 15, 1864. The Wawryk had not

yet established themselves and were living with the Sarniak family. There were five children of the second marriage but one died in infancy. The remaining four were Anna who became one of the first Ukrainian nurses in Alberta; Joanna, who was probably the first Ukrainian girl to graduate from the University of Alberta; Myroslaw (Russell), who attended university for one year but, after the death of his father, chose to remain on the home farm where he is still farming; Olga, who lived with Joanna during her high school and normal school years while Joanna was teaching or attending university; Isidore, who died at the age of three.

Though Tymko prospered in farming, acquiring in time a total of nine quarter sections, he was not satisfied with wealth alone. Not only did he seek to give all his children an education, but he was also a leader in all educational

and cultural activities of the Ukrainian community both at home and elsewhere.

The district school, built in 1910, was given the name of Myroslaw Schymylo, in honor of Myroslaw Schymylo who had assassinated a tyrannical Polish governor of Halychyna, a bitter enemy of the Ukrainians. Some of the teachers who taught in this school were Sewiak, Gregory Novak, Alexander Skochilow, Wasyl Koriaty (Cory), Nicholas Partman, Mike Goshko, Alexander Hryhorowich, Fred Polnan, Stella Halymy, Walter Plesnik, and Harry Kozminuk.

Not only did Tymko support cultural movements at home, but he was the first Ukrainian to make a substantial donation to a Ukrainian educational institution in Canada when he donated one thousand dollars to the P. Shchuka Institute in Saskatoon in 1915. His children were brought up to fulfill their roles as conscientious workers of the Ukrainian community. They were encouraged to become choir directors, folk dancing instructors, and to become active participants in all cultural activities. Mike and Joanna, as teachers almost naturally became leaders in their respective communities, and Russell, having in the community where he was born, is a staunch leader in the Ukrainian Orthodox church activities in Vegreville and in the farm movement in the district.

It was through Tymko's initiative that the Borshchiv post office was established in his community. It was named after the county from which

most of the settlers of the community had arrived. He was postmaster for fifteen years. The National Home of Michael Draforsandis, five miles from his home, was also built with his help, as was also the Borshchiv Greek Catholic church. Later he left this church because he did not believe that the property of the church should be decided away to a central and distant authority.

Through his untimely death, the struggling pioneer community lost an inspiring and unselfish leader. He was not only generous of his time and money, but he had the power to inspire others with his devotion.

His seven children are as follows: Mike, one of the pioneer teachers of Alberta, married Kateryna Homan and moved to Los Angeles where he died in 1967; Jack married Martha Rynike and Gene married Mary Kotodjochuk, both moving to British Columbia; Anna, after a formidable career in nursing, married Julian Boychuk and settled in Vancouver; Joanna, with a long history of teaching and interest in music, is married to Alex Shukich (Young) and lives in Smithers, B.C.; Olga, also a teacher, was married to James Walker, now deceased, and makes her home in Hamilton, B.C. Russell married Anne Tysko and continues farming at Vegreville, Alberta.

Mama, Tymko's widow, until her death in 1970, lived with her daughter Joanna in Two Hills, Alberta, and subsequently in Vancouver and Richmond, B.C.

FAUST AND ROSE GOUDA



L to R: Claudia, Faust, Rose, Ed, Melina Gouda

Faust Gouda was born in Edmonton on October 25, 1905. His father, Michael Gouda, arrived in Halifax in June 1907 as a young man from the village of Velyk, county of Yaroslav, province of Halychyna, which was then under the Austrian Empire but is now under Polish domination. His mother, Vera (nee Babick) Gouda, arrived in Halifax three years later with her parents, Hrytyor and Josephina Babick, when she was fifteen years of age. Her parents came from the village of Hrytyliv, Bukovyna, now in the U.S.S.R., and homesteaded near Winnipeg.

Michael Gouda learned the English language very quickly. He first worked in an implement office. This experience helped him to establish an implement business of his own later. However, his most permanent employment, an account of which he is usually remembered by old-timers, was in the Dominion Land Office. He met Vera in Edmonton where she had returned to seek employment after her parents

went for their homestead. Michael and Vera were married in Wycliffe Orthodox church in May 1909.

Michael played an active part in early Ukrainian life in Canada. Not only was he a prominent figure in all cultural activities, but he also became involved in Canadian politics. He is also probably the first Ukrainian writer to venture into English literature.

Faust was the second of the Gouda children, the other three being Milred, Edson, and Leo. He began to attend Syndicate Avenue Annex of McCauley School in 1912, and entered Victoria High School in 1915. During his elementary school years he was very active in such sports as soccer, hockey, and football. In the school yards he served as a member of a cadet battalion for the Prince of Wales on his visit to Edmonton in 1915.

To list a few of his achievements in high school, Faust held the post of president of the students' union during

1922-23, a year in which he was also captain of the provincial champion high school basketball team. Outside of school, he was also a member of the famous Ukrainian Greek-Catholic basketball team (The Greeks) which held the city championship for three years with the YNCA. For this achievement the team received a shield to hold in perpetuity. Unfortunately, it was lost when the M. H. Institute was moved to the south side. He also played in the Senior City Basketball League for the Bayle Street Bears and for the M. H. Institute hockey team in the city church league. In addition to his sports activities, he won the first prize in dramatics in grade 12. During this period he retained his membership in the Students' Association of the M. H. Institute.

In September 1925 Faust registered in dentistry at the University of Alberta and obtained his degree in 1928. At the university he was again active in many student and sport activities. He was a member of the Dental Club and won a Senior A letter in both football and basketball. He did not give up other interests even after he began his dental practice. He became a member of the Ukrainian Mutual Aid Society in 1927 and joined the YMCA Men's Club in 1929. He was active in the M. H. Drama Club and played an important part in the Riazna (Rozata (Ukrainian School) in both the Institute and the St. John's Ukrainian Catholic church. He was president of the Polish Skola for a time, and held executive positions including the post of president of the Institute for many years. Other organizations to which he has belonged are St. Andrew's College in Winnipeg and St. John's church and cathedral in

Edmonton. He is also a shareholder in the Ukrainian Voice and the Independent Whitehead Ltd. He is still on the Board of Directors of the latter and was chairman of the Board for fifteen years. He has been a shareholder since 1934.

In politics, Faust was a member of the Citizens' Council to select candidates for the School Board, City Council, and also the office of mayor. He also joined the Young Liberals' Association and the Liberal Association for the federal constituency of East Edmonton where he held office as president for a number of years.

Professionally, Faust has been a member of the Education and District Dental Society since 1928. He was on the executive for four years and president during 1937-38. He is now an honorary member, having been conferred the honour after forty years' service. In the Alberta Dental Association he has been on the disciplinary committee and is now chairman of its Legal and Advisory Council. He also retains his membership in the Western Canada Dental Society and the Canadian Dental Association.

Other organizations in which he continues to be active are the Alumni of the University of Alberta, the Northern Alberta Pioneer Association of which he is a life member, and the Ukrainian Pioneers' Association of Alberta. His recent interests have included golf, tennis, croquet, bridge, and bowling. His chief hobbies are still hunting, fishing, and mushroom picking. Otherwise, his chief hobby is football for which he has been a season ticket holder since 1948.

Faust holds the distinction of being the first person of Ukrainian parentage to establish a dental practice in

Alberta. He was also the first individual, born in Edmonton of Ukrainian parents, to graduate from the University of Alberta.

Frost married Rose Warkawski, daughter of John and Anna (nee Molchan) Warkawski, in the Chipman Ukrainian Catholic church on August 10, 1929. The marriage was solemnized by Father Tymochko who had come from the same village as Frost's father. Rose's parents had arrived in Canada on the same ship from the town of Husariv in Halychyna in 1899 but they were not married until 1902. Anna was only fifteen years old when she arrived with her parents. John Warkawski was well known in a large area settled by Ukrainians as a farmer, cattle-buyer, and a successful merchant. Rose was born at Chipman on November 23, 1906.

As Frost and Frost have resided in Edmonton since their marriage, Rose joined St. John's Ukrainian Orthodox church and the Women's Organization affiliated with it. She served on the executive for a number of years, was elected to the Presidency for three years, and is still an honorary member of the organization. She served on the provincial executive of the Ukrainian Women's Association of Canada for thirteen years. She also has been a member of the Women's Liberal Club of Alberta and the Women's Canadian Club of Edmonton.

Frost and Rose have three children. Melina Ingrid Victoria is a graduate of the University of Alberta with a B. Sc. degree in Household Examiners. She interned in the Western Hospital

in Toronto where she was a dietitian on the hospital staff. Following this, she moved to Fort Arthur General Hospital and then to the University of Alberta and then to the University of Alberta as a dietitian and assistant-professor of Dietetics. She obtained her Master's degree in Ottawa, N.Y. where she lectured and carried on research in human dietetics at Cornell University on a teaching fellowship. She is now an instructor in Nutrition at the Northern Alberta Institute of Technology.

Claudia Stefania is a graduate of the University of Alberta with a B. Sc. degree in Household Economics. She also interned at the Western Hospital in Toronto. Following her internship, she became a staff dietitian at the General Hospital in Fort William and then took a position in Canora, Sask., where she met and married Erle (Orest) Burdovich of Gilbert Plains, Manitoba. He is now an employee of the C.N.R. in Edmonton. They have two children: Christine in grade 10 and Nolan in grade 9.

Earl Victor obtained a B. Sc. degree in Zoology and a degree in dentistry (D.D.S.) in the University of Alberta. He pursued graduate studies in the University of Washington, Seattle, specializing in Restorative Dentistry (Full Mouth Restoration). He married Sonia Scharbeniak but they are now divorced. They have one daughter, Sydney, seven years old. Earl practices in West Vancouver, B. C.

Frost still continues his dental practice. He and Rose reside in their home at 11124 - 63 Street, Edmonton. (Frost died October, 9, 1974)

SAM AND ANNE GREGORY

The village of Wyclisia, county of Sniatyn, was alive with excitement and activity. For at least a decade, beginning about 1900, neighboring villages had been sending out their sons and daughters, in greater and lesser numbers, to the New World, especially Canada. It is true that Wyclisia, too, had seen its quota of emigrants depart to the new land. But to Sam Gregory this day in early spring of 1913 was particularly exciting, for he, as part of this group, was saying farewell to his parents and his brothers.

Sam was eighteen years old. He was reaching the age of compulsory military service; and there were plenty of rumours of impending hostilities among contending empires — Austro-Hungarian, Russian, and German. Moreover, there was hardly anyone in the village who was not receiving letters from a friend or a relative that Canada was, indeed, the Land of Promise. So, to Sam, it seemed now or never.

Sam was born in 1895, son of Alexis and Euphrosina Gregorichuk. Besides his parents, he was leaving behind his brothers, Nykyfir, Vasyi, and John. They, too, had vague ambitions to emigrate; but as it happened, they had to live through a terrible war and its aftermath before they could join their brother in Canada.

For a citizen of Austria, 1913 was not the most propitious time to arrive in Canada, for at that time Canada was going through a depression and unemployment. Fortunately for Sam, there were many Ukrainian families already well established in Alberta. Ivan Szwach was one of these, and it



Standing, L to R: Eugene, Bob, John. Seated Sam and Anne Gregory, Montreal.

was on his farm southeast of Vegreville, Alberta, that Sam found employment and a home.

But Sam was doubly fortunate. In the home of Ivan and Maria Szwach, he met, courted, and married Anne, their youngest daughter.

Annie was born in 1897 in the village of Tulowa, Wyclisia's neighbour county of Sniatyn, province of Halychyna, Ukraine. At the age of three, together with her parents, two brothers and two sisters, she landed in Canada in March, 1900. The family homesteaded in the Vegreville district. Her father was one of the relatively few Ukrainian settlers who had sufficient capital to establish a viable farm in the space of a few years. For Annie, the youngest child, this meant a happy childhood, a sound elementary education in Katerosa School and in the public school in the town of Vegreville where she stayed with her brother,

Andrew, and his wife, Pasana. Here, too, she acquired a profitable command of the English language.

Two years after their meeting in the name of her parents, Annie and Sam were married and began their life together on a farm two miles away. Their life in Dick-Korones, as the district was commonly known, was typical. They worked hard, improved their farm, and raised a family of four boys: John, Bohdan (Bob), Eugene, and Marshall. Bob's twin brother died at birth.

But Sam and Annie found ample opportunity to participate in the social and cultural life of the community, many of whose members were Annie's relatives. Consequently, for all the years they lived on the farm, their home was regularly a gathering place for all manner of family gatherings — weddings, christenings, anniversary celebrations. Both Sam and Annie were of a hospitable nature and popular among the "young set" of the community. Sam's fine tenor voice and acting ability made him a "natural" for the church choir and public concerts, and the plays that were popular cultural activity in those years. Annie, too, was active in these activities, particularly in the plays that were staged in the schools and community halls in the neighborhood. Perhaps, their greatest contribution to the life of the community was their interest and support of the South-Korones Ukrainian Orthodox church in the organization of which Sam played a prominent part.

In 1928, Sam and Annie sold their farm to their son, Bob, and retired in

Edmonton; and almost from the very beginning they became absorbed into the community life of the city.

Sam passed away on January 21, 1967. By this time his sons were well established in their respective professions and vocations. John, the eldest, B. Sc. graduate of the University of Alberta, married Lilian Fendak in 1946 and is head of the Industrial and Engineering Services at the Research Council of Alberta in Edmonton. Their son, John Marshall, obtained the degree of B. Sc. in Chemical Engineering (B. of A.) and is presently teaching in Kabala, Sierra Leone, Africa. Robert, their other son, is working in Eastern Canada.

Bob, married to Lois Diegler of Vegreville, is farming the original farmstead. They have five children: Diane (Smiley), Llanal, Cecil, Mitchell, and Carl. Eugene, unmarried, is supervisor for Parke-Davis Pharmaceutical Company in Vancouver, B.C. Marshall, the youngest, married Ethel Hankin, and is supervisor for West Coast Transmission Company in Fort Nelson, B.C.

Their widowed mother, Annie, continues to live in Edmonton. The death of her husband has in no way dampened her interest or abated her participation in the activities of the community, particularly in the parish of St. John's Ukrainian Orthodox church. She has earned a well-deserved reputation as the "mother cook" for many of its families. Even today, at the age of 75, she is quite capable of taking charge of the ordinary preparations which, not uncommonly, serve several hundred people.

LUCAS AND PEARL GURBA

Lucas Gurba was born on October 17, 1893, in the village of Skolechia, county of Yaroslav, Halychyna, Austria, now annexed by Poland. He was four years old when he was brought to Canada by his parents, Anton and Tebia Gurba. His mother's family name was Olier. His father's sister, Aunt Sophie, also came to Canada with them in 1897 and married John Dombrowsky. They all settled on homesteads in the Ukrainian colony of Edna, later known as Sikars, Alberta. Here Lucas grew up and lived until he went to work in Edmonton about 1912.

Lucas worked for a time with building contractors, but when the First Great War broke out, all Ukrainians were deprived of their jobs. He left Edmonton to take up one of the best homesteads at Hollow Lake, eleven miles north of Neokatesau. He married Pearl (Pisarenova) Zavadly on June 3, 1917, in the Greek Catholic church northwest of Smoky Lake. When Lucas took his bride to his homestead there was only one shelter which served as a house for them and a barn for the horses. Pauline remembers that when she arrived in this area, the other settlers who had already settled there, were Quibko, Kuryk, Hlatshak, Naga, Kostomarov and Gerdish. The English-speaking settlers were Dyon, Stanley, Carson, and Graham. The Neokatesau and Newbrook villages were already being settled at this time. The local Hollow Lake school was built in 1909.

Pearl's parents were Stefan and Petelia (nee Strychar) Zavadly. Pearl was born in the village of Sosnytsia, also in the county of Yaroslav, on October 14, 1886. Her parents arrived



Lucas and Pearl Gurba and Baby Maurice

in Canada with three children in 1902, and for two years they all lived in the Edna-Neokatesau district. Her father died on his quarter northwest of Smoky Lake in 1904 when a number of Ukrainian families had already settled.

When the Gurba children started school, Hollow Lake school had already been built only a mile south of them. Later they had to go to Darling school for grades nine and ten. Fortunately schools were later centralized and the younger children were able to obtain all their high school education in Newbrook without having to leave home.

Lucas helped to organize and build the national home, Garden Park Hall, about 1905, and the Darling Ukrainian Greek Catholic church a few years later. The oldest daughter, Pauline, was married in the hall in 1906 before the church was built.

Lucas was mechanically inclined and provided some of the early community services in custom breaking of land and

threshing. He operated a feed-shop mill on the farm which was used by neighbors from 10 to 18 miles away. The Gurba home was also a half-way point between Lamont and Long Lake. Hundreds of settlers stayed overnight with their teams as they moved lumber, rails and floor posts during the winter from the forests of the north to the developing farms across the river.

Lucas and Pearl had ten children of which nine are still living: Joseph married Barbara Zenko and works for the Alberta Department of Agriculture in Edmonton; William married Lillian Orlenska and farms just across his father's home quarter; Peter married Frances Barlock and works for the Canada Ministry of Transport in Newnan Wells; Paul married Henrietta Zabelo and works for Alberta Government Telephones in Edmonton; Maurice married Patricia Zabelo and works for Keweenaw Lumber-Hardware in Abbotsford; Pauline is married to John Gorkash and lives in Redwater; Lillian is married to Fred Hoyns who farms in

the Darling district; Natalia is married to Joseph Noonack and lives in Redwater; Olga married Russell Toroschuk and lives in Edmonton.

The Gurba family experienced a tragedy by fire in March, 1950, when the family home and all their belongings were lost. Although well past middle age, Lucas used his carpentry skills to rebuild the home one year later, it remains a remembrance for all the family where they reunite several times each year.

Lucas and Pearl celebrated their 50th wedding anniversary in June 1967 with a special mass at the Darling church and a reception for family and friends at the Redwater hall. Lucas died on February 25, 1968, and is buried in the Darling church cemetery. Pearl lives on the home farm, next to son William and his family. The farm home is a common gathering place for the nine children, 33 grandchildren and 10 great-grandchildren.

IVAN AND ANASTASIA HANDELAK

The Handalak family, originally from the village of Rusky in Halychyna, are descended from a fugitive who sought asylum across the border from a Polish army press gang. The village was across the river Chervonak, about seven miles north of the village of Rusky Bazylika in Bukovyna, to which he escaped one night with his family about the middle of the eighteenth century. He was apparently well received by the local lord on the Bukovinian side as he was given both land and a house. One of his sons, Wasyl, great-grandfather of the Ivan Handalak of this story, lived to the age of one

hundred five and died about 1850. His only son, whom he named Ivan, was born in 1820 and died in 1894. It was through him that his grandson, also Ivan, was able to obtain most of the history of the family. Ivan had six children: three sons and three daughters, among whom was Mykola who was born on May 22, 1847, and who died on September 22, 1901, slightly over a year after he reached Canada. His wife, Irina Chornikova, was born in April 1855 and died on September 2, 1925. She was the daughter of the mayor of the village of Rusky Bazylika at the time of her



Anastasia and Ivan Havelak

marriage.

Nykota had a distinguished career in his native village. Though he was not able to attend school for long, he improved his educational standing in the Austrian army where he learned three languages: Ukrainian, Polish, and German. When he returned to his village, the mayor was very glad to accept him as his successor for he needed someone with ability and education to help him in carrying out the duties of his office. Throughout the years, Nykota became a member of the village council, served as treasurer, and became an elder in the church. He also held other less important positions.

Two considerations influenced Nykota to emigrate. In the first place, he did not want his two sons to be conscripted into the Austrian army and succeeded, with some difficulty, in dispatching them to Canada in 1898. Wasyl and Andrew were therefore among the earliest emigrants from their village to Canada. The second consideration was land hunger. Only emigration seemed to provide a solution. Accordingly, he set out for Canada in 1900 with his wife, his eldest son, Ivan, Ivan's wife Anastasia, and the rest of the family. He reached his

brother Simon Havelak's farm on May 19, 1900.

Ivan Havelak was born in Husky Bayville on September 1, 1878. As he was the oldest, his parents kept him at home in order that his younger brothers might attend school longer. In spite of this, he was still able to complete four years in the village school. He dreamed of completing his education in the army but on examination he was declared physically unfit. This experience made him value education even more highly, and he sought every opportunity to improve himself by reading. Just before he came to Canada with his father, he married Anastasia Haglej, daughter of Andrew Haglej of the same village, on October 27, 1896. Anastasia was very happy to leave for Canada and was a worthy helpmate to her husband in the difficult times ahead. She was born on June 10, 1880.

In Canada all of Nykota's sons tried to live in the one house and to work together. However, in the meantime, Ivan's brothers Wasyl and Andrew got married; so, after Nykota's death in 1904, Ivan and Anastasia decided to move into their own unfinished house though winter was still not over. As there was no income from the farm, Ivan worked on the railroad at various places from 1901 to 1906. The list of stations from Medicine Hat in the east to Greenwood, B.C. in the west, which he lists in his memoirs, reads like a railway time table.

At the beginning Ivan worked with oxen but changed to horses in 1910. He was soon to become an important figure in the Wauak community. It was only his persistence that caused a church cemetery to be established where his father had been buried and

where the Orthodox church was built later. He was a church cantor until his retirement. He was also active in municipal affairs and was a member of the local school board. His memoirs give an accurate picture of personalities and events of the pioneer period in his area.

In spite of the hardships of pioneer life and ill health, Ivan and Anastasia were able to give their children some education and to provide a start in life. As economic conditions improved, they prospered and acquired more land until the Great Depression threatened to engulf them. Ivan saved his property only by appealing to the Dept. Adjustment Board and surrendering his claim to the school lands which he had bought. Following this, prosperity returned, but it was too late for the old couple. They sold all their property in 1947 and bought a house in Willingdon. Anastasia passed away on September 7, 1953. Ivan survived her for nearly seventeen years, passing away on April 26, 1970, when he was over ninety-four years of age.

Ivan and Anastasia had three sons and five daughters. Alex, a retired

grain elevator operator, resides in Las Vegas, U.S.A. His wife, Jean (nee Dolashak), passed away in 1968. Irene and her husband, Nick, Kapstoy, farmed near Andrew. Her husband passed away soon after they retired to Andrew village. George and his wife, Gladys (nee Tricker), operate a drug store in Reddick, Alberta. Pearl is married to John Gawronski who is farming in the Slesadro district. Mary, a Home Economics teacher, taught for a number of years before she married Anatol Dixon. They are farming in the Dayland area. Nick and his wife, Anne (nee Farnak), farmed the horse place before going into business. Nick passed away in 1962. Lena and her husband, George Kalba, both teach school in Edmonton. Ivan lived with his youngest daughter, Florence, and her husband Peter Shewchuk for the last seventeen years of his life. Peter passed away in 1965. Florence has now remarried. She and her husband, John Rozenshuk, reside in Edmonton.

Had Ivan and Anastasia lived until now, they would have been proud of their twenty-two grandchildren and twenty-four great-grandchildren.

MICHAEL AND EMILIA (Mikheev) HAWRYLENKO

The first of his family, Ivan Hawrylenko, and his wife arrived in Canada in 1896 with Desjardis's first group which included four Hawrylenko children: Maria, Varassa, Maria and Fedin. Two other children, Hryhory and Wladymyr, were later born in Canada. The Hawrylenko family arrived from the village of Hryshiv (Hryshiv), county of Tiumeni, in the district around the former city of Stavropol which has now

become Ivano-Frankivsk. Ivan had been a miller in the old country and his attempt to establish a mill in Canada led to his tragic death two years after his arrival. His Canadian mill was powered by an ox who pulled a long shaft which ran the mill wheels. One day this shaft broke and, as it swung back, its force struck Ivan and struck out him in two.

Ivan's death left his family to lead

for itself. His son, Fedir, took over the management of the family homestead which was the NW20-54-22-2, about three miles east and five miles north of the Star or Edna area as it was known at that time. Fedir married Maria Chupak about 1908. They remained on this land until the family moved to the Spirit River district, where they raised a large family of which Michael was the second to be born. His birthdate is October 19, 1911.

Michael married Emily Flouk on July 24, 1938. Her father, Tom Flouk, emigrated to Canada from the village of Fokine, county of Brody, province of Halychyna, Ukraine. In 1908 he took suitable land for settlement. In Canada he was employed with the Canadian Pacific Telegraph for three years. In 1907 he returned to Europe, married Natalya Matzuka and returned the same year to settle on a homestead in the Egrement district (SR 5-59-23-4). He again was employed with the Canadian Pacific Telegraph.

When the need for educational and community facilities became apparent, Tom donated two parcels of land for a church and a school. The school was moved to a new site eventually (ingside), while the Egrement Ukrainian Orthodox Church of St. John and its affiliated hall, the Educational Hall, remain as landmarks today. Both Tom and Natalya were active in community and church affairs. Tom served many years on the church Board of Directors. The couple remained on the land and

raised two sons and three daughters. Mildred, the youngest daughter, was born on April 7, 1920, at Egrement.

After their marriage, Mildred and Michael resided in Edmonton where their only child, Heidi, was born. In 1952, they purchased land (SW 5-59-21-4) in the Egrement district and began farming. There were the usual hardships on the farm — Michael going off to work during the winters and Mildred tending the farm alone.

Their daughter, Heidi, attended school at Egrement and later at Theistad school from which she graduated and subsequently enrolled in the Faculty of Education at the University of Alberta, obtaining a Bachelor of Education degree.

To supplement the farm income, Michael and Mildred found employment in Edmonton, to which they commuted from the farm. In this way they have managed to keep the farm in operation but only as a hobby and a retreat from life in the city. They retain membership in the Ukrainian Orthodox Church at Egrement, where Mildred has served several terms as president of the ladies' group, and both continue to enjoy community activities.

In 1955, their daughter was married to Norman Martyshuk, who is employed by Maple Leaf Millers at Wapato and serves on the School Committee of the County of Smoky Lake. Heidi teaches at the H.A. Ruzich School at Smoky Lake. The couple have one son, Hezi, and reside in Wapato.

WASYL (WILLIAM) HAWRYSH



Maria and Wasyl Hawrysh

Wasyl (William) Hawrysh was born in the village of Halychivschyna, county of Chorhiv, province of Halychyna, Ukraine, on January 14, 1894. His parents were Npcola and Anastasia (nee Bodnar) Hawrysh. There was also a brother, Stefan, three years his senior. When William was six, his father died and a few years later his mother passed away. The boys inherited some sixteen acres of land and a small house, but when Stefan got married, William decided to emigrate to Canada. After an ocean voyage of sixteen days, he disembarked in St. John, New Brunswick, and five days later arrived in Winnipeg by train on April 24, 1911, a bewildered seventeen-year-old lad in a strange country.

William's first job was with a Canadian Northern Railway extra gang, laying a new road bed from Athabasca. In 1914 he came to Edmonton and for three years made his living as a barber. With the money saved, he opened a small confectionery store on 97 street and 103 avenue. A year later, he branched out into a restaurant, known

as Broadway Cafe, which he later sold and in 1925 moved to Vancouver in search of better business prospects. Since good jobs were difficult to find in that city, William returned to Edmonton and established a printing business with Tom Tomashewsky at 103 avenue and 96 street where they published the popular Ukrainian newspaper **Nash Postup** (Our Progress).

Two years later William gave up this project and ventured into another enterprise, a steamship and emigration agency, the "Hawrysh Agency" on 103 street and 102 avenue. The agency represented Red Star, White Star, Canadian Line, Canadian Pacific Railways, and several other companies engaged in bringing thousands of new immigrants into this country.

In later years the Hawrysh Agency expanded to include insurance and real estate and operates successfully to this day.

On August 17, 1928, William married Maria Holbay, a girl he brought to Canada. She was the daughter of Npcola and Wawasa (nee Harach)

Herby, born in the city of Lviv.

William and Maria Hawrysh are well-known throughout Canada for their generous support of various worthy Ukrainian causes and institutions. They are members of the Ukrainian Orthodox Cathedral parish of St. John the Baptist, St. John's Institute in Edmonton, St. Andrew's College and Consistory of the Ukrainian Greek-Orthodox Church of Canada in Winnipeg, as well as many other organizations.

Maria Hawrysh has an outstanding history of commendable achievements to her credit. In the national executive of the Ukrainian Women's Association of Canada, she was, from 1952 to 1963, member of the nominating committee, controller, auditor and convener of the N. Kobayarska Publishing Fund. She was also the key figure in

obtaining subscriptions and donations for the new Ukrainian women's journal, "Pravda", in 1955-1956 in Alberta. In the provincial executive of the U. W. A. C. she was elected assistant-secretary and vice-president respectively in the years between 1955 and 1940. In the local branch, she was president in 1962. She has also headed various committees from 1950 on, such committees as the board, Ukrainian School, library, caroling, concert, and Pamboskoff exhibits, besides performing other duties. In recognition of her accomplishments, Maria was made an Honorary Member in 1961.

William and Maria have one son, William Nestor. He is in business with his father and, following in the footsteps of his exemplary parents, he is taking an active part in the life of the Ukrainian community in Edmonton.

JOHN AND JUSTINE HUIDAN

John Huidan was born on January 13, 1898, in the village of Zaluchy, county of Bratsky, province of Halychyna, Ukraine, in Hlybory and Dufce in (near Raibornsk) Huidan. The Huidan family were part of a large group organized by a steamship agent. It included the Huidans, two families of Worobetses, Myronovs, and Sitnyevs from the same village. They were accompanied by the Lukashis and Myshynis from Zaslav. The entire group arrived in Canada in the spring of 1898. They were later joined in Zaslav, Alberta, by another immigrant, Wasyr Hlyborsky.

The group were met at the Immigration Hall in Edmonton by John Pylypiw and some of his neighbours from around Edna. The Huidan family

remained with Pylypiw until he filed on his own homestead. The guide who helped Huidan in searching for suitable land was Theodore Nemitsky. He led them to land which was still available in what was later known as the Zaslav area. Beginning with the post office, the name was also given to the school, the community hall, and the churches which were built in the district much later.

After Hlybory Huidan had filed on SW 12-56-17 W of 4, he built a hut in which the family could be sheltered until fall while he looked for work. This was essential as he had only seventy dollars left when he landed in Alberta. Fortunately, his first job was with his neighbour, Wapowenko, who paid him fifty cents a day. The



Justine and John Hrybko with John's brother, Mysel, in between.

following summer he worked in Diney Plain, Alberta, among German settlers in the district. While he was away at work, his wife had to walk to Edna, fifteen miles away, for groceries.

The first Ukrainian organization in the area was a reading association of which the most prominent members were Hryhory Heiden, Nalytonuk, and Woycenka. They usually met in Simon Woodson's home, for it was one of the more substantial ones in the district. Hryhory kept the association active by ordering books and newspapers. Of the latter, the most important was the **SVOBODA** from the United States, the first Ukrainian newspaper in North America, the **Canadian Farmer**, and later, the **Ukrainian Voice**. It may be of interest to note that one of the local Woycenkas, Peter, became manager of this newspaper some years later.

Church services were held without priests. The cantors, with the help of the congregation, intoned the responses and invited persons allotted to the priest. Eventually, a Bishop Seraphim visited the community and ordained a number of priests, including Witek, Lakosta, Cherniawsky, and Wojcoko, who were all settlers in the

Zawale and surrounding areas. They became part of a new church which was known as the Independent Greek Church. Woycenka was assigned to Zawale while Witek served the Krakle area for a number of years. Cherniawsky left to take up a parish in Saskatchewan. The women saved the priests' vestments as the congregation could not afford to buy them. A tin cup served as a chalice. Necessity is the mother of invention.

Hrybory bought a cow at Egg Lake (Andrew) in the first year and a horse somewhat later. Usually the neighbours supplied one horse each to make up teams for plowing, other farm work and for long trips to Edmonton for groceries. The Hrybors did not have a team of their own until Hrybory obtained a job on the Canadian National Railway when it was built from Lloydminster to Edmonton in 1904 and 1905.

The Zawale school was built in 1904; a church somewhat later, and the community hall (Harold's Din) in 1902. The first teacher in Zawale school was a Mr. Saechuk from Winnipeg.

In 1914, Hrybory's son, John, married Mary Pawluk from Royal Park, Alberta, and in 1916, he bought a C.P.R. quarter, SE158-17 W. of 4. His father bought the northeast quarter of the same section. Unfortunately, John's wife died in 1922 leaving him with five children. The eldest was Victor who later married Laura Hennig. He joined the R.C.A.F. and was lost on his last mission over Germany during the last war. Peter married Dorcas Huxton and works in Calgary. Mysel married Barbara Gessity and works for Simpson-Dunn in Edmonton. Helen is married to Elmer Hennig and lives in

Prince George. Mary is married to Elmer Tompaj who lives in Edmonton.

John's second wife is Justine Waglewich who came alone to Newstead, Alberta, from the village of Slawky, county of Kakabik, Matychyna. John and Justine were married in 1934 and have one son, Roman, who married Margie Dochaszak and lives in Edmonton.

John and Justine moved to Andrew in 1960 to run a filling station for the next eight years. Retiring in 1968, they moved to Edmonton where they are now living at 12109 - 30 Street.

John, like his father, was always active in Ukrainian organizations, contributing heavily to the Ukrainian Orthodox collections in Edmonton and Winnipeg, as well as to St. John's Institute in Edmonton. John recalls that the late Michael Luchkewich, first Ukrainian Member of Parliament, often stayed overnight in his home when visiting his constituency. John is not active in any organizations at the present time but still attends, when he is able, St. Eka's Ukrainian Orthodox church of which he is a member.

SAM AND ELYNIA HOLOWAYCHUK

Sam Holowaychuk was born on July 25, 1892, in the village of Novodávka, county of Radeklin, province of Holychna, Ukraine, to Stefan and Irene (née Kopachuk) Holowaychuk. Elynia was born in the village of Rastyn in the same county on July 20, 1893, to Ryye and Matryna Lysyk. Sam and Elynia were married in Novodávka in October, 1906. After Sam had returned from the army in 1906, his father left for Canada, planning to visit his brother who had settled in the Lamont area. He wrote letters to his sons advising them to follow him to Canada. One of Sam's brothers obtained permission to leave in 1913, and Sam followed a year later. When Sam arrived in Canada, his father and one of his brothers were already established on their homesteads about four miles south of Stony Lake. His father lived there until his death in 1943.

Sam Holowaychuk had somewhat more education and worldly experience than the ordinary villager, as he had attended elementary school in the neighbouring village, Lushiw, for five



Sam and Elynia Holowaychuk

years and had also spent three years in a school of agriculture. In addition to this, he had served in the cavalry. It was because of his training and army experience that he had some difficulty in leaving Austria. Consequently, he was unable to return to his village until 1921, after the end of the First War when the Austrian Empire had dissolved and the area had been

arrived by Poland. Next spring, he left Novosibirsk for the second and last time, and set out for Canada bringing with him his wife and four children — two boys and two girls.

Four years after arriving in Canada, Sam bought a quarter section of land about three miles north of Smoky Lake here where his children had only a mile to walk to school. This was the White Earth Island which had been built on two acres of his father's farm in 1915. Both of his sons had attended school in the old country, one having gone to school for six years and the other for three. The older daughter had also attended for a year. In Canada all their children, except Harry, attended only the local school and did not get beyond the elementary grades. Harry, on the other hand, completed high school in Smoky Lake and Edmonton, went on to teacher training and university in Edmonton, became a teacher and, after World War II service, was appointed principal of the H. A. Kostash School in Smoky Lake.

Sam Holowaychuk played an active part in the immediate community. He became a trustee of White Earth School District, and a member of the Greek Catholic church which was built about nine and a half miles northwest of his farm. He did not buy any more land to extend his farming operations but acquired an acre of land in Smoky Lake village where he later built a house. He farmed until 1960 when he moved to Smoky Lake. He and his wife have been living there since.

In Smoky Lake Sam gradually gave up all activities except his membership in the St. Olga and St. Volodymyr church which was built in 1964. Though Sam is still very active for his

age, his wife suffered a stroke some years ago, and much of his time was taken up in caring for her. Recently he applied for acceptance into a chronic hospital as he feels he is no longer able to look after the home. However, he still enjoys reading, and wrote a large part of this story himself.

Their children are as follows: Stephen, who married Mary Besarab, is working in the shipyards in New Westminster, B.C. Harry, who married Olga Dorylak, is a high school teacher in Smoky Lake; Anna is married to Tom Mykarski and is living in the Smoky Lake area; Sophia, married to Albert Pender, is living in Vancouver. The Holowaychuks have nineteen grandchildren and sixteen great-grandchildren.

The following is a quotation in Sam's own words:

"In conclusion I wish to mention that both of my sons, Stephen and Harry, volunteered to serve in the Canadian armed forces in World War II. Stephen served in a Canadian sapper unit and Harry in the RCAF. For fourteen months after the cessation, Harry was attached to the Central Commission for Germany. For this and for the active part he took in community affairs in addition to his work as principal and teacher of the Smoky Lake High School, the Canadian Government, upon the recommendation of the committee for the County of Smoky Lake, awarded him the Centennial Medal in 1967.

My wife and I are very fortunate and grateful to the Almighty that we have lived to such a ripe old age and have seen so many of our dreams and aspirations come true in this wonderful country of Canada."

TWIN SISTERS: SOPHIA HRYNYK AND MARY SOLOMAN



Peter and Sophie Hrynyk, Mary and Nicholas Solomon

On February 3, 1974, twin sisters, Sophia Hrynyk and Mary Solomon presided at a tea held under their auspices in St. John's Basilica on the occasion of their common birthday as both had been born on February 3, 1908. The proceeds of this tea were donated to the Ukrainian Women's Association Benevolent Branch.

Their birth was not a time for rejoicing, for on the night of their birth, their three-and-a-half year old sister Anna died. The grief-stricken parents, Wasyl and Wasylena Kalynsiak, faced the problem not only of accommodating in their one-room shelter the sympathetic friends and neighbours who would come to the funeral that cold February morning, but also of providing warm clothing for the twins. But this was only one of many problems and hardships Wasyl and Wasylena had to face when they arrived in Canada

early in 1908.

The Kalynsiak home was only a one-room log cabin covered with sod — really little more than a shelter that would have to be replaced by something more substantial and permanent. And Wasyl had no money.

Shortly after the funeral, Wasyl set out on foot to seek work about which rumours had come from Edmonton. Without money or food, Wasylena was left alone to look after the children: Andrew, Paraske, John, and the twins. Fortunately, there were wealthier neighbours who were in need of help to put in their gardens, and Wasylena could help. Though she could not be paid in money, there was always grain which she could grind into flour. Occasionally she was given some cottage cheese. With the flour and the cheese there could always be "sprydy"

and the family could not.

While Wasyl was digging ditches and laying water and sewer pipes for the City of Edmonton Waterworks Department, Wasylens dug and planted a garden. By the middle of summer, things began to look much brighter. Sophia and Mary recall with gratitude the efforts of their parents to provide a better living for them. They always include their older sister, Paraske, in their prayers, for it was Paraske's duty to take care of them when their mother was working for the neighbours or in her garden.

When Wasyl died on his homestead, he did not know that the Vermilion River flowed across it. When he became aware of this, he built his first shelter on the south bank, assuming that the river comprised his northern boundary. Later, when he discovered that he had land on both sides, he found the north side more suitable for both buildings and cultivation, and built his permanent home there.

When the house was completed, people used to congregate there in large numbers because Andrew, the eldest son, had learned to read in school in the old country and could read newspapers for them. Wasyl had subscribed to the Ukrainian Voice. At these gatherings people began to plan the building of their school and also a "National Home" to serve as a library and reading room. In this building, they could also hold meetings and stage plays and concerts. When the Adam Reisko National Home was built across from their farmhouse, the young people from the community used to gather there every Sunday.

Ivan Kostuk, more literate than most of the immigrants, was willing

on Wasyl's urging, to teach his children to read and write Ukrainian. However, Wasyl was not particularly anxious for the girls to have too much education; but he was persuaded to send his youngest son, Michael, to the M. Hruschewsky Ukrainian Institute in Edmonton, where he could obtain room and board, further education in Ukrainian, and at the same time attend one of the high schools. Unfortunately, Michael was not very studious and, although he was very robust and his health continued to deteriorate and he died at the age of twenty.

When the Ukrainian Orthodox church was organized in Edmonton, Wasyl and other neighbours decided to build a church of their own. The first service was held in a large primary in the Kolesniak farmyard. Archbishop Teodorowich also celebrated mass in the same building when he first visited the area. On their visits, both priests and bishops were welcomed in the Kolesniak home and would remain there while they had duties in the community. Some of the most active members of this parish, besides Wasyl Kolesniak, were Iliev, Lyseniak, and Kantschak. Hlamanuk was probably the most active member, not only because he was richer but because he was a more gossip and had more leisure. It was Wasyl Kolesniak, however, who donated land for the Catholic church in Meadowcroft.

When Wasyl left his native village in Ukraine, he brought with him an instrument ("") which he used in his village for blood-letting. Blood-letting was considered to be a remedy for many ills. He continued the practice in this country in the early pioneer days for those of his neighbours who



asked for help. In the absence of doctors and hospitals, this practice was very popular and many miraculous cures were claimed for it.

Sophia and Mary attended two schools: Basova (later Frank) and Chornik (a mispelling of Chornik, one of the spongers's names). When they reached grade five after long periods of irregular attendance, their father obtained permission to keep them home permanently, although they had not yet reached school leaving age.

Sophia was married to Peter Hrynyk, son of Fred and Maria Hrynyk, who arrived in Canada with his parents in 1906. Peter was born on July 11, 1902. After living for two years with their grandfather, Wasył Hrynyk, near Royal Park, Alberta, Sophia and Peter settled around Wausons. In addition to Peter, there were also an older brother and a sister, Stefan and Potzeka.

Stefan was eighteen years of age on arrival in Canada and had attended school in the Old Country. He tried to continue with his education in Vegreville and taught for a summer on a permit in Chornik school. When he discovered that he would have to continue his teacher-education, he abandoned teaching to start a store in Dawson in partnership with Ivan

Marianych. From here he moved to Vermilion and later to Vegreville where he operated stores in partnership with Ivan Myroniuk. Stefan married into the Kopca family who settled around Hilliard. After a fire had damaged his store, he rebuilt and sold it, investing the capital this time in a partnership with A. Kopcan to build the Two Hills Hotel. He sold the Two Hills Hotel and moved to Vancouver. However, he retained his interest in the hotel business by helping to set up his son as manager of the Rustle Hotel which the two had purchased. Stefan died in Vancouver.

Peter and Sophia were married on November 10, 1925. For a time Peter worked with his brother, Stefan, in the store at Vegreville. After this period, Peter went into business for himself in Two Hills and remained there until he and Sophia moved to Edmonton in August 1, 1942. They have continued to live in Edmonton where Sophia is still working but Peter has retired because of ill-health.

Their only son, Dr. Nicholas Hrynyk, is Associate Executive Secretary of the Alberta Teachers' Association. He married Jean Finlay and they have three daughters: Linda, Joan, and Nicky.

In the meantime, Mary, the other twin, was married to Nicholas Solowan on November 21, 1928. For two years they rented Nick Doshaniuk's farm before establishing their own butcher shop and grocery store in Two Hills. They operated this business for nine-year before moving to Edmonton on New Year's Day in 1940. In Edmonton Nicholas first set up a butcher shop on Market Square, went into hotel business, and then worked in Eaton's for nine years before finally retiring. Mary continues to work in Queen City Meat

Market with her sister. She has been working there for twenty-one years.

Nicholas and Mary have two sons. Norman attended both elementary and high school in Edmonton and obtained a professional certificate in education at the University of Alberta. He married Peggy Scott who is teaching in Millet while he is a junior high school teacher in Wetaskiwin. He is also orchestra conductor in the school.

Drew, the older son, attended school both in Two Hills and Edmonton. He became a printer, first employed at the Edmonton Journal, and then moved to Yakima, Washington. He abandoned

printing as a trade, completed teacher training, and is now a graphic arts instructor in a vocational high school. He married Ruth Simons and they have three children: Douglas, Jay, and Mary Nye.

Both of the twin sisters Scotia, and Mary, have gained recognition in the Ukrainian community. Only two years ago Scotia was awarded honorary membership in the Ukrainian Women's Association for her services to the association. Mary and her husband Norman became honorary members of St. John's Ukrainian Orthodox Cathedral on June 28, 1954.

JOHN W. AND ROSALIA HUCZALAK

John W. Huczaluk, eldest son of Maryl and Maria Huczaluk, was born June 14, 1908, on his father's farm SE 26-67-25-N. 2 at Okanese, Alberta. His parents had emigrated in 1899 from Borietzi, province of Bukovyna, Ukraine. John took his grade ten in the country school at Okanese, and his eleven and twelve at Eastwood High School, Edmonton. He received the degrees of B. A. and B. Ed. from the University of Alberta which he attended from 1922 to 1923. During his high school and university years, he lived at the M. Hrusatskyi Ukrainian Institute of which he has been a parental member. Here he took an active interest in the Adam Kotko Students' Union affairs, Ukrainian language, history, drama and Ukrainian folk dances, and had an opportunity to experience and participate in the early history of the Ukrainian Self-Help League, the Ukrainian Orthodox Church (where he was a member of the choir), and the early annual Ukrainian conventions (Zarhi).



During his vacation breaks, John went back to his father's farm in which he showed a keen interest. In 1934-35 he attended the Cummer Normal School from which he received his teaching certificate.

His wife, Rosalia, is the only daughter of Theodor (Fred) and Irene Lukatski, who came from the village of Zaretski and Kniaz, respectively, Sosatze, Hoptolyana, Ukraine. She was born on October 31, 1912, on her father's farm at Edward, Alberta.

In 1917 Rosalia was taken to the farm at Andrew, Alberta, where she

attended Sachwa School in the elementary grades. She also attended Victoria High School, Edmonton, and later received a Secretarial Diploma from Alberta College. During her stay in Edmonton from 1929 to 1933 she, too, lived at the M. H. Ukrainian Institute and was interested in the activities of the Students' Union, sang in the Ukrainian church choir, attended classes in Ukrainian, music, language and drama. Her early school days and class connection with the Ukrainian church at Zewala brought her a wide understanding of Ukrainian cultural activities.

John and Rozalia were married on August 4, 1935, at Zewala Ukrainian Orthodox Church. From this time on, they were on their own. Beginning in 1935, John taught school in Willingdon, Chatterbox, Zewala and in Andrew schools since 1940, where he was principal for five years. He retired from the teaching profession in June, 1971, and since then has continued as a substitute teacher.

During his regular teaching career, John's attendance at Summer School rounded out his specialized subjects of Social Studies, Economics, French, and Ukrainian. His main interest was teaching Ukrainian which was accepted into the curriculum in 1958 and which he popularized wherever he taught. Rites School was his favorite avocation in all the schools where he taught. He was closely attached to the Ukrainian Youth (ULRY), Ukrainian choir and Ukrainian Folk dances (in which approximately 1000 students have, in the course of years, taken part at public concerts). His other interests were conventions of the Ukrainian Self-Defense League since 1957. He is an active member of the

Ukrainian Greek-Orthodox Parish of St. Paul and St. Peter in Andrew, of which he has been president for the last twenty years. He is also a member of the St. John's Ukrainian Greek-Orthodox Cathedral, Edmonton. Having served a number of years on the sub-committee on Ukrainians of the Curriculum Branch, he was closely connected with the Ukrainian Language Association and the Department of Education. Popularizing the teaching of the Ukrainian Language in Andrew was his aim.

Since its inception in 1957, John has been the secretary of the Willingdon Parochial Committee (Germana Rada). He is a member of the Andrew Ukrainian Church choir and both he and his wife, Rozalia, enjoy the traditional yearly travelling.

For five years John served on the Andrew Village Council and is a 25-year member of the Andrew Lion's Club of which he was secretary for six years. Both he and his wife are life members of the Andrew Community Center Association.

Rozalia has always been a faithful member of the Ukrainian Women's Association, of which she is local secretary since 1957. This keeps her in touch with the activities of various Ukrainian circles: Rites School, Sunday School, and all activities of the church. Her other interests include the annual conventions of the Ukrainian Women's Association, of which she is a local rural representative. She is a member of the Andrew Lady Lions for the last ten years. Rozalia reads widely in her spare time.

John and Rozalia have always been subscribers to the Ukrainian Voice, The Herald, Pravda, Sunkhorts, and other Ukrainian publications. John is

a member of the Ukrainian Self-Reliance League and is the secretary of the local branch.

For eight years John was secretary-treasurer of the Lacombe Local, Alberta Teachers' Association, and is now a Life Member. Both John and Rosalia donated generously to the St. John's Ukrainian Institute (in recognition of which they have been made honorary members), St. Andrew's College in

Winnipeg, and to other Ukrainian causes.

John has six brothers — Peter, Steve, Sam, Daniel, William and George and four sisters — Mary Kurak, Kate Wojchak, Alice Krawchuk and Helen Stultman. Rosalia has two brothers — William and Steve.

John W. Husciak and Rosalia are at home in Andrew, where they have lived since 1910.

WASYL AND MARIA HUSCIAK



Wasyl S. Husciak was born on January 3, 1893, in the village of Bolewki, province of Bukowyna, Ukraine, to Semen and Kateryna Husciak. He arrived in Canada with his parents on the ship *Bozalia*, reaching the port of Halifax on May 9, 1899. Their destination was Winnipeg.

Maria, daughter of Mykyta and Anna (nee Stremelendy) Peterak, was also born in Bolewki in October 1897. At the age of twelve she emigrated to Canada with her parents on the same ship as her future husband. They travelled together by Canadian Pacific Railway through Calgary to Edmonton. After being detained for several days



in the Immigration Hall, they continued to Wootok by wagon.

For a short time Wasyl lived on the family homestead, and then filed an adjoining quarter for himself. This was the 3610-57-15 W. 4.

For a few months Maria lived with the John Husciak family in Wootok before moving with her parents to their homestead, 37030-58-16, two miles south of the North Saskatchewan River at Kalm.

Wasyl and Maria were married by Father Antonie in the Russo-Greek Orthodox church in Wootok in February, 1904, and began farming on Wasyl's homestead. Two years later Wasyl be-

came a naturalized Canadian.

During the first years, practically the only income Wasył derived was from work on C.P.R. "extra gangs" in Southern Alberta. Sometimes he was able to get home for spring seeding or harvest. In the meantime, Maria tended both home and farm. Sometimes Wasył walked from southern Alberta, as he did one year when work ceased because of a strike. Until the C.N.R. was built through Vegreville in 1898, there was no choice but to walk all the way from Edmonton.

Breaking the soil was originally done with a walking plow drawn by oxen. In 1904, Wasył bought his first team of horses and replaced the hand flail, used in threshing grain, with a circular threshing machine operated by horses. Between 1911 and 1913, he bought a steam threshing outfit. But it was a long time before Maria had any labour-saving devices in her big home. There was plenty of wild hay for the livestock and firewood for cooking and heating the house. Hand-dug wells provided the drinking water.

In 1905, hail completely destroyed their fifteen acres of ripening wheat—their first crop — and it was back to the "extra gang" for Wasył. Pay was a dollar a day with no work or pay during rainy days or strikes.

In the long haul, Wasył overcame all the difficulties of pioneer farming. Between 1908 and 1924, he occupied nine more quarters of land. These were prosperous years, and Ukrainian pioneers opened up large areas to the north and east of Edmonton and, with the help of relatively cheap immigrant labour, acre after acre of brush land was cleared and broken.

This was success beyond Wasył's wildest dreams. In 1909 he built a

completely modern house and a barn. In 1907 he hired a prairie breaking outfit run by a steamer and broke and plowed and harrowed acres — the largest piece of land that had been broken so far in one operation in that district. Although a general frost on July 30, 1908, killed nearly everyone else's crops, Wasył was lucky to harvest nine bushels in the corn. Though the wheat yielded No. 6 feed, it sold well and all expenses were covered.

Just before the killing frost, Wasył purchased his first car in Vegreville—a McLaughlin, light six-cylinder carriage which needed no overhaul every 2,500 miles. In the fall of the same year, Spanish influenza (the flu) struck nearly every home in the district. The Huzsák family were fortunate; there were no serious consequences. A year later, in the spring of 1919, they suffered a serious financial loss in the death of twenty head of cattle from some unknown disease. However, Wasył had income from other sources and again became partner of a new Case threshing outfit and full-owner of a brand new spanking Special McLaughlin.

The years 1920-1929 saw another economic upsurge in the farm countries of Wasył Huzsák. Wasył saw the advantages of power machinery and, by 1926, replaced all his horses with power machines. The boom years encouraged him to look beyond farming and, when the C.P.R. built a railway through this area in 1928, he built the Fair Willingdon Hotel, the most modern hotel on the line. bumper crops in 1922 and 1923 had enabled him to enjoy a three-month European tour and to visit his native village of Beretski. In 1925 Fair's first daughter was married and, in 1926, their son

John left for Edmonton to attend high school. At the peak of their prosperity in 1928 and 1929, Wasyi rented out all his land.

Avoiding the responsibilities connected with farming, Wasyi and Maria took time off for social activities. These consisted of attending weddings, local church patron saint celebrations or feast days (shrovi), and christening parties. They enjoyed these gatherings where they recalled and sang old folk songs and Christmas carols. They related their experiences in the busy pioneer days and talked endlessly of the old days in the Homeland.

Although Wasyi and Maria were devout members of the Russo-Greek Catholic church of the Holy Virgin at Spradon, they encouraged their children to join the Ukrainian Catholic Church after its revival in 1918. Wasyi and Maria, and their sons, John and Peter, were members of the St. Houshopy Institute in Edmonton and supported, morally and financially, the Ukrainian Self-Reliance League of Canada. Wasyi was also a subscriber of Ukrainian newspapers. He donated generously to the P. Shalya Institute in Saskatoon and other Ukrainian causes.

Wasyi gave financial and moral support to local politics and, in 1925, exerted substantial influence in the successful candidacy of the first Ukrainian Member of Parliament, Michael Luckiwich. He was also instrumental in getting John Gornely elected to the provincial legislature in 1930. He was one of those who worked hard to bring those of Ukrainian origin to the forefront and helped to elect other Ukrainians to public office, including Peter Shkopyn, and Wasyi Fedak. He also served as a local

school trustee and was a councillor in the Eagle municipality.

But the Wall Street Crash in 1929 changed everything. The worldwide economic depression which followed depressed the prices of agricultural products in unprecedented levels. The plight of the farmers was desperate. Like most of his fellow-farmers, Wasyi had not paid for all of his acquisitions. He was discouraged by his inability to meet his financial obligations. He began to lose confidence and became a harsh critic of governments and of the so-called free enterprise. His financial difficulties also affected his family. Plans for a new home, beautification of the homestead, a quiet life in retirement, better education for their children had to be curtailed or abandoned. The family was forced to sell the hotel business in 1932 and rely on the meagre income from the farm. In the lean years 1930-1938 the Huron & Erie mortgage grew from \$18,000 to over \$35,000. In contrast, when Wasyi delivered 25,000 bushels of wheat, he received an initial payment of 28 cents per bushel. He appealed to the Debt Adjustment Board and an agreement was negotiated whereby the amount of the indebtedness to the mortgage company was to be paid in seventeen years. Ironically, it took a world war (war II) with consequent improvement in economic conditions to enable him to clear this debt in five years.

Just when it appeared to Wasyi that he might realize some of his dreams, his health began to fail and, after a lengthy illness, he passed away, November 20, 1946, at the age of sixty-four. Maria outlived her husband by seventeen years, dying, at the age of seventy-six, on February 12, 1963.

They were both buried in the St. Anne's churchyard with both Russo-Orthodox and Ukrainian Orthodox priests officiating.

Wasyl and Maria raised a family of seven sons and four daughters. John, the eldest, is a retired school teacher; Peter is still teaching after 38 years; Sam is farming in the Whitford district; Steve, first a farmer, is now a landscaper in Edmonton; William is also a farmer; David, the only bachelor in the family is also farming at Whitford; George is living on the old homestead; Mary is married and living at Trenton, Ontario, and is the mother

of William Kosciuk who has achieved national prominence as an artist; Fala Wrochek is a Nurse's Aide in the St. Mary's Hospital; Alice Fawcchuk is an employee in the Royal Alexandra Hospital in Edmonton; Helen Stehman, the youngest of the Kosciuk clan, is head nurse in the same hospital.

The children, sons and daughters of Wasyl and Maria Kosciuk, are successful citizens today, thanks to the courage and industry of their parents who not only gave them educational opportunities but also bequeathed to them all the wealth they had accumulated during their lifetime.

KOST AND MARIA KANTOR

Kost Kantor, son of Theodore and Kaznia (nee Gysotsyn), was born in the village of Wladowa, county of Zolowa, province of Wołyckyna, Ukraine, on October 23, 1897. He attended the village school where he completed the elementary grades. Although he was eager to continue his education, World War I broke out and interrupted his years. After the fall of the Austro-Hungarian Empire in 1918, he was conscripted into the Ukrainian Army and sent to defend Kiev against the enemies of the newly-proclaimed independent Ukraine.

When the War of Ukrainian Liberation ended, Kost entered the Basilian Monastery at Krasne where he remained for five years, studying for two of these. Because of poor health, he left the monastery and went back home. When his health improved, he organized a choir of young people and a drama club — a great cultural achievement in those days.

In 1927 Kost came to Canada and settled in Regina where he found work

on the railroad. In 1929 he moved to Edmonton and was employed as a carpenter. On Sundays he travelled to Camel, a small Ukrainian community 25 miles west of Edmonton, where he taught singing in the local community hall. His public concerts were highly successful and very popular.

In 1930 the Community Hall in Myrman engaged Kost to teach their choir and drama club. This cultural work kept him busy during the winter months but, with the return of spring, he found more lucrative work as a carpenter among the local farmers. Next winter, when carpentering dropped off, he went to Denzil, Alberta, where once again he found himself involved in work he loved best — organizing and training choirs and drama clubs.

At the end of 1935, Kost moved to Radway, Alberta, where for one year he was engaged largely in cultural work in the community. While working in Radway, he married Maria Potryk, daughter of Froyko and Kateryna



Rost and Maria Roster and family

Petryk who had come to Canada in 1909 from Denzlie, county of Ternopil, Holylyna, and settled on a homestead in the Railway district.

Maria was only three and a half years old when she arrived in Canada. As soon as a school was built in the district, she was one of the first pupils to register. Here she obtained her elementary education which, later in life, she supplemented by extensive reading.

In 1917 Rost and Maria moved to Edmonton where Rost could continue his trade as a carpenter. The following year, the Ukrainian National Club of Edmonton engaged him to teach Ukrainian school, conduct the string orchestra, and coach the drama club. He also spent considerable time training the church choir for public concerts. Appreciation of his work appears as a commendation in the Memorial Book of Ukrainian Catholic Unity, published in 1952.

Rost and Maria had five children: three sons and two daughters. All are high school graduates. The eldest son,

Dupont, is currently employed by the Canadian National Railways. Joseph, after completing an electronics course at the Southern Alberta Institute of Technology in Calgary and an advanced four-year course at the University of Alberta in Edmonton, is employed with an Edmonton electronics firm. The youngest son, Theodore, after graduating with the degree of B. A., is now studying law at the University of Alberta. The elder of the Roster daughters, Genevieve, is a Registered Nurse and the younger, Elsie Beth, is a legal secretary with a firm of barristers in Edmonton.

Rost's life in Canada has been both interesting and colorful. His trade as carpenter provided him and his family the basic necessities of life. But his avocation — love of music and drama — not only enriched his own life, but left its mark on the cultural life of every community where he lived. He is known, loved, and respected for the choiceness and choice he trained, both among the young and the old, and for his tireless efforts to keep alive Ukrain-

ian culture in communities which, through isolation and the exigencies of pioneer life, were threatened with cultural stagnation.

After the death of his wife, Maria, in 1970, Kost continues to live in his

old home in Edmonton. He is an ardent member of, among other organizations, St. Joseph's Cathedral, the Ukrainian National Hall, and the Ukrainian Pioneers' Association of Alberta.

JOHN AND ROSE KOLISHAK



John, son of Myrtil and Marylena (nee Elbow) Kolishak, was born on June 9, 1902, in the village of Ptuzina, county of Kolomoia, province of Holy-Chyna, Ukraine. In 1905 the family emigrated to Canada and settled on a homestead near present-day Musidora. Here he spent his early childhood attending Polish school and helping his parents on the farm. He became interested in Ukrainian affairs in early boyhood. In 1918 he was one of the first members of the group who organized and built the Adams Katsko-Ukrainian National Home in Musidora. He participated in many plays and concerts in this extremely active community centre.

On August 16, 1904, John married Rose Mikolonuk, daughter of Dmytro and Elena (nee Lukatsky) Mikolonuk from the village of Zovulka, county of Siatyn, also in Holy-Chyna. They emigrated to Canada in 1902, settling near the settlement of Wostak, where Rose was born on August 19, 1902. Not long after, the family moved near Langle where Rose spent her childhood attending Polish school.

After operating a store in the Musidora area, John and Rose moved to Two Hills in 1907. Here John opened up one of the first general stores in partnership with his brother-in-law, Nick Dowhanuk. Soon after, he accepted the British American Oil Co.

leadership. In this enterprise he was later promoted to the branch management of the Two Hills area.

As he was always active in community affairs, John became a member of the town council and served as mayor of Two Hills for many years. He was also an active member of the Board of Trade and the Elk's Lodge. In addition, he was one of the original founders of the Two Hills Ukrainian Orthodox Church (and an altar donated by his father).

Still employed with the British American Oil Company, John moved his family to Edmonton in 1945, where he participated in various business ventures with his brothers-in-law, Peter Hrynyk and Nick Sadowski. During this period the Koliwalski were active members and patrons of St. John's Ukrainian Greek-Orthodox Cathedral and St. John's Academy. They donated generously to both institutions. Rose also took an active interest in the ladies' associations in both organizations.

In 1949 the Koliwalski moved back to Two Hills where John continued his service with the British American Oil Company until his death in 1955. In recognition of his long service with the company, he received a twenty-five year service award in 1965.

During her stay in Two Hills, Rose Koliwalski had been active since 1938

in an organization known as the Ladies' Sports Club, later reorganized as a chapter of the Ukrainian Women's Association of Canada. She was active in the organization and served as its president for many years. After her husband's death, Rose moved back to Edmonton, where she again became a member in the St. John's Ukrainian Orthodox Cathedral and the Ukrainian Women's Association. In the latter organization she served at various times as treasurer, secretary, and vice-president. She also served as chairman and was a member of various committees. In 1957 she received recognition for her twenty-five years of service in the Ukrainian Women's Association. At the same time, she continued her membership in St. John's Institute and worked with various committees there.

The Koliwalski had one daughter, Josephine, who graduated from the University of Alberta in 1958 and married Dr. Bohdan Mikhalystyn, son of Mr. and Mrs. Wlykoy Michalyshyn. There are now four grandchildren, Elizabeth, John, Michael, and Peter.

John Koliwalski passed away at Two Hills on April 14, 1955, at the age of fifty-five. Rose died in Edmonton on May 9, 1968, at the age of sixty-five. They are both buried in Edmonton Cemetery.

ANTHONY AND ANNA KONASHEVICH

Anthony Konashevich was born in the village of Spidoria, near the town of Husiatyn, county of Haličytyn, province of Halychyna, Ukraine. Halychyna was at that time a part of the Austro-Hungarian empire. The family clan has a long political, religious and cultural history in that region — in the old and the new Sambir, as well as in the village of Szehatsk in the province of Ruthenia. Its ancestry goes back beyond 1680 and includes one of the most famous of the Cossack Free State leaders — Hetman Petro Konashevich-Szchadachny who was born on the ancestral estate near Sambir.

Unwilling to accept the impositions of the Polish landlords in the early part of the 18th century, many of Anthony's ancestors, who had lived comfortably in Sambir on rich land estates for centuries, fled eastward and settled in the Cossack Free State beyond the Dniester River. Land was given to them by Hetman Petro Konashevich-Szchadachny for their outstanding services in the Cossack army. They fortified their village with stone walls and towers and named their village "Szehatsk" in honour of Hetman Szchadachny, as Petro Konashevich was called among the Cossacks.

About the middle of sixteenth century, Anthony's grandfather, Mykhalik (Michael) Konashevich, a Ukrainian Orthodox priest, to escape the tyranny of the Czarist regime, fled with his family back to western Ukraine and settled in the town of Husiatyn on the River Zbruch, which at that time constituted the border between Austria and Russia. Here the family established a business — a factory of weaving

clothing and rugs and, connected with it, a tailor shop.

Michael's son, Peter Konashevich, received a good education in a seminary at Poltava. He married Elizabeth, daughter of the village reeve. She too had a good education. Peter and Elizabeth built their home and established a textile factory and a clothing store in the village of Spidoria on a small farm beside the creek flowing into the Zbruch River. They had eight children whom they raised in a very religious atmosphere of the Orthodox faith. All their children were educated at home and at the village school. Anthony, however, being the only son, was sent first to Husiatyn and then to Ternopol where he completed grade six with honours.

Hoping to become a Ukrainian Orthodox priest, Anthony went to Lviv to register for higher education. However, because he refused to become a Catholic, Polish authorities interlined and his application to the religious seminary was rejected. The second blow to his hopes for a higher education came when his father died suddenly and he had to return home to run the family business.

At the age of twenty-four Anthony married a beautiful and talented girl, Anna Kuzomsky, born and raised with two brothers in the neighbouring village of Vylke Vasylivna near Husiatyn. She was only eighteen and the only daughter of Ivan and Danna (Dooka) Kuzomsky who had a large flour mill and a beautiful estate of rich farm land, lakes, orchards and acres of pasture. All winter Anna was reluctant to leave home when she married Anthony. Consequently, Anna then

agreed to settle in her village and set up a general store, clothing and tailoring business on her property beside that of her parents.

Anna's father, Ivan Kozłowski, was born on his ancestral estate in the village of Marianówka, county of Biała Turka, near Kiev. However, because of the persecution of his family by the Russian government, he and his two brothers fled to Western Ukraine, just over the Zbruch border to Husiatyn where Ivan met and married the only daughter of a miller with a dowry of a flour mill and a rich estate. Anna, his daughter, was of delicate health and received most of her education at home. Later she took a mid-wife nursing course and singing lessons in Ternopol.

During most of the period of ten years in Ukraine, Anthony and Anna were quite happy. Social and cultural life in the village was good. With her beautiful soprano voice, Anna was much in demand at concerts, weddings, and plays. Anthony's business, with the help of his sisters and hired help, flourished. Then they were beset with tragedy and misfortune: they lost their two older children out of five, and, because of his Orthodox religion, the Polish overlords lightened their oppression and his business suffered seriously. Anthony's only recourse appeared to be to sell his business and go to Canada where he hoped to find religious and political freedom.

Early in the spring of 1906, Anthony and Anna and their family arrived in Montreal with many of their friends and proceeded by train to Winnipeg. Each family obtained a homestead of 160 acres of forest land near Gimli on Lake Winnipeg. Anthony, in addition to receiving a free homestead, bought

another farm of \$5.00 an acre. He also bought two sturdy horses, a wagon, a cow, a plow, some seed grain, and some food. He and Anna travelled to Gimli, which is about 60 miles from Winnipeg, by wagon and ferry boat over difficult muskeg and bush trail for most of the way.

Life in Gimli was full of the normal pioneer hardships. The family had to live in two tents while Anthony cleared an acre of land for a garden, cut some logs and with the help of his sister's son, who had come to Canada five years earlier, constructed a two-room log cabin. Two years later, Anthony built a six-room two-story log house with an open fireplace which Anna whitewashed on the inside.

Anthony soon established a general store and tailor shop in partnership with his sister's son-in-law, Myczekuk. But because the people had no money, business was slow. In the fall of that year, Anthony hired his sixteen-year old nephew, Yusem Płyk, to take his place at the store and, with the help of two other partners, organized a wholesale card-log business in Winnipeg. Booth supplying firewood for the Winnipeg hotels and residences during the winters. During harvest time he worked in southern Manitoba and Saskatchewan as well as in Ohio and Minnesota. To save money, he often walked most of the way to and from Winnipeg.

In Gimli Anthony and Anna worked very hard to provide food and clothing for their large family — six additional children were born in Gimli. Anthony bought an additional farm and cleared part of it of tall timber, huge stumps and rocks. Only twenty acres were utilized for pasture, hay, and garden. But the first several crops of wheat failed. The soil and climate were just

not suitable.

In spite of the hardships that went with the development of the farm, Anthony and Anna enjoyed a happy social life in the community. Anthony helped to organize, and was the first deacon of the Independent Ukrainian Orthodox Church of St. Michael — the first in Queset and the second in Canada. He helped to organize and headed the Ukrainian Reading Club (Читальня) and later the Community Society (Товариство). He assisted in the building of the first public school in the district and was a member of the school board for many years. Anna, with her five soprano voices, took part in plays, concerts and the church choir. Their daughter, Mary, who inherited her mother's beautiful soprano voice, was equally active. But Anthony wanted to provide a much better future for his nine children than was available in Queset.

While working at harvesting in southwestern Saskatchewan, Anthony located a good fertile area for new homesteads, fifty miles north of Maple Creek near the South Saskatchewan River, and fifty miles south of Kindersley. In 1909 he organized a group of friends and relatives as an "advance guard" to investigate this promising area. After a difficult journey from Maple Creek and back, they all filed on homesteads and each bought an additional 160 acres of "pre-emption" land. Some men took out homesteads and bought farms for their sons. The future, at last, seemed rosy.

The cash from Anthony's sale of his business and three farms in Queset was not sufficient to cover the moving expenses and the payments on the two farms he bought in the new district. So Anna sold her five "mergers" of land

in the Old Country and thus eased the financial burden of the move from Queset.

In early spring of 1910, Anthony's family, accompanied by many other relatives and families, went from Queset by train to Kindersley and by wagon to their new homesteads in the extreme southwestern corner of Saskatchewan, near the prairie towns of Preble and Scotia. It took ten days by train and five days by covered wagon. Even when they were somewhat settled they encountered many difficulties: no water, no firewood, families living in tents. Snow fell on the first of May; then another two feet of snow on June 1 and a wind storm which lasted for three days and blew their tents down.

With perseverance and hard work, Anthony became a successful farmer. The family dug a well, built a log barn, plowed the farms and, with years of good crops and a thriving threshing and plowing business, it could look forward to a bright future. With the financial help from the sale of Anna's inheritance in the Old Country, Anthony bought five farms of good single land near the present town of Estonia. Later he bought two additional farms. In 1918, the family moved from Preble to Estonia, built a large and comfortable house, and continued to prosper.

Again, Anthony was the first to start a new Ukrainian colony in Estonia near Kindersley. Both Anthony and Anna were generous to the new settlers and helped them to establish themselves on their homesteads. Their door was always open to the poor, homeless immigrant settlers.

In Preble Anthony was a leader of the Ukrainian Cultural Society and

head of the local Reading Club and later organized a Ukrainian Orthodox parish. Church services were held in the family home from 1918 until it was destroyed in a fire in a wind storm in 1928. But with the help of Kozachevich's many friends and relatives, the house was rebuilt on the same foundation and church services continued for many years.

Unfortunately, Anthony did not live to enjoy the new home. He died in July, 1928, shortly after the fire. Anna survived him by twenty six years and died in Edmonton after a long illness in June, 1954. At the time of their deaths, Anthony was 64 and Anna was 65 years of age.

Anthony and Anna Kozachevich and some of their children contributed generously to many Ukrainian causes: the Ukrainian Orthodox Church, the Ukrainian Institute, and to numerous

cultural and educational organizations in Canada. Anna was a member of the Ukrainian Orthodox church and the affiliated women's organization in Edmonton, Saskatoon, and Edmonton. In each community where she lived, as an experienced mid-wife she delivered many babies and nursed the mothers back to health at a time when doctors and hospitals were not readily accessible to pioneer mothers.

Anthony and Anna had nine children: Michael, Mary, Tilla, Paul, Max, Peter, John, Davis, and Tilla. They gave them all a fine cultural upbringing, a good basic start in education in two languages (English and Ukrainian), and a knowledge of good farming and business practices. One daughter, Davis, was given the opportunity for higher education in Saskatoon and went on to become a writer, poetess, and leader in social work.

OSWEGY AND MARY KONRATSIUK

Oswegy Konratsiuk, son of Klym and Maria Konratsiuk, was born on June 25, 1908, in the village of Zayzshin, district of Rodokhin, Halychyna, Ukraine. When Oswegy was only four years old, his father, Klym, emigrated to Canada. Landing in Montreal, he tried to find work, but knowing neither English nor French, he found little steady employment. Discouraged, he returned to Ukraine in 1913, only to find Austria feverishly preparing for war. Once again he left for Canada.

The outbreak of World War II made Klym's circumstances worse than ever, for Austrian citizens in Canada were treated as enemy aliens and could not get any work at all. Somewhere, Klym managed to get to Mundare, Alberta, and for some time stayed with his

last brothers, Gergo and Iwan Pato-mark, who operated a general store in the town.

Farm work was hard and wages were low. As Klym saw little possibility of bringing his family out of Ukraine, he went back to Montreal where he worked as a common laborer until 1921. In that year he returned, for the last time, to Ukraine where he died in 1929.

In the meantime, his son, Oswegy, on finishing school in the village, decided to remain on their small property to help his mother while his father was away in Canada trying to earn enough money to bring his family out.

As Canada seemed to be the land of promise, Oswegy left his native village, came to Canada in 1928, and



Mary and Oswald Bondaruk

eventually reached Mundan. Shortly after, he moved to Krakow district and became a farm laborer. In 1929 he moved to Moose Jaw, Saskatchewan, and obtained employment with a building firm. While working in Moose Jaw, he joined the local Ukrainian choir and dramatic society and took an active part in promoting Ukrainian culture.

When the Great Depression came, it was impossible to obtain any kind of employment in the city; so Oswald moved back to Praboc and worked again as a farm laborer. Later he found work as a carpenter, and for the next several years he was employed by a contractor who was building churches (Stey and Spedden) and schools (Bukovina, Munden, Snow Creek) in the district.

Oswald's wife, Mary, daughter of Oleksa and Kasia Luchak, was born August 26, 1905, at Krakow, Alberta. Oswald and Mary were married in 1934 and settled at Krakow. Here he built a house and a service station and

became a dealer for the Imperial Oil Company products. In addition, he bought a truck and delivered livestock to Edmonton.

Oswald and his young friends were always dreaming of building a community hall where cultural work could be carried on. Their dream was realized when a new school building (Huron) was built and some prominent farmers in the district were able to buy the old one and convert it into a community hall.

Since there already was one community hall, the two, largely through Oswald's efforts and persuasion, combined their resources and hired a director to teach singing, organize choirs, and direct plays and concerts.

Oswald's service station operations were so successful that the Imperial Oil company gave him honorary recognition as "an outstanding salesman of their products".

In 1943, Oswald was moved to Edmonton to work on Imperial Oil construction projects. During this period

of employment, he received a monetary award for inventing a clutch for a hoist — a device which saved labour in loading Imperial Oil products. There were seven people who received similar awards, but Chudry was the only one of Ukrainian descent.

In 1953, Imperial Oil made Chudry manager of one of their service stations in Edmonton. He held this position until 1961. In that year he resigned and accepted employment with the Provincial Public Works Department where he remained until his retirement in 1971. To the enjoyment of a comfortable retirement, he occa-

sionally adds the more active recreation of fishing and hunting.

Mr. and Mrs. Kardziuk are members of the Ukrainian Catholic church, and the Ukrainian Pioneers' Association. Mrs. Kardziuk belongs to the Ukrainian Catholic "Goodwill Club", the main interest of which is to foster and encourage Ukrainian cultural activities among the young people in Edmonton.

Chudry and Mary Kardziuk raised five children: Alexander, Olive, Olga, Isabelle, and Lily. They were all given a good education, and are now on their own.

MATTHEW AND STEFANIA KORDYBAN

Matthew Kordyban was born on February 20, 1893, in the village of Zehalpi, county of Palenok, province of Halychyna, Ukraine, to Oskas and Maria (nee Rytyko) Kordyban, inhabitants of that village. He was born into a family of five sons, three of whom came to Canada. He was not able to start school until the age of twelve when the first school was built. After an attendance of only three years, he obtained grade five standing as he found the program very easy because of his age. In 1908 he left for Canada in the company of one of his brothers to the disappointment of his parents who had hoped their sons would remain on the ancestral land.

Their journey took them through New York to Montreal where Matthew and his brother were sent to work in different areas — Matthew to work on a railway which was being built into northern Quebec, and his brother to an unknown place. Conditions were such in those days that the brothers were never to hear of each other again.

After working in Quebec, Matthew travelled west to harvest in Saskatchewan and later to coal mines in Lethbridge. A miner's life deep in the ground was so frightening to the young boy that he gave this up and joined a gang working on the Grand Trunk Pacific Railway which was being built through Jasper, Alberta. He worked on the railroad, summer and winter, for three years. As he was young and adaptable, he was given various jobs which did not demand much physical exertion. This included looking after horses, helping in the sawhouse, and setting up supply stations along the planned route in preparation for gangs next summer. He learned English through conversation and with help of a Russian-English dictionary which he had bought. There was no Ukrainian-English dictionary in those days.

In Alberta there were already a number of people from Matthew's village, Zehalpi, and from two adjoining villages, Radzina and Koopers. A family of Dowhanuk had settled on



Stephania and Matthew Kopylov

homestead in 1900 where Two Hills was established many years later. According to the report of one of the Dozhanovs still living, Matthew taught his children to read and write Ukrainian when he stayed with the family one winter.

Other people from the same village in the Old Country settling in the Braugh area were two families of Pashurans, another Dozhanov, Oleksa Yabovsk, and two families of Hurasivaks. Others arriving in 1902 from neighboring villages of Probitza and Hadyrivtsi, both in the county of Husiatyn, were the Gills, Jiravak, Sereda, and Chervakos.

With the advice of Wazyl MacLark, Matthew filed an a homestead in 1911. He chose one that was situated four miles northeast of Opal, along the Redwater River. With the money he had stored, he was able to buy much more equipment than the usual home-

steads. He bought, not only a binder, but also a steam threshing outfit which enabled him to earn money doing custom threshing for his neighbors. His experience in the railway probably gave him more confidence in the use of machinery. Just about this time, another of Matthew's brothers, Wazyl, arrived and filed on an adjoining homestead.

In 1912 Matthew married Theodora Kostiv, daughter of Oleksa and Teckia Kostiv, from the village of Hadyrivtsi. They arrived in Canada with the settlers from the Probitza area in 1900. Theodora died in May, 1928, leaving Matthew with six children. Fortunately for him and his family, he met and married Stefania Mazurkiv, from the village of Kostivka, county of Ternopol. Stefania, born on March 22, 1906, had arrived alone from the Old Country but had a brother who was working near Limer, Alberta. Matthew

and Stefania were married on November 21, 1908.

After World War I, Matthew bought three quarter-sections of land near Waugh and farmed there until 1944 when he moved to Thorhill. Before retiring from farming, he extended his land holdings to six quarter-sections in the Thorhill area. In 1950 he retired, and leaving all his land to his son, moved to Edmonton where he and Stefania are now living at 11210 - 87 Street.

Matthew and Stefania have always been members of the Ukrainian Catholic church. Matthew helped to build the first church at Waugh and did the same at Clearbrook near his home in Thorhill district. Both are now members of the Ukrainian Catholic Cathedral of St. Joseph in Edmonton where Stefania is also a very busy member of the women's organization. Matthew has always been a strong supporter of Ukrainian centers.

It should be noted that Matthew established a lumber mill soon after

acquiring his steam engine and continued in the lumber business for most of his life. Much of his financial success stems from this business.

The family has spread throughout Canada and the United States. Of the Koszyba family, Ivan married Anne Posa at Thorhill. Wasył married Mary Dutka and conducts a thriving lumber business in Prince George. Emilia is married to Mika Harseniuk who is farming at Graveland. Sophia is married to Tom Young and is teaching in Vancouver. Josephine married to Tom Denis and lives in Detroit. Katherine, a nurse, lives in Michigan with her husband, Tom Murphy. From the second marriage, Wasył married Peter Bardzuck who has a large farming establishment at Vary. Clarence married Olga Samochuk. He is a farmer and a successful businessman in Thorhill.

Matthew and Stefania have twenty-six grandchildren and six great-grandchildren.

FRED AND ANNA KOSTIASH

Fedor Kostiaszok*, born February 15, 1871, was the youngest of six sons of Mytyko and Anastasia (nee Moolky) Kostiaszok, in the village of Tulewa, Smolyn County, Halychyna. Until he emigrated to Canada in 1900, his life was not entirely typical. As the youngest son of a relatively well-to-do peasant farmer, he enjoyed certain advantages. For instance, until he left home to attend gymnasium, the hardest work he did was pasturing cows on the village common.

* This is the name which appeared on Fred's passport and on his naturalization papers.

After finishing elementary school in Smolyn, Fedor was registered in the gymnasium (high school) in Kolomya, where he completed three years. In Kolomya, he boarded with an aunt (family name of Pishkars) who was related by marriage, twice removed, to the Stefanyk family. In fact, his roommate was Wasył Stefanyk, the writer. Fedor's age. His record here probably completed gymnasium had fate not intervened.

Before returning for his fourth year, he contracted measles and, having lost a year, he decided to stay home. In any event, being the youngest son, it was more than likely that he would in-



Top row, L to R: Marshall, Helen, William. Center: Anna and Fred Koschak. Bottom row: Leonard, Eliza, John, Harry.

hard the family estate and would have to take care of his aging parents.

In the meantime, having reached the proper age, Peter was drafted into the Austrian army where he served for three years. Having studied Ukrainian (Old Church Slavonic), Polish, German, and Latin in the gymnasium, he was considered good saddlebag material and before finishing his stint for Emperor Franz Josef, he was promoted to the rank of saps father (sergeant).

Shortly after his discharge from the army, Peter married Anna Zwarych, daughter of Ivan and Maria (nee Solymak) Zwarych. She was born on June 18, 1870, in Tulova and was the second oldest in the family. Peter was two years older. The Zwarychcs themselves were well-to-do but until she married Peter in 1896, the only thing this meant to Anna was that she had to care for the several younger siblings who came after her in quick succession, while her mother was frantically trying to keep the farm from falling

apart. Ivan, Anna's father, was a "gentleman of the old school", in that he found it much more interesting attending meetings, talking to other farmers, and giving advice to anyone who would listen, than looking after his farm. Education was not compulsory in those days. Moreover, since Anna had weak eyes, she stayed home and did not learn to read until many years later.

In the spring of 1900, there was a mass exodus from the village of Tulova. In this mass, were the families of Ivan Zwarych, his servants, Peter, Anna with two small children (Helen and Harry), the Chervinskis, the Charukis, and a number of others. They embarked on the Arvadia from Hamburg and landed early in the spring in Halifax. Then they travelled by train many weary miles across Canada until they reached Calgary; then north to Stratford, crossing the North Saskatchewan River to Edmonton by ferry.

Like so many other immigrants before them, the Zwarychcs and the

Kotkasovs left their families with friends and relatives in Edina for a few weeks, while the men went further east to locate their homesteads — which they did about eleven miles northwest of what is now the town of Vegreville. Fodor's homestead was NE19-18-85 W of 4. At the time, Beaver Lake was the nearest post office and store.

It was at this stage that Fodor's life took on the character typical of all Ukrainian settlers in the West. The first home he built for his small family was a bungalow, then a two-room log house with a thatched roof. The next four children were born in this house and the last five in a larger house which was built in 1912.

Fodor received his naturalization papers in 1903, and shortly after, with pragmatic good sense, he shortened his name, thereafter being known to his Canadian compatriots as Fred Kotalak. (**)

In his time, Fred worked on an "extra gang", served as chairman of the first school board of Kootenai School District organized in 1907 and because he was educated he was treasurer of a shearing company for a good number of years. Moreover, he took over the management of Kootenai Post Office from Peter Svanich, bringing the mail from Beaver Lake on horseback. Until the Canadian Northern Railway went through that part of Alberta in 1905, all goods were freighted by wagon from Edmonton, either to Beaver Lake or to Old Vegreville.

(**) This happened largely through the advice of his brother-in-law who likewise decided that "When in Rome you might as well look like a Roman" and became the well-known Peter Svanich.

Fred and Anna had eight children: one daughter and seven sons, and are survived by six of them. Peter, the youngest, died at the age of seven; and John at the age of 28, leaving his widow, Victoria (see Havelka) and a two-year old son, Dennis. Helen, widow of Emylea Fodorak, lives quietly in her home in Vegreville. The remaining five sons are all retired. Harry, retired school superintendent, lives in White Rock, B.C. with his second wife Violet (nee Skorny). Elias, retired farmer, and Anna (Goschak) live in Vegreville where Anna is teaching in Peter Svanich School. William, retired high school teacher, and Mary (Maloyevich) live in Edmonton. Marshall, retired chemical engineer, and Mae (Wood) live in Calgary, Alberta. Ladimir, retired school principal, and Dora (Frager) also live in Edmonton. Fred and Anna are survived by their six children, fourteen grandchildren, and fifteen great-grandchildren.

Fred was not the most successful farmer, but he and Anna worked hard. Their results was not in material things, but in the opportunities they gave their rather large family. He developed his homestead and added more land, eventually operating a 400-acre farm in the Six-Kootenai district.

Both coming from families which not only valued education but saw and experienced its possibilities, Fred and Anna were prepared to invest their energies and hopes in an education for their sons. It was not easy, but in their lifetime they saw heart-gratifying results — six sons, all university graduates — a record for Alberta which was held by the Kotalak family for many years.

Fred was not a very outgoing man. He was honest and hated sham of any

kind. But he was not slow. Occasionally, he showed unexpected wit and a sense of humor. Anna, when she was not overwhelmed with caring for her large brood and household responsibilities, loved to listen to, and sometimes join in, the protracted discussions which were frequently held around the large dining room table. She was the epitome of kindness, patience, and understanding — and because of these traits, the Kotsiak household seldom heard a harsh word or a raised voice. Both Fred and Anna were members of

the Ukrainian Orthodox church and founders of the Sich-Kolomesa parish. Fred even sang in the church choir, largely because of his deep bass voice. They gave generously to all the "national" or cultural causes, such as the M. H. Ukrainian Institute, The National Co-operative Store, the **Ukrainian Voice**, and others.

Fred died December 6, 1938. Widowed Anna lived with her son, Elias and his wife, Anna, until her death on December 12, 1963.

HARRY AND VIOLET KOTSIAK



Harry, the oldest son of Fred and Anna Kotsiak, came to Canada from the Ukraine in 1900. He was born on March 23, 1898. Since there were no organized schools until 1907 when Kolomesa S. D. was organized, Harry did not start his formal schooling until he was eight years of age. Even then schools operated during the summer months only. Shortage of teachers allowed operation during the summer months when college students were available to take charge. Besides, cold winters with poor roads made it difficult, if not impossible, to operate schools the year round.

Harry attended Kolomesa school for five years, at the end of which he was sent to the Yegreville town school, residing with his uncle, Andrew Svarich, for two years. He was enrolled in Grade 7 and at the end of two years, in 1913, had completed Grade 8. As younger boys were ready for the higher grades in the town school, Fred Kotsiak built a small two-room "shack" which enabled the boys to attend the town school, receiving their weekly board from the farm. This was the first "bursa" in Yegreville for students to attend school away from home; for not only did the six Kotsiak boys complete their high school education there, but quite a few relatives and neighbors quailed themselves of the opportunity as well.

In 1916 Harry completed his Grade 12 in Yegreville and in the spring of 1917 took Normal School training in Cameron. Ten years from the commencement of his education in Kolomesa School, he returned to take charge of the same school as a fully qualified teacher with a First Class Certificate. In the fall of 1918, he enrolled at the

University of Alberta for further education and obtained a B. A. Degree in the spring of 1921. With the B. A. and a First Class teaching certificate he was now ready to embark on what turned out to be a successful teaching career.

Harry's teaching career started in the summer of 1916 after completion of Grade 12. The first quarter he taught on a "permit" in 1917 and 1928 he taught in Bassano and Okotoks schools, and during the summers, while attending University, he taught in other rural schools. His first school after graduation was the Smoky Lake School. He stayed here until 1923, when he decided to try "greener pastures", and went to Hatfield, Saskatchewan. Here he stayed five years, returning to Alberta in 1928. The village of Willingdon was just being organized and a new school of four rooms was built to provide education for the immediate area as well as high school education for the surrounding districts. This fitted well with Harry's plans and experience. He had started instruction in high school grades in Smoky Lake and similarly in Hatfield. Here also by 1935 the school expanded to six rooms with instruction through all the grades including Grade 12, with two full-time high school teachers in charge. In 1938 he was appointed Inspector of Schools by the Department of Education and sent to Athabasca.

Harry was sometimes referred to as a "trail blazer." The work started by him in Smoky Lake was completed by Ivore Carevsky, and in Willingdon by his assistant and successor, Fred Hanzelka. Both of these were later also appointed as Superintendents of Schools, in Thorhild and Two Hills,

respectively.

After four years of pioneering in Athabasca, where new settlers were arriving after the depression years in the south and new districts were being organized, Harry was transferred to assume the duties of Superintendent of Schools in the newly organized Smoky Lake School Division. He stayed in this position for 25 years until his retirement in 1964. His success as Superintendent and as advisor to the divisional boards throughout this period was him the honor of having the Smoky Lake School named after him in 1958; namely, the H. A. Kostash School. His general achievements in the field of education were recognized by the Alberta Teachers' Association, who granted him Honorary Life Membership in the Association in 1973.

In 1926, while teaching in Hatfield, Harry married Josephine Spika (Chyctow) of Edmonton. Two children, a boy and a girl, were born in Willingdon. The boy, Theodore (Ted), obtained two degrees, B. Sc. and B. Ed., from the University of Alberta. After two years in Bassano and Edmonton, he taught school in Fort Saskatchewan, three years in Government College in Regina, Alberta and two years in Teachers' College in Malaga. After his return he joined the staff of the Northern Alberta Institute of Technology in Edmonton. He is now on leave in Regina, again, assisting with the organization of technical schools there. He married Louise Lazarek of Smoky Lake. They have no children.

The daughter, Jane, obtained her B. Sc. from the University of Alberta and A.T.C.M. in piano from the Toronto Conservatory of Music. She did not choose to follow in her father's foot-

steps as a teacher, but took a position as a computer operator with an exploration company in Houston, Texas. In 1954 she met and married Archie Ledlow, a successful business man engaged in various enterprises. They have three children: a boy and two girls.

Besides various activities associated with his work, such as Home and School Associations, Teachers' and Administrators' Councils of the A. T. A., Red Cross, and others, Harry took active part in Ukrainian organizations at the local and provincial levels. These were limited after he left teaching. As a University student in Edmonton, he tried in the M. H. Ukrainian Institute, took active part in club work and instructed classes in Ukrainian for one year. He is a member of the Institute (now St. John's), and was on two occasions a member of the regional directorate.

His wife Josephine also participated in community matters, particularly those connected with the Catholic Church of which she was an active member. She sang in the church choir and never missed a service. Talking and fancy work were her favorite hobbies in the Sewing Club. These activities were of great help to the club, particularly during the fall seasons.

The only recreational activities both of the Kozlachs enjoyed were curling and bridge. Lillian's Club activities provided both recreational as well as community service for Harry when he joined up as Charter Member in 1947. After retiring from the superintendency in 1964, Harry tried a hand at teaching again. He found that conditions had changed since he had last taken charge of a school 30 years

earlier. In the meantime, Josephine's health was failing and, when she died, he abandoned teaching and retired to live in town with June in Texas and with Ted in Malaysia. After three years of this he retired to Burnaby, British Columbia.

Harry found living alone at this age too difficult to bear; so in the fall of 1969 he married Mrs. Violet Stryck. In 1972 they moved to White Rock, B.C. where they still reside.

Violet Kozlach

Violet was born in Manitoba. Her father, John Glory, farmed for a short time but found the land around Sifton not the best for farming. He then left to work for the Canadian Northern Railway (now National) where he soon became foreman. This occupation required him to move about frequently, so that after several locations in Saskatchewan and Alberta, he settled in Vegreville. Here Violet and her two brothers, Vern and Max, completed their high school. After one year at the University of Alberta, Violet took her Special School training while living at the M. H. Institute and then went into teaching.

Like Harry, Violet may be considered as one of the early pioneers in the educational field. After several years in rural schools, Violet settled down to permanent positions in graded town schools — Spadina, Andrew, and finally in Edmonton where she taught in the Newton School for ten years. She had eleven years of teaching in the Correspondence School with the Department of Education following her Archer School experience, but for health reasons was obliged to leave this work and go back to the classroom in Newton School. As member of the Edmonton Branch of the Alberta

Teachers' Association, she acted as secretary of the Canadian Committee for eight years. She was also active in various other committees. In recognition of this the Alberta Teachers' Association granted her Life Membership upon her retirement.

More than that, Violet was an ardent worker in Ukrainian activities. As a member of the Ukrainian Women's Association, she organized local branches throughout Alberta and British Columbia, acted as Provincial President of the Association for eight years, served as chairman of various committees, gave instruction in Ukrainian classes, and participated in various UNM activities. In addition she was member of the Directorate of St. John's Institute for many years. In this capacity she assisted in the organization of the summer camp "Barvinko" for the benefit of students of various faculties in Alberta. Violet was honored with a 25-year service pin by the Women's Association.

In 1924 Violet married Michael Syniak, but continued teaching while Michael continued with his University studies. A son, William, was born to them. It was not long, however, before Violet returned to teaching and taking care of her son at the same time.

Violet's son, William E. Syniak, now in Seattle is following in his mother's footsteps. As a leader of a volunteer group of enthusiasts, he organizes the work of the Search and Rescue Association using German Shepherd dogs. Not only was he president of the local Seattle club, but right now he is president of the International Rescue Dog Association with headquarters in Vienna, Austria, where

he had the occasion to report on the work in the United States. In his search and rescue work, he is accompanied by his wife, Jean Anne (nee Melnyk) or practically all calls. Not only do they travel throughout the States but they have been called as far north as Alaska, and as far south as Puerto Rico. William is not only called on search projects, but he is also frequently asked to assist in the organization of new clubs, hold seminars and address gatherings on search and rescue topics. He is the author of "Scent and the Scenting Dog", a scientifically treated guide to dog trainers. William and Jean have two children, a girl and a boy.

Violet's two brothers migrated to the United States and have become successful businessmen. Vern has moved about, starting in California, then Dallas, later Florida. He is now in Houston, Texas. Matt is in Denver, Col. One of his projects, the "Basic School Supplies Dispenser", by Matt Skarey Inc. was tried out by the school directors in Alberta. Now, more concerned about providing service to people looking for rental accommodation, he has set up "Apartment Data Centers" throughout the States and Canada.

Since their marriage Violet and Harry Kopstich have finally decided that they have done "their bit" and are now "taking it easy". Their main pursuits are bowling and bridge. Curling, which was their favorite sport in Alberta, is too strenuous. An occasional extended holiday to western Canada, Texas, Hawaii, and the provinces, of course, constitute their more serious diversion.

WASYL KOTYSYKIN

Wasył Kotyśkyń was born on April 5, 1888, in the village of Bilawetzi, county of Brady, province of Halychyna, Ukraine, to Michael and Kateryna Kotyśkyń, his mother's name being Vladoke before her marriage. Although his parents were ordinary villagers, his father had been arduously trained as a craftsman. Unfortunately, Wasył's father died when Wasył was only eight and his eldest brother, Huzko, though only thirteen years old, had to take the place of his father on the land. With the help of his uncle he performed this duty very creditably.

In 1908 Wasył set out for Canada in the company of about thirty-five other villagers of whom three were single men of his own age. Primarily, the young men left their villages to escape military service. Other reasons for leaving were the advertisements which played up the development of mechanical equipment in Canada with the implied promise that physical work was no longer necessary. Furthermore, there really was no reason for them to remain at home. There was no more land near the village to divide among the young and there were large open spaces in Canada waiting for them.

Most of the married group settled near Myrman, Alberta, where homesteads were still available. Apparently, there was land still available farther west even for other people from their village who came the following year and settled near Mossburn. Previous to this, people from a neighbouring village, Kozushchiv, had almost all filed on homesteads in the Plain Lake country, south of Two Hills.

The earliest people from Bilawetzi to settle in Canada were the two Chmi-



Jadwiga and Wasył Kotyśkyń

lers and a Zatorowczyk who landed northeast of Mundare in 1908.

When Wasył and his young friends arrived in Edmonton, they met a German farmer from around Livia who, as they discovered later, spoke Ukrainian in his home. He had brought a load of fags to Edmonton and informed the young men that he needed laborers. He promised them twenty-five cents a day, but they had to sleep in the loft of his barn and cover themselves with horse blankets. Though they worked hard, brushing and uprooting trees in preparing the land for plowing, they were not even provided with soap and had to wash themselves in the horse trough. After two weeks of this kind of life, they informed their German employer one Sunday that they wished to go home. He refused to pay them their wages and threatened them with a shot gun. Though they had each earned ten dollars and fifty cents, he paid them only eight dollars, and then only when they threatened that they would complain to the authorities.

After this adventure, Wasył went to work on an extra gang on the railroad, returning for the winter to New Kory, south of Hagersville, where one of his cousins had married a man named Sobylak. He spent the winter with them

doing chores on the farm and sawing wood which Yedviga sold in Vancouver at ten dollars a ton.

In the spring of 1909, Wasyl started for Edmonton with thirteen dollars given to him by his clothes and joined a group which was being sent to an extra gang around Cochrane, B.C. He spent four years in lumber camps in this area, finally landing in a lumber mill where he began at two dollars and a half a day and ended with three dollars and seventy-five cents for an eight-hour day. He landed in Edmonton with seven hundred dollars. As he had earned the money without much effort, he spent nearly all of it in a short time, and it was fortunate that he found a job in a coal mine in Cardiff, twenty miles north-east of Edmonton. Though it was a period when work was difficult to obtain, Wasyl was able to save from one hundred forty to one hundred fifty dollars a month. He worked in this mine for the next three years.

Wasyl met his future wife Yedviga (Yedviga) Gulrowski, in Mundare when, on his return from work in British Columbia in 1912, he visited the town.

Yedviga was the daughter of Stanislaw and Flora Gulrowski of Bilawski. When he was settled in Cardiff, he bought a house and they were married in the Mundare Greek Catholic church in 1913. Born on August 15, 1898, she had arrived in Canada in July, 1912.

After three years in Cardiff, Wasyl sold their house and bought a farm in Plain Lake where he established a sheep. But business was poor, and Wasyl sold everything at the end of two years. He had been able to remain in business only by becoming a trav-

elling musician for dealers.

From Plain Lake, Wasyl and Yedviga moved to a completely equipped farm which he bought from his uncle. It was located about five miles south of where Myram is today. For the farm, one team of horses, three head of cattle, and fairly good buildings, he paid his uncle two thousand dollars, one thousand in cash and the rest in annual payments for five years. Five years later he moved nearer where Myram is today, buying a farm with a store on it and taking over the post office. He was also appointed registrar of births, deaths, and marriages. The building was large. There was a large hall upstairs in which concerts and plays were staged and dances were held. There was also a Greek Catholic church on the farm. The church was later moved to Myram village. He prospered and was able to buy two additional quarters, all of which are now being farmed by one of his sons.

In 1927 the village of Myram was established along the new Canadian Pacific Railway two miles away. Wasyl moved his store to the new location and ran it in conjunction with a butcher shop. As it was difficult to run both store and farm, he sold the store in 1930 to Peter Sanykovich and bought a house. His connection between the farm and the village to work on the land where one of his sons lived and was responsible for the main part of the work. When his wife died on March 28, 1972, he tried to carry on alone but finally sold the house in 1975.

The Kozuliyas had eight children: four sons and four daughters. Emilia, who was the first Ukrainian teacher in Myram district, is married to Anton

Dubelt and lives at Myram; Adolph married Stella Najera and lives at Two Hills; Jaroslav married Anna Sorochan and manages the home farm; Nestor married Anna Popchuk and has a business in Edmonton; Vera, an insurance manager, is married to Neil Britto, a lawyer in Seattle; Helen is married to Mikhail Maslanych who is farming at Two Hills; Letya is married to Carl Hebdinger and lives in Calgary; Greet teaches in Edmonton. Wasyl now has seventeen grandchildren and nine great-grandchildren.

Wasyl has made two long journeys in recent years, one to the Holy Land and the other to his homeland. Last year, traveling with his son, Greet, he visited his native village, Ulmopol. He would not have been able to recognize it, had he come there without advance knowledge. Most of the old houses with thatched roofs were destroyed during the war and new ones have been built of brick or stucco with slate

or metal roofs. Because the farms have been collectivized, there is less need for barns by every house, so there is much more room for gardens and trees. For that reason the village is densely covered with trees, especially fruit trees. The village has also been electrified, but only a few of the villagers have obtained electrical appliances. On this tour, the two also visited many cities in Ukraine including Kiev, South on the Black Sea, Moscow, Vienna, and the two Germanias. The most inspiring experience was their visit to Shevchenko's grave and restaurant in Kiev.

The other journey, taken a year earlier, was a tour of southern Europe (Spain and Portugal), the Holy Land and Saudi Arabia.

Wasyl is now living in the Senior Citizens' Home in Inglewood but still drives a car and visits his children from time to time.

GEORGE AND WASYLONA KOWALCHUK

George was born April 24, 1885, in the village of Kopylna, county of Zastavna, province of Bukovina, Ukraine, to Hryhory and Maria (nee Taranga) Kowalchuk. The Kowalchuk family came to Canada in 1901, travelling to the home of Elias and Sophia Stashko who had left Kopylna two years earlier and were living about 60 miles west of where Willington later became a village. Sophia Stashko was Maria Kowalchuk's sister. With them also came the Gabryks who settled near Andrew.

For two years, the Kowalchuks lived with the Stashko family though George's father had filed an 3822-56 US W. of 4 the first summer. During

the first year George worked during the summer on the railroad west of Letheridge and spent the winter in cutting timber for his buildings. He missed the disastrous Frank slide by only one day — the extra gang, with which he worked, had been moved only the day before. After spending the winter at home, he again returned to the railroad job the next summer and earned enough money to buy a team of horses, a wagon, a sleigh, a plow, and harrows. This enabled him to begin farming immediately. Leaving his family with the Stashkos, he could take time to build a good house — better than most homes built under rice

urgent circumstances.

As the settlement began to grow, an Orthodox church was built in 1909 close by and given the name of "Church of the Holy King." However, people commonly called it the "Bleneska" church, derived from the name of Blarista from which most of the surrounding settlers had come. The Stryshchuk school, also derived from the name of a village from which some of the people had arrived, was built in 1908. George began to attend when he was thirteen years old but did not attend for very long as his father was elected councillor in the municipality and George was needed to work on the farm.

In 1914 George's father bought another quarter, the SW23-24-15 W of 8, which already had sixty acres under cultivation. This was the quarter on which George and his wife settled later. George was only sixteen years old when his father bought the additional quarter but because his father was deaf or dumb, he had to do a man's job on the farm — like breaking land with a team of horses and a breaking plow. He broke twenty-five acres in that year. In 1915 there was a splendid crop and conditions continued to improve so that by 1917 they had four quarters of land. In 1919 they acquired a steam thrasher which enabled them to thresh from stacks instead of from stacked grain. To make payments on the threshing machine, George and his father were forced to do custom work for other farmers. In order to do this, they had to leave in the best eighty acres of their own cuts. An early winter covered the stacks which remained under the snow until May 5 the following spring. However, this proved a



Wasylena and George Kowalchuk

blowing in disguise as people lacked fodder for their cattle and were happy to pay generously for shovels dug out from under the snow.

On November 11, 1909, George married Wasylena Strynska, daughter of Georgey and Maria (nee Myronak) Strynska who had come to Canada from the village of Blarista, county of Waskiwetsi, Bukovyna, Ukraine, in 1898. Georgey and Maria had come to Canada in response to correspondence with Ivan and George Strynska, nephews who had come to Canada two years earlier and lived on a homestead about three miles south of Andrew. Since flooding was prevalent around Andrew in those days, they crossed the North Saskatchewan River in search of homesteads that were not threatened by flooding and visited Pagan and Winstan areas before finally making their choice in what later became Desjardins. They reached Desjardins by building a raft on the North Saskatchewan River. Wasylena was born at Desjardins on May 22, 1904, but she is listed as having been born in Wainford,

After they were married, George and Waples lived with his parents for the first three years. At the end of this time their parents not only presented them the quarter, which has already been mentioned, but also built them a house on the quarter. This was in 1923. In 1928 George and Waples bought another quarter. Next year the Canadian Pacific Railway built a railroad through the area and named the nearby station Willington, and Kowalski took advantage of the proximity of the village to deliver milk to its residents. This was a fortunate station because, in spite of the hard work involved, the milk brought the highest return in the years of depression which followed. In 1937 they sold their cows and built a larger house to provide more comfort for the family. Increasing and improving their pure bred herd, they continued to farm until 1958. For their success in this venture, they give full credit to their sons who helped in their farming operations.

George and Waples have three daughters and two sons. Mary, (Nigau) is a teacher and lives in Fisher Creek. Ellen, a teacher, is married to Peter Young, a district agriculturalist, and is living in Edmonton. Zosova is married to William Furber, a chartered accountant in Calgary, but continues in nursing. Of the two sons, Henry is farming the home place and is married to Shirley Genshelt; and Myroslaw, married to Fat Lasiuk, is also farming in the Willington area. George and Waples retired in 1958 and moved to Willington, leaving their two sons a 2000-acre farm and a herd of one hundred pure-bred Hereford cattle.

The Kowalskis have always belonged to the parish of the Church of the Holy Virgin at which George has been president for forty years. However, since moving to Willington, they have also become members of the Ukrainian Orthodox church in that village. Their only regret is that they have lost many of their friends through death or migration to other parts of Alberta. However they continue to live in Willington, close to the area settled by their parents around the turn of the century.

They have twenty-six grandchildren.

MYKHAILO AND KATERINA KRUHLAK

Mykhailo (Michael) Kruhlak was born on September 1, 1895, in the village of Demystiv, county of Ternopol, Halychyna, Ukraine, to Luke and Anna (nee Benethella) Kruhlak. He attended the elementary school in the village for six years before proceeding to Mykhailo near Lwiv to attend a commercial course for the next four years. Shortly after he returned home World War I broke out, and he was conscripted for forced labour behind the front line as

he was not old enough for the army. He managed to escape and worked at home until he was conscripted a second time in 1918 for the Austrian army staff.

During the war, Michael served on the Romanian and Italian fronts. On the latter front, he was captured and taken to a prisoner-of-war camp, first at Santa Maria and later at Treviso in Italy. When he returned home in 1921, not only had the world war come to an



Kateryna and Mykhailo Wroblew

and had the war between the Poles and the Ukrainians had ended and the Poles had occupied all the Ukrainian territory which had been under Austrian control previous to the war. At home, Michael again worked on his parents' land and held a position in the village co-operative.

In 1925 Michael married Kateryna Horodynska, daughter of Ivan and Dorota (nee Kondratyshyn) Horodynsky from the village of Iwodynska about seven miles from Danyow. She was born on February 11, 1902. After their marriage Michael and Kateryna continued to live in the village for the next two years. However, an unforeseen lack of funds brought a sudden end to their life together for a time. Michael's sister had written to a relative in Canada asking him to fill out an affidavit for her so that it might be possible for her to emigrate to Canada. When Michael arrived in Toronto to make the necessary arrangements for her, he discovered that the affidavit had been made in his name with an explanatory letter stating that this relative would rather bring Michael to Canada first and, if he still wanted his sister after he had arrived, he could fill out another affidavit. After talking the matter over with his wife, Michael left for Canada alone, leaving Kateryna

and their infant son, Tarys, in the village. Michael had no close relatives in Canada, though many of his fellow-villagers had emigrated to Canada. His closest relatives on his mother's side had emigrated to Brazil many years previously.

Michael worked among farmers in the Radway district for a year before he left for Edmonton. Whenever he worked for the first few years, he always returned to Radway during the winter months as the winter season was the time for the staging of dramas and other cultural activities which Michael liked. When he left Radway, he worked on the railroad for a year. Later he became an insurance agent working for Western Life Insurance Company until 1930. In that year he joined the Western Cabinet Manufacturing Company in Edmonton and remained with the company until he retired in 1937.

1939 he was fortunate in being able to bring his wife and child to Edmonton. For a time they rented a home until he built a house in Riverdale where they lived until 1955. Since that time they have been living in a new house which they built in that year. It is located at 16441 - 85 Street, Edmonton.

Michael has always been interested in the activities of the Ukrainian community wherever he worked or lived. For many years he was an active member of the building committee of the Ukrainian Orthodox Cathedral in Edmonton. As a member of the Ukrainian Self-Reliance League he represented it on the Ukrainian Canadian Committee. Michael and Kateryna have donated generously to their church, to St. Andrew's College in Winnipeg, and to St. John's Institute in Edmonton.

Kateryna has also been a very willing worker in the church, especially in the women's organization connected with the church. Since joining it in 1948, she has been vice-president seven times, an active member of the Devotional Committee, and very prominent on the social committee.

Michael and Kateryna have three sons: Taras (Terry), the eldest, is the general service manager of General Motors in Edmonton. He married Phyl-

lis Maliszewski and they live in Edmonton. Their other sons are twins. Glib is in partnership with Boris Pasch in Pasch Fine Shoes. He married Martha Subak and they also live in Edmonton. Glib graduated in Political Science and is now working with the minister in charge of multiculturalism in Ottawa. He married Jerry Johnson and they live in Ottawa.

The Krutsko now have nine grandchildren.

THEODORE AND ANNA KUCHERA



Theodore Kuchera was born in 1881 in the village of Zaychyts in the province of Holychyna, Ukraine. His wife, Anna (nee Kalaychuk), was born in

1860. They emigrated to Canada in 1906, and homesteaded in the Krabok district of Alberta. They had four sons and three daughters: Mary, Dudley, Peter, Ambrose, Maria, Nancy, and Anna.

Besides farming, Theodore also worked in a coal mine to help support his large family. Both he and his wife were active church members and participated in community affairs.

Theodore passed away January 6, 1941, at the age of seventy-nine. Anna passed away November 8, 1948, at the age of eighty-seven.

HARRY AND MARY KUCHERA

The eldest of the Kuchera boys, Harry, was born on December 12, 1894, in Zaychyts, Holychyna. With his parents, Theodore and Anna, he boarded the ship Kaiser Wilhelm der Grosse early in the winter of 1906 and landed in Canada some weeks later. By late spring, they had settled on a homestead in the Andrew-Krabok district.

Harry's wife, Mary, daughter of Hrybory and Cassie Pruhapchuk, was born on January 19, 1900, at Krabok, Alberta. Harry and Mary were married

on January 19, 1918, and continued to live on the Kuchera farm. Besides working on the farm with his father, Harry spent several summers working on the railroad.

Harry Kuchera was active in community affairs, serving as a school trustee, municipal councillor, and, for many years, secretary of the local branch of the United Farmers of Alberta. He was also secretary of the local Ukrainian Catholic church and the community hall. Mary was no less active in the women's organization of

THE KUCHERA FAMILY



The church.

Harry and Mary raised a family of thirteen children — three sons and ten daughters. John married Mary Ganyuk, Mike married Rosa Kwitkowsk; Maria died in 1933; Anne (deceased, 1946) was married to Peter Sorochan; Cassie married John Machuk; Nancy married Bill Fedur; Olga married Ken Haywood; Pearl married Steve Archib; Angela is unmarried; Sophie married Bob Kowalek; Nettie

married Nick Sliwkanich; Mary married Mike Kyta; and Elizabeth married Joe Woitas. The next generation of Kucheras comprises twenty-one grandchildren.

Retiring from farming in 1933, Harry and Mary moved to Lamont where Harry died on May 16, 1964. Mary continues to reside in her home in Lamont, Alberta.

VOLODYMYR AND ANNE KUPCHENKO

Volodymyr Kupchenko was born on November 8, 1897, in the village of Berhomel on the Pruth River, county of Kizman, Bukovina, Ukraine, to George and Rachel (nee Hruskub) Kupchenko. After attending the village school for five years, he was sent to the gymnasium (secondary school) in Chernivets. He followed this with four semesters each in the faculties of Law and Philosophy at the university in Chernivets. After attending an officers'

training school in Jaegerdorf in Galicia, he became a private secretary to an Austrian general, Karl von Komatzendorfer. Later, he was promoted to the position of interpreter with the Supreme Command of Austrian and German Armies of the Eastern Front.

Following the capitulation of Austria and Germany at the end of World War I, Volodymyr joined the army of the newly formed Ukrainian Republic where he served as a member of the Intelli-



Anna and Volodymyr Hryvtsak

genic Corps. When he returned to Bukovyna after Ukraine had been overrun and partitioned by its three neighbors, he found Romanian control and restrictions unbearable and emigrated to Canada. He arrived in Canada about two weeks before Christmas in 1920. During the next two years he was enrolled at the University of Manitoba where he was permitted to register in the third year of the Arts program. During this period he became acquainted with Anna Perich, an important member of Ukrainian cultural organizations because of her ability as an actress. Volodymyr and Anna were married on March 3, 1923.

Anna was the younger daughter of Hryhor and Maria (nee Verha) Perich (Perik) of the village of Vyzova, county of Horolva, Halychyna, Ukraine. This territory was annexed by Poland after the First Great War and still remains in Polish hands. Anna, an older sister, a brother and her father arrived in Yagrowitz, Alberta, in the spring of 1903. Their fares had been paid by their brother-in-law, Rowmond

Ephraim Perich. Immediately after their arrival, Ephraim found accommodation for Anna at the Presbyterian Boys' and Girls' Home in Tuleon, Manitoba, where she remained until she completed grade seven.

Following this experience away from her family, Anna's change in residence was determined, thereafter, by her sister who had married Volodymyr Hryvtsak. At this time Volodymyr Hryvtsak had given up a private business to accept a position as municipal secretary in Hartford, Saskatchewan. Anna completed grade ten in Hartford and moved with the Hryvtsaks when they moved to Yorkton, Saskatchewan. In Yorkton she started grade eleven but left before the end of the year to attend a normal school short course which enabled her to obtain a teaching position. She taught school for two years beginning at Wexton and ending at Stonyway. After this short teaching interlude, she again followed the Hryvtsaks to Winnipeg where she attempted to complete grade eleven but she was drawn into drama and church activities

to walk an extent that studies became impossible.

Vladymyr Ruzhenko's first job after their marriage was a summer school position in Kanara, Ontario. This led to an appointment to teach Ukrainian in the Privents at Fort William where the couple remained for three years. It was here that their first child was born.

After attempting to make a living as a writer for the Canadian Farmer in Winnipeg, Vladymyr accepted a position as organizer for the Ukrainian Fraternal Organization in Alberta. He never left Alberta again. Though he could not afford to attend Normal School on his own, some of his countrymen, recognizing his ability as a scholar and teacher, volunteered to provide the necessary finances. In this way he obtained his First Class Certificate in Canadian Normal School in 1928.

Vladymyr was an accomplished linguist with a speaking and reading knowledge of five languages when he came to Canada. After coming to Canada he became proficient in English and could also speak French. However, he could not obtain a position in a secondary school at the beginning because, between the two wars, prejudice against newcomers in Canada was very strong. For many years he had to teach in one-room schools and obtained positions as a high school teacher and principal only toward the end of his career. The schools in which he taught were Pruth, Chapengo, and Chermowl, south of the North Saskatchewan River; Ffimenas, Kudway, Bellis, and Wampits, north of the river. He then taught in Braiterheim, also south of the river, and then moved to southern Alberta to teach at Wils-

leigh and Bossart. The last few years were spent in Drayton Valley and Tomahawk.

It speaks well of Vladymyr's power of adaptation to be able to change from the elementary to high school grades and back again. Not only did he teach school but he also attended university, mostly through summer schools, completing his B. A. and B. Ed. degrees in the University of Ottawa. Moreover, during this period he did not spare himself in organizational work and remained active in Ukrainian organizations both locally and provincially. He was also a member of the Ukrainian Orthodox church.

Though he did not know this until too late, the difficult conditions under which he had to make a living and raise his family were taking their toll. He died on June 23, 1948, just what he could look forward to more happiness in life and more time for his writing. In his death, the Ukrainian community lost a valuable member.

As they had been living in Edmonton toward the end of Vladymyr's life, Anna found it convenient to complete high school and to obtain an Elementary and Intermediate Teaching Certificate by attending at the university. Beginning with Vladymyr's retirement, she taught in Edmonton for five years.

Two sons and three daughters comprise the Ruzhenko family. Christine is a school teacher and is married to Stephen Dubels who is with the Dominion Department of Agriculture in Lethbridge. Gloria is married to Stanley Proch, a lawyer in Toronto. He was formerly in the Canadian Army Intelligence Corps. She is working with a telephone company in British Columbia. He married Nedra Sadoway,

There was a stenographer and is married to Nick Supina who is with the Leffbridge police. Don, married to Elizabeth Dastberoft, another teacher, teaches in Sherwood Park. He has

gained distinction as a writer. Altogether, Anne now has seventeen grandchildren.

She is living in retirement at 5803 - 67A Avenue.

DMYTRIO AND BARBARA KUSHNIRUK

Story Told by Dmytro Kushniruk

My parents, Todge and Wayless Kushniruk, arrived in Canada in 1897 from the village of Sadpura (now Sadpura), county of Charniata, Bukovyna, Ukraine. I do not know how they learned about Canada but I know that people were poor and anxious to hear about some country where conditions were better. Furthermore, they already knew about Canada, probably from agents who were anxious to make money on fees. When they arrived in Edmonton, they tried someone to take them to Wostok where they moved in with the Nemirsky until they located land for themselves. My father decided to move farther east of old Wostok, because land in Nemirsky's immediate neighborhood was mostly. He finally filed on the homestead which we still occupy, the 107 16-56 17 R. of 4.

The old Wostok to which I refer was about three miles west of the present village. Fedor Nemirsky had established a post office there. A hotel, a store, and a mill, built by a man called Oliver, followed. Eventually everything burned down and Oliver did not rebuild his mill at Wostok but moved it to Andrew, or Egg Lake as it was known in those days.

Father had borrowed money to come to Canada, and both he and mother had to work for Gervase Demers in the district until the debt was paid before they could work on their own farm.

They had two children in the old country but both of them died before my parents came to Canada. I was born at Wostok on November 14, 1899.

My father was born in 1868, had served in the Austrian army, and was almost of middle age before he reached Canada. The journey to the new land was therefore not just a romantic adventure. With him came his sister. Her family, however, did not come for



Standing: Marlin, Pearl. Seated: Barbara and Dmytro Kushniruk.

went but settled somewhere in Manitoba. Like that of all pioneer settlers, his home was always open to newcomers; and many of those who arrived later still speak gratefully of his hospitality.

My father worked with coal for a long time. Of course, I had to help with all the farm work as soon as I was old enough. I attended Chermow school which was built in 1906. Unfortunately, for a long time it operated only during the summer. As far as I can recall, there were no teachers of Ukrainian origin in the first few years. They came somewhat later; those whom I remember were Maciborski, Harry Slavitski, and Valdemar Kapchinski.

Our family belonged to St. Nicholas church in Wostok, a Russian-Orthodox church built in 1921. It is still known as the Ukrainian church because it was built by early settlers from the province of Bukovyna.

Other people who came from the same village as my parents and remained in the same group were the Sitavicks, Tkachuks, Tymoskys, and Klacoticks. All of these families settled together near Wostok. Two families from other villages, the Olshyts and the Ivan Lutals, also remained with our group.

In 1922 I married Barbara Gushin, born in Canada on December 1, 1904. She was a daughter of Wasy and Maria Gushin of the Iwaszuk family. Her parents had settled to the north of Wostok where a Ukrainian Catholic church still stands on Highway 45.

It is locally known as the Iwaszuk church because my wife's relatives were prominent members at the time it was built. The Iwaszys arrived in Canada in 1897 from the village of

Syrlitski, county of Berdichev, province of Holychytsa, Ukraine. With them came their one child and my wife's older sister whose parents could read and write. They had previous information about Canada not only through enquiries from citizenship agents but also through correspondence with the Namiroks. With them came other families from the same village, including the Gugas, Anton Romanika, Shchurs, Strykus, Feder and Nylats Symbeluka, and from Skiviatyn, a neighbouring village, the Tomys. All of these people settled south of Vermilion Lake. My mother's brother also accompanied her parents across the ocean but he remained in Manitoba.

As my father did not extend his land holdings while he was still living, I bought one quarter for myself. I bought another quarter after he died. Nevertheless, Barbara and I continued to live with my parents after our marriage and still live on the old homestead. My father died in 1928 and mother died two years later. Though I remained on the farm, I also bought grain for the National Elevator Company in Wostok for ten years.

The first year on our homestead was the most difficult as all supplies had to be brought from Edmonton. The establishment of a store at Eds by a man named Knowlton reduced the economy of frequent and long journeys to Edmonton. Later, Knowlton moved his store to Wostok, near Namiroky's. It must be remembered that the present village of Wostok was a creation of the Canadian Pacific Railway, built in 1920.

We have two children. The eldest is a daughter who attended Chermow school up to grade ten and completed

high school in Andrea. She took a secretarial course in Alberta College and was married to Harry Krotzsch in 1944. He is now supervisor in a government laboratory in Ottawa. Maxine, our second child, attended Chertowet school up to grade nine, moving

to Victoria High School in Edmonton for the high school grades. Upon completing his degree in medicine, he became a medical doctor in 1958. He married Nadia Cherny in 1961. We have three grand-children.

GEORGE AND ANNA RIZIO

(From recollections of Mary Salk
and Eva Hanzayk, their daughters)

George Rizio was born in 1867 and his wife, Anna (nee Rut) in 1875, both in the village of Stubno, province of Posenyoki, Ukraine. They were married in Stubno.

Before emigrating to Canada, three children were born to George and Anna: Peter, Katharina, and Mary. When the Rizio's arrived in Canada, they went straight to Edmonton. For a time they stayed with the Dolinsky's on their farm and later with the Sathways near Beaver Lake not far from Mundare, Alberta.

Because he knew he must get established, George left his wife and children with hardly money enough for subsistence while he went in search of a cheap site on which to start a homestead of his own. He was well aware of the hardships his wife and children would suffer when he left that spring but, at least, they were safe with friends.

In the fall of the same year (1906), George came back with the news that he had purchased a farm thirteen miles north of what is now the town of Innisfree. The family made their move by oxen and covered wagons over land where there were few trails and the roads were difficult to find. After travelling many days they arrived at their destination and immediately set to



George and Anna Rizio

work building a makeshift hut of slabs of sod. They lived in this hut until they completed a log cabin which was to be their home for many years.

Life on the farm was incredibly hard. When supplies were needed, George, with the help of a neighbour, built a rough wagon and together they set out through the wilderness and Indian settlements to Edmonton. There were times when it rained for days and it was difficult to keep the

Beer and sugar and other supplies from getting thoroughly wet. Many times they were bogged down in heavy clay and only back-breaking tugging and pulling at the rope would move the heavy wagon. Such trips took as long as two weeks.

When money was badly needed George was compelled to leave his family and seek employment in the summer months — most of the time working with road construction crews.

Beats wandering around the home-stead were a common but, nevertheless, frightening sight. Indians also came for food and, though they were friendly, everyone was afraid of them. Once, after leading a cow down into the valley away from the house, Peter, the oldest son, was told to tie her to a tree. Then he could play with a neighbor lad who came with him. Anna noticed that the cow was restless and tried to pull away from the tree. She looked up and saw a huge black bear watching on a hill near by. She calmly told the boys to untie the animal and hurry back to the cabin. Only after they reached the shelter did she tell the boys why they had to return so hurriedly — whenever the neighbor's boy promptly fainted.

Anna did not have a stone mill of

her own and had to walk three miles to the home of a neighbor, Yatska Polopynyk, carrying wheat in a sack to have it milled into flour.

While working that summer with a road construction crew, George lost his back and, because of this, he was in bed most of the winter. It was up to Anna and the children to do the best they could and without George's help it was, understandably, a life of hardships for everybody.

Through the years the family grew in number. With hard work and God's help, the farm prospered and life became more bearable. Of the children, Katharine married Michael Salk. Later that same year Mary married Harry, Michael's brother. Les married Dorothea Hanagyk in Derwent and, after a few difficult years on the farm, moved to Edmonton. A few years later, the oldest son, Peter, married Pearl Dorothea. Harry, another son, married Eva Shamus that same year. Irene married Michael Tymoczuk, and Nicholas, the youngest, married Michalina Shamus.

All the children of George and Anna Kuzik are doing well and are well established in their respective occupations.

JOSEPH AND SOPHIE KUZIK

Joseph Kuzik was born on February 7, 1893, in the village of Demysla, county of Ternopol, province of Halychyna, Ukraine, to Ivan and Anna (nee Malochin), Kuziks. Joseph received his education in the village school; but his older brother, Wasyk, attended the gymnasium (high school) in Berezhany for seven years. After completing his education here, Wasyk left for the

United States in 1907 where he joined the Presbyterian Church. Three years later his father, his brother Michael, and Joseph, set out for Canada, and were followed later in the year by the mother and a younger brother, Nicholas. They decided on Canada instead of the United States because they knew that there was free land still available in Canada. With them came other



Sophie and Joseph Kucik

villagers from Denysiv, among whom were the families of Myrka, Janko Kowal, Wasył Kypka, and Pylyk Petryk.

The first person to leave Denysiv was Panko Kurka who left the village early in the century and settled around Daysland, Alberta, with his son, Wasył, and his son-in-law, Fred Kolobnyk. Ivan Kucik and his two sons landed in Lament where they settled in a house rented from one of the Prociukys, not far from Makotin who had arrived about a year earlier.

Joseph left for work, but his father and others filed on homesteads near Heinsburg, sometimes known as the Northern Valley area. This district had its beginning with Ukrainian settlers in the person of Michael Neeke (Stetsky) from the village of Strikivtsi, in the county of Borschtchiv, Halychyna. About the year 1909, Ukrainians from the Shevchenko area in Manitoba, in search of better land, had sent delegates, Andrew Chubry and Wasył Fayna, to discover whether this was a suitable area for settlement. Those who followed from the Shevchenko area were the two Fayna brothers, their brother-in-law, Yurko Karmelita, Prokop Matuk, and Iko Kalenchuk, all probably from the village of Strikivtsi. In 1910,

more settlers from Denysiv arrived, including not only Kuciks, Kowal, and Makotin, but also the three Shurek brothers. Joseph did not settle on the farm until 1913.

In the meantime Joseph worked on a section gang for the C.N.R. between North Battleford and Verulam, and remained there for two years. At the end of this time he was promoted to the position of relieving foreman and filed on a homestead which his father and Makotin had selected for him. As improvements had to be made on the land and there were residence qualifications, Joseph took a leave of absence from his work for six months to work on his farm. The outbreak of the First Great War caught him on the farm and ended his ambition for further promotion on the railway as all work on further extensions of existing tracks was suspended. With this suspension also ended the dream of a connecting link between North Battleford and St. Paul through Heinsburg which would have guaranteed a job somewhere near his farm. The only solution for Joseph was to remain on the farm.

On June 27, 1915, Joseph married Sophie Kurmanzky who had arrived from Denysiv in 1914 and, at the time of her marriage, was working in Edmonton. She was born on December 4, 1894, to Frank and Anna (nee Poliak) Kurmanzky. In the early twenties Joseph and Sophie decided to abandon farming and sold the homestead. However, they found conditions so difficult that they had to return to the land. Later they bought another quarter in the area and received Joseph's father's homestead.

During the years on the farm, Joseph was the first Ukrainian to be

elected as a councillor in Ethelwyn municipality, and for thirty years he was on the school board of the Primula school district, either as trustee or secretary. In Ukrainian organizations locally, he was a charter member of Primula Community Hall. During these years Joseph and Sophie raised their daughter, Anso, who attended Primula school until grade nine and resided in the St. Hruschowsky Institute to complete high school in Edmonton. She took her teacher training in the Carleton Normal School. In 1929 she became the wife of Dr. Demitro Malayk, who, after completing a stint in the medical corps in World War I, has been practicing medicine in Edmonton. They have two children, Dennis, who is a professor of mathematics in Toronto, and Sonia, who is a graduate of the Toronto Conservatory of Music and resides in St. Catharines, Ontario.

In 1944 Joseph and Sophie sold all their land and moved to Edmonton

where Joseph worked at casual labor until he bought a hotel in Mundare. After selling the hotel, which he had operated for five years, the family returned where Joseph took a job as hotel clerk in the Lakeland Hotel. Here he remained for thirteen years.

Two years ago Joseph retired. He is now a member of the St. Ely Ukrainian Orthodox Church. Joseph and Sophie have been members of St. John's Ukrainian Institute to which they have contributed generously. They have also been donors to the Ukrainian Canadian Committee. Joseph's brothers are all deceased: Wasyl in the United States, where he had played a large part in church work; Michael in eastern Canada, after selling his farm in Primula; and Nicotai, also in the United States, after teaching in a number of schools prior to the First Great War. Joseph and Sophie reside at 11935 - 67 Street, Edmonton.

OLGHA AND KSEIHA LASCHUK

Olgka, son of Semen and Kseia Laschuk, was born on March 27, 1880, in the village of Uyeys, county of Rukokhow, province of Halychyna, Ukraine. He came to Canada with his parents in 1898 and their first landing was in the port of Halifax. They travelled by train through Winnipeg, where Olgka's oldest brother, John, decided to look for a job. The rest of the family continued on their way to Edmonton, Alberta, where Ivan Danchuk, a fellow villager, picked them up and took them to his place at Skaro, Alberta, leaving the rest of the family at Danchuk's place. Olgka's father went looking for land. Having enough



Olgka and Kseia Laschuk

money, he bought a farm at Skaro, and a team of horses. However, the family was not happy at Skaro. They

missed their fellow-villagers who had settled at Knutson, Alberta.

After the death of his father in 1901, Oleksa, his mother, and the rest of the children, moved to Knutson district. Oleksa still remembers how they built their first log house and coated it with slabs of sod. In those pioneering days much of their livelihood depended on wild game such as ducks, prairie chickens, and bush rabbits. Their new neighbors, the Wilkys, Kusheras, Samograts, and Fedaks from Dneprocha, and many others, were a great help to the new comers.

There were no schools in these pioneering days, so Oleksa had to learn to read privately. He was a very keen learner and easily learned how to play the violin, mandolin and the "Cymbaly". With his musical skill he was very popular with the young people of these days.

In 1904, Oleksa married Rasia Wajlanich, who was born in March, 1885, to John and Maria (nee Holowaychuk) Wajlanich in the village of Nowostawka, county of Radzimin. She arrived in Canada with her uncle, Ben Holowaychuk, in the spring of 1914.

She worked a few months for the Wierzbensky family at Chipman, Alberta, before her marriage in the same year.

Oleksa, Mary Kushera, and some other neighbors moved a community hall to serve as a church. The first parish meetings were held at Leschuk's house, and Oleksa was treasurer of the parish. The whole family belongs to the Greek Catholic Church.

Oleksa farmed the family homestead and, through hard work and good management, built up one of the best equipped farms in the district. He was a very kind man and a good neighbor, well liked by all who knew him.

Oleksa and Rasia had two children; Mary is married to Dudley Roznowski and lives in Edmonton; Irina married Olga Eschak and farms the old homestead. There are ten grandchildren and seven great-grandchildren in the family.

Rasia died on January 13, 1958. Oleksa lives with his son on the farm. He still enjoys music and occasionally plays his "cymbaly." He seldom misses a church service.

PETRO AND MARIA LESCHUK



Petro was the son of James and Xenia (nee Boyerchuk) Leschuk. His parents were both natives of the village of Uhrya, in the county of Radekhiv, province of Kolyshnia, Ukraine. Petro was born in July, 1896, and was twelve years of age when he arrived in Canada with his parents in April 1908. The family first settled in Starn but moved to the Kaskow district in 1909 after the death of Petro's father. As his mother was left a widow with five children, Petro had to take the place of his father in managing the farm until his younger brother became old enough to help. His brother took over when Petro married Maria Chirigowski in 1926.

Maria Chirigowski was born on February 14, 1894, to Petro and Maria (nee Mysoczi) Chirigowski in the village of Zayviche, county of Radekhiv. The family arrived in Canada in the spring of 1906. Petro and Maria were married in October of the same year.

The Chirigowski were living temporarily with the Daszity family and were anxious to move to their own land. Petro, too, felt that after his marriage he should have his own farm, so they travelled north of the North Saskatchewan River to a newly surveyed area which was being settled northwest of the future town of Smoky Lake. Here they selected homesteads for themselves. Petro filed an 8034-60-18 D of A. Next year he and Maria moved to their homestead and into the rough shanty which Peter had built and in which their first child was born, Michael Michalchuk, who had recently arrived from the old country, settled next by.

Petro farmed in the Smoky Lake area until 1954. He and Maria lived on the land they had homesteaded until he retired from farming and moved to Smoky Lake. He died on September 7, 1953.

During his lifetime, Petro acquired

nine quarters of land which he was able to hold when many others lost theirs during the depression of the thirties. He later bequeathed this land to his sons. Since many people needed lumber for homes and farm buildings, he got a lease on a timber area and, for a time, went into the lumber business. Later he entered into a partnership in a hotel business but left it to be managed by one of his sons and a son-in-law.

Petro and Maria had eleven children of which ten are still living. All of the children went to Whitford school after it was built about two and a half miles from their home. Petro was a very generous man and sometimes had more than a dozen immigrants living and working on his farm during the depression when jobs were scarce. There were also many neighbours whom he assisted in the building of their homes when no other help was available.

Petro was a member of St. Onufry Ukrainian Catholic church in the district. He was one of the founders of this church. However, he died before the new church was built in Smoky Lake. One of his sons and his widow,

before her death on April 2, 1969, made generous donations to this church.

Their children, who are still living, are as follows: Anna is married to Nicolas Baychuk and they are farming north-west of Smoky Lake; Alex married Marylena Gatchuk and lived on a farm in the same area until his death; John married Assena Melnychuk and both live in Calgary; Petko is married to Michael Jarosky and both are farming near Smoky Lake; Wasyl married Emily Kuryto and both are living in Fort Albert B.C.; Cassia married Irena Buxensinsky and lives in Wetaskiwin; Mary is married to John Marchuk who until recently was manager of a hotel in Calgary; Wely is married to Peter Sagan who farms near Trochu; Michael lives alone in Smoky Lake; Elen is married to Jack Jaroska who farms near Smoky Lake; Nicolas married Betty Lajal and both live on the farm where his parents had settled originally.

Canada's present prosperity owes much to the industry and self-sacrifice of couples like Petro and Maria Lechuk.

HYTHORY AND ANNA LEWIN (LADOK)

Hythory, son of Theodore and Yadviga Lechuk, was born on September 25, 1895, in the village of Kuziv, county of Chortkiv, Halychyna, Ukraine. He attended the village school and, after completing the elementary grades, he stayed at home to help his father.

In 1907 Hythory came to Canada and settled in Winnipeg, Manitoba, where he obtained a temporary job in a brewery. Then he worked on farms and on railroad extra gangs. In 1910

he moved to Alberta. During the summer months, he worked as a railroad and in winter in a lumber camp or in a ranch near Glendon, Alberta.

In 1914 Hythory married Anna Lewinsky who was born in 1896 in the village of Bessy, county of Halychyn, Halychyna, Ukraine. Anna came to Canada in 1909 with her parents who settled on a farm at Bowyer Creek, Alberta. She attended local Providence School where she completed the elementary grades.



Hryhory and Anna Leskie

After their marriage Hryhory and Anna settled on a farm in the Star district where they lived until 1915. In that year they sold their farm and bought a general store in Lamont, Alberta. In 1922 they sold the store and Hryhory got an agency to sell John Deere farm implements. However, in 1928 the Leskies moved again to a farm in the Legal district of Alberta where they lived until 1944. During World War II, since it was very difficult to find farm help, the Leskies sold their farm (for the last time) and moved to Edmonton, in Edmonton Hryhory found employment with the

Canadian National Railway and stayed with the company until 1954, when he retired at the age of 85.

Hryhory and Anna had two children: a son, Benedict, born on December 22, 1923, and a daughter, Cecilia, born on May 25, 1925. Both completed their education at St. Mary's and St. Joseph's high schools. Cecilia continued her education at Gainer Commercial school. Benedict married Ruth Hrychak and they now have two sons. He has been employed by Texaco Canada for twenty years. Cecilia married Mike Hawrylschak and they have four sons and a daughter. Mike is employed as a detective with the Edmonton City police.

Hryhory and Anna are devout members of the Ukrainian Catholic Cathedral of St. Joseph, and Anna is a longtime member of the Ukrainian Catholic Women's League in Edmonton. In 1961 they received a diploma commemorating the 60th anniversary of Ukrainian settlement in Canada. In 1967 they were again honored on the occasion of the 75th anniversary, as well as receiving the Canadian Centennial Diploma.

Hryhory and Anna say that, although they had to work hard, Canada gave them an opportunity for a good life for which they are truly grateful to the land of their adoption.

PETER AND THELMA LAZAROWICH

Peter J. Lazarowich was born on December 26, 1920, in the village of Boris Barada in the foothills of the Carpathian Mountains, county of Kozmina, province of Halychyna, Ukraine.

When Peter was two years old his parents, Ivan and Anna and four other children of the family, emigrated to

Canada in the spring of 1923. The family first settled on a homestead in the Northern district of Saskatchewan, but in 1927, due to the poor quality of the soil, the family moved to a new district which later became known as Meacham.

In the summer of 1928, a small rural



Peter and Thelma Lusanowich

school was built which Peter and his younger sister, Doris, attended during five or six summer months of the year until they reached grade five. At that time Peter was compelled to leave school in order to help his father on the farm. It was not until late in the summer of 1916 that his parents decided to send him to school again because he showed considerable ability for learning. That decision was the turning point in his life.

Early in the fall of that year he was sent to Saskatoon where he entered P. Matyia Ukrainian Institute.

That institute was a traditional type of European boarding school for young boys and girls. It provided board and lodging, religious supervision, and systematic instruction in the Ukrainian language, history and literature to its resident students after regular school hours. It was particularly well suited to the needs and means of Ukrainian boys and girls who came to the city centers from the rural areas of the province.

It was at this institute that Peter spent the next eleven years, during which he completed his public school, high school and Normal school, and obtained his Degree of Bachelor of Arts from the University of Saskatchewan in the spring of 1927. During his undergraduate years he taught school in rural districts of Saskatchewan during the summer months.

On July 23 of the same year, he married Thelma Raczka of Vinton, Manitoba, school teacher, who had also spent a few years at the same institute. Shortly after their marriage, Peter and Thelma moved to Edmonton, where Peter accepted the position of principal and business manager of the M. Hruschewsky Ukrainian Institute which was operated on the same general plan as the P. Matyia Institute in Saskatoon. He was in charge of the institute for a period of almost five years, and was highly successful both as a teacher of Ukrainian classes and as business manager.

In 1928 he decided to study law. He registered in the Faculty of Law at the University of Alberta and completed his studies in 1931.

After one year of legal apprenticeship he was admitted to the Bar of the Supreme Court of Alberta in October 25, 1932. But he did not commence the practice of law at that time. With the concurrence of his wife and the assurance of generous financial assistance of his close friends, he decided to go to Praha (Prague), the capital city of Czechoslovakia, to enter the Ukrainian Free University (established in that city in 1925) by the Czechoslovak Government) for post-graduate studies in order to broaden his knowledge of the Ukrainian language, history, literature and other branches of the Ukrainian cultural heritage. He left for Praha the very same day on which he was admitted to the Bar.

The Ukrainian Free University in Praha was the only recognized university of its kind in the world at that time. Mr. Luzzowich spent the next six months (two semesters) attending lectures in the Faculty of Arts and doing research work in Ukrainian poetry in the world's largest Ukrainian library which was part of the library of the Czechoslovak State University. During that period he wrote his major thesis based on the poetic works of O. Oles (pen name of Olexander Kandyba), one of the greatest Ukrainian lyric poets of the first half of the 20th Century. His professor of Ukrainian poetry was Dr. Olexander Palanca, a recognized European authority in Ukrainian literature, especially in poetry. He also attended lectures of other Ukrainian professors of European and international fame. Among these were Prof. D. I. Doroshenko (Ukrainian History),

Prof. D. Antonowich (Ukrainian Art and Culture), and Prof. Stefan Sava-Ritsaky (Poetical Works of T. Shevchenko).

After completing two semesters of studies in Praha, Mr. Luzzowich left Czechoslovakia late in the spring of 1933. On his trip back to Canada, he visited Austria, Hungary, Poland, Germany, Belgium and the British Isles.

Shortly before he left Praha, he received an invitation from the Secretary of the Royal Institute of International Affairs of London, England, to present a paper on the Ukrainian Problem in Europe, during his brief stay in London. The lecture institute was located in the historic palace called "Chatham House." Mr. Luzzowich accepted the invitation and read a paper at the institute on July 6, 1933, before a distinguished audience of historians, journalists and students of political sciences in Great Britain. The topic of the paper was "The Ukrainian Problem in Europe as Seen by a Canadian-Ukrainian." The chairman of the meeting was a renowned British statesman, Sir Walter Roper Bart. That was the first time in modern history that the Ukrainian Liberation Movement in Europe was publicly discussed before such a select audience. The paper was widely reviewed in the Ukrainian daily and weekly newspapers in Poland, Paris and New York.

Upon his return to Edmonton, Mr. Luzzowich opened a law office and commenced an active and successful legal career. In addition to his professional work, he began to take an increasingly active part in the public affairs in Edmonton and the Province of Alberta at large. He was an eloquent speaker in both English and Ukrainian and rapidly gained recognition as a public speaker not only in Alberta but

in other major Ukrainian centres in Canada as well. He became particularly active in the organization called The Ukrainian Self-Reliance League of Canada but which, for the sake of brevity, came to be known as SRS (*Soyuz Ukrainivsh Samostoyannivsh*).²

This organization was formed in Saskatoon during the annual convention of the members of the P. Wapyla Ukrainian Institute held during the last three days of December in 1927.

One of the chief aims or objectives of SRS was "to foster, preserve and perpetuate in the national life of Canada the finest elements of the cultural heritage of the Ukrainian Canadians for the enrichment of the emerging Canadian national culture."³

In recognition of his active participation in and devotion to the work of this organization, Mr. Lazzarovich was elected president of SRS at the annual convention of its members held in Saskatoon, on July 4, 1928, which position he held until the beginning of 1935.

At the end of his term, the League under his leadership could, with pardonable pride, look back upon several outstanding achievements which brought great credit to the organization.

First, in November of 1928, due to his personal acquaintance with the renowned Ukrainian historian, Prof. D. I. Doroshenko, whose brilliant lectures he attended during his studies in Praha; Mr. Lazzarovich suggested that the League invite Professor Doroshenko to come to Canada and deliver a series of lectures in Ukrainian history during

July and August of the following year either at Saskatoon or Edmonton for high school and university students and for young school teachers of Ukrainian origin. The suggestion was unanimously approved by the executive of the League and Mr. Lazzarovich was authorized to forward a formal invitation to Professor Doroshenko on behalf of the League to contact such a series of lectures. The invitation was accepted and, as a result, Professor Doroshenko arrived in Edmonton in July of 1927 and within a period of six weeks delivered forty-two one-hour lectures in Ukrainian history to seventy-seven eager and enthusiastic listeners.

The experiment was a complete success. The lectures were so popular that before the course was completed, the students requested that a similar course be arranged for the following summer in Ukrainian literature. Delighted with such enthusiasm, Professor Doroshenko returned in 1928 and gave a second series of lectures in Ukrainian literature and culture in Edmonton which were attended by seventy students.

During Professor Doroshenko's stay in Edmonton in 1927, Mr. Lazzarovich informed him that SRS organization was planning to publish a history of the Ukraine in the English language in the near future and asked Professor Doroshenko whether or not he would be interested in writing such a history under his sponsorship. He replied that he would be honored to do so. Moreover, he stated that he had just completed such a history in the Ukrainian language which was then being translated into English by a very distinguished historian and linguist residing in Edinburgh, Scotland, namely Madam H. Chykalenko-Keller and expected that the

² For a more detailed account of this organization, the reader may refer to "The Ukrainian Self-Reliance League of Canada" in another part of this book.

translation would be completed before the end of the current year (1937). In view of this information Mr. Lazarowich was authorized to conduct all further negotiations with the author and the translator with a view to having the book published at an early date.

That first discussion between Professor Doroshenko and Mr. Lazarowich regarding the writing and publishing of the History of Ukraine in the English language took place on July 21, 1937, in Mr. Lazarowich's law office in Edmonton.

After Professor Doroshenko completed his second series of lectures in Edmonton in 1938 and before he left Canada on his way back to Poland, a written agreement was concluded and signed between him and the executive of SUC dealing with such matters as his remuneration as the author and that of the translator, title and binding of the book and other technical matters. Professor G. W. Simpson of the History Department of the University of Saskatchewan had previously agreed with SUC to edit the final text of the translation and to write the Preface to it. All other matters and problems were left for Mr. Lazarowich and other members of the SUC Executive to deal with.

Fortunately, all technical and editorial problems relating to printing, publishing and binding of the book were solved and the History of Ukraine, containing 700 pages, was put on the market in December of 1939 to the great pride of the members of SUC.

It was the first history of Ukraine ever published anywhere in the English language. It was obviously an accomplishment of great historic and political significance and brought enthusiastic praise to SUC from Ukrainians

of many countries. It opened the door to the history of a great European nation of over 40 million people to all English speaking people of the world.

Mr. Lazarowich resigned as president of the League (SUC) at the end of 1939 and was succeeded by Julius W. Stepien of Saskatoon. Nevertheless, he continued to be keenly interested and active in its work. This is indicated by the fact that he has been one of the principal speakers at many biennial conventions of the League up to recent years.

In recognition of his services to SUC in various capacities, its members, at their biennial convention held in Toronto in July, 1947, presented Mr. Lazarowich with an illuminated diploma which reads as follows:

"Ukrainian Settlement League of Canada"

This Diploma is presented to Peter J. Lazarowich of Edmonton, Alberta, in recognition of his steadfast loyalty and dedicated service to our organization for many years.

Paul Pitt, President; Ivan Bodnarovich, Secretary, City of Toronto, Ontario.
July 15, 1947.

From 1940 Mr. Lazarowich devoted a great deal of his time and energy to another organization with a very unpretentious name of "Ukrainian Canadian Citizens Committee" (UCCC) with headquarters in Winnipeg. This Committee was formed in November of 1940.

The two chief purposes of the UCCC, adopted at its first Dominion Congress held in Winnipeg in June of 1942, were the following:

- (1) To coordinate and intensify Canada's war effort among all loyal Canadian citizens of Ukrainian origin until total victory is achieved over Germany and her

alikes:

- (2) To inform all freedom-loving nations of the world of the just and legitimate aspirations and efforts of the Ukrainian nation of over 40,000,000 people in Europe to win the establishment of a sovereign, independent, democratic Republic of Ukraine among the other Free Nations of the World.

The UCC has held its Canada-wide congresses once every three years. The first one was held in Winnipeg in June, 1943. There have been eleven such congresses between 1943 and 1974. Mr. Lazarowich was elected Co-Chairman of the First Congress and delivered one of the main addresses at the said Congress. At almost every subsequent congress, Mr. Lazarowich was elected either the General Chairman or one of its Co-Chairmen. He has taken an active and often a leading role in the activities of the UCC from the time of its formation to the present. Before the conclusion of its congress held in Winnipeg in October, 1965, he was one of the recipients of the UCC Shevchenko Medallion, the highest award of the Committee to its leading members for outstanding contribution to its work. The award was accompanied by the following testimonial:

To Peter J. Lazarowich, as a token of gratitude and respect for your untiring services to Canada of Ukrainian origin, we honor you with the Shevchenko Medallion and this Diploma.

Ukrainian Canadian Committee
Hon. Dr. B. Rudnyk, President
Nadine Akimchuk, Secretary
Winnipeg, 14th October, 1968.

It can be truly said that during a period of over forty-five years in public and professional life, Mr. Lazarowich

has played a leading and often a distinguished part in many Canadian organizations, clubs and societies both religious and secular and whose activities have been recognized and commended by them in many different ways. The following list will indicate the range and multiplicity of his life interests, which are truly impressive by any standards of comparison. For an ample:

- Appointed King's Counsel in 1945.
- President of the Edmonton Bar Association, 1948.
- Chairman, Edmonton Public Library Board (1958-66).
- President of Edmonton Branch of the Men's Canadian Club (1962-66).
- Member of Alberta Historical Society and contributor to the Alberta Historical Quarterly.
- President of the Edmonton Branch of the Canadian Institute of International Law, 1968-61.
- Director and Vice-President of the Edmonton Art Gallery 1956-65.
- Lecturer in Ukrainian language at the University of Alberta (Edmonton Branch) 1953-54-55.
- Member of the Conventory (Bulging Body) of the Ukrainian Catholic Church of Canada from 1955 to 1970 (17 years).
- Conductor of the Ukrainian Orthodox Church choir of the Cathedral Parish of St. John in Edmonton, 1947-1944 (17 years).
- Vice-President of the Edmonton Symphony Society (3 years).
- Appointed one of the Governors of the National Film Board of Canada in 1968 for a 3-year term and reappointed in 1969 for another 3-year term.
- Author of many newspaper and magazine articles, both in English and Ukrainian languages.
- Chairman of the Division Canadian Committee on Education for planning and arranging the Canada Centennial Celebrations in 1967.
- One of the organizers of the Ukrainian Professional and Businessmen's Club in Edmonton and awarded Honorary Life Mem-

being on October 8, 1928, for "Outstanding leadership and contribution to Canadian cultural enrichment in education, citizenship and religious life, especially in initiatives originated by Catholics of Ukrainian origin."

Honorary Life Membership of St. John's Institute (Ukrainians) in Edmonton.

Honorary Life Member of the Ukrainian Greek Catholic Church of Canada conferred upon her by the Metropolitan of the Church, Dr. Gavril, on the occasion of the celebration of the 20th Anniversary of the Church, held in Saskatoon, Saskatchewan in July of 1968 and the guest speaker at its Anniversary Banquet.

Thelma Lazarovich was very active in the social life of the St. Michael's Institute during the years when her husband was principal. Being a school teacher by profession, she took an active part in teaching Sunday School Classes, Ukrainian Classes and in the Ukrainian Youth Association (SUMA) as one of the members of the Supervisory Council. She joined the local branch of the Ukrainian Women's Association of Canada in 1927, a few months after it was organized and has been one of its leading members ever since. She was president of the Association in 1932 and 1947; secretary for six years, treasurer for two years

and served as co-convenor of many different committees. She was honored in 1952 for her twenty-five years of work in the Association and in 1972 was awarded Honorary Life Membership.

When the Provincial Executive of the Ukrainian Women's Association was formed in 1928, she was its first president and over the years served in many executive capacities.

For many years she was a member of the Board of the Y.W.C.A.; member of the Executive of the Women's Canadian Club and Executive Member of the Canadian Citizenship Association of Edmonton.

Thelma and her husband raised four children: Janna, Hilda, Leona and Dennis, all of whom are university graduates.

In addition to that, they all received high musical training. Janna is a well known concert violinist. She won a three-year Canadian scholarship to the Royal Conservatory of Music in London, England. The other three also received extensive musical training: Hilda (piano), Leona (violin), Dennis (cello). Janna, Leona and Dennis played with the Edmonton Symphony Orchestra for many years.

NICOLA AND MARIA LAZARICH

Nicola was born May 4, 1890, in the village of Kuznets, county of Slobidzia, province of Bukovina, Ukraine, to Ivan and Maria (nee Popowich) Lazarich. Nicola was the youngest member of a family of five children: Teodor, Doroxya, Gavrylo, and Connyo. When he was only three, his mother died and he lived with any friends or relatives who would have him. When Nicola was nine, his father passed away. He then went to live with his

brother, Teodor, and his family.

Because school attendance was not compulsory, Nicola made infrequent visits to a variety of schools. As a result, he did not learn to read or write well, but conversed fluently in Romanian and Ukrainian. At an early age he was forced to work to earn his living.

Nicola's brother, Doroxya, emigrated to Canada in 1908 and went home growingly of Canada, the land of op-

potarity. In the spring of 1905, Nicolai and Tedyr and his family departed for Canada via Hamburg and Halifax. Tedyr went direct to take up land in the Stansda district in Alberta. Nicolai went to Deryny's who lived at Lath-bridge and took a job in a coal mine. In 1907 he acquired his own homestead (S4 25-00-15-W4) in the Soda Lake area. John Rochars, his mining companion, took up an adjoining quarter. Nicolai set up a log cabin, taught a horse, a cow, and some basic farm tools. In February, 1908, he married Maria Kerezhak at Pinok, Alberta.

Maria, born on May 23, 1893, in Shygnatal, Belokopra, was the youngest child of Gabely and Gekalia (nee Hryshak) Kerezhak. Her four brothers Peter, Anthony, Toli, Hryshory, and two sisters, Yevona (Melnytsuk) and Inesa (Galeha) were married in the Old Country. Maria's father worked for a land-lord some three miles away but spent the weekends at home with his family. She attended the village school and obtained a grade-three education. She has labored in the home, the garden, and the fields.

In 1900 her brothers emigrated to Canada and settled in the Sapperton district some 60 miles east of Edmonton. The following year, Maria, her mother, and her married sister Yevona with her family, followed them. Father and sister Inesa never left the Old Country.

In the meantime, the immigrant family unit wintered at Newbery's in Brooks, Alberta. Here, they and three other families shared an large and dug out (burdai). In the spring, Maria took up employment as a maid in the home of Jim and Cy Richardson, teachers in the Whitford area. Her wages were four to five dollars a month.

Early homesteading years for Maria and Nicolai were difficult. But they had good neighbors (Chalmers, Boushiers, Hewatt, Bowling, Sawatz) and managed reasonably well with pooled machinery, man and horsepower. Soda Lake School was already in operation, and in 1904 Pruth School was built. Nicolai was elected to the first board of trustees. Mr. E. E. Hyde, who later became a prominent high school principal in Edmonton, was the first teacher.

In 1908 the Luzan Greek Orthodox church was built, and revival was instrumental in its inception. Prior to this, the Lazaruk family walked the twenty-mile miles to attend church services at Wexco or Stansda. On numerous occasions, Nicolai walked to Edmonton to buy a supply of matches, candles, sugar, tea, and salt — household staples in those days. On these trips he encountered misadventures of all sorts: extreme cold, snows, breaking through the ice, getting lost in the blizzard, and losing directions. He bought building supplies in Edmonton and walked them down the North Saskatchewan River to Stansda, and from there, hauled them to his homestead by oxen.

When Yegreville got its grain elevators, a wagon and sleigh trail was established past the Lazaruk home. Farmers from across the Saskatchewan River used his home as a stopover in their two or three-day trek to Yegreville. In 30-below weather it was not unusual to see four teams of horses in Nicolai's barn, and six or more men in the house seeking food and comfort. In later years, countless friends and strangers came to thank the Lazaruks for their hospitality.



Nicolai and Maria Lazaruk

Through good management and close family co-operation, the Lazaruks prospered; and in the course of time acquired most of the necessities of affluence and the good life — a car in 1924, a tractor in 1929, a freshening outfit in the same year, a gramophone in 1927, and a radio in 1933. Nicolai's tractor broke most of the land in the district and he threshed for the entire neighborhood. The Lazaruks lived on the farm at Soda Lake until 1944 and then retired to the town of Hairy Hill.

The Lazaruk home was always open to visitors and guests. Hanka Romanchuk,⁷ beloved adviser to farm women, made it a stopping place on her lecture tours in that part of the province. Rev. Father Jabuch and his family lodged with the Lazaruks for ten years. Bishops, priests, friends and relatives, upon arriving from the Old Country, found welcome and a home with the Lazaruks until they

could find a place of their own.

Nicolai and Maria were devout Christians in the broadest sense of the word. Love and compassion governed their relations with their children and their neighbors. They loved their church and were deeply conscious of their Ukrainian identity, giving generously to the support of the Ukrainian Orthodox Church and to numerous Ukrainian educational and social institutions.

They observed traditional customs whose goodwill and good fellowship prevailed. Three-day long weddings in the Lazaruk family were popular and widely-attended events for many years. After all, a family of six sons and six daughters was bound to attract many young people of the neighborhood. On the day of the "Mazur" (day of the patron saint of the parish), the Lazaruk home would be overflowing with friends, neighbors, and relatives who came to share the goodwill, good cheer, good food, and hospitality of Nicolai and Maria Lazaruk.

Maria was warm and bighearted. She ruled her household with a mixture of love, understanding, and a generous pinch of good plain common sense. Nicolai was quiet and unassuming but universally respected for his firmness and integrity of character. He was a good neighbor to all who knew him — no small qualification in a neighborhood of English-speaking settlers, Romanians, and Ukrainians, for he was articulate in the three languages as occasion required.

On September 10, 1960, at the age of 80, Nicolai passed away and was buried in the Luran Ukrainian Orthodox cemetery. His widow, Maria, for a time lived in Edmonton, then at the Senior Citizen's Home in Vegreville, and just before her death on July 2, 1973, was

⁷ Hanka Romanchuk (Kowalschuk) was Alberta Women's District Worker stationed at Vegreville from 1938 to 1942.

invalided in the Vegreville Auxiliary Hospital.

Nicola and Maria had twelve children: six sons and six daughters, as follows:

Name	Married To	Occupation	Residing At
Myra	Mary Eljak	retired farmer	Vegreville
Elizabeth	John A. Tkachuk	housewife	Vegreville
Tom	Mary Kinszpeich	garage owner	Edmonton
Paul (deceased)	Anna Charnochuk	salesman	Edmonton
William	Lillian Margaret Priestly	university professor	Fairfield, Conn.
John (deceased)	Kate Mosa	farmer	Vegreville
Anne	Wm. Strymekko	store clerk	Edmonton
Nora	Harry Stinson	housewife	Calgary
Dick	Sean Fenton	farmer	Wilmington
Myrtle	Steve Chanuk	teacher	Willington
Nora	Tom Smith	secretary	Kelowna, B.C.
Rose	Wallace Murray	secretary	Port Coquitlam

KAZIM AND MARY LETENSKY



Nora, son William, Kazim Letensky

Kazim Letensky was born of Beaver Creek (Star), Alberta, May 10, 1905. He is the son of Peter and Maria Letensky who emigrated to Canada in 1899 from the village Bogyry, county of Huklalya, province of Halychytia, Ukraine, and settled on a farm at Beaver Creek, Alberta. They had nine children: four daughters and five sons. Maria, the

second oldest, was one of the first Ukrainian-Canadian girls to enter the Ukrainian Catholic convent at Mundare, Alberta. She later became Rev. Sister Taida, S.S.M. I.M., and Mother Superior of that order. Kateryna married Sam Tapodinsky; Anna married Harry Luby, and Lena died in 1922 at the age of 15. The five sons were

Michael, Ivan, Joseph, Kasian, and Stephen who died in 1933.

The first school in this district was built in 1909 and was opened for classes in 1910. It was in this school that young Kasian began his formal education. His first teacher was Miss Dula, and the secretary-treasurer of the district was Fenko Michtchuk.

In 1926, Kasian Jr. married Mary Zebunivsky who was born in 1894 at Waugh, Alberta. She attended Waugh School where she got her elementary education. After the death of Kasian's father in 1902, Mary and Kasian remained on the family farm until 1940. Through hard work and good management they prepared more land, built a modern home and other buildings, bought modern farm implements, and raised a large number of milking cows.

Since they had no children of their own, Kasian and Mary took his deceased brother Stephen's lad, William, at the age of seven-and-a-half and raised him as their own son. They sent him to the local school. William remained on the farm with Uncle Kasian and Aunt Mary, and in 1959 was mar-

ried to Jeanne Selaway. They now live on Kasian's farm and have raised a family of eight children.

Both Kasian and Mary were active members of the Ukrainian Catholic church at Peter-Suez. Kasian held the position of church elder for 23 years and was elected many times to the school board. He also served on the local municipal council. In their home, they occasionally hosted the priests who came to serve mass at Peter.

When Kasian and Mary retired from the farm, they moved to Edmonton and joined the Ukrainian Catholic Church of St. Basil. Kasian is a member of the Men's Club in the church, and Mary is a member of the Ukrainian Catholic Women's Association. Since January, 1973, they live in a newly-built Ukrainian Senior Citizen's Home of St. Basil's Parish. They are now enjoying the fruits of their long, hard work on the farm.

Kasian's father died in 1902 at the age of 73, and his mother in 1908 at the age of 84. Mary's father died in 1940 at the age of 70, and her mother in 1951 at the age of 78.

WILLIAM TARAS LUPUL Autobiography

I was born in the Whitford area in Alberta, on September 15, 1902, two years after my parents, Taras and Eulokia Lupul, and my only brother, Michael, then thirteen years of age, arrived in Canada from the village of Delyvitske, county of Khotyn, Bukovyna, Ukraine. Disembarking at the Brothers (South Edmonton) Canadian Pacific Railway station, my father hired a farmer to transport the family to the Zerkle area, about fifteen miles west of Edson or Star post office. The

trail through sloughs, bogs, and creeks made travel very difficult, and it took them two days to reach their destination. Only their belongings were transported while they themselves walked behind the wagon.

After building a sod-covered hut (quarled), my father went to locate a homestead, filing on N.E.-20-06-16 on the west side of Whitford Lake where he built another hut. Unfortunately, during heavy rains the land was subject to flooding and the family moved to the



William and Helen Loyal

east side where a third barrel was built. This time on N.E. 4-50-15 W of 4. This became their permanent home.

Leaving the family on the farm, my father went to work at Canmore, west of Calgary, where the pay was one dollar a day. Unfortunately, the work was interrupted by strikes which ended in a complete stoppage of work leaving my father and others to return home. Of course, they wanted to see what little they had earned.

My father then turned his whole attention to the development of his forestland. The first burner was turned with a walking plow drawn by oxen, as he did not have horses until 1908. He also made much useful farm equipment of which the best was a birch skid. Hand-falls were used for breaking, replaced later by units called klyts which were drawn by horses.

With more settlers, a school district was organized and Shephkovitz school was built in 1905. The first trustees were Pat Dixon, Nick Babluk, and my brother Michael. I attended this school for many years, but it was closed when Willington was established on the CPR line in 1907 and a village school was built.

Two influenza epidemics visited us in 1918: a severe first on July 20 destroyed or damaged every farmer's crops and later that fall, an influenza epidemic swept through the district, causing many deaths. Fortunately, the Loyal household escaped its worst ravages.

On November 28, 1902, I married Eustacia Tkachuk, the first Canadian-born child of his and Marytha Tkachuk of Pruth, Alberta, who had arrived in 1884 from Lissa, Belorussia. The late Father Kasey performed the ceremony at the Ukrainian Orthodox church of Saskaatoon, Alberta. My wife was born on October 8, 1907. On January 27, 1908, our only daughter, Veronica, was born but died on the third day and was buried in the old Pruth cemetery. For a short time after our marriage we lived with my parents.

In 1908 I bought my first car (a Ford) and in 1909 a Fordson tractor with which to break land for export and my neighbors. In my spare time I also drilled wells in the district. With the coming of the railway late in 1907, I bought a Peco truck to haul livestock and general freight between Willington and Edmonton, as well as grain from threshing machines to the nearest elevator.

Our happiness increased with the birth of our two older sons, Manoly on August 14, 1907, and Walter on September 6, 1908. My father passed away suddenly in September, 1907.

In 1909 I obtained the John Deere agency for farm implements in Willington and also acquired after approval for Graham Paige automobiles, taxis, and busses. However, conditions began to deteriorate rapidly with the onset of the depression. Car sales were non-existent and the only sale I made was a car to myself. The depression was

particularly hard on farmers as money became scarce while expenses remained almost the same. The farmers sought credit everywhere. They were honest and hard-working, but it was impossible to repay debts on wheat at twenty cents a bushel, and frogs at three cents a pound; and it hurt their pride to have to think up excuses for not being able to pay. All legal proceedings were bewildering and costly. Their only salvation was to apply to the Debt Adjustment Board which had been set up to regulate settlements between farmers and their creditors.

Besides the implement and the car business, I continued to operate the truck and began to buy livestock at the Wingham stockyard for re-shipment to Edmonton in 1928. As business flourished, my brother Michael joined me. We sold the livestock dealership in 1930 but continued trucking operations for another year.

In 1932 I changed the name of the implement business from John Deere Plow Co. to Lupat Implement Co. I also contracted with C. A. Deibel and Sons to sell cream separators, washing machines, and other appliances. This was a fairly thriving business.

On January 4, 1934, my third son, Wilson, was born while we were still on the farm. Interestingly enough, he was delivered by Dr. Victor Gensky whose niece, Natalia Gensky, later became the wife of our first son, Stanley. A few months later we moved to Wingham to give our sons better educational opportunities. The farm was rented until we sold it in 1952. To supplement our income, I built and operated a dance hall in Whitford for several years.

In Wingham my wife and I took an active interest in the activities of the

Ukrainian Orthodox community. I served regularly as parish treasurer and my wife was frequently on the executive of the Ukrainian Church Ladies' Organization until we moved to Edmonton in 1944. In 1926-27, under the leadership of Father J. Hlynsky, we helped to build the present Ukrainian Orthodox church in Wingham. We also gave moral and financial support to the Ukrainian Girl-Rescue League and subscribed regularly to the Ukrainian Voice and the Ukrainian Herald. In politics we supported the election of Michael Lushchynsk in 1928, the first Ukrainian member of parliament in Ottawa, and later the election of Isidore Gensky to the provincial house, both being members of the UFA political party. In 1939 our community was fortunate in securing Michael Humeniuk to serve as a teacher of Ukrainian language, literature, and music. The orchestras he conducted and the concerts he staged will long be remembered.

In 1909 my mother, Eudokia, married Elias, son of Henry Hill. She died in 1965 at the age of eighty-seven and is buried next to my father in the Soroka cemetery, near Wingham. In 1939 my brother, Michael, died unexpectedly at the age of fifty-two after an operation.

In 1944 I sold my business to Peter Fust of Deseronto, our residence to Dr. William Lapanuk, and moved to Edmonton on September 2, it also prompted mainly to provide a university education for our two older sons. Our business at leaving was further increased by the death at this time of my wife's father, Wis Truchuk.

In 1948 we sold our first small house on 95 Street and 187 Avenue and bought a two-bedroom house in 98

Street and 200 Avenue, supplementing our income by renting rooms. In 1948 I bought a business, *Roanoke Painters and Decorators*, which I operated until 1970. In January 1947 I purchased a store in Beverly in partnership with Jack Klesch but sold it again to Walter Tkachuk in the same year.

On June 28, 1950, shortly after graduating from the University of Alberta with a Bachelor of Commerce degree, my son Walter married Dorothy Fricker, daughter of Mrs. Gladys Fricker of Edmonton. He worked for many years in management with the Husky Oil Company in Calgary before he was transferred to Denver, Colorado, to become manager of marketing in the United States and Canada. Shortly after completing B.A. and B.Ed. degrees at the same university, married Natalie Goveady on April 7, 1953. In 1956 he took his M.A. degree at the University of Minnesota and in 1963 he completed his Ph.D. dissertation for Harvard University. At present he teaches educational history at the University of Alberta. On June 4, 1955, William, the youngest son, married Lydia, daughter of Mr. and Mrs. Edward Zehn of Stony Plain. Holding an RIA (Registered Industrial Accountant) degree from the University of Alberta, he is today an importer of interior furnishings and gifts from the Far East with outlets in Edmonton, Calgary, Vancouver, and throughout across Canada.

After selling our house in 1957, we made several moves, even living for a

time in Cambridge where we had shares in a hotel, before finally purchasing a new home at 7922 Roanoke Road where I still reside.

In Edmonton my wife and I were members of St. John's Orthodox Cathedral, St. John's Institute, Ukrainian Self-Reliance League, and the Ukrainian Pioneer Association of Alberta. We also supported the development of St. Andrew's College in Winnipeg, and the activities of the Ukrainian Canadian Committee, especially in Western Canada. In the Pioneer Association I have served as secretary-treasurer for many years and Eudokia took a very active role in the Ukrainian Orthodox Ladies' Benevolent Society, serving as secretary-treasurer for years.

Good fortune, however, is frequently beset by misfortune and so it was that, despite frequent check-ups, doctors were unable to detect the presence of cancer until it was too far advanced and my wife passed away on June 9, 1972. Her death was a severe shock to the whole family who regretted she did not live to reap the reward of later years after a life of comparative hardship.

In July 1971, I married again, this time to the former Mrs. Helen Crisley of Edmonton, a widow. Both of us are pensioners, and our children are all married and live on their own. I have six grandchildren: three boys and three girls; while, my second wife has one son, two daughters, and five grandchildren — two boys and three girls.

EVA (ELIAS) AND PARASKEVA MACCIK

Eva was born in the village of Koltyas Baryshna, county of Bratsk, province of Mstschyna, Ukraine, on July 29, 1896, to Bratko (Spativ) and Maria (nee Kasacki) Maccik. He attended the village school for nine years, six in the regular classes and three in advanced classes. His father was not only a land cultivator but also brick-layer, a trade which Eva also adopted. Serving in the Austrian and later in the Ukrainian army for four years, he was not only wounded but also contracted malaria. In his weakened condition it took him three days to reach home after the last battle around Bratsk and a year before he was able to return to bricklaying. He continued in this trade until he left for Canada.

On February 12, 1922, he married Paraskavia Fedunec (Fedunets), daughter of Teodor (Theodore) and Evlensia (nee Machnicki) Fedunets, who lived in the neighbouring village of Linn. Eva and Paraskavia lived with his parents for five and a half years.

As conditions were not favorable under the Polish regime after Poland had annexed the territory, Eva departed for Canada on May 27, 1927. His wife remained behind for another year and worked for the local priest at four dollars a month to pay interest on the one hundred fifty dollars which they had borrowed. Actually he was able to pay the amount within five months, but it took additional time to earn enough money to pay his wife's fare. Paraskavia travelled to the Pariskis in Redway, Alberta, where her husband was staying while working for other farmers.

For the next two years the couple moved continually. For a short time



Stephen Pyryloshak, Paraskavia and Eva Maccik.

They lived in Edmonton where Paraskavia worked in a restaurant. During the harvesting season they lived in Morinville, Alberta, where she earned thirty-five dollars as housekeeper and Eva was paid two and later three dollars a day. Late in the fall they proceeded to Kazan where Paraskavia had an uncle, Wasyl Fedak. They worked through the winter until March for Harry Ulin and earned a hundred dollars. Following this, they rented a house from Mykola Karsuk and worked for local farmers for a year.

In 1930 Eva lived on a homestead west of High Prairie. He built their house with only an axe and a back saw for tools. After mid-summer he went harvesting again, leaving Paraskavia alone to pick weeds and clear more land. By 1932 they had two acres which they rented out to a neighbour in return for plowing and harrowing eighteen acres which had been broken.

Conditions became worse instead of better in those depression years. To top it off, one day Eva lost the last three dollars and his purse as he was riding

an horseback to visit a neighbor. In this hopeless situation relief came from an unexpected source. There was a accident in the road near by, made impossible by a large truck which had broken through the road. As rains continued that summer, countless millions of cars were mired in the mud and Iya was constantly on call for help, so much so that eventually he lost his home in Harawa, day and night. The first call came immediately after he had reported the loss of his purse to his wife. His charge was ten, and sometimes, three dollars for pulling out each car, and by the end of that day he had earned ninety dollars. By the end of the rainy season, he netted over eight hundred dollars.

After this Iya and Parakevia bought more horses and machinery and rented another quarter across the road to begin farming more intensively. Unfortunately, Parakevia contracted a kidney disease in 1937 and was forced to spend seven months in a hospital. She was never able to work on the farm again.

In 1940 they moved to Edmonton and settled at 63 Street and 138

Avenue. Later, they moved the home to 76 Street and 118 Ave., and still later bought a house near the river bank on 95 Street. For the first five years Iya worked for C.R. Construction Company and for seven years as janitor at the airport. He worked until 1952 when his old leg wound began to bother him and he was forced to quit working permanently. This left Parakevia sole support of the family. Parakevia worked in Snowflake Laundry until she had to undergo another kidney operation. Following this operation their only income was from the renting of rooms.

In 1951 Parakevia brought over her sister's son, Stephen Pyonopuk, from Belgium. He lived with his aunt and uncle until Iya's death and then continued to live with her in the house on 95th Street. When the city took over the old home, Stephen and his aunt purchased a new home at 11142 - 50 Street where they are still living. Although Parakevia had no children, she has many relatives like the Fedun cousins and her brother-in-law, Adam Holowychuk.

FRANZ AND MARRA MARCIK

Franz Marciak was born on July 12, 1887, in the village of Saniké, county of Radekóh, province of Halychyna, Ukraine, to Franz and Anna (nee Sprotz) Marciak. They owned twenty-five morgen of land in the village, roughly about Halychyna series. Franz had only one brother, Wasyk. Franz served as an auxiliary gannet in the Austrian army, stationed at the fortress of Paranyuki, completing his service in 1912. When outbreak of war became persistent, he realized that it would be difficult to get

a passport "to travel" to Canada. So he applied for a passport "to work" in Germany. On reaching Hamburg he obtained another passport for Canada and landed in Canada in the latter part of 1912.

For two years Franz worked at a lumber camp near Cochrane, Ontario. He had to walk a long way to reach the lumber camp and his wages were only fifteen cents an hour. From these wages a deduction was made for board and room on each pay day. In 1914



Maria and Pawlo Malchuk

he decided to travel to Alberta where, he knew, there were people both from his own and neighboring villages. As he had little money, he adopted a method of travel common to laborers in those days, that of "boating or freight" or travelling in empty box cars. In Alberta he found work with two farmers, Wlodek Fedak and Genko Witluk. The wages were fifteen dollars a month for the spring months and ten dollars for the summer months. This included board and room. The only difficulty was that there was no work with farmers during the winter, and laborers had to live on the money they had saved during the summer months.

Pawlo bought a farm in the Ponca area with approximately eighteen acres broken. Having no money to begin farming, he left his land and went to work in coal mines at Colborne. He spent three years in these mines earning about fourteen dollars a week, considered good wages in those days.

On July 12, 1909 Pawlo married Maria Malchuk, daughter of Jacob and Terenka (nee Michalchuk) Malchuk of

Murders. Maria's father, Jacob, a native of the village of Hlystytynia, county of Radeckia, Hlystytynia, arrived in Canada in 1898 and married Terenka in 1900. Their daughter, Maria, was born on September 19, 1900.

After their marriage Pawlo and Maria settled on the land Pawlo had obtained earlier. They had five children of which one passed away in infancy in 1901. All the rest of the children attended Ponca school. They were religious people and belonged to the Ukrainian Orthodox church which had been built in the community early in the century.

Their son, Sam, married Nadia Myrivuk of Murders, daughter of Peter and Ruzia (nee Vitar) Myrivuk. Sam and Nadia are farming in the St. Michael area but Nadia continues to teach in the county of Lamont. Sam and Nadia have three children. Their son, Paul Kenneth, is enrolled in his fourth year at the University of Alberta. Their daughter, Gloria, is married to Thomas A. Marshak of Toronto, Ontario. Gloria has completed her courses with the International Business Institutes both in Canada and London, England, and is now employed by the I.B.M., a computer firm in Toronto. Their youngest daughter, Ella Joan, is enrolled in senior high school in Lamont.

Of Pawlo's and Maria's other children, the eldest daughter, Pearl, is married to Nick S. Sietyk of Edmonton. Pearl completed a complimentary course and is employed by Burns and Company. Her husband is in the insurance business, managing Academy Investment and Insurance, Limited. Their second daughter, Anna, married John Tymochuk of Star where both are farming. They have three sons, Wayne,

Taras, and Danylo.

The youngest daughter, Olga, is married to David M. Lee who is serving with the R.C.A.F. at Cold Lake, Alberta. They have one daughter, Laura, and one

son, Linden.

Pavlo Marciak passed away on June 14, 1945, and Maria is living in Andrew, Alberta. She has eight grandchildren.

NYKALAI AND PARASKEVA MALYCKY

Nykalai was born on December 5, 1911, in the village of Wilkhorov, county of Borzhchia, province of Halychyna, Ukraine. He was the son of Titus and Mychalina (nee Vynohradsky) Malycky of the same village. After attending the village school for four years, he took an apprenticeship course at a joiners' or cabinet makers' school in Stanislav (now Ivano-Frankivsk). Though he was too young for the Austrian army in the First World War, he joined the Ukrainian army to carry on the struggle for independence from both Russia and Poland in 1919. When he returned to his home, which was in the area conquered by Poland, he was conscripted into the Polish army. After returning from this period of service, he became active in organizing cultural centres (known as Prosvita) and consumers' and producers' co-operatives. Like all young Ukrainians, he dreamed of Ukrainian independence and joined the Ukrainian underground which was known as the UVO. He emigrated to Canada in order to avoid the oppressive surveillance of the Polish police.

During the next five years Nykalai worked almost every province of western Canada in search of work and finally began farming on rented land, first in Leader and later in Meadow, both in Saskatchewan. It was in Leader that he became acquainted with a young lady, a recent immigrant. Her name was Paraskevia Kravatsky and she had arrived from the village of



Nykalai and Paraskevia Malycky

Olychiv, county of Zolochiv, also in Halychyna. She was born on August 13, 1904. In Canada she had first found work in Watrous and later in Leader. Nykalai and Paraskevia were married on November 4, 1928, and made their home on rented land in Meadow.

Drought and an economic depression were two misfortunes which plagued the Malyckys in the next few years. In the hope of finding better weather conditions and also because they were lonely for the company of other Ukrainians, they moved to Alberta in the district of Capping, about twenty-five miles southwest of Dyer. However, conditions did not prove to be any better.

Fortunately, the provincial government had by this time recognized the plight of farmers in that drought area and offered homesteads and free freight to any farmers who wished to move to northern Alberta. Accordingly in 1935 the Malychys loaded their five horses and equipment into a box car and left for Rocky Rapids in the Dugout Valley district. Soon after they arrived, they loaded one of their horses for a cow.

As an example of the difficulties they had to face because of lack of roads, the Malychys brought their first bag of flour from a store four miles away on a stone trail. Fortunately, they were able to live in a house which some settler had abandoned about a mile and a half from their farm. From here, Paratshvia walked to their own farm to dig a cellar while Nykolai broke fifteen acres which had apparently been cleared before but were grown over by young trees again. Most of the rest of the farm consisted of sloughs and heavy timber. Nykolai cut as much hay as he could along the border of these sloughs so that he would have some feed for stock next winter. Raskshvia helped to prepare logs for their house and to lift them into place along the walls; but Nykolai used his horses to raise the heavier timbers and set up the roof. Paratshvia used moss to fill in the cracks between the logs and clay to plaster the walls, both inside and outside. The picture they now show a much more presentable home than was usual in pioneer circumstances.

In the next eight years, Nykolai and Paratshvia cultivated thirty-five acres, most of which had to be won from the forest. Unfortunately, Nykolai developed a heart condition which was probably brought on originally from suffering undergone during the war.

In 1943 they sold all their stock and equipment, rented their farm (which they sold a year later), and moved to Edmonton. Nykolai found employment as a finishing carpenter almost immediately. Within three months the Malychys bought a large old house from the city. After furnishing and remodeling it, they had a comfortable home not only for themselves, but also for people who rented rooms from them.

Nykolai worked at carpentering until 1957 when he again had to give up work, not only because of his heart condition, but also because he was becoming diabetic. With the proceeds from the sale of their house, they bought a store on the corner of 76th street and 104th street. They operated this store until Nykolai's death in 1958, following a long illness in the hospital. Unable to manage the store alone, Paratshvia sold it within a year. After a period of adjustment, she finally decided that she wanted a home of her own and bought a house at 6104 132 Ave., where she continues to reside until the present time.

Although living conditions were not always desirable, Nykolai had not neglected cultural and religious activities among Ukrainians wherever he lived. During all the years in Cappon, Rocky Rapids, and later in Edmonton, he supported the Ukrainian Orthodox church generously and unselfishly. He played an active part in the church and contributed to the support of institutions connected with the church, including St. Andrew's College in Winnipeg, and St. John's Institute in Edmonton. In later years an honorary membership was conferred upon him in recognition of his services. He also held important positions in lay organizations, such as

the Ukrainian Self-Reliance League, the Ukrainian Canadian Committee, and the Ukrainian National Council (UNA).

Nykolai and Paraskeia had three children. Bohdan is in the construction business in Edmonton. Helen is

married to Stephen Nowotnik who is an employee of a chemical company in Edmonton. Lesia is married to William Samozniuk who is employed by the Western Cabinet Manufacturing Company in Edmonton.

Paraskeia has two grandchildren.

ALEXANDER AND MARY MANDRYK



I was born near where Hairy Hill now stands on August 2, 1903, to Florian and Domka (nee Kuzchenko) Mandryk. My parents arrived from the village of Berhomel on the Pruth River, county of Neplokivets, province of Bukovyna, Ukraine, in the month of May, 1900. Together with three other families, they were probably the first to leave Berhomel for Canada; the other three being the families of Simion Chyapko, Kazny Chyapko, and Wasyl Mazur. In our family there were three brothers and sisters, Irene, John, and Mary are still living in the area in which we settled a few miles east of Hairy Hill.

My father had heard of Canada

earlier, but preferred to try a warm country first. Leaving their families at home, my father and Wasyl Mazur travelled to Argentina where they spent two years working in a logging camp. Not only did they find the climate unbearable but, after working for two years, they found that they did not even have sufficient money for their fare back home. It was here that they heard about Canada from people who claimed that they had been there and who said that Canada was a much better country to live in weatherwise. Fortunately, my father and Wasyl found a sea captain who needed men to look after live cattle on board ship. In this way they not only obtained free transportation,

but were able to make some extra money. On their second attempt to emigrate, they took their families with them.

Their route was by way of London and then by ocean steamer to Halifax. The most difficult part of the journey, which took three weeks by train, was from Halifax to Edmonton. There had been a heavy snowfall during the winter and, with excessive spring rains, large sections of railway tracks were washed away. The immigrants worked to keep the train on the tracks, but no one was paid. On reaching Edmonton, the fathers of the families looked to where land was available. When they returned, after choosing their quarters, they built a cabin and floated their families and supplies down the Saskatchewan River to Hays, north of Hairy Hill where eventually they settled permanently. My father's quarter was the SE 24 89-12 W. of 4.

When we arrived in the area, there were no Ukrainians but there were teachers of other nationalities around Watford Lake. Some that I remember were Dick Fife, Harry Papp, Fred Schout, and Tom Watt. Beunier and Mollewan arrived later. Our farm was two and a half miles east of where the Hairy Hill village now stands.

Beharmer school, named after our village in the old land, was built in 1908 on a quarter belonging to Mykolai Grubel. I began school at the age of five and continued until 1916 when I was about thirteen years of age. As later arrivals were of diverse national groups, our school became a veritable League of Nations as the pupils were Rumanian, Irish, English, American, Ukrainian, French, and Scotch. For the first five years, the school operated only during the summer. We obtained

more regular teachers when we built a teachersage. We learned very little with the first English-speaking teachers. Only after we got Ukrainian-speaking teachers did we begin to make progress; thereafter, school was much easier with any teacher. Some of the early Ukrainian teachers in our school at this time were Stephen Phillips, William Gory, and John Buryk. Elias Kirak taught in Stapegnatz school.

The first church was built in Stapegnatz in 1902 or 1903, and I was baptized in it. I lived on father's farm until my marriage. I married Mary Wynnyshak on October 22, 1902.

Mary was the daughter of Wasyl and Yevonia (nee Karoluk) Wynnyshak, both of whom arrived in Canada from the village of Szyppenski in Bukovyna in 1901. They settled farther east, close to where the Stapegnatz church now stands. There were two children in their family when they arrived. In their group came the Kapushin, Bula, Barabko, and Wieroska. The Pawlaka from Dolyshilo also arrived about this time. Mary and I farmed on a quarter about a mile east of my father's land from 1902 to 1907 when the railroad went through. My younger brother, Nick, and I immediately built a store in Hairy Hill and remained in the store business until 1946. In 1946 we sold the store and bought the Transit Hotel in North Edmonton. After operating the hotel for twenty years, we sold it and retired from that business. However, I found a great deal of satisfaction in setting up and operating a live-stock feed lot.

We have five children, four sons and one daughter. Of our sons, George married Lilian Cheludyn and they reside in Banff. Mikhail is single and is building a tourist villa in Postagal.

Mary married Rudolf Tomo and lives in Edmonton. Nicholas married Sophie Ruzicki, and they are also living in Edmonton.

Our only daughter, Mary, is in Lethbridge where she is living with her husband, Don Alben. We have thirteen grandchildren and celebrated our fiftieth wedding anniversary on October

22, 1972.

We are members of the Ukrainian Orthodox Church in Edmonton, and Mary enjoys her membership in the Ukrainian Women's Organization. We travel extensively, frequently spending part of the winter in Hawaii or Arizona. We now reside at 11806 - 75 Street, Edmonton.

TIMKO AND HELLEN MARTINIUK



Martiniuk family from rear, L to R: Kristiana, Shaina, Timko and Helen Martiniuk, Rosemary, Andrew. Back row, L to R: Lynn, Timothy, Robert, Gerald, Christine, Kirsten.

Timko Martiniuk, son of Yaroslav and Kateryna Martiniuk, was born on March, 1908, in the village of Zuepósh, district of Poleskíe, Ukraine. His paternal grandparents, Mychailo and Marynia (nee Demchuk) Martiniuk had settled there in the 1800's. His father, Yaroslav married Kateryna (nee Kocyuk) from the village of Szezníshka and Záhutka in the same district. His parents became prosperous farmers and had seven children: Vasyl, Timko, Maryna, Yaroslava, Olga, Mychailo and Ewelen.

Timko came to Canada in 1929 as he considered it a land of opportunity. He went to Alberta where he knew

some villagers from Ukraine and spent three months on the farm. He then went to Edmonton and enrolled in a barber college. From there he moved to Wieripeg where he stayed for a couple of years doing contracting jobs. In 1933 he came to Toronto, Ontario, and continued his involvement in contracting jobs. He later formed a small business and also dealt in real estate.

In 1936 Timko met and married Helen Katapaca in Toronto. Helen was born on April 16, 1904, in Cuthbert, Saskatchewan. Her parents, John, born in 1878 in the village of Skala, district of Hershstere, and Barbata (nee Holkanick), born in 1877 in the

village of Dauriary, district of Borschikiv, had come to Canada in 1903 and settled in Saskatchewan. They ran a farm and a store there and had nine children: Mike, Julius, Katie, Joe, Annie, Helen, A/ce, Mary, and Peter. Helen worked for a time and later became a homemaker and mother of five.

The oldest son, Donald Yankow, born in 1927, graduated from Toronto's Osgoode Hall Law School in 1950. In 1964 Donald married Christine Dzwonham, born in 1944, who graduated from University of Toronto in 1965 with an Honours B.A. in Languages. They have two children: Andrew (1970) and Kirsten (1971). Donald is a partner in a law office in Preston, Ontario. He has been a trustee on the Board of Education, an alderman of Preston, and is presently a Police Commissioner of his county.

The second son, Robert Fethen, born in 1940, graduated from the University

of Toronto School of Architecture in 1967. In 1967 he married Lynda Conley, born in 1944, who graduated from McMaster University with a B.A. in Psychology in 1968. They have three children: Kristiana (1968), Shauna (1969), Timothy (1972). Robert is an architect in Toronto.

Daughter Rosemary Kateryna, born in 1946, graduated with a B.A. from McMaster University and received her Masters of Social Work from Waterloo Lutheran University in 1970. Since graduating, she has been employed with the Children's Aid Society in Toronto.

Timothy and Helen Marbrack are members of St. Vladimir's Greek Orthodox Cathedral, the Ukrainian Women's Association of Canada (Toronto Chapter), the Ukrainian Self-Beliance League of Canada, and of the local branch thereof. They are now retired and enjoying their family and travels.

IVAN AND ANNA MELNYK

Ivan Melnyk was born in 1857, in the village of Ruziv, county of Chortkiv, Ukraine. He married Anna Wajgen from the same village.

In May 1895 John and Anna arrived at Wexlok, Alberta, with their seven children: two sons and five daughters. Taking the advice of Ivan Pylypowich (Pylypow), the family moved to Edna, near Star, Alberta, in the vicinity of which there already was a school and a church was being constructed.

It was here that Ivan bought a farm from an American who had a house, a well, and a few small buildings on the premises. Ivan and Anna attended the church over the control of which the Russian-Orthodox Church and the

Catholic Church fought a lengthy civil action which was eventually decided by the Privy Council in London, England.

Ivan, having had considerable schooling, was anxious about an education for his children. He gave them the basics himself, Anna knew a lot of songs from memory, liked to sing, and diligently taught the children to sing and to read.

After 1905, his sons, Paul and Peter, settled in the Myrsan area, where they organized a post office, naming it "Myrsan", and a cultural club "Prosvita". The three eldest daughters were accepted into the monastery in the manastery of Mundare.



Anna, grandson Michael, Ivan Melnyk

Alberta. The youngest of the three, Natalia (Doter Teresa), is believed to be the first Ukrainian qualified teacher when she finished Normal School in Calgary in 1912. Later she obtained a Bachelor of Arts degree at the University of Alberta.

Their daughter, Sofia, who later married Elias Porysko, graduated from the Camrose Normal School in 1918. Anastasia, wife of John Ruryk, was prominent in the Ukrainian Women's Organization of Canada. She held the post of secretary, and later, that of national president in that organization.

The two youngest daughters were born in Canada. After attending high school, one became a stenographer, the other a sales clerk.

In 1915 Ivan and Anna moved to Edmonton, where Ivan was one of the twelve founding members of the Ukrainian Orthodox Church of St. John, which was organized October 11, 1923. They were also members of the M. Hruschewsky Institute and generously helped both the Church and the Institute.

Anna died on December 28, 1926, and Ivan on October 18, 1933.

MICHAEL AND MARY MELNYK

Michael was born on November 15, 1892, at Mohyliv, county of Palush, province of Halychyna, Ukraine. He was the son of Peter and Anna Melnyk, who settled in the Edna (Star) district in Alberta in 1896. They had eleven children — four sons and seven daughters, Michael, Vasy, Ivan, Dmytro, Mary, Kateryna, Madolina, Justina, Olive, Anna, and Jerry.

In 1906 the first school was built in this colony and one of the first

teachers was Mrs. Migol. The secretary-treasurer of the school was Maria Galy. Michael was one of the first pupils who attended this school and recalls that the school was closed during the winter months.

Michael remembers the challenging years of his boyhood. He says that nearly all settlers at Edna were Ukrainians and none of Ukrainian Greek Catholic (Ukrainian) faith. The small colony needed the services of a priest of



Mary, Michael (Mary), Michael's mother

their faith, so in 1887, under the leadership of Rev. Father Semyria who was visiting the colony, the building of a church was commenced and completed in 1888. Later, another Greek Catholic priest came to serve the Edna-Star parish. His name was Father Tymkewych, and he not only looked after the spiritual needs of the settlers, but also took time to organize the educational and cultural life in this district. However, the colonists were too poor to support a priest, and Father Tymkewych had to return to United States.

It was not until some years later that the Russian Fathers were able to continue giving religious services at Edna.

Michael relates how differences in the Edna-Star parish began when the Russian Orthodox mission under the leadership of Father Alexandrow and Father Kamenyev came to the colony. The two priests held their first church service in 1897 at Wray, Alberta. Since the services were free, it was not too difficult to convert some of the members of the United faith to the Russian Orthodox church. The newly-converted minority wanted to give access to the Russo-Orthodox missionaries to the Edna church but the ma-

jority refused. The resultant dispute led to court action and cost the litigants a great deal of money.

In defending the Catholic side of the dispute, Michael's father, Peter, and P. Pasenka guaranteed the lawyers' fees with their land titles. The court action was long and very expensive. Appeals from court to court were made until it was finally settled in London by the Privy Council in favor of the Russian Orthodox Mission. Both Peter Matyok and Pasenka lost their farms. Others like P. Lotawsky, M. Maloway, Starbo, Zbars paid \$10000 each. The final costs of this action were not paid in full until 1918.

In 1914 Michael and his two brothers settled on homesteads at Athabasca Landing. He farmed there until 1916 and, when his father died, he had to return to Star to help his mother on the farm. With some financial help from his brother-in-law George Laxenak who lived in Edmonton, Michael bought back his father's homestead and helped his mother until the farm was paid in full.

In 1917 Michael bought two quarters of land near Lamont, Alberta. Six years later he sold the farms and in 1924 bought a farm at Star from a Mr. Wilson. In 1928 he bought another

quarter of land and in 1935 bought more land from Posenko.

In 1938, Michael married Mary Prokoshak who was born at Bruderheim, Alberta. On his farm Michael built a modern home, stables, a garage, two portable granaries, machine shops, and purchased an extensive line of modern farm implements. Through hard work and good management, the family became one of the more pro-

perous farmers in the Echo-Star district.

Mary died in 1969, and Michael continued to live in the same house on his beloved farm.

Michael and Mary were devout members of the Ukrainian Catholic parish at Star-Priso, and were always generous in donations to the church and charitable organizations.

JOSEPH AND BELLIE MICHALCHUK

Julian Michalchuk, Joseph's grandfather, was born in the village of Pisky, county of Brdy, province of Malachytsa, Ukraine, in 1856. He emigrated to Canada in 1907 and spent the same year working for two farmers, Kilar and Prochny, near Mundare, Alberta. In 1908 he worked on a railway "extra gang", and in 1909 he filed on a quarter section near Smoky Lake, RW112-60-18 W. of 4, where his son had also settled. Julian farmed here until 1928. In that year he sold his farm, and with a pension of ten dollars a month, retired to live on his son's farm. He passed away on February 23, 1933, at the age of eighty-three. Because of World War I and the depression which followed, he was unable to bring his wife to Canada.

Joseph's father, Michael, was born in the same village in 1876, arrived in Canada in 1905, and worked in Winnipeg for two years before following his father in 1907 to join their relatives around Krasno, southwest of Andrew. In Krasno he met another young man, Peter Lashuk, who was planning to set out for a new homestead area southwest of Smoky Lake. Taking advantage of this opportunity, Michael accompanied him and filed on RW112-60-18W. of 4. On February 23, 1908,



he married Anna Holowaychuk in the Ukrainian Catholic church at Mundare. She was born in the village of Nerevtski, county of Brdy, on December 23, 1896, to Mary and Anastasia Holowaychuk who arrived in Canada in 1905. Michael and Anna continued to farm until 1938, acquiring over the years three additional quarters and raising seven children.

When Michael retired, he transferred his land to two of his sons, Mike and Joseph, but continued to reside with his son, Joseph, on the home place for the next seventeen years. He then moved to Smoky Lake, passing away on September 3, 1960, at the age of eighty-two.

Their son, Joseph, was born on the home farm at Smoky Lake on April 19, 1903. On October 24, 1928, he married Nellie Wilinsky who was also born at Smoky Lake on November 28, 1902, to Benko and Maria (nee Briski) Wilinsky. Nellie's father had emigrated to Canada in 1906 from the village of Mjodolaya and her mother from the village of Stoyanov, both in the county of Brisak. Benko had come to Canada to live with his brothers in Mundare, and Maria had lived for a long time with her uncle, Ray, in Hilliard.

Benko and Maria were married in the Catholic church in Mundare in 1908 and filed on RR 32-60-17 W. of 4, near Smoky Lake. They raised seven children.

Since their marriage, Joseph and Nellie have continued to farm the quarter which Joseph's father homesteaded. They raised two children; Patricia, married to Elmer Daschak and now living in Lethbridge; and Joyce, a stenographer who makes her home in Edmonton. Patricia attended Whitetail school for a year before it was closed and all children moved to Smoky Lake. Following this, both

daughters attended Smoky Lake school where there was provision for both elementary and high school grades.

Joseph has been very active in community affairs. To mention a few of his activities, he was secretary of three organizations: the local Ukrainian Catholic church for thirty-four years, the Rural Electrification Association for fourteen years, and the Farmers' Union. He was also a member of the Smoky Lake Board of Trade and Chamber of Commerce, and a board member of the Victoria Trail Agricultural Society. Because of his interest in farming and farm youth, he was also an assistant Four H Club leader for four years. He was Commissioner of Cattle for many years because his many interests demanded that he should hold that position on account of the large number of documents with which he came in contact. Joseph and Nellie won the Alberta Farm Family Award for 1971, given in recognition of many years of dedicated labor and planting. The family home looks so neat as a well-kept garden, overlooking one of the prettiest scenes in Alberta, the White mud valley.

STANLEY AND MARIA MICHALTSYHN

Maria Michaltsyhn (nee Oleksy) was born on May 25, 1894, to Alexander and Anna (nee Kowalchensky) Oleksy in the village of Vytsisko, her father's village. Her mother was from the neighbouring village of Lany (Lahay), both in the county of Yaroslav, Halychyna, Austria, but now annexed by Poland. She attended the village school for six years, demonstrating enough ability to be permitted to study German in the last year.

Though the Oleksy family began to make plans to emigrate to Canada as

early as 1898, these plans did not materialize until 1907. During this period letters began to arrive from Alexander, Maria's older brother, who had emigrated to the United States in 1905 and moved to Canada in 1907, urging his father to come to Canada. After much apprehension and deliberation the family arrived in Quebec on October 1, 1907, travelling to join Ivan Markus, Maria's uncle, who had arrived in Canada in 1896 and was living in the Rabbit Hill district, eight miles northwest of Leduc. Shortly



Maria and Hytory Michalshyn

after their arrival, Alexander Olesky Sr. purchased a quarter section with buildings eight miles west and one and a half miles north of Leduc for the sum of \$2000. When their son was reunited with the family, the Oleskys had five sons and two daughters. Maria and her brothers attended Oshington school, five miles away, but her attendance was irregular because of her mother's illness.

At this time the district church was visited periodically by Ukrainian Greek Catholic priests of the Basilian Order. When these priests applied pressure to have the church property transferred to them, Iosef Wotkan, Maria's uncle, became so incensed that he persuaded a large part of the parish to join the Russian Orthodox church. The Oleskys, along with other members of the parish, built another church which became the St. Mary's Ukrainian Greek Catholic church.

Maria worked in Edmonton during 1911 and 1912, not so much because

she needed the money, but because she wished to learn the English language and Canadian ways. Here she became acquainted with Hytory Michalshyn, who was in the real estate business, and they were married on January 26, 1914.

Hytory Michalshyn was born on December 3, 1883, in the village of Wilchivchyk, county of Husiatyn, Halychyna, to Danylo and Kateryna (nee Antosyshyn) Michalshyn. After attending the village school, he studied in a gymnasium for a time but left school and was apprenticed to a tailor. After completing his apprenticeship, he emigrated to Canada and joined an older brother who was living in Portage la Prairie in 1905. After attending school for some time, he became connected with the Conservative party, and this political interest brought him to Alberta in 1912. During the ensuing election campaign before the 1913 election, he worked for the Conservative party but also established

himself in the real estate business which he carried on until 1917. He was also an unsuccessful independent candidate in the Sturgeon constituency in 1917 when he ran against the Minister of Education, Hon. J. R. Boyie. After the election he established a tailoring business which was expanded into the Alberta Garment Factory in 1928. This was subsequently purchased by the Great West Garment Company (G.W.G.). He travelled as a salesman for a confectionery wholesale until 1935 when he went into life insurance where he remained until his retirement in 1965.

Hrybory and Maria Michalyszyn were very active in Ukrainian community affairs. Hrybory played an important part in saving the M.H. Ukrainian Institute from collapse at a time when finances were very low in 1923. He became president of the directors of the Institute in 1921 and continued in that position with some lapses until 1927. As the result of a rigorous collection campaign, during which he enlisted the aid of many able helpers, the mortgage debt was totally paid. A good deal of credit for this success can be attributed to the women's committee for raising funds through their projects. Maria Michalyszyn was a prominent member in organizing these enterprises.

In 1923, through the efforts of Hrybory and eleven other founding members, the St. John's Ukrainian Orthodox parish was organized in Edmonton. This parish eventually became the St. John's Cathedral parish. However, the success of these efforts would have been very doubtful without the organization of a women's association. Through the efforts Maria Michalyszyn and other wives of church members,

this association was officially organized on August 26, 1926. Not only was Maria Michalyszyn the principal speaker at this inaugural meeting, but she continued to strive for its success, serving in such offices of the organization as president, secretary, treasurer, librarian, and committee chairman. This branch eventually became a branch of the Ukrainian Women's Association of Canada. Maria also held the positions of president and secretary of the Alberta Provincial Executive of this organization and was also a member of the national executive of the Ukrainian Women's Association of Canada. Hrybory continued to be an active member of the Ukrainian Self-Reliance League. Both remained supporters of their organizations throughout the years.

Their two children have in a large measure inherited the energy and purposefulness of purpose of their parents. Their daughter, Natalia, married to Walter J. Borcik, a chartered accountant, has been a very active member of S.U.W.S. and later, the Ukrainian Women's Association of Canada in which she held executive positions locally, provincially and nationally. She continued to be a member of the church choir, and has served as Sunday school teacher for twenty-five years, seven of these as chairman of the Sunday School Committee of St. John's Ukrainian Orthodox parish.

Bohdan completed his medical studies at the University of Alberta and served four years in the Canadian Armed Services overseas during the Second World War. After his return to Canada, he specialized in General Surgery at McGill University in Montreal and obtained the degree of

"Fellow of the Royal College of Surgeons (Canada)", F.R.C.S.(C). He also obtained the degree of "Fellow of American College of Surgery", F.A.C.S. He married the former Josephine Kalkinik and has been in practice as a surgeon in Edmonton since 1951. In conjunction with his practice he holds the position of Clinical Professor in the Department of Surgery at the University of Alberta. He has served as vice-president of St. John's Ukrainian

Orthodox Cathedral Board and has held executive positions in other organizations connected with the church.

Marie Makolajczyk had seven grandchildren and one great grandson. After the death of her husband on December 11, 2009, she lived in her home at 10838 - 108 Street in Edmonton, still vitally interested in life around her and the organizations which she helped to build. She passed away, aged 79, on January 26, 2014.

PETER AND KATHERINE MISKEV



Peter was born on November 27, 1929, in the village of Bilavtsi, county of Irady, province of Halychyna, Ukraine. He was the son of Wasył and Tebła Miskev, who came to Canada in 1902 and settled near Mundare, Alberta. He completed his elementary and high school education in Mundare and Vegreville and obtained both his B.A. and M.A. degrees from the University of Alberta.

While attending university, Peter resided for a number of years at the Mykhailo Wrushchewsky Institute in Edmonton. After finishing Normal



School, he taught in various schools in the province, and was principal for three years of the Smoky Lake School. It was at this time that he met and married, in 1927, Petshia (Peggy) Nemirsky. Ten years later Peggy died, leaving two daughters, Victoria and Jane.

Peter was elected member of the Alberta Legislature in 1950 under the United Farmers of Alberta banner. In 1952, while still a member of the Legislature, he enrolled at the University of Alberta in the Faculty of Law and graduated in 1955. He practiced law

in Edmonton with the firm of Deacon, Wilson, Brown, Broome, Craig and Company, until his death in 1945.

Peter was active in many educational, church, and civic organizations. He was for many years on the Board of Directors of St. John's Institute, and its chairman for two terms. He served for over ten years on the Board of Management of St. John's Ukrainian Orthodox Cathedral in Edmonton, and was president for two terms. He also served for many years on the Consultative Board of the Ukrainian Greek-Orthodox Church of Canada.

Peter was president of the Edmonton Bar Association, served for six years on the Board of the Royal Alexandra Hospital, and was chairman of the Board for two terms. He also served on the Edmonton Exhibition Board and the Edmonton Symphony Society Board, and was for many years on the executive committees, as secretary and chairman, of the Edmonton Citizens' Committee. He was honorary vice-president of the Norwood Branch of the Royal Canadian Legion, member of the Ukrainian Professional and Businessmen's Club, and of "Friends of Alberta University." He was honorary member of St. John's Institute, Edmonton.

Katherine Malow (nee Polish) was born on November 15, 1905, in the village of Wasylychka, Kubach county, Ukraine. She was the daughter of Paul and Katherine (nee Romaniv) Polish who came to Canada in 1909 and settled in Regina, Saskatchewan. She received her education in Regina and Toronto, and worked for many years as secretary in the Saskatchewan Department of Agriculture.

From very early teen-age years, Katherine was active in various organ-

izations in Regina. She is an honorary charter member of "Prosvita" Club in Regina, organized in 1921. She participated in drama, choir, concerts, debates, and all the other activities of the Club. In 1927, she was co-organizer of the Ukrainian Ladies' Organization "Daughters of Ukraine". For fifteen years she served as its secretary, and for two years as its president. She was also very active in youth and sports organizations and served for six years as president of the Ukrainian youth organization, "SUMK" in Regina. She spoke on the need of youth organizations in 1927 at the National Convention of the Women's Association in Saskatoon. In 1931 she was honored with a medal by the National "SUMK" on their twenty-fifth Anniversary.

When Katherine married Peter in 1941, she moved to Edmonton and promptly joined several organizations in Edmonton. She served for a number of years on the executive of the Edmonton Branch of the Association of Ukrainian Women of Canada. She is past president of the provincial executive of the same organization, as well as its past national president. For her services, the National Executive and the Edmonton branch conferred upon her its honorary membership. She has been a member of the Ukrainian Benevolent Hospital Club for thirty years.

Katherine has also been active in other Canadian organizations. She is past president of the Edmonton Local Council of Women and served for a number of years on the Provincial Council of Women. While serving with these organizations, she attended many National Council conventions across Canada, as well as three inter-

national conventions in the United States and Europe. She was honored with Life Membership in the National Council of Women of Canada. During World War II years, Katherine served on the executive of the Citizens' Volunteer Bureau and has been for eighteen years on the executive of the Edmonite Red Cross Society. She also served for a number of years on the executive of Women's Canadian Club, the Mental Health Board, Canadian Institute for the Blind, Edmonite Council of Community Services, "Canadians Unlimited" of the Y.M.C.A., Winter National Employment Services,

Consumers' Association, Home and School Association, and others. She is also Honorary Vice-President of the Women's Auxiliary of the Starwood Branch of the Canadian Legion for the past fourteen years.

Both Peter and Katherine were conferred honorary life membership in the Ukrainian Orthodox parish of St. John and in St. John's Institute of Edmonite.

There are three children in the family: Victoria and June, both University of Alberta graduates and married, and a son, William.

WAZYL AND TEBLA MIKIEW

Wazyl and Tebla Mikiew, nee Woytowich, were born in two neighboring villages — Wazyl in Bilawtal in 1898, and Tebla in Vatsichol in 1874. Vatsichol was really a satellite village of Bilawtal, founded by Tebla's father and uncle who built their homes in a beautiful, wooded area just outside of Bilawtal, in the county of Brody, province of Halycyna, Ukraine. In 1903, they arrived in Canada with their four sons, Harry, John, Michael, and Peter, with ages ranging from nine to two. They settled on RR128 58-16 W. of S. 4, half a mile south of where Mandan stands today.

Arriving on his homestead, Wazyl immediately went to a neighboring rancher at Beaver Lake and bought a couple of range steers which he wanted for use. To the amusement of the rancher, he mislabeled the steers and tried to put a yoke on them. However, range steers are not that easy to handle. They broke away and became entangled in a nearby bush, strangling themselves in the process. Though Wazyl returned home penni-

less and dejected, Tebla thought they were fortunate because he was at least safe and sound. Things could have been much worse.

There was nothing else to do but to seek work. Leaving his wife and four sons at home, Wazyl found work as a cook on a railroad "workgang". As he had been a cook in the Austrian army, his experience was very valuable. Meat tended to become tainted very quickly, and only his knowledge of the use of spices, garlic, and other methods of seasoning could make it palatable.

Once a week at the women of the settlement assembled at the post office in Beaver Lake to mail letters from their husbands who were away at work. As she had been left penniless, Tebla had an additional incentive to accompany the other women. However, she was turned away each time she asked for mail in the name of Wazyl Mikiew. Finally, in desperation, she asked if there was any mail in the name of Tebla Mikiew, and found that a letter had been waiting there for

works with money which she needed so urgently. Undoubtedly, the post-master had not meant to be cruel, but much of the suffering of immigrants came from their ignorance of the English language and the occasional indifference of officials.

By the time Wasyl returned, he knew enough English "to get by" and began to farm seriously. To obtain logs for buildings, the settlers travelled to more forested areas farther north for them. On one of these trips, because of the severity of the weather and the lack of warm clothing, one of the two older brothers, John, became seriously ill through exposure and died at the age of sixteen after being bed-ridden for a year.

As the pioneers slowly adjusted themselves to the new country, they began to take an active part in community affairs. Wasyl Misew became a trustee when the first Ukrainian Catholic church in Alberta was being built in Mundare. Work began in the spring of 1915, and was completed in December of the same year. He also became a school trustee of the Mundare School District No. 1622. In the first one-room school, grades one to eight were taught. There was no problem with Robert Fletcher, the school organizer, as a man named Luter was the first teacher. (*)

During the summer holidays, the children attended Ukrainian classes at the Basilian Fathers' Monastery, three miles east of Mundare village. The children of that period learned English and, at the same time, could read,



Sola and Wasyl Misew

write, and speak Ukrainian.

Wasyl was also a councillor in Pines Municipality for a number of years, while his wife became a member of the Apprenticeship-of-Prayer Group to which she belonged to the end of her days. As the years went by and they prospered, the parents would sit outside late in the evening and watch golden fields of wheat, hoping and praying that there would be no frost or hail. They began to see this land where they had achieved success both for themselves and their children. It was a sad blow and a great disappointment to them when the Canadian Government temporarily disfranchised them toward the end of the First Great War.

The family began to drift away as the older children married. In one year the oldest sons married (though Michael was only nineteen at the time) and went on their own. Peter decided to get an education and was away at school. The parents were left with the four children who were born in Canada: Anna, Nellie, John, named after his dead brother, and Paul. The daughters helped with the chores but more help was needed during seeding and harvesting. The older sons could help with seeding in the spring but they just could not afford the time at harvest. Though Wasyl was too old to

(*) At this time, the policy of the Department of Education discouraged school boards from hiring Ukrainian-speaking teachers.

ran a binder he could help his young sons, John and Paul, one nine years of age and the other seven. By lightning harness straps and watching from the side of the field he assured that no mishap would occur. John would sit on the binder and hold the reins and, as his voice was too weak to cry, Paul would run along with a whip to keep the horses moving. As the farm was along the main road to town, people would stop their teams or cars and watch with sympathetic wonder. The work did not hurt the boys. They grew up strong and healthy, confident and secure in their conviction that they had already played the part of men on the farm.

The parents got into financial difficulties during the depression just when Peter and John were attending university. The two sons were able to complete their studies and graduate into their professions only because their father could borrow money.

Harry and Telia lived to see all their children married and settled and to celebrate their Golden Wedding Anniversary. By this time they had two quarters clear of encumbrances, and life became somewhat easier. Telia died in 1941 and her husband followed her two years later in 1943. They are both buried in the cemetery one mile east of the Munday Catholic church which they had helped to build.

The Mikow Children

Harry was born in 1893. He married Anna Pyzdank and settled on a farm two miles east of Munday. He played a prominent part in farm organizations and was a school trustee of Munday School District for many years. They had five children: Olga, Jean, Mary, Marshall, and Harry Junior. The daughters attended high

school but, when the depression came, they left home, and found work first in Munday and then in Edmonton. They are all married. Mrs. Olga Carlson lives in Salmon Arm, B.C., Mrs. Jean Graham in Edmonton, and Mrs. Mary Olsen in Powell River, B.C. Marshall, Harry Jr., and their father founded the Mikow farms in Viking, Alberta. The sons are prosperous farmers and live in modern homes.

Harry's first wife died and he remarried, taking Anastasia Woloszyn as his second wife. They had four children: Boris, living in Montreal, who graduated in Journalism and is employed by the Canadian Press; Lawrence, who graduated in Chemical Engineering and is employed by an oil company in Calgary; Ronald, who died as a child; and Mrs. Margaret Reed, who is a homemaker in Calgary.

Harry lived to see his whole family married and settled. He died in November, 1956, and is buried in the Viking cemetery.

Michael was born in 1896. Farming for only one year, he left home to run a poolroom in Lethbridge for two years and then went into business as a John Deere Machinery agent in Munday. Since he was mechanically inclined, he was successful in his business and stayed with the agency until his death in 1962. His chief interests outside his agency were fishing and hunting.

Michael and Eva had three children: Joseph, Bertha, and Adlynn. The two sons attended high school in Munday and joined the R.C.A.F. during the Second World War. Joseph became an instructor but Bertha injured his spine during his training period and was discharged. Both sons were employed by the Federal Government, one in the

Weights and Measures Department and the other as a fireman at Namaso Airport. Adlyn graduated from the University of Alberta with a B. Sc. and an LL.B. She is married to Judge Norman Hewitt but still practices law. She is also employed by the University Extension Department.

Peter was born in 1899. As he was a studious boy, Father Ryznowski persuaded him to go to St. Albert Seminary to study for the priesthood, however, not having an ear for music, he decided he would go into some other profession. He worked at the local post office for a time before resuming his education. After completing his M. A. degree and teacher training, he taught high school in Smoky Lake, where he met his future wife, Helene Pienistky, also a school teacher.

Peter loved reading and was especially interested in history. Quite often, he could be found sitting in his favorite chair with a book in his hand. At family gatherings he would often entertain his guests and nephews with stories of Churchill or Texas Raids. Their children, Victoria and Anna, both graduated in Household Economics. Mrs. Victoria Hughes resides in Edmonton and her sister, Mrs. June Malnychuk, after some years in Calgary, now lives in Edmonton.

Peter was widowed and remarried, taking for his second wife, Katherine Pulisk. They had one son and lived in Edmonton where Peter practiced law until his death at the age of sixty-five. Katherine continues to reside in Edmonton.

Anna was born at Mundare in 1903. As she was the first daughter to survive, she was a special favorite of her parents, sometimes crossing the way

of her brothers. She did not complete high school as she was compelled to help her aging mother with house duties. However, she belonged to the cultural association at the Mounties People's Home, sang in the church choir, acted in plays, and helped to raise funds for charities. She was employed at the local telephone test office for many years. On a visit to her cousin in Portland, Oregon, she met and married Trip Stuey. The couple made their home in Redlands, California, where they raised three children: Troy Jr., Joanne, and Charles, the last graduating in Education.

Nellie was born in 1908. She was a very diligent student and became a school teacher. She moved to Edmonton after marrying George Woytkin, an employee in the Attorney-General's Department. They were both active in civic and religious organizations. Nellie toured Alberta organizing branches of the Liberalist Catholic Women's League and addressing branches already organized. She also wrote a number of articles for use on lecture occasions, including "From Pioneering to Dependent", "U.C.W.L. in Step with Organized Ukrainian Women", and "The Apostolate of Christian Citizenship".

Of their two children, Laurie graduated in Foods and Nutrition and in Education. She is teaching Home Economics at Amityville, New York. Gordon attended the University of Alberta, majoring in Physical Education. He is in the real estate business in Edmonton.

John was born in 1908. Not only was he the son who started serious farming at the age of nine, but he also continued to help his parents during school vacations while attending the

local Mundare school and the University of Alberta. He interned in the General Hospital in Edmonton but opened his medical practice in Windsor, Ontario. John learned to trap, shoot, and loved hunting, both wild feet and big game.

He married Kathleen English from Edmonton and raised three children: Colly, John Jr, and Donald. Colly graduated with a B.Sc. in Hurling and was married to Dr. Robert England. They are now living in Jackson, Wyoming. John Jr. is a practicing lawyer in Windsor, Ontario. Donald graduated in Medicine and is now taking post-graduate work in plastic surgery in London, Ontario.

Paul was born in 1910. He attended the local school in Mundare but quit school after completing grade ten. Someone had to manage the farm and to care for the aging parents. He married Jean Inalmy and they lived with the parents until both parents died. After farming for a number of years,

Paul and Jean moved to Edmonton where Paul is employed by the General Hospital in the Pharmacy Department and Jean is an office clerk in the Acme Novelty Company. They have two children, Terence and Marie.

Terence graduated with a B. Ed. degree and is principal in the separate school system in Edmonton where he and his wife, Judy, reside.

Marie completed high school in Mundare and was employed for some years by the Bank of Commerce as an accountant. She is now married to Eric Patichuk and finds all her time occupied as a housewife.

The above is a brief story of Wasyt and Talle, pioneer settlers who came to Canada with faith in the future, love of freedom, and trust in God. Though they had many setbacks, they persevered and left their mark in their adopted country. Their descendants are seven children, twenty-four grandchildren, fifty-one great-grandchildren, and four great-great-grandchildren.

JOHN AND ELNA MYKYTE

John (John) Mykyte was born in the village of Zaslava, province of Bukovyna, Ukraine, on October 14, 1885, to Alexander, known as Sando, and Maria (nee Syveta) Mykyte. The Mykyte family arrived in Canada in 1907 with three other families from the same village and settled close to the American border on HWY 7-1-6 E. of 2 in what was known as the Stuartburn area, close to Gardenar, Manitoba. In Roy's Early Ukrainian Settlements in Canada, 1890-1900 the name of John's father is listed as Sando's Malottj because of difficulty in deciphering the writing. Still searching for better land, Alexander Mykyte moved his family across the border to a settlement

known as Caribou, close to the Roseau River, where he and Maria lived until he passed away. Their son John also acquired a farm there, but the land was of such poor quality that he sold it and moved to Alberta where, he had heard, there was much better land available for homesteading.

On January 29, 1905, John married Elna Oshlchuk at what was known as the Lukinets church on the Canadian side of the border. She was the daughter of Mykhailo and Marylena (nee Eufrom) Oshlchuk of the village of Kamianska just southeast of Chernivtsi, in the province of Bukovyna. After their marriage, they continued to live on John's farm.

On August 10, 1903, John and Elena moved to the area known as Wooded Creek in Alberta, about nine miles southwest of Redway. They came to Alberta with a large group which consisted of Ivas Sawchuk and his four sons, the Andreiwats, and others — nearly all related through intermarriage. John filed an SR225-60-00 W. of 4, the quarter on which Wooded Creek post office was later located. On their arrival here, they found other settlers, including Soleris, an Austrian German, and two negroes, Day and Moore. During the twenty years that they resided here, all their children attended Shakespeare school after it was built in 1917. At the end of this period John sold his land with the intention of moving to Dporok in the Peace River area. However, after visiting Mycock, he concluded that he and his family would be happier to settle in an area that was not strange to them. Returning south, he rented land for two years before he finally bought two quarters of a school section south of Thorild, the south half of 29-20-21 W. of 4, in partnership with his son, Sandy, who still lives on the land. At the time of their arrival, they found the Thorild area already well settled.

After farming here for the next thirty years, John and Elena retired and moved into their home which they had bought in the village of Thorild. Nine years later, they left this home to move into Thorild Lodge on June 1, 1971, where they are still living after sixty-eight years of married life. To the amazement of everyone, Elena is still embroidering in cross-stitch and making cushions. Though he is eighty-seven years old, John can read without glasses and reads a large number of books and magazines, both in English



John and Elena Mycko

and Ukrainian.

As to their children, Sandy married Nadia (Anastasia) Peran. They settled near Sandy's father along the road south of the village of Thorild where they raised a family of five children. All of them attended Thorild school. Mary was married to Deytro Wolansky who farmed in the Redway district. She died in 1963 and left eight children. Waylens, known as Lena, was married to Kupper Baker, a long-time resident of Thorild who served as a telephone operator for a long time until operators were replaced by automatic equipment. Lena died in 1966, leaving only one son, Clark, Wood, known as Bill, married Rose Opasick and is still farming north of Thorild. They have a family of six boys.

In early years, John Mycko took a lively interest in all local affairs, including the local school and the Ukrainian Orthodox church of which he is a member. He was very active on the building committee which built the church in 1947 and was elected to the position

of president of the parish organization, a position which he held for some years. As long as he was able to drive a car, he attended church regularly and still retains his membership, though he is no longer able to attend services. However, he still enjoys meet-

ing people and talking about past experiences.

John and Elsie have twenty grandchildren, thirty-one great-grandchildren, and four great-great-grandchildren.

STEFAN AND ANASTASIA NIEMCHAS



Stefan Niemchas, son of Matej and Maria (nee Kostach) Niemchas, was born in August, 1877, in the town of Chortkiv, province of Halychyna, Ukraine. He was orphaned at an early age and raised by his uncle, Franko Niemchas, who owned a fair amount of land. Stefan married Anastasia Jackimsky whose mother's family name was Nieniak. Anastasia was born on December 25, 1878.

Stefan and Anastasia were married in May 1900 and settled in Chortkiv on a small parcel of land which Stefan had bought. At that time, there was a strong movement in Halychyna to emigrate to Canada and inspired Stefan and Anastasia to sell their land and join many friends and relatives in



Chortkiv who were leaving for Canada with their one-year old son, Frank. Stefan and Anastasia sailed from Hamburg in April, 1902, and landed in Halifax in May. With them came Anastasia's brother, Mike Jackimsky, his wife Hanna, a younger brother, Joe, and a younger sister, Mary. On the way to Edmonton, their only son, Frank, died of pneumonia.

On arriving in Edmonton with the little money he had on him, Stefan was persuaded, by sharp promoters, to invest it in a scheme to buy wild horses. The scheme failed and he was forced to look for work. He found employment on a variety of construction projects, eventually accepting the position of caretaker in the Edmonton

post office. He held this position until 1912.

In that year, Stefan sold his property and with his wife and four children, Emilia, Lucu, Boleslaw, and Emma, returned to Chertkiv with the intention of permanently settling there. However, alarmed by persistent rumors of impending war in Europe, the family, after two month's stay in Chertkiv, decided to return to Canada.

Upon his return to Edmonton, Stefan went into real estate business, but in 1916, because of an economic recession, he was forced to give it up. Having had some experience as a blacksmith in his home town of Chertkiv, he found employment in 1917 as an ornamental iron worker with the Edmonton Iron, Fence and Wire Works. He remained on this job until his retirement in 1947.

Stefan and Anastasia had no formal schooling. In later years, however, they both learned largely through their own efforts to read and write in Ukrainian and English. They were keenly interested in what was happening in the Ukrainian community in Canada and subscribed to the Ukrainian Voice, Ukrainian News, and other papers.

In the early years in Canada, Stefan and Anastasia were members of the Ukrainian Greek Catholic Church of St. Joseph in Edmonton. Later they became members of St. John's Ukrainian Orthodox parish. They were members of the M. Hrushevsky Insti-

tute where Stefan was on the board of directors for several years. Anastasia was an active member of St. John's Ukrainian Orthodox branch of the Ukrainian Women's Association of Canada and contributed generously to the organization. As she was religiously and culturally oriented, she encouraged her children to learn the Ukrainian language and to appreciate their heritage.

Stefan and Anastasia raised one son and four daughters. Boleslaw (Rafale), a graduate in medicine from the University of Alberta, has a practice in Edmonton. Emilia married Dmytro Prociuk, a tailor. Lucy, secretary, married Nicholas Holobinsky, a physician practicing in Edmonton. Emma, secretary, married John Vachonin, physician, who also practiced in Edmonton. Louisa, teacher, married Nicholas Feriak, a grain buyer.

Wallace and his sisters, along with their spouses, have had a strong sense of social and civic responsibility. They have been, not only active in Ukrainian organizations, but participated in community activities in general, organizations like the Red Cross, Community Leagues, Local Council of Women, among others.

There are twelve grandchildren and twenty-five great-grandchildren.

Stefan passed away on November 24, 1958, and Anastasia on January 15, 1962.

ANTON AND KATERYNA OSTAFYCHUK

Anton Ostafychuk was born on February 10, 1887, in the village of Trubchyn, county of Berdychiv, province of Halychyna, Ukraine, to Mykhailo and Ecaterina (nee Pilivka) Ostafychuk. He

emigrated to Canada in April 1906. After spending some years working on a farmstead, he and a fellow-villager, Ajloia Kassian, filed on homesteads in 1914 in what later became Tutor,

a district six miles north of Thehill.

On October 28, 1919, Anton married Kateryna Nestoruk, daughter of Andrew and Metana (nee Kuzmowich) Nestoruk in St. Joseph's Cathedral in Edmonton. Father Ladyka performed the nuptial ceremony. Kateryna was born in the village of Wierchnia, county of Flava Parska, also in Polychyna, on November 18, 1893.

Leaving her parents, two brothers and seven sisters in Ukraine in 1913, Kateryna set out for Canada in the company of a girl friend, Kaska, from her village. Upon arriving in Canada, they lived with Hnat Pawlak and his family who had left the village earlier. After their marriage on October 28, 1919, Anton and Kateryna moved to their farm in Tudor. However, Kateryna had not forgotten her family. Shortly after arriving in Canada, she brought her sister, Anna, to Canada. Anna married John Datsychnuk and moved to the State of Washington, U.S.A.

In spite of difficult pioneer conditions, Anton and Kateryna were always interested in cultural and religious affairs. They were members first of the Greek Catholic parish in Tudor and then members of the Ukrainian Catholic parish, first in Tudor and later in Thehill. Anton was instrumental in the building of the Ukrainian Educational Hall at Tudor and was president for several years.

Four children were born to Anton and Kateryna: Mary, Mirvis, Anna, and Patricia. Mary died in an accident at the age of two. Mirvis married Stefania Dukowich and they now have a family of four daughters. Linda Wycenka graduated as a teacher and taught in Edmonton; July with a B. Ed. degree is employed with the Edmonton



Kateryna and Anton Datsychnuk

Public School Board; Lillian is attending the University of Alberta, specializing in speech therapy; Corrie is attending school in Thehill.

Anna, third of the Datsychnuk children, married Joseph Radzicki, a teacher in the Thehill Academic Vocational High School, specializing in business education. He received his degree in 1960. Their only child, Jerry, obtained a B. Sc. degree in pharmacy, then went into medicine, and now is specializing in ophthalmology. He is married to Christine Smith, also a graduate in pharmacy.

Anton and Kateryna's youngest child, Patricia, having obtained a B. Sc. degree in Home Economics and a Bachelor's degree in Education, has taught in Edmonton for a number of years. She is married to Michael Sanych, principal of Thehill Academic Vocational High School. He served as Social Credit Member of the Alberta Legislature for the Redwater constituency from 1963 to 1971.

SIMON AND MARY PALEY



Story Told by Mary Paley

I was born in the village of Bilche Zolote, county of Borschtovia, province of Halychyna, Ukraine, on October 14, 1892, to Oleksa and Wasylena Maksymchuk. Though poor, Oleksa eventually acquired some village property, served as the village postman, and as forester for the local landlord. Before her marriage, my mother was an Oltyk. She was the prime influence in our decision to emigrate. She was encouraged by letters from Canada from other villagers who had previously emigrated, especially the Namirskys who had left in 1894. Our first stop in Canada was the home of a relative by the name of Maniak, who lived west of Stourbore, Manitoba. Arriving at a store in Stourbore on Assamian Day, 1905, our family moved in with the Maniakas. Shortly after, father died on a homestead about six miles northwest of Stourbore. Almost immediately, I obtained work as a housemaid

for a grain elevator operator's family in Emerson. I worked here until almost New Year's Day. When I returned home, I met my future husband, Simon, and we were married on June 17, 1905.

Simon was born in the village of Sentin, county of Zolotopol, Halychyna, Ukraine, on November 28, 1894, to Oleksa Paley and his second wife, Oksana, of the Tatas family. Oleksa's resolve to emigrate to Canada came as the result of a fire which not only destroyed his home but also killed his wife.

When Simon expressed a desire to go to Canada where many of the village folk had already emigrated in 1894, Oleksa decided that the whole family would leave, including the three younger children, Wasylena, Anna, and John. When Today, a son of the first marriage, pleaded to be included, Oleksa agreed, and the whole group arrived in Canada in the spring of 1905.

For a short time after our marriage, we lived with Simon's father in Scottia, Manitoba. Then we moved to another house in the same district. Eventually, we bought a quarter section of land in Rosa on which all of our children, except our eldest daughter, Anna, were born and raised. Though we were poor, we had already begun to develop a herd of cattle in Sentin.

Probably another reason for our success in this early period was our partnership with Simon's younger brother, John. Not only did he bring home ready cash from working for wages, even though the amount was small, but his help was always welcome with the heavier work on the farm when no work could be obtained

for wages. He still lives in Danianin City, Manitoba, where he moved from Bosa.

The early settlers could obtain the necessities of life by digging for Simosa-root which the stores accepted in return for food and clothing.

I did the same when my family was young, often leaving Anna to look after her younger brothers. When she was older, I allowed her to go digging for roots for it was essentially a woman's work. Men did this only when other work was not available. The roots had to be dug and delivered to the store at Bismarck.

As we cleared more land which yielded well in the early days, John and Simon were able to go "west into the bushlands" to obtain logs for a new house. Completed in 1888, it was larger than the usual homes. However, it was built in the traditional style with two large rooms of which the western room, together with a room at the back and a small room in the attic, were the sleeping quarters, the dining room, and the kitchen. The eastern room, separated by a small porch from the rest of the house, was kept only for visitors or for family celebrations. In our case, it was converted into a community library, a meeting room for the first cultural organizations in the Bosa area, and for church services. After a church service, it was used for the congregation to remain for dinner and, in three days, there seemed to be plenty of food for everybody.

Through the help of a number of Ukrainian teachers in the local schools, our people were able to prepare plays which were performed in the surround-

ing schools. Through money collected from admission tickets for these plays and "basket parties", a National Home was built in 1909. It was the center for all cultural activities. The building of the Ukrainian Catholic church, for which my husband and I had hoped for so long, followed in 1923. All of our children attended River Ranch School until 1917, when Bismarck School District was organized. In 1921 Anna was married and left home. A few years later she and her husband moved to Alberta. Our second child, William, followed in 1927. The other three sons remained with us, and we continued to prosper until my husband's health began to fail.

When Simon was no longer able to work, he divided our land among the three sons, and we moved to Winnipeg. Here he died in 1946 after a series of strokes and was buried in the cemetery in Bosa. I moved to Edmonton to make my home with our youngest daughter, Zenoia, where I am still living. I now have thirteen grandchildren and fifteen great-grandchildren.

My children are as follows:

Of my two daughters, Anna is married to John Gursky and Zenoia (Sunny) is married to Jerry Fryns. Both live in Edmonton.

Of my four sons, William is married to Katherine Bird and is living in Vernon, B.C. Nicolas, married to Margaret Salamandik, is living in Winnipeg. John is married to Anne Zaporozan and is living in Bosa, Manitoba. Peter, who married Mary Kosodynaly, is living in Winnipeg. I reside at 15878 - 97 Street, Edmonton.

ALEXANDER AND ANNE PASICHNEY



Standing: Olga, Rosa, Louise. Seated: Anne and Alexander

Alexander, son of Joseph and Martha (nee Matyska) Pasichney, was born in the village of Zelnach, county of Chortkiv, Halychyna, Ukraine, in 1900. He came to Canada as a child when his parents emigrated to Canada in 1901 to settle in Pease district, northwest of Lacombe, where other fellow villagers had settled earlier. As homesteads were no longer available in this area, the family moved across the North Saskatchewan River where Joseph had filed on a homestead by the Redwater River. Also attended school in the village of Redwater and remained on his father's farm until 1933. On May 8, 1933, he married

Anne Sulyma in the Ukrainian Orthodox church in Redway, Alberta.

Anne Sulyma, daughter of Hryhory and Eva Sulyma, was born at Redway, Alberta, on November 10, 1911. Her parents had emigrated from the village of Staniw, county of Mostyska, in 1907, stopping for a time with their relatives, the Baxans, near Mundare. From Mundare they moved to settle south of Redway where homesteads were still available. In Redway, Anne completed her elementary and part of her high school education. After her marriage to Alex the young couple settled south of Redwater. While farming here, both took an active interest in

organizations connected with the Ukrainian Orthodox community around Redlester.

In 1942 Alex and Anne gave up farming to buy a hotel in Banff, Alberta. They never returned to Red-water again. After selling the hotel in Banff, they bought another hotel in Banff, Alberta. In 1949 Alex again sold his hotel interest in Banff and to acquire a partnership in another hotel in Edmonton. After five years they again sold their interest in the Edmonton hotel to invest in another hotel in Calgary. After retiring from the hotel business, Alex took up the hobby of lapidary and silver smithing. Many of his productions were displayed in various shows and competitions. He passed away in September 1972.

Since his death Anne has moved to Edmonton where she has acquired a home and renewed her activities as a member of organizations connected with St. John's Ukrainian Orthodox Cathedral.

Alex and Anne had three children, one son and two daughters, all of whom are now married. Gloria is married to Clifford I. James, a chartered accountant with Lucas, Thomson and Company in Edmonton. They have two boys, Kenneth and Scott. Louise is married to Vincent Demeth, a pipeline superintendent. They reside in Calgary and have two children; Brent and Saskia. Louis is an occupational engineer, living and working in Brampton, Ontario. He married Judy McConber and they have two sons, Michael and Jamie.

SAM AND KATHERINE PATEN



Toronto, Ontario, Sam, Katherine, Mary, George Paten

Sam Paten was born on June 7, 1912, in the village of Zarewicha, county of Kadekhis, province of Halychyna, Ukraine, to Ivan and Modris (nee Artyniak). Paten, Ivan, his father, emigrated to Canada in 1914, just before

the outbreak of World War I, and there was no news of him until the war was over. Only then did the family learn that he had been killed in an accident while working on a railroad section gang somewhere in Saskatchewan. His

body was sent to Mukdun for burial, but the family did not know this for a long time. Sam's mother was left to look after six children.

Sam left school after attending for only four years. As he was the youngest, he inherited the small farm and lived with his mother. In 1938 he was conscripted into the Polish army and served for two years. After returning home, he joined the Ukrainian underground which was striving to free western Ukraine (Halychyna) from Polish domination. When this became known to the Polish police, he was arrested and imprisoned until 1939. He was liberated after the German invasion of Poland.

When the Soviet Army marched in to occupy eastern Halychyna according to an agreement with the Germans, Sam fled to Germany but returned in 1941 with the German forces invading the Soviet Union. As the Ukrainians hoped that the Germans would set up a free Ukraine, they organized militia units for this eventuality. The Germans permitted this organization for a time and made the militia responsible for keeping order behind the front lines. Subsequently, these units were forced into an army division known as the "Halychyna" division in a last attempt to stop the Soviet army. Most of these units were destroyed by the invading Soviet army in a great battle around Brody, but survivors crossed to the west and were finally interned in Italy. Fortunately for Sam, he had been wounded just before the battle and managed to escape.

Sam married Kateryna Malinowsky, daughter of Peter and Anna (Olyuk) Malinowsky on May 30, 1942. After their marriage they lived on his land when Sam's father did not call him

any more home. Otherwise, Kateryna lived here with his mother until 1944. When the Soviet armies drove east, Sam and Kateryna fled west into Germany, leaving their small daughter, Oksana, with Sam's mother. In Germany they found work with a German farmer and continued there until the end of the war. They were then taken to a displaced persons' camp near Limb from where they reached Canada through the efforts of Sam's uncle in Oranoy, Prokop Artymuk. Only after Sam had reached Canada was he able, through the help of others, to discover what had happened to his father and to find his grave in a graveyard northwest of Mukdun.

For the first three years, Sam worked in the Standard Iron Foundry in Edmonton, but left in 1950 to join the Canadian National Railway. He has remained with the company to this day.

During the years in Canada, Sam and Kateryna continually worried about their daughter whom they had left with the grandmother. Sam did not dare write home in his own name because he feared that word here might come to Oksana or Sam's mother. When they finally learned that the Soviet government was permitting the emigration of children to join their parents, they brought Oksana to Canada six years ago — about twenty-three years after they had left her with her grandmother. She is now married and has three children of her own.

The Petan family numbers four children as follows: Oksana, born in Ukraine, is married to Myron Tarvanets, supervisor of Ukrainian News Publishers, and lives in Edmonton; Turly (George), born in Germany, married Olga Kuzler and is working for the City of Edmonton; Yareoslav (Jerry), born in

Canada, married Judy Somchuk and is teaching in Alberta. Mary Ann, also born in Canada, is a passenger agent with Air Canada working out of Edmonton.

Mrs. The Patens now have five grandchildren.

Sam and Kateryna Paten reside at 12512 - 124 Street, Edmonton.

STEPHEN PASKUK (Paskuk)

"Is our soil unable to feed us anymore? There is a rush all over the country to leave the native soil in order to look for better living conditions in unknown lands at the other end of the world."

So said Dr. Joseph Oleksie in his 1888 pamphlet, *Abundant Free Lands*, which contained other words of promise about Canada that stirred the hearts of Ukrainian peasants. They were words that went through the marketplaces, the "prosvetas" and into the homes of thousands of small Ukrainian landowners such as Theodore Paskuk who knew that, if what Oleksie described was true, then Canada was indeed a farmer's promised land.

So, trusting in Dr. Oleksie's words and armed with a letter from T. Chamschuk in Whitford, 30-year-old Theodore left the village of his birth, Dada-tricks in Bukovyna, Ukraine, with his wife Marylena, 26, and their two small children, Mary, 6, and Yatsena, 2, they set sail from Hamburg on April 16, 1888, aboard the S.S. *Polonia*, arriving in Halifax ten days later. Also on board were Marylena's brother, George, 25, and her mother, Maria Gasyuk, 58.

The group settled in the Star-Edna district, in Whitford, Northwest Territories, on NE 18-57-15 W of 4, in the area visited only four years earlier by Dr. Oleksie who described it as very

suitable land for Ukrainian settlers. The young Paskuk also appreciated the land, and to show he was interested in discharging his responsibilities in a new country, he hitched up a team of horses one morning in 1893 and journeyed to Edmonton to become a Canadian citizen before a judge of the Supreme Court of the Northwest Territories. As the years went by, he became a successful farmer and raised a large family. The Canadian-born Paskuk offspring were George, Alexander, Mary, John, Martha, Stephen, Florence and Dorothy. Theodore Paskuk died on November 9, 1916, but his wife survived him by some thirty years.

His son, Stephen, who was born February 14, 1893, developed into an articulate and vigorous spokesman for the preservation of Ukrainian culture and tradition in the context of Canadian culture. His many achievements in this area included an idea for a journal that subsequently enlarged into the historic and scholarly book, *Early Ukrainian Settlements in Canada (1885-1900)* by Dr. Vladimir J. Raye. In the preface to the book, published by the University of Toronto Press in 1964, Dr. Raye (Rysatsky) wrote:

"The seed of shaping the material into a documentary history of the beginnings of Ukrainian settlement in Canada was sown in my mind by Stephen Paskuk . . . This activity



Mrs. Stephen Pavlak, Stephen's mother, Olga

quickened his interest in the ecology of Ukrainians in Canada, and he decided to devote all his energy to the encouragement and support of various research projects concerning the history of Ukrainian settlement, and problems involved in it, such as integration and assimilation. My admiration for the originator of these ideas deepened, and I decided to support his efforts to the best of my ability."

Work on Dr. Rapp's book was sponsored by the Ukrainian Canadian Research Foundation, founded by Stephen Pavlak in 1967 and incorporated in 1968, and its main objective is research and documentation of Ukrainians in Canada.

Stephen Pavlak attended Bukovyna Public School, Smoky Lake public and high schools, RCA College in Chicago, and the Bancroft School of Radio Telegraphy in Toronto. He served with the rank of Marine Officer in the radio communications branch of the British Merchant Marine. He was also commissioned by the Spanish Government to serve in the same capacity in the Spanish Civil War, after which he enlisted in the Royal Air Force in 1938 as the first Canadian radar "A" Mechanic. He served with distinction at top-secret radar installations on the south-east of England throughout World

War Two and was discharged in 1944 with this written comment on the discharge paper, by his group captain: "An excellent all-round Radar mechanic. His knowledge of aerial theory especially sound." Stephen immediately enlisted in the RCNRF and was discharged in Toronto in 1945.

Stephen's wartime service in England was complemented by a unique and civilized amenity in the person of his wife, Olga, whom he had married in Toronto in 1937. One of Olga's favorite London haunts was the famous British Museum Library which was also visited regularly by researchers, wartime leaders, politicians and assorted spies. In fact, she experienced the amusing incident of being investigated by Scotland Yard who probably thought she was another Mata Hari. But Olga's important contribution in wartime London is perhaps best summarized by Steve Rabin, historian of the Ukrainian Canadian Servicemen's Association Overseas, whose comments were carried in the November-December, 1994 issue of a newsletter published by the Ukrainian Canadian Veterans' Association in Canada.

Steve Rabin wrote: "Mrs. Pavlak is one of the original members of the UCSA Overseas, London, England, who became a devoted civilian member. In

the capacity of an assistant director, she kept houses at the club, doing whatever there was to be done, whether it was in the office or in the kitchen."

Oiga Pawluk is a "Natchiporinka", (a native of eastern Ukraine) daughter of Wasyl and Talia Gershtschuck. She was born in Kadiia, eastern Ukraine, and educated at the Polytechnic in Dnipropetrovsk which she left in 1938 to come to Canada with her parents, her sister Tania, and brothers John and Nick.

The family settled on a farm near Winnipeg, later moving into the city where Oiga took part in Ukrainian drama for a number of years. She continued this activity after moving to Toronto. In addition to being active in youth organizations in Eastern Canada, she eventually left Canada before World War II to join her husband in England. The couple returned to Toronto in 1946, and Oiga continued to take part in many Ukrainian-Canadian activities, particularly those initiated by her husband.

The first of many ventures by ex-RAF Sergeant Pawluk was giving birth to the Ukrainian-Canadian Veterans' Branch No. 360, Royal Canadian Legion, located on Queen Street West in Toronto. He was installed as founding president on April 12, 1946, and held the post for twenty years, the longest term in the history of any Legion branch in Canada. In recognition of this and other achievements, he received the Meritorious Service Medal in 1962, the highest honor the Royal Canadian Legion can bestow. It represents Stephen's outstanding "contributions toward social, educational and welfare services to veterans, fellow Canadians and the community", and recognizes that he was also

"highly worthy of the award because of his belief in the principle of integration into Canadian life rather than assimilation". Oiga Pawluk has also served Branch No. 360 well. She was president of the Ladies' Auxiliary from 1948 to 1954, branch secretary from 1956 to 1960, social convener in 1956, and a member of the Initiative Committee in 1948.

On June 27, 1954, Stephen Pawluk presented a brief to Walter E. Harris, Minister of Citizenship and Immigration, on the occasion of a massive demonstration for "Freedom for Ukraine" with participation by all Metropolitan Toronto Ukrainian churches and organizations. The idea for the brief originated in Branch No. 360 when President Pawluk appointed a special committee to investigate complaints that the name "Ukrainian", as an authentic nationality, was denied to Ukrainians on citizenship certificates. The special committee was instructed to prepare the brief which would prove, historically, the existence of Ukraine as a nation, and "Ukrainian", as a nationality.

During his lengthy term as president of Branch No. 360, Stephen initiated many activities. In 1950 and 1953 he was organizer and founding chairman of the Ukrainian Music Festival which was open to all Canadian performers. Oiga Pawluk lent her support as a member of the Financial, Adjunctives, Spoken, and Program Committees. Also in 1950, the Ukrainian-Canadian Collection in the University of Toronto Library was started under President Pawluk's leadership. The collection contains some 500 books and pamphlets.

Stephen Pawluk was also Branch No. 360's sponsoring committee chairman

of Squadron No. 283, Royal Canadian Air Cadets, who journeyed with him to Winnipeg for a special ceremony on April 21, 1965, in the lobby of the Manitoba legislative building. Also on hand were officials of the Ukrainian Canadian Committee. Here he presented Premier Duff Roblin with a copy of *Early Ukrainian Settlements in Canada (1885-1965)*. In return, he was given a wooden replica of a pioneer Red River cart bearing the inscription: "Presented by Premier Duff Roblin to Stephen Pastuk, President, Ukrainian Canadian Research Foundation, in recognition of the outstanding contribution of the Ukrainian community to the life of Manitoba." A copy of Dr. Kaye's book was also presented by Stephen to Premier John Robarts on November 10, 1964, in the Ontario Legislature in Queen's Park in the presence of Toronto's Ukrainian church and community leaders.

In recognition of Stephen and Olga's devoted service to Branch No. 565, the Ladies' Auxiliary arranged a birthday party in their honor at the branch's Memorial Hall in February, 1958. Dr. Kaye, as national liaison officer, Department of Citizenship and Immigration, wrote these words in a letter read at the gathering:

"We greatly appreciate your fruitful work in citizenship promotion which, under your guidance as President of the Ukrainian Legion Branch 5295, and as President of the National Ukrainian Canadian Veterans' Association, has borne such abundant results. Scholarships for university students, bursaries, tuition fees for young artists, arrangement of music festivals, creation of a foundation for charitable purposes, financially supporting historical research of the set-

tlement of Ukrainians in Canada, assisting in the adjustment of post-war immigrants coming to Canada, donations to the libraries of universities, and many other services rendered by your Legion branch and its Ladies' Auxiliary deserve general recognition."

Stephen Pastuk was national president of the Ukrainian-Canadian Veterans' Association between 1962 and 1967. It was in this capacity, during UCVV's Eastern Canadian Convention in Memorial Hall in 1966, that he sent a wire to Queen Elizabeth, expressing the loyalty of all Ukrainian-Canadian veterans. The Queen replied she would be "glad if you could convey her thanks to the second convention of Ukrainian war veterans assembled in Toronto for their kind and loyal message."

In 1965, Stephen Pastuk undertook a monumental project which is undoubtedly the only one of its kind in North America or elsewhere — a project to discover, from the columns of English, French, and Ukrainian newspapers in Canada, the extent of the participation of Ukrainians in the 1967 Centennial celebrations. Though he did not actually realize the necessity of the project nor the long hours involved, he nevertheless collected every article on the subject published during 1966, 1966 and 1967. The result is a massive and historic collection of more than 14,000 articles relating to the life of Ukrainians in Canada and their participation in the 1967 Centennial celebrations. His plan is to microfilm all the articles and donate them to interested Canadian universities.

Stephen's interest in retaining Ukrainianism in the context of Canadianism has taken him across Canada on many speaking tours. He has helped organize and lecture on behalf of the

Ukrainian National Federation and has spoken to many Ukrainian youth and student groups across the country. These activities, among others, have earned her recognition in the form of awards, such as the Dominion Medal in 1953 from her Majesty Queen Elizabeth, and the Shevchenko Medal in 1953 for outstanding services to the Ukrainian community in Canada. This

later medal was presented in Winnipeg where, later in 1958, Stephen was made an honorary citizen of the city.

Stephen and Olga reside in Toronto. He is presently a Motor Inspector with the Motor Licensing Board of Ontario, and Permit Agent for the Ontario Department of Transportation and Communications.

WILLIAM VI. PESLIVETS AND HIS PARENTS



L. to R. John, Wazyl, William, Polisia, Betty Malchuk Peslivets.

Wazyl (William W.) Peslivets was born on January 18, 1898, in the district of Edna (now close to St. Michael) Alberta, to Wazyl and Polisia Pyklyves who, at the time of their arrival in Canada, were forty-one and twenty-two years old, respectively. The family had arrived from the village of Tryskhivtsi, nearby of Bukhark, province of Halychyna, Ukraine, with two children from Wazyl's first marriage: Irene, aged fifteen, and Sam, aged thirteen and a half. They emigrated in 1895 with a large group of immigrants organized by Dr. Joseph Glasier after

his visit to Canada in 1895. It was the first large group to arrive in Canada and, doubtless, the best organized.

When the group arrived in Edmonton, Wazyl Peslivets built a raft to accommodate his family and their supplies and floated it down the North Saskatchewan River to a point just north of Braderboom. Unfortunately, they could not bring the raft close enough to the shore and succeeded in doing so with the help of some Indians who were fishing on the bank and recognized their plight. As Wazyl could not make himself understood, the Indians called some German farmers who lived nearby. One of them sent a message to John Pylypie who arrived with horses and wagon and took the family to his home. The Peslivetses lived with Pylypie until Wazyl located a farm of his own and built a shelter on it.

As more immigrants arrived in the next three years, two church groups emerged: Greek Catholic and Greek Orthodox. Since the church services were largely the same in both churches, church affiliation was not always clear from the beginning. Thus, a church built near Edna became an object of very prolonged and expensive litigation. When another church, built

near Woodstock, opted definitely for Orthodox affiliation. Wasyl chose to belong to this congregation.

As pioneer life was harsh, three of the pioneers, Wasyl Peshkivets, Peter Kinsch, and John Tarnick were persuaded in 1903 to sell their land and to go to a part of Ukraine which, at the time, was under Russian domination. Wasyl had special reasons for doing this: he had been promised land in the estate of the priest who was serving the Woodstock congregation. However, life in Europe was not to be their destiny. After visiting Kiev, Odessa, Kharkiv, and even the Caucasus, they returned to Canada in 1904.

On their return, Wasyl Peshkivets did not proceed to Edna, but settled in Saskatchewan in a district first known as Ottawa but later named Soren. After the railway was built in 1912, Halford became their nearest village.

In 1910 a group of farmers in this area, under the leadership of Wasyl Peshkivets, decided to build an Orthodox church. Wasyl donated the land for the church, and the first services were held in his home. Though only Russian Orthodox priests could be obtained in the beginning, the parish became a part of the Ukrainian Orthodox movement after its inception. In time a new church was built in Halford. Services in the old church first became irregular and were finally discontinued. In 1970 it was donated to the Provincial Museum in North Battleford where it stands today.

Wasyl's second wife passed away in 1907 and he followed in 1944. Of the two children of his first marriage, Irene was married to a farmer near Wattle, Alberta, where she died in 1947. Sam, the second child, lived in Edmonton for many years working at

many jobs. After spending years in a brick factory and in a coal mine, he became a shareholder in an Edmonton hotel. After he retired, he moved to New Westminster where he passed away in 1970.

From the second marriage, there were five children — most of them living until recently: John, Nicholas, Michael, Elizabeth, and William. John, married to Cora Fuschak, farmed near Halford until he acquired a jewelry business. He died in Maniwila in 1969. Nicholas became a teacher but gave up teaching for a number of years and operated a store in Ethelbert, Manitoba. He married Arma Shewchuk. He returned to Alberta where his wife passed away in 1962. He is still teaching in Edmonton. Michael could not obtain an education during the Depression and worked at various jobs until the Second World War. After he enlisted in the army, he showed such ability that he was appointed to the post of reactions examiner. In the course of this occupation he suffered a serious accident. After his recovery, he became involved in rehabilitation work and was eventually appointed to the Rehabilitation Branch of the Department of Manpower. In time he was promoted to the position of chief of the Ontario Region. He resigned from this position recently to become a consultant in a similar field with the province of Ontario. He is married and lives in Toronto. Elizabeth married Nick Shewchuk who was an implement dealer in Halford but is now with an automotive company in Saskatoon.

William, the youngest of the family, was married in 1922 and had two sons and two daughters: Mary, Helen, Richard, and Alex. Mary lives in San

Jess, California, but Helen died in Vancouver in 1937. Richard is now teaching in Port Moody, British Columbia, and Alex is a salesman in North Vancouver. William is now living in Edmonton. After leaving the farm, he

became a carpenter by trade and rose to the position of carpenter-foreman and, in time, to that of supervisor. He now has sixteen grandchildren and seven great-grandchildren.

EVAN FEDOROVICH



Fedorovich family. Standing at rear: Ivan. Center: Felia, Mlle. Fedorovna, Ferenia. Hystory. Front row: Fred, Peter (in mother's lap), Anna, Mary.

Ivan Fedorovich was born in the village of Malnia, county of Mostytska, Halychyna, on September 27, 1893, to Fedor and Paraskevia (nee Tyshkivich) Fedorovich of the same village. The Fedor Fedorovich family arrived in Canada in 1908 together with two children, Ivan and Stephen, and Paraskevia's father, Hystory Tyshkivich. Seven more children were born to them in Canada. The family travelled by rail through Calgary to Edmonton. From Edmonton they travelled by horse and wagon to Borotshia where they were quartered with the Uls Fedtyko fam-

ily for a while year. Fedtyko had come from the village of Hrushivtsa in the same county a year earlier. A Michael Doran, who had also come from the same village as Fedor Fedorovich, two years earlier (1898), had settled in the same district. Fedor finally lived on a homestead (S2E 51-16 W4) about ten miles away from the Fedtykos.

After Fedor filed on his homestead and had built a shelter, he left his wife and children and went to work for a farmer around Plecter Creek at four dollars a month. That year he managed to save enough money to buy a

own so that his family could have milk. Ivan still remembers that they could only use willow stems to catch rabbits. He had to watch his store very closely after it was set as the rabbit could wiggle hole if he hadn't secured immediately.

Ivan began to attend Togo school when he was eleven years of age as the school was not built until 1908. The family attended Storchishie church, built in 1905. It was built by volunteer labor by the pioneers who also transported logs for the building from where they had been cut about thirty miles away.

Ivan never had to work away from his home. His father bought him a quarter of land in 1918 and helped him to build a house. Ivan married Pauline Fedorowski, daughter of Joseph Fedorowski, village of Oytane (Tuhany), county of Storchishie, Malychnina, who had arrived in Canada in 1902. They were married in the Vegreville Ukrainian Catholic church in 1919 by Father Krypanowski. As wedding gifts from their respective parents, John received a team of horses and Pauline received six head of cattle. Unfortunately, the next winter was long and cold, and John had to borrow feed from his father. The first spring after his marriage, Ivan reaped thirty-five acres of wheat with only a team of horses and a walking plow.

Ivan and Pauline had one son and three daughters all of whom attended Togo school for the elementary grades. Paul and Olga continued to attend high school in Syley. Olga completed business college in Edmonton and worked

for the government for a time. Mary lived with Olga while she attended high school and took training for a nurse.

Of Ivan's four children, Paul is now operating the original farm that Peter homesteaded. He married Alice Chomlak. Anne is married to George Kachmarik, a farmer at Thornhill. Olga is married to Daniel Matheson who is farming near Syley. Mary, the youngest, graduated as a Registered Nurse and is married to Walter Dembeck, who is in the insurance business.

Family of Pastor Fedorovsky

1. The oldest, Stephen, has retired from farming and is now residing in Sherwood Park.
2. Ivan, also retired, lives in Edmonton.
3. Parasia (Paula), was married to William Hryciuk (now deceased), who was a clerk in National Co-operative in Vegreville, later a storekeeper and businessman. She is now in Calgary.
4. Michael is in the jewelry business in Exeter, B.C.
5. Harry (now deceased) farmed across the road from his father Peter.
6. Mary was married to Stephen Polach (now deceased), a school teacher and later a farmer. After her first husband's death, she married John Landiak and both are now living in Edmonton.
7. Paul ran a grocery store in Holden for a time and is now operating a lodge in Banff.
8. Anne is married to Joe Desjardins, a roofing contractor in Edmonton.
9. Peter is still farming near Wina.

THE PLISHKA FAMILY

Mykyta and Halia Plishka came to Canada from the village of Ulyryn, county of Chorobiv, province of Halychyn, Ukraine, in the spring of 1905, and settled for a few months in the district of Billers Lake not far from Canowas. Prior to this, their sons, Mykyta and Fedir, had arrived in Canada to inspect areas where homesteads were still available.

Along with Mykyta and Halia, his wife, came their four daughters: Anastasia, with her husband Wasył Malayk; Anna, Palatin and Wlawa. In the spring of 1906 the whole family left Billers Lake and settled in the vicinity of Mysars, where they took up homesteads, Mykyta and Halia on HW20-03-B W4, Fedir on S212-03-B W4, Wasył Malayk on the N.E. quarter of the same section, and their son, Mykyta, purchased a quarter three miles northwest of them.

At that time the number of settlers in that district was very small. However, all the free lands were soon taken up, so that prospective settlers were forced to move farther west. Many of them, in search of new areas, stopped overnight at the home of Mykyta and Halia, who already had a house and a stable.

Shortly afterwards, Fedir sold his quarter to Anton Palish who had first settled in the region of Boutsheim with the first Ukrainian settlers in 1891. The second Plishka daughter, Anna, had already been married to Paul's son, Mykola, and had settled in the town of Innisfree, Alberta. Palatin married Ekaterina Tymoshuk, and Wlawa married Mikhaljo Savaryn. Together with their husbands, they settled one mile west of their parents.

A good mechanic, Mykola Palish acquired a threshing machine and, for many years, threshed all the grain in the district.

The school in the district was built in 1914 and was named "Ulyryn", after the village from which the Plishkas had come. The first school teacher was Anastasia Malayk, who later became the wife of John Furek. The first pupil of this school to pass his Grade VIII Departmental Examination was John Malayk, son of Wasył and Anastasia (nee Plishka) Malayk.

While attending high school in Edmonton, John was in residence at the M. H. Ukrainian Institute where he received an award for stenogram and courses in Ukrainian. After graduating from high school, John taught school in the town of Damsart for eleven years. At the same time he carried on a Casualty Insurance Agency and during the summer months he was an official bad assessor in the district. Following this experience, he registered at the University of Alberta in the Faculty of Agriculture. After graduation, he taught for another three and a half years in Damsart. At the beginning of 1951, he became Superintendent of Insurance Companies in Western Canada with headquarters in Regina. He was the first Ukrainian to achieve such a position in that particular sphere.

During the Second World War Mykyta's son, Leon Plishka, a former student at M. H. Ukrainian Institute and teacher for a short period, answered the call of "Young Officer" in R.C.A.F. While on active service overseas he and his plane were lost. His younger brother William, with the rank

of Flying Officer, also served his stint overseas. On his return home, he was honored with the insignia, Distinguished Flying Cross. He is now engaged as an inspector of fruits and vegetables in British Columbia, with headquarters in Vancouver.

Mikola Pishko, the son of Fedir, registered in engineering at the University of Alberta, but did not finish the course as he, too, joined the R.C.A.F. and served overseas in Europe. After the termination of the war, he enlisted in the Royal Canadian Artillery and served with the Canadian Army in Korea for a couple of years, advancing in the meantime, the rank of captain. After the Korean war he stayed in the army in the capacity of inspector in various camps. In 1969 he was pensioned off with the rank of major, and has lived in the town of Newville ever since.

Numerous descendants of the original Pishko family are now scattered practically throughout all of Canada, where they are engaged in various trades and professions. Peter Melnyk still lives on the same farm where his

grandparents, Mykyta and Halia, once lived. The grandparents were buried three miles northwest of their place where Fedir also rests. Mykyt and Anastasia were buried in the Ukrainian Greek Orthodox Church cemetery near the town of Myrnam.

The center of all cultural activities of the region, which later became known as Pashlinder, was the Ivan Kurbasovskiy Ukrainian National Home, named after the great Ukrainian poet. This home was built in 1958 on a piece of land donated by Mykyta and Fekalia Pishko. In that Home there was a large library for the use of the entire community. In that Home, many and various plays, concerts, and meetings took place. From time to time Ukrainian Orthodox priests visited it where they would conduct religious services, teach songs and deliver lectures on a variety of topics.

After the Second World War, the people from the district started to drift into the cities to the extent that cultural life in this once active National Home ceased to exist.

GEORGE POWICH AND HIS FAMILY

(As Related by Rev. D. M. Powich)

My parents were both born in Toporevka, province of Bukovina, Ukraine — father on March 18, 1855, and mother on February 26, 1860.

Sometime during the mid-sixties, rumors spread through the village of a country called Canada, across the ocean where there was plenty of free land. As land was getting scarce and our population increasing, many began to make plans to leave the village. They were willing to take a chance on this new Promised Land.

In the spring of 1877, one family departed for Canada and two more left in 1868. When they wrote back, describing what a wonderful country Canada was, twenty families decided to leave in the spring of 1879, among whom was our family. At first my mother was reluctant to leave her village, but finally consented when she saw how many were going.

The morning of departure was a time of tears for all who were to leave their homes, relatives, and friends.

Though they all had hopes of a better future, they felt they would never return to their native land or see their loved ones again. Some walking and others riding, we left our village and reached Chernivtsi in about an hour and boarded the waiting train which was to take us to the port of Hamburg in Germany. With people from other villages travelling on the same train, it was overcrowded. There was no room to sleep or sit down. There was no water and no washrooms. The journey was very trying. After three days in Hamburg, we were off again in a freshly painted steamboat for Canada. The ocean journey lasted fourteen days. The sea voyage was also difficult; food was unappetizing; the coffee was served without sugar, cream, or even milk; even water was rationed. Combining of these discomforts with the sea-sickness from which nearly everyone suffered, the voyage was indeed an ordeal, especially for people who had never traveled before. To put it mildly, the voyage left many unpleasant memories.

However, everyone brightened when the boat finally reached Halifax. "We're in Canada", passed from person to person through the waiting crowd. They became especially optimistic when they boarded the train, for it was much more comfortable with all its facilities. It was sheer luxury compared with the train on which they had been ferried to Hamburg. The journey to Winnipeg took four days. We stopped for three days before continuing to Edmonton which took another four days. It was the custom for farmers to come to Edmonton with horses or oxen to meet immigrants who wished to travel in their direction. We were met by a Wasep Franchak who took us



Rev. Emmanuel and Magistrate Pooth

out to his place three miles southeast of Andrew.

At Franchak's we remained for two weeks while the men went in search of land. Of all the land they saw, they were especially attracted to the area north of Fubaan where my father settled and later filed on the NE20-50-17 W. of 4. We first lived in a sod-covered hut on George Rykloschak's land. Father was able to buy a making cow for our family.

In the three months when the men were away working on summer jobs, the three families in our group — three mothers and seven youngsters — subsisted on milk, a sack of flour, pease chickens, mushrooms, and berries which were quite plentiful. The following spring we built a log house on our quarter and moved in. It was the home where my parents lived all their lives. They belonged to the Orthodox church which was built here in 1905 and were buried in the cemetery beside the church.

My brother, and George's eldest son, Tom, farmed east of Sinky Lake. Of

his family, the oldest son, Michael, was first a teacher and then a lawyer, and for several terms, a member of the Alberta Legislature. The youngest son Alex, remained on his father's farm. I, Metro, was the second son. I first worked as a farm laborer at the age of fourteen for two dollars a month. I also worked on the railroad at fifteen cents an hour. In 1908 Rev. Dr. C. H. Lawford, a medical missionary of the Methodist mission in Felsa, hired me as an interpreter in his missionary work. In 1909 I joined the Methodist Church and enrolled at Alberta College in 1910. In 1912 I went to St. Stephen's College, graduating in Theology in 1915, and was ordained into the ministry. My pastoral charges were in Andrew, Parkan, Radawa, Smoky Lake, Selkirk, Cold Lake, St. Paul, and

Edmonton.

While attending Alberta College in 1914, I taught school in South Notman. It was here that I met Magdalene, daughter of Wasyl and Mary Paschuk, and we were married in the same year.

We had six sons: George, Peter, Paul D., Wladimir, Paul V., and Andrew.

In 1943 my doctor ordered me to retire from active ministry because of ill health. In that year we moved to Kelowna, B.C. and remained there until 1949. After a short period in Vancouver, we returned to Kelowna in 1950, where we organized the Ukrainian Protestant Church and decided, in our declining years, to enjoy the beautiful Okanagan Valley.

THE FOOTKAY FAMILY

by Nicholas Footkay

In March 1902, Gmytro and his wife Anna set out with a few Slavic neighbors from their village, Wawshizanski, Ukraine to the land of much promise — Canada. Their three children, Mary, Peter, and Mike, ranging from seven to two years in that order, excitedly awaited the day of departure.

The family boarded the train at Lwow for Hamburg, Germany; then by ship to Liverpool, England, and across the vast Atlantic to Halifax. The Canadian Pacific Railway had been in operation for a number of years, and the train rumbled across the prairies to its destination, Calgary.

The next stop was the Immigration Hall in Edmonton where, after a two-week wait, William Charniawsky, who had come from Wawshizanski two years earlier, took Gmytro and his family to

the vicinity of present-day Mundare.

A homestead was soon chosen — twelve miles northeast of Mundare — NE 30-54-2-1 W 4. The neighbors around — the Samotulak, Tomy and his sons Nick and Ella; the Chlitzacks, Fred and Alec; John Galginski; Metro Wawshchuk; Peter Shendanski; William Charniawsky; Sam Gulevich; Michael Stepihak; Peter Demchuk; George Romosuk — all had arrived one or two years earlier. Temporary living accommodation was arranged for the Footkays, one mile away, at Yermol Samotulak's who was already established in a pioneer dwelling. A small two-room, thatched cottage was built on the Footkay homestead. It was here that Nicholas, William, Anna, John, Peter, and Paul were born and grew up.

To provide the meagre basic necessities, Dmytro went to work, part-time, on the railroad in various parts of Alberta, and Anna managed at home. Over a period of a few years, the family purchased a team of oxen, two cows, a plow and harrows. Horses and more implements came later. For harvesting the crops, before the time of the binder, sickles and scythes brought from the Old Country were used. Seed grain was obtained from the neighbors.

Determination and hard work were being rewarded; the family, after a number of years, according to pioneer standards, had become acceptably established.

In 1907 the Stanislawow School was organized, and the children of school age attended. Because of a lack of funds instruction was provided only in the summer. Of the teachers, William Williams deserves special mention as a competent and dedicated instructor. It was through him that the author of this account received his beginnings in the English language.

In 1913 Mike was sent to Vegreville, Alberta, where he lived at the Presbyterian Boys' Home and attended the Vegreville Public School. Here he finished high school, then the Carmichael Normal School, and taught for many years before going into general merchandising in Beauvalon, Alberta. While teaching he married Stephanie Lesiwich.

Mary married another Pookay in 1911 and homesteaded in the area north of Slave, Alberta, a settlement about forty miles north of Vermilion. Hard work was the order of the day. More land was purchased as the family was blessed with seven boys and two girls. Education was emphasized, and



Rayton and Anna Pookay

the children attended the high schools at Berwyn, Vegreville, and Edmonton. In 1921 Mary and her husband celebrated their diamond anniversary at Myram where they now live in retirement.

Helen married Steve Chorney who bought a quarter-section of land eleven miles north of Mundare. They too appreciated an education and had their children go to high school in Andrew and Edmonton. After retiring in Vegreville for three years, they passed away within two weeks of each other in 1969.

Nick, like the other children, started his schooling at Stanislawow School, later registering in the Vegreville high school, then Edmonton Normal School and the University of Alberta where he obtained B.A. and B. Ed. degrees. He taught for forty seven years, mostly around Hairy Hill, Myram, and Two Hills, and the last fourteen years at Victoria Composite High School in Edmonton. Nick was a keen participant in sports and won many trophies in tennis and curling. In 1934 he married Rose Graydon of Hairy Hill, also enthusiastic about sports, with emphasis on curling.

When the Pookays moved to Vegreville in 1924 to give John, Peter, and Pearl a chance at a town education, William remained on the farm to support the family in town. After mar-

ying Tyko Romanick, he became a large-scale farmer, eventually buying land northeast of Viking, where he resides at present. One of his hobbies has been collecting Indian artifacts of which he now possesses a very valuable collection.

Anna completed high school in Vegreville, attended Normal School in Edmonton, then taught for many years. While she was teaching at Maple, Alberta, romance set in, and she married Henry Gustafson, a successful farmer and community leader in the Okotoks district.

John, after attending school in Vegreville, worked on the farm, and later in Edmonton. He passed away in 1943.

Peter, an flying officer, after completing the quota of thirty-three bombing missions with 404 Pathfinder Squadron, obtained a doctorate in dentistry. He practiced for seven years in Eynort, Alberta, and, since 1955, has had a dental surgery in Edmonton. While teaching in southern Alberta after obtaining his B. Sc.

degree, he married Alice Bailey, a graduate in Household Economics from the University of Alberta. She is now a teacher at St. Joseph's High School in Edmonton.

Pearl took her schooling in Spanishton and Vegreville schools. She passed away at the age of eighteen years.

Like all the rest of the pioneers, Dwyer and Anna showed much courage, dedication to the family, and concern about the welfare of the neighbors. They possessed an abundance of qualities which make for successful pioneers — those who contributed to much to the building of the roads and railways, those who ploughed the vast prairies, felled the forests, and operated the mines. They gained much by coming to Canada, and Canada gained equally by their coming. Such pioneers became Canadian citizens of a high caliber, and their descendants have played an important role in the economic, political, professional and social life of Canada.

SIMON AND CLAUDIA POPOWICH

Simon Popowich was born September 1, 1881, in Toponivka, one of the larger villages near the city of Chervorts, Bukovyna, Western Ukraine, son of Pykatal and Vasylina Popowich and the youngest of five children. From early years he showed a desire for learning and the parents determined to give him a good education. His older brother, Yurakel, had only two years of schooling while the sisters remained illiterate. Thus, Simon and three other boys from the village were the first to attend high school in Chervivka. Because the parents were poor, the boys had to walk several kilometres

to the city and back each day. Simon graduated from the College of Horticulture and for a time was employed as chief gardener on the estate of Baron Pruski in Skuta, Halychyna.

Later Simon was recruited for compulsory service in the Austrian army, with an assignment to the cavalry division. Here he served the customary three years and earned an honorable discharge with the rank of commissioned officer. In 1908 he married Claudia Brustmann from the city of Strykova, daughter of Joseph Brustmann (a high school principal) and his wife Anna. For a few years Simon and



Grand Simon Popovich, Victor, Elvada. Standing: Magdalena, Joseph, Emily

Claudia lived in the city of Zhuskha where Simon supervised the beautiful landscaping around the local railway station.

In 1913, when war clouds were beginning to gather over Europe, Simon understood that, with his rank, he would be first among those called up for military duty. Having no desire to fight for Austria, he resolved to emigrate to Canada. His three older sisters and their husbands had already settled in the new country some years earlier — Ekaterina and Nikolai Purych in Wexton, Saskatchewan, Dominika and Stefan Stegria, Anna and Ivan Satch in Smoky Lake, Alberta, together

with several other families from their village. It was here that Simon brought his wife and two children in April, 1913, to settle on a homestead — S.W. 14, South of 28, Twp. 56, range 17, west of the 4th meridian. For a year the family lived with the Stegria, who already had five children. In this one place, sandy lawn the Popoviches eked out a living. To supplement their meagre income, Simon walked to Fort Saskatchewan every spring for five years to work for the prosperous German farmers in that district. Before winter set in, he returned home and with the money earned bought a team of horses, a cow or

born implements. Later, he worked on the railroad for the Canadian National Railway from 1919 to 1930.

Simson had been very proficient in learning languages and could speak, write, and read fluently in Ukrainian, Romanian, German, Polish and "broken" English. Before the town of Smoky Lake came into being, he was one of the very few pioneers with an education, the majority being totally or partially illiterate. Thus the Popowich home became a sort of "open house" where all were welcomed — for there were letters to be written and read, orders mailed to Edmonton, tax notices clarified and explanations given for all manner of printed matter which plagued the pioneers in a strange, unfamiliar land. Simson organized a "reading club" and for several winters foreigners from miles around congregated in his home to hear readings from Stawchanko, Franko and other authors of special interest were the news and editorials in the Ukrainian Voice. With their limited financial resources, the Popowichs, nevertheless, had a sizable Ukrainian library and subscribed to several periodicals, both Ukrainian and German, as well as libraries for the children. Guest speakers from Edmonton or elsewhere, visiting priests, the Most Rev. Archbishop Teodorowicz and many others of the contemporary Ukrainian elite were often welcomed in this home.

Above everything else, Simson Popowich was a devout and God-fearing Christian and, with the revival of the Ukrainian Orthodox Church in Canada, he dedicated himself to pursuing his fellow countrymen to break ties with the Russo-Orthodox and Methodist churches and return to their own historic religion — the Ukrainian

Orthodox faith. He gave freely of his time and money for the building of the Holy Ascension Church in the town (1927 - 1928) and served on the executive and in committees. This was the apex of his life's expectations.

Another commendable trait in his character was Simson's love for the stage. Long before the T. Stawchanko Hall was built in the town in 1930, Simson, with the help of other "intelligentsia" (teachers and businessmen) had organized a drama group, which staged plays and concerts regularly, first held in schools and later in the Hall. He himself often enacted roles, though he had to walk bare and a half mile to rehearsal. In the National Home he was secretary and librarian for many years. He prided himself on his punctuality, which he considered a virtue in man. Another virtue he believed in and practiced was generosity for the church, community organizations and other worthy causes.

Simson was famous for his "golden-tongued" oratory. Upon the slightest hint, he would gladly rise to recite a poem or deliver a speech to the great delight of his audience. In addition, he often wrote poems for special occasions or friends.

Throughout the years of pioneer hardships and struggles, Simson Popowich had a constant and understanding helpmate in his wife Gladys also, though not of Ukrainian origin, was, nevertheless, equally interested and helped in the cultural and church life of the community. She was an active member of the Ukrainian Women's Association, local branch, and always encouraged her children to love and cherish the faith, traditions and customs of their Ukrainian forefathers. All four children attended Sunday and

Ukrainian schools, was active member of the Canadian Ukrainian Youth Association (CUMY), and participated in various plays and concerts, though this meant walking to town and back for rehearsal. It was truly a satisfactory way of life for the youngsters and a healthy atmosphere for them to grow up in. Olesia died before her 44th birthday, October 17, 1932.

Until 1940 Simon lived on the farm, then moved to town where he continued being active in the work he loved. In 1954 he came to Edmonton to live with his elder daughter and her family — Stefania and Peter Pausik. During the ensuing five years he attended church regularly and took a keen interest in the affairs of the community. He died on December 23,

1961 and was buried with due honors, beside his wife, in the Orthodox Cemetery in Smoky Lake, having lived for over 80 years.

Simon left a numerous progeny: five children — Stefania (Mrs. Peter A. Pausik) who was president of the Ukrainian Women's Association of Canada for two terms of office; Emily (Mrs. Jack M. Nagata) wife of a school-teacher; Joseph and Victor, employed with the City of Edmonton. Both sons served in the Canadian Armed Forces overseas in World War II. Besides these there were thirteen grandchildren (two of the boys children died — Roman, 23, in May, 1960 and Claudia, Mrs. Myron Stechivis, 28, November 1965); and eleven great-grandchildren.

ELIAS AND STELLA PORBYKO

A history of the Ukrainian people of the early years in the town of Ingleville, Alberta, and vicinity, cannot be reviewed without mentioning one of its first educators closely associated with its cultural activities.

Elias Porbyko was born in Talowa, county of Bratskye, province of Halychyna, Ukraine, in 1896. In 1904 he arrived with his parents, Wacław and Olena Porbyko, and his brother, Hryhori, at the home of his sister, Ferenia Swarich, in Ingleville. To supplement his high school education (Gymnasium, fifth form) and to advance his knowledge of English, he enrolled in the English School for Foreigners which had been organized to help older students who had come to Canada with high scholastic standing but little knowledge of English.

Later, Elias attended the local high school and, at the same time, worked as a clerk in the National Co-operative



Stella, Elias, Stella, Vera Porbyko

store which was under the management of his brother-in-law, Andrew Swarich.

During the depression years which followed World War I, business was bad and the National Co-operative went bankrupt, as did many other businesses. Undaunted, and confident that his business experience would

stand him in good stead. Elias formed a inseparable partnership with his brother, Nick, and Andrew Svarich. Unfortunately, the two met a similar fate in the great depression of the "Dusty Thirties".

In the summer of 1909, Elias married Stella (Stella) Melnyk, daughter of Ivan and Anna Melnyk of Star (Star) Alberta. She was born in 1889, the year following their arrival in Canada. She took her early schooling in the rural schools of Limestone Lake, and Beaver Creek, and high school in Vegreville, concluding it in June, 1917, at Victoria High School in Edmonton. During the summer months she taught "for parents" in Babalan, Myrasan, and Grady schools. After attending Normal School in 1918, she taught at Myrasan School till her marriage to Elias.

Stella's interest and ambition paralleled those of her husband. She was a natural helpmate in the many aspects of his chosen life-work as teacher, choir conductor, and drama director. In the early years of their married life, winter evenings were never too long. There were endless piano recitals, choral singing, and concert practices in the National Hall where Elias also taught Ukrainian school.

The main cultural event of the year in Vegreville was a concert, given in March, to commemorate the birth of the Ukrainian patriot-poet, Taras Shevchenko. The program consisted largely of Shevchenko's poems which had been set to music. It was Elias's and Stella's responsibility to train the choir and to supervise the reciting of Shevchenko's poems. Stella, herself, was chosen as the program reciting one of these poems — a pleasure which she enjoyed to the present day.

Elias was intensely interested in band music. He was the first Ukrainian to join the Vegreville Dixie Band when it was organized in early 1927's, with Harry Ragan as director. When Ragan moved from Vegreville, Elias became the director of the band of which, by his time, the majority were Ukrainian boys.

In 1934 Elias and Stella moved to Hilliard, Alberta, where he managed the Alberta Lumber Company store. Immediately, they entered fully into the town's community activities. Stella became active in the women's organizations and taught children singing and Ukrainian dances. Elias organized a choir and the Hilliard Band. This band supplied music to surrounding towns of Smoky Lake, Andrew, and Bruderheim at local parties, sports days, or national festivals. On occasion, the band combined with the Vegreville Dixie Band to honour Dominion Day celebrations at the Vegreville Exhibition or Bruce Stampede.

For Elias, an opportunity to realize his wife's dream came in 1934 with the building of the Ukrainian Greek-Catholic Church of St. Wladimir in Vegreville. From numerous sacred compositions and variations, he selected, assembled, and hand-noted compositions of the Divine Liturgy for the church choir. This enabled those who later took his place as choir conductor to follow the score of church music with confidence. To this day, the Vegreville choir sings compositions that as they were arranged, taught, and conducted by Elias Pomyko.

In 1940, The Alberta Lumber company sold its business in Hilliard and moved Elias to Andrew, Alberta, as assistant-manager in a similar store. Besides organizing a choir in Andrew,

he laid the groundwork of a youth organization (as he had done in Yegreville in 1911) — an organization later to be known as the Association of Ukrainian Youth of Canada, popularly called "SUJUK".

Elias and Stella had two children: Vera and Nestor, both were musically inclined. Vera obtained ATCM standing in piano, and Nestor grade five in piano. Vera took her high school in Yegreville and Andrew and her Normal School training in Edmonton in 1941-42. For a time she taught school. Then, after taking a business course at Alberta College, she was employed as a stenographer by the Canadian Pacific Airlines until her marriage to Leon Roy, a printer with the Edmonton Journal. They moved to Yukon, Washington, in 1956, and are presently residing in Wenatchee, Wash., where Leon is employed with The Craftsman Incorporated. They have three children.

Nestor Lee Elias Forsythe took his schooling in Yegreville, Hilliard, and Andrew. While completing his high school education at Victoria High School in Edmonton, he worked after school hours for the Edmonton Public Library, the Northern Hardware, and drove a taxi. After graduating, he obtained employment with the Department of Transport (Meteorological Branch) and stayed there until 1954, at which time he joined the Imperial Oil Refinery where he is still employed. Nestor is married and has four sons and one daughter.

Elias died suddenly of heart failure

in Andrew on July 12, 1941, on the morning of Andrew's Church Patron Saint's Day.

After the death of her husband, Stella moved to Edmonton and was employed with the Department of Municipal Affairs from 1942 to 1955. In Edmonton she became a member of the Ukrainian Women's Association of Canada and served on its Provincial Executive as corresponding secretary from 1942 to 1946, from which position she resigned because of ill health. As its delegate, she attended the first Ukrainian Canadian Committee convention in Winnipeg in 1943. She was a member of the Ukrainian Greek-Orthodox Parish of St. John, M. Hrushevsky (now St. John's) Institute, Benevolent Club and the Ukrainian Fraternal Society of Canada until she moved to Yegreville.

In 1958 Stella married Andrew Sotich of Yegreville. Both Stella and Andrew are members of the Ukrainian Greek-Orthodox Church of St. Vladimir in Yegreville, St. John's Institute in Edmonton, the P. Mohyla Institute in Saskatoon, St. Andrew's College of Winnipeg, Ukrainian Canadian Committee, and the Ukrainian Pioneer' Association of Alberta. A shareholder in the publishing firm, Ukrainian Voice, Andrew is also a member of the Order of St. Andrew in Winnipeg, and a life member of the Yegreville Chamber of Commerce. He retired from his business as dealer of Warkin's Products in 1971.

JOSEPH AND CHARLA PROCIŃSKI

Joseph Prociński was born in 1850 in the village of Leszno, county of Bródno, province of Haliczycya, Ukraine. He was left an orphan early in life and lived with an older married sister. He married Charla Mieszkow of the same village. Although she brought some wealth with her, they lived with her parents until they (Joseph and Charla) emigrated to Canada with their two children, Stefan and Leon, aged eight and seven respectively. In 1890 they crossed the ocean in the ship, Christiana, landing in Montreal with the first large group of immigrants organized by Dr. Joseph Chabot after he had visited Canada in 1888. Joseph Prociński's younger brother, Leon, also accompanied him.

Around immediately after the group was brought into the area, Joseph filed on a homestead on N234-25-26 W. of 4, five miles north and two miles east of Chapais. The first post office was Edna, about eight or nine miles to the west; but another post office which Todd or Fred Herminy operated, was established not long after in Wostok. Joseph's land first belonged to Luis School District after it was organized, and some of his children attended there. Here, they learned some Lithuanian, especially from the first teacher whose name was Klymuk. However, the school was fair and a half miles away and was in operation only during the summer months. So Joseph had his land transferred to the Wostok School District where a school had been built much earlier and was operating during the whole year. The children also had one mile less to walk to Wostok. Though Joseph did not have any education, he was anxious that his

children be educated. His wife was able to read a little.

Joseph did not have to go away from home to seek work as he was both a tanner and furrier and earned money by buying so sheepskins and making them into suitable winter wear. On his farm he first built a shaler in which the family remained until fall. By this time Joseph had erected another building which had more of the appearance of a house. Although Joseph and Leon operated separate farms, they bought their farm equipment co-operatively, pooling even their horses and one harness each. Leon lived on the southwest quarter in the same section.

Before they had bought the horses, Joseph had to travel to Edmonton all foot, riding attacks from wild animals and from range cattle which were not accustomed to human beings. Even after they had bought horses, travel was very difficult, especially when spring thaws flooded much of the land. Everyone feared the Indians at first. Joseph often told the story of how he met a number of Indians on the road when he was bringing home their first chickens. As he was nervous about the Indians, he sought to avoid them on the trail and his wagon slipped into such a deep hole that all the chickens fluted away and would have been drowned if the Indians had not helped to catch them. Muscovites were plentiful and a nuisance to man and beast. Their cure was once in such a frenzy from mosquitoes takes that she ran right into their shaler. Beavers came around often, and the women wept in fear when they first heard the howling of the coyotes.

The first Orthodox church, and probably the first church in the district, was



Detarka and Joseph Prodzinski

built in 1880. The Orthodox priest was Father Korchynsky. The present church is the third that was built but is on the same location as the first church.

Joseph Prodzinski took an active interest in politics and local matters. He was especially active during the period when the United Farmers of Alberta came in power. He visited his home-

land in the spring of 1922, travelling to the village in the Carpathian Mountains on an errand for one of his hired men who was not getting any work from his farm.

Joseph and Detarka had six children, counting the two who arrived with them from Europe. Stefan died unmarried at the age of twenty-six while still living at home. Leon married Mary Eskow and farmed for many years just north of his parent's homestead, passing away in 1932. John married Katherine Kurlinsky and remained for a time on the home farm. Later, he left farming to go into the insurance business in which he remained until his death in 1972. Mary was married to Wazyl Sirochen. They farmed for many years around Willington, but her husband died in 1944 after they had moved to Edmonton. Philip married Jessie Fetun. They have also moved to Edmonton after farming for many years. Margaret was married to Nick Fetun. He also left farming to retire to Edmonton and died in 1958.

There are nine grandchildren and nineteen great-grandchildren.

JOHN AND ANNA PRODZINSKI

John Prodzinski was born on February 18, 1884, in the village of Krzesowostek, county of Sniatyn, province of Halychyna, Ukraine, in Mazan and Polityana (now Rzhyshtak) Prodzinski. His parents died when he was very young and he had to live with his older brothers until the age of fourteen. He then went to work for a prosperous landowner in the neighbouring village of Rusia, where he worked until he was twenty-one years of age. He received all of his education in Krzesowostek while he was living with his brothers.

At the age of twenty-one he was inducted into the Austrian army where he served for three years. Following this, in 1903 he married Anna Czesak who came from a once prosperous family in Rusia, but whose property had diminished because of problems in the family. She was born on November 5, 1881, to John and Martina Czesak.

After their marriage, John and Anna lived with Anna's parents until 1910. In that year John emigrated to Canada and obtained work in a railway "round-

house" in Redditt, Ontario, and worked there for the next three years. During this period he earned enough money to pay the debt on his wife's property and to pay his passage back to his native village. His plan was to return to Canada and to bring his wife with him. Unfortunately, war broke out and he was conscripted into the Austrian army and served in the war for the next four and a half years. On returning from the front, he became the village constable and mailman, caring for the mail to Selstyn and delivering it in his village. But he never lost hope of returning to Canada.

In the period following World War I, Canadian immigration authorities would permit a person to enter Canada only if his fare was paid by someone in Canada. It so happened that a John Oudreychuk of Vegreville, Alberta, had sent tickets to his village to bring his brother and a friend to Canada. As the wife of John Oudreychuk's brother objected to his leaving for Canada, John Prodanuk managed to get possession of these tickets, and he and a friend, Mykola Lesko, travelled to Canada, not in their own names, but in the names listed on the tickets. This led to some complications but were fortunately cleared up.

On arriving in Canada, John once again stopped at Redditt, Ontario, and worked for a time as a railway section hand under a foreman, Mykola Achymichuk, son-in-law of Wasyl Gavrilchuk in Chipewan, Alberta. Next year John managed to sell some of his land and sent for his family which consisted of his wife and three children, Nicolas, Maria, and Michael. The reunited family lived in Redditt from 1923 to 1928. In 1928 John obtained a free pass to take his children on a holiday



John and Anna Prodanuk

to Edmonton where there were many friends from his homeland whom he wanted to visit. Instead of returning with his family, he rented a house for them and returned to Redditt alone, working there until next fall when he obtained a transfer to Edmonton. In Edmonton he worked on the railway for a year, and then in Swift's packing plant for another couple of years. Anna worked in a soap factory for a while.

In 1929 John bought a farm two miles south of the village of Thorhild from a Jack Gray. It had only a log house covered with shingles, but it was enough to shelter his family. Only five acres were broken and the rest was heavy timber. John moved his family and belongings from Edmonton to the farm with a team of horses and a wagon that he had purchased at an Edmonton auction. It took four trips to complete the move and it took sixteen hours to make the trip each way.

John had quite a busy time the first winter since he had to provide for his family and to purchase tools and

equipment that would be needed on the farm the following spring. Since money was not too plentiful, he did most of his shopping in second-hand stores and at auction sales in Edmonton.

Nicholas, the eldest son, had received some education while the family was in Redhill but did not complete grade eight until he came to Edmonton where he took a course in carpentry at the Edmonton technical school. Many of the buildings in Thorold, including the food mill, are his work. One of the unusual things he learned was the construction of a spinning wheel of which he made and sold one hundred fifty-three. Maria, the only daughter, who had gone to school in the Old Country, continued her education in Redhill for three years and in Edmonton for another three. Mike obtained all his education in Thorold. Upon completion of grade eleven, he was a qualified carpenter.

One of the most frightening experiences the Pradelniks had, soon after they settled on the farm, was a forest fire in the month of November, 1925. The fire burned down the village of Thorold and was stopped only by rain

and a rushing about half a mile north of their home; otherwise they too would have been burned out.

John Pradelnik remained on the farm until 1940. Then he sold his land and bought a house within the village of Thorold where he lived till his death in 1970. He was buried in the Ukrainian Catholic cemetery at Thorold.

His eldest son, Nicholas, married Mary Belsky (Podburachmensky) on February 10, 1940, in Thorold. They have four children, all of whom are teachers. Maria is married to Sylvester Casprow (Casprowski) who owns a saw-milling plant. They have a son who is working in a department store, and a daughter who is still attending school. Michael married Anny Kasian of Thorold, and they have two daughters and a son. One of the daughters is teaching while the other is working in Ontario. The son had only started school.

John and Anna Pradelnik celebrated their diamond wedding anniversary in 1958. John passed away in 1970. Anna is now living in the Senior Citizen's Home in Thorold. Their descendants include nine grandchildren and six great-grandchildren.

DMITRO AND ANGELLA PROKOP

Dmytro Prokop, son of Yuri and Maria Prokopuk, was born in the village of Bilial in the foothills of the Carpathian Mountains, Western Ukraine. There he finished his elementary education. In 1912, he emigrated to Canada with his mother, three sisters and a brother to settle in Edmonton, Alberta, where his father had been living since 1910. Although he was fourteen years old, Dmytro was

able eager to study and continue his education in Canada. For a time he made his living doing odd jobs but, in the evenings, he attended night school where he tried to master the rudiments of the English language. Later, he was a student-in-residence in the Veggerville seminary known at the time as the English School for Foreigners.

In 1908 Dmytro enrolled in an Edmonton high school and made his



Angella and Dmytro Prokop

residence in the Mykhailo Hrusatskyi Ukrainian Institute where he participated in all student activities. In 1922 he finished high school and, one year later, received a teacher's diploma from the Saskatoon Normal School enabling him to teach in the public schools of Saskatchewan. During his school years he had spent the summer holidays working as a farm labourer, in restaurants, on railroad extra gangs, and in coal mines. In this way he gained first-hand knowledge of the problems facing pioneers in Western Canada.

For the next twenty years Dmytro taught school in the counties of Flara, Goodnow, and Hafford in Saskatchewan; and Sperden and Andrew in Alberta.

In 1924 Dmytro married Angella of the family of Yacotsky. She was born at Goodnow, Saskatchewan, where she attended school and later studied in Saskatoon. She became not only Dmytro's wife but also a valuable assistant in teaching and guiding young

people to be good citizens and proud of their Ukrainian heritage. In their work, Dmytro and Angella always tried to popularize Ukrainian songs, folk dancing, handicrafts, Ukrainian reading, writing, and history. There was a great deal of cultural activity in communities where they taught school.

The following farewell letter shows how Dmytro's work was evaluated when he was still in the teaching profession.

Hafford, Saskatchewan
November 23, 1929

To Any School Board

On behalf of the school board of S.S. No. 3038, I beg to certify that Mr. D. Prokop has been engaged by the board for the last three years. During all this time, his services were highly prized, both by the board and the taxpayers in general. Mr. Prokop performed his duties to the entire satisfaction of all concerned, and always received laudable reports from school inspectors. He was liked by everybody in the district, not only for his good and conscientious work in the classroom, but also for his help and work in his spare time outside of the school by aiding and inspiring others in social and community work.

It is with the deepest regret that the board of S.S. No. 3038 leaves their school.

Yours very truly

(Signed)

Geert Zentler, Treasurer

John Galley, Chairman

In 1932 Dmytro Prokop changed his occupation and became a civil servant stationed in Edmonton. He kept his new job until 1964 when he retired. His retirement was announced in the

Alberta Municipal Councillor for June 1954. The following excerpt from the journal states: "To mark his retirement, Dmytro was presented with a handsome set of luggage, gift of the staff of the Department of Municipal Affairs. In making the presentation, G. R. Watson, Secretary-Accountant, thanked Mr. Protop for his many years of conscientious public service, and on behalf of the Department, wished him and Mrs. Protop every success for the years ahead."

On their arrival in Edmonton in 1943, Dmytro and Angelia joined the Ukrainian Catholic parish and the Ukrainian National Hall. He was on the executive committee of the National Hall for many years and was its president in 1941-42. For about as many years he was a delegate to the Canadian Ukrainian Committee.

JOSEPH AND ANNA PERMA

Joseph was born on April 8, 1897, in the city of Yavoriv, in the province of Halychyna, Ukraine. His parents were Oleksa and Maria (nee Ruchak) Pryma. He attended the Taras Shevchenko Ukrainian School in his city for four years before proceeding to the gymnasium (secondary school) in Lviv where he lived in the Taras Shevchenko House (boys' residence). His brother was a director and also medical superintendent of the institution. Because of the death of both his father and grandfather, who had borne the cost of his education, Joseph returned to Yavoriv where he attended a newly-established private Ukrainian gymnasium. In this school he completed his seventh year but had to return to Lviv in 1916 to participate.

Joseph enrolled in Theology at the

Angella was always a member of the Ukrainian Catholic Spearhead Club and held the position of vice-president. She belonged to the choir and took an active part in many social and cultural activities.

The Protops had four children: Roman, Joseph, Tessa (Ted), and Francis. Joseph died at the age of ten. The rest are all married and have their own families, all of whom are members of the Ukrainian Catholic Church.

Dmytro and Angelia are members of the Ukrainian Pioneers' Association, the Ukrainian Institute of St. John, the Canadian Red Cross, and many other cultural societies. They are lovers of good books and have a large collection in their library. Now they are retired and enjoy the visits of their ten grandchildren.

Law Seminary but, after a year and a half, had to abandon his courses because of a chest condition. After a period of convalescence in the Carpathians, he registered in Pharmacy, a course which included both apprenticeship and examinations with less confinement to close quarters. Two and half years later he wrote and successfully passed his examinations.

Unfortunately, because he belonged to an underground Ukrainian organization and was collecting funds for an underground university, he was arrested as a political agitator during the Polish elections of 1912. After being imprisoned for eight months, he was freed but no position of any kind was open to him in Poland because of his political background. The only solution was emigration, but he had



Anna, Joseph, Louis Payne

no money. Waiting a steamship agency with the hope of finding some solution to his problem, he discovered that Bishop Hudak wanted priests and students for priesthood in Canada. He took advantage of this opportunity and reached Canada in July, 1903.

Joseph's first position was that of teacher of Ukrainian as well as chorist and drama director in the Ukrainian Catholic parish in Portage La Prairie where he remained for eleven months. Following this, he was hired for the same type of work in Saskatoon where he had a friend, Father Zarevetsky, the

parish priest. As this was a larger parish and he was more optimistic regarding his future, Joseph sent for his fiancée, Anna Lytkovyl, with whom he had been associated in numerous cultural and underground activities in Radokiv, Ukraine. They had agreed that she would follow him to Canada as soon as a circumstance permitted. They were married in Saskatoon on August 14, 1904.

Anna Lytkovyl was born on October 30, 1903, in the city of Radokiv to Mykhailo and Anaslavia (Kovalyshyn) Lytkovyl who were not only

land cultivators but also business people and ardent Ukrainian patriots. Anna attended both elementary and "completion" school in the city. Because of an unfortunate turn of events, she could not continue her education. Her brother was conscripted into the Polish army and her father, who had been forced to accompany the Russian army in its retreat in 1916, was taken as a hostage along with Metropolitan Sheptycky and did not return home until 1919. However, when the Poles seized Ukrainian territory in the Ukrainian War of Liberation, she joined the underground resistance group. It was in this group that she met her future husband.

After their marriage Joseph and Anna carried on activities both with adults and children in the parish. When Joseph travelled with adult concert groups throughout Saskatchewan during the summer to collect money for Ukrainian schools (Pivna Shkola) in the Ukraine, Anna took over his Ukrainian classes of children in the parish. They remained in Saskatoon for five years.

On the advice and invitation of John Casie, the Prymas left Saskatoon and undertook the same type of work in St. Joseph's parish in Edmonton; except that in Edmonton activities in the National Hall were also included. In 1934 they returned to Saskatoon to occupy their former position. However, soon after their arrival, a boys' residence or house was established and Joseph was appointed its rector. As conditions were initially difficult, he had to nurse the institution through a trying period.

In 1939 the Prymas returned to Edmonton and Joseph took up his former position in the parish. In addition,

he invested in a dry-cleaning plant in partnership with Volodymyr Skudlyk. Anna worked in the office of the plant while Joseph carried on his regular duties in the National Hall and the parish. By this time he had become very prominent in the Ukrainian Catholic organizations and was invited to address audiences throughout Canada. However, in 1943 he gave up all of his parish activities, retaining only the directorship of the National Hall choir. His previous duties were taken over by qualified personnel who arrived in Canada with the immigration of displaced persons following World War II. From then on, he held only executive positions such as president of the National Hall, the Ukrainian Canadian Committee, the parish school, and others. For his services in the cultural field, he was awarded the Shevchenko medal.

Anna played much the same role in women's organizations. She was president of the Goodwill Club and of the Ukrainian Catholic Women's League, both provincially and nationally. Because of her numerous executive positions, she travelled as a delegate and lecturer in Canada and the United States.

Joseph and Anna have two children. Their son, Yaroslav (Jerry) married Sonia Foley and went to Academy School in Edmonton. He was active in Ukrainian Catholic youth organizations. Lena, their daughter, is married to Lawrence Sachiv, who is in the oil business in Calgary. She is now following in her mother's footsteps in the Ukrainian Catholic Women's League.

John and Anna have six grandchildren and live at 11127 - 96 Street in Edmonton.

SAM AND KATHERINE PYRCH

Sam Pyrch (Pyrst) was born on July 9, 1906, in the village of Luty (Lutyl), county of Turobin, Haličczyzna, Ukraine, to Andrew and Maria (nee Chodak) Pyrch, villagers of about the middle class in wealth. There were seven children in the family of which Sam was the sixth. Most of the children remained on the land though many of them learned different trades to supplement their income. Sam was the only one who was sent to the gymnasium (secondary school) in Paremput after completing four years in the village school. He spent five years in the gymnasium.

Sam emigrated to Canada some years before and had been trying to persuade Sam's elder brother Sam to follow him. Just as Sam had decided to leave and had obtained his passport, he was conscripted into the Polish army. (*) So Sam decided to use the passport instead. Canada was not new to the villagers of Luty. Some had emigrated as early as 1887 and some from neighbouring villages the year before. Sam arrived in Canada in 1904 at the age of eighteen.

When Sam arrived, his cousin, Józef Pyrch was living in Leduc, Alberta, on money which was being paid to him by the Workmen's Compensation Board because of an injury he had

suffered in a coal mine. Sam did not waste any time in finding a job. As it was late summer when he arrived, he first went stocking and later thrashing. That winter he worked in a lumber camp at Pigeon Lake. Next spring he obtained a job with Andrew Workus to clear twenty acres of land. As he had an education and a pleasant manner, a local storekeeper, by the name of Hoffman, hired him. He worked in Hoffman's store in Calmar for the next nine years, acquiring knowledge of the English language and business experience which was to be of value in his own business.

Sam married Katherine Workus on April 26, 1921. She was the daughter of Andrew and Polly (nee Mansfield) Workus who had arrived in Canada from the village of Luty in 1898 and had settled on a homestead three miles east and a mile north of Calmar. Katherine was born on this farm on February 12, 1907. All of her other brothers and sisters were also born in Canada. After Sam and Katherine were married, they lived in a house in Calmar which Katherine's parents had given to her as a dowry.

In 1932 Sam and one of his brothers-in-law, Max Matluk, became partners in a general store in Calmar which they operated until 1942. In that year they dissolved the partnership, but Sam has continued to carry on the business until the present day. He has extended the building twice as a result of increased business following the discovery of oil in the Calmar area in 1947.

Sam has always been interested in Ukrainian cultural activities. He par-

(*) Haličczyzna was no longer under Austria as it had been annexed to Poland. In the wars of national liberation following the collapse of the Czarist Regime and Austria-Hungarian Empire, Poland was victorious over the Ukrainian Armies only because of the substantial help she received from the Allies.



Katherine and Sam Pynch

traveled in choral singing and dramatic performances in the Old Country, especially during school holidays, and continued with these activities in Canada. He also served as a cantor in church, having learned the music and the chanting melodies from his uncle in the native village and extended this knowledge by participating in group-choral work conducted by Peter Pauck in Canada. He made such progress that he was able to conduct the choral group in Calmar after their former director, Peter Pauck, had left the area. The choral group members belonged to the Ukrainian Orthodox Church choir in Calmar. The church and other Ukrainian centers have always had Sam's generous support.

Katella was the eldest in the Pynch family. After completing high school and working in the family store, she married Ed Jensen, who is now teaching in the Clayholm district. Their second child, Drest, completed

his B. Ed. and M. Ed. degrees and is now attending the University of Illinois, Urbana, to obtain his doctorate in Special Education. He has had two years leave of absence from the Education Public School Board to attend University. He married Donna Sorensen. The third child, Donna, married Ed Fandrick. In addition to farming near Calmar, Ed has an oil trucking business which often takes him away from home. After teaching for a number of years, Lynda, the youngest, has completed her B. Ed. degree with a diploma in Secondary Education, and is temporarily employed by Grant MacEwan College. She is single.

Sam and Katherine are alone, except for their youngest daughter, Lynda, who lived with them while she was teaching and is now a frequent visitor. They continue their community activities and carry on with the general store. The only relaxation Sam allows

himself is interested in horse racing, not only as a spectator, but also a horse owner. Katherine's chief interests are

her children, grandchildren and gardening. They now have eight grandchildren.

WILLIAM AND MARY BAYSON

William George Bayson, better known as Bill, was born in 1900 on his parents' homestead near the present town of Smoky Lake. Bill's father, George, and his mother, Irene, were originally from Bukovyna, Ukraine. George was born in the village of Toporetski near Chernivtsi. In 1900, at the age of nineteen, he accompanied his parents, Wyoł and Elżena, to settle near Smoky Lake. Bill's mother was born in 1891 in Babostwa Karawake to Rudy and Anastasia Lazaruk. Emigrating at the turn of the century, her family chose as their homestead a farm in the Sharbro area.

Bill had a somewhat difficult childhood. When he was a year old, he lost his father, and his mother eight years later. Bill's sister, Sandra, was born shortly after her father's death. Now, with two small children to care for, Irene married Peter Polchuk. When she died in 1918, the two children were left with their stepfather but were later adopted by their maternal uncle William Lazaruk, and his wife, Mary (nee Kytroł). After farming for several years in the White Earth School District, William Lazaruk moved the family to Smoky Lake where he bought a general store. The children attended three different schools: Toporetski, White Earth, and then Smoky Lake.

While completing his schooling Bill was employed part-time at the George McDougall Hospital. On leaving school he worked for brief periods on farms in Saskatchewan, and near Warburg, Alberta. He then served an apprenticeship at the Alberta Pacific Steam Elevator



in Smoky Lake under the supervision of Jim Stamer. Within a short time he assumed full charge of the elevator and remained at this job until he enlisted in the R.C.A.F. in 1941.

On September 6, 1938, Bill married Mary Stagin, daughter of Nykolai and Elena Stagin. Mary's parents had also come to Canada from the village of Toporetski. In 1902, three years after their arrival in this country, the Stagin family settled a mile from Smoky Lake. Mary, born in 1912, was their second daughter and shared her childhood years at home with six brothers.

After their marriage Bill and Mary lived for a short time with the Lazaruks and then in a rented home prior to building their own. At this time their elder son Eugene was born. Payments on the new house suddenly became more difficult to make when Bill's salary dropped during the "Depression"

from one hundred fifteen to sixty dollars a month. As economic conditions improved somewhat their two daughters were born, Lucille in 1917 and Natalia in 1920. From 1941 to 1945, while Bill was in the service of his country, Mary was left with the responsibilities of raising the three children and experienced additional strain with the loss of her mother and younger brother.

On his return to civilian life, Bill was given the position of elevator agent at Andrews, Alberta. Shortly after, the family moved to Winnipeg where Bill managed a hotel in an effort to improve his income and the future prospects of his family. A second son, Albert, was born here. Finding that the hotel was not a suitable place to bring up children, Bill sold his share of the business and returned to the town of his birth, where he bought into a cabinet implement dealership and hardware store.

The years following were busy ones for Bill and Mary. At first the family lived in quarters adjacent to the place of business. Although living here was somewhat difficult because of the cramped conditions, the location was a convenient one for Mary who assisted in the store. In the mid 1950's Bill and Mary built their present home. They still operate the hardware store which is no longer a partnership.

In addition to raising and providing for the further education of their four children, all of whom have attended university, Mary and Bill found time to participate actively in community and church affairs. Both have held executive positions in the Ukrainian Orthodox Church organizations and being

to the church choir. Mary is a charter member of the local Ukrainian Women's Association. Bill has been a school trustee and member of the School Committee in the County of Emily Lake. He played a prominent role in the Lion's Club, the Canadian Legion, the Chamber of Commerce, and the local fire brigade. Both have been presidents of the Home and School Association. For recreation they went during the winter and enjoy their cottage at Hammons Lake during the summer. Bill is an amateur photographer; Mary an avid gardener. They display a fine antique collection in their home.

Bill and Mary take pride in their children, all of whom presently reside in the Edmonton area. Eugene married Jeanne Tokohenko. After teaching for several years, he earned a Ph. D. degree and is lecturing at the University of Alberta. The elder daughter, Eunice, puts her efforts into raising two fine sons. Natalia is a teacher and her husband, Michael Havelak, a school principal.

Albert spent two years teaching in Trinidad where he met his wife, the former Heather Johnson. He is now a student in the Faculty of Engineering.

Bill and Mary enjoy being hosts to many friends; they cherish family get-togethers and are especially fond of their seven grandchildren. Being ardent travellers, they have visited Europe and the Caribbean Islands, as well as the United States and Hawaii. The Flavays are looking forward to retirement when they will have more time for collecting antiques and for travel.

PETER AND ANNE RYPKA
Story told by Peter Rypka*



I was born in the village of Goshitski, county of Nitarski, province of Bukovyna, Ukraine, on June 27, 1896, to Ivan and Mary (nee Nykolytschuk) Rypka. I became interested in Canada when some of my family, namely, uncles Michael Rypka and Kosma Bihars, emigrated to Canada in 1899, and settled in the Wahsiao district. When Uncle Kosma returned and told us of his experiences in Canada my mind was made up. I left the village and took the train for Hamburg in the company of thirteen others on March 11, 1907. From Hamburg we were directed to Antwerp where a ship took us to St. John, N.B.

I had really come to Canada to work and had intended to return home as soon as I had made some money. When our train stopped in Fort William, I met some fellow villagers who had arrived earlier. They informed me that there was work available if I wanted to remain in Fort William. As a result, I stayed there for three years before proceeding to Wahsiao to visit my uncle Michael Rypka. I arrived there in the month of August, 1910 and, as it was still early in the fall, I obtained work on the Grand Trunk Pacific Rail-

way near Ebban. When freeze-up retarded work for the year, I returned to Uncle Michael's farm to spend the winter. Next spring I again went to work and then returned to the farm in the fall.

Anne Chermiachen and I were married in 1913. She was the daughter of Sponka and Irene (nee Hoscak) Chermiachen, also from our village. They had arrived in Wahsiao in the spring of 1900.* Anne had been born in Goshitski on September 16, 1896. During the first year after their arrival in Canada, the Chermiachens spent the winter with Alex Halibityk. Next year they built their own house.

In the meantime Uncle Michael was doing the best he could under the usual difficult circumstances of a pioneer. After he had built his first shelter (a dugout with a sod roof), he shouldered a sack of bread and walked the hundred miles to Edmonton to seek work. As none was available in Edmonton, he went on to Calgary. With his earnings in the first year he managed to earn enough to buy a cow, and, in the second year, a horse. He was not equipped for travel, but for plowing, his team was the horse and the cow. This was such a novel arrangement that some one took a picture of which a slide is still available. A second horse only slightly lightened the trips to Edmonton. It was still a hundred miles of sloughs, mudholes, and back in summer the struggle was against rain and mudholes; in winter it was snow and extreme cold. It was fortunate that on such trips, which usually last two weeks, there was plenty of wood to burn and plenty of grass for feed.

*Peter died on May 31, 1973.

After Anna and I were married, we lived on a homestead two miles west and one mile north of Belia. When we moved, we found two Danchuk brothers and a Drysdale family already settled there. A post office had been established since by as people felt it was too far to travel to Wexal, where the post office was in the home of Nikol Slawatski on the north bank of the North Saskatchewan River. The name Belia was a corruption of Bill's as Bill was the first name of one of the Danchuks.

When we moved to the farm, we did not encounter the many hardships that my uncle had experienced, but we still had to work hard. In spite of the hard work and lack of machinery, we seemed to have time to visit — time for three-day weddings, seasonal celebrations, and observance of church festivals or "shrams". At that time we were satisfied if we could plow two or three acres a day. We travelled thirty or forty miles to visit someone we knew, a journey that might take a whole day or more. In short, time moved at a much slower pace. There did not seem to be the urgency to get things done that we seem to feel today.

There are people still living today who arrived in this country with empty hands but made a success of their lives. They raised and educated their children. Some even accumulated wealth in paid-up farms and savings accounts which they bequeathed to

their children. When the pioneers relate the hardships they had to bear, many of the younger people feel that those hardships were unnecessary and could have been avoided. To me it is difficult to imagine how a new country like ours could have been developed without people who were prepared to endure untold hardships.

In 1923 I bought a share from a man named Winder in a partnership in the Belia flour mill. My other partners were Wirtia and Nykolaychuk. The venture was attractive as I served as engineer. After five years I sold my share to Andrew Shevchuk and Andrew Hareychuk and operated a series of businesses in the next few years — a garage, the village postroom, and a livestock business. I stayed in the livestock business until 1950 when I retired and moved to Edmonton.

While in Belia, my wife and I took part in the cultural activities which centered in the National Home which had been built in 1927. We were also active members of the Ukrainian Orthodox church which was built in 1933.

Of the two of our children who are still living, John married Katherine Debetz and both live in Edmonton. Mary, who is also living in Edmonton, is married to Roy H. Wasylyk. We have four grandchildren and five great-grandchildren. We have sold our house and, until more permanent arrangements are made, our home is at 13208 - 117 Street, Edmonton.

STEPHEN AND MARIA PEPLA

Stephen was born in Orshiwka, county of Kamen, province of Buczyna, Ukraine, on April 25, 1887. His parents were Michael and Paraske (nee Shapday) Pepla. They had heard a good deal about Canada from neigh-

boring villages like Kopylov and Zaslav from which people had previously emigrated, some as early as 1895 and 1897.

Early in the spring of 1900 four families: Peplas, Galkas, Melnikys,



Stephen and Maria Rypla

Michael Chibuka, Ivan Malynsky, and Pasaska's young brother, Harry Skupka, started on their long journey and reached Canada in June, just before Pentecost (Jeleni Swiat). A Wazyl Rypla from Andrew met them in Edmonton and transported them to his home. Stephen still remembers that, to reach Edmonton on the north bank, they had to cross the North Saskatchewan River by ferry. Nykolai and Stephen were the only two children in the Rypla family at the time.

The whole group lodged with the Hunkas while their fathers searched for suitable land. Crossing the river at Pikan, they learned from the people in the area that a Nykolai Werenka from the village of Ryplyw, followed by his relatives, his father Tedyr, his brothers Ivan, George, and Dmytro, as well as sundry other relatives, had arrived in Canada in 1897 and were

already settled in the Mahotas area when the Orshenko group arrived. Michael Rypla had on NW32-58-15 W. of 4, half a mile south of the North Saskatchewan River. This quarter bordering the river was later taken by Dmytro Samuk.

There was still much land available for homesteading south of the river near Andrew and Skandra, but the settlers were attracted by the availability of timber for building and excellent hunting and fishing — very important considerations to pioneers. A strong influence was also the presence of many "Ryplany" or Ukrainians from their area in Baboynas.

In addition to the two sons who came to Canada with them, Michael and Pasaska had other children: Wasylyna, who later married Mike Smithsoniuk; Ralena, who became the wife of Wazyl Malynyk; Ivan (Jack), a lifelong teacher,

who married Emily Popowick; Hays (Hans), who married Lillian Debatz; Wasyl, who was also married but died early; and George, who married Kate Shupka and who spent many years as mayor of Grande Prairie. All of these children attended Protestant School which was built a mile and a half away in 1908. Stephen attended the Methodist Mission School at Wetaskiwin which was only half a mile east of the Rypka home before Protestantism was built. However, he left school early as help was needed on the farm.

During the early years, the family attended Polish Orthodox Church about ten miles to the west. However, the settlers established a cemetery on the northeast quarter of their section and built a small building for occasional services. It was given the name of St. John's Church, but a regular church was never built. The land later fell into the hands of the municipality who sold it to a Father Leska who resold it to Peter Shupka. The settlement was quickly filled with new immigrants among whom there was a strong contingent from the village of Wisniewitz, a neighbouring village in Bukovina. Among these settlers were Tuszak, Zawadluk, and Chorniak.

Stephen married Maria Warenta of Wetaskiwin, Alberta, on October 8, 1913. She was a daughter of George and Elena (nee Silar) Warenta. One of the Silar had been a settler in the village of Ryzyliv. Maria was born in Wetaskiwin on April 19, 1902. After their marriage Stephen and Maria rented the Rypka farm when Stephen's father moved to Belia in 1920 to open a heavy stables. The Edmonton-St. Paul line had been completed and Belia was experiencing a boom, since there was no other railway to the south as far as

Wegrowitz. Consequently, most of the farmers in the district sharded their traffic northward to sell their grain, purchase supplies, or grind their wheat in the mill. A heavy haul in those days of horse travel was a necessity and Belia prospered.

Stephen and Maria also moved to Belia where, for a time, Stephen was an assistant postmaster. But the remuneration was so inadequate that they moved back to a farm, this time to his brother's farm north of Belia. His brother Jykoski had left this farm to open a store in Belia but died during the influenza epidemic of 1918.

Stephen left this farm in 1928 to buy S61-56-15 W. of 4, three miles west of the original Rypka farm. In time his farming operations covered five hundred acres. During this period he served as secretary-treasurer of three neighbouring school districts with a salary of thirty-five dollars a year. He also became a councillor in Smoky Lake Municipality and continued his public service as a member of the Board of the Smoky Lake School Division from 1939 to 1952.

In 1934, Stephen and Maria gave up their farm to move to Edmonton where Stephen worked at many jobs until his retirement. As he had been a steam engineer when engines were used for threshing and in lumber mills, he operated a boiler in a car wash for two years. He followed this with five years with the Crown Paving Company, and then for a number of years in hotels where he worked as handyman and deck clerk.

Stephen and Maria now make their home at 9948 - 88 Avenue in Edmonton. Of the six of their children who are living, William married Helen Haydak and lives in Edmonton; Olga

is married to Stephen Romanuk of Smoky Lake; Katherine is married to Michael Moshayk of Las La Piche; Rosalie is married to Paul Olson who recently moved to Kansas, Missouri;

Adelaide is married to Oud Hall of Drayton Valley; and Laurence married Lorne Hawesak and lives in Calgary. Stephen and Maria now have eighteen grandchildren.

NYKOLA AND ANNA ROMANUK

Nykola was born in the village of Nabytka, county of Kalush, Galicia, Ukraine on July 26, 1891, to Mykhaylo and Yevdokia Romanuk of the peasantry family. Encouraged by favorable reports from Ivan Filipowky (Fylipow) who had visited Canada and returned, Nykola's parents and six other families arranged to leave Nabytka in a group. However, the Austrian authorities took a dim view of his efforts to secure his fellow villagers to emigrate and threw him in jail, and the group had to leave without him. However, he gave them complete directions on how they could reach Canada and where they could seek further information. They also knew that Ivan's companion and fellow-villager, Wasył Dasiak, was in Canada and working for the Mennonites near Gretna, Manitoba. This happened in the spring of 1893.

In this group there were the following: Anton Pash with six children, Mykola Tychnowky with five children, Dmytro Wlasywsh with two children, Mykhaylo Blesiak, a cousin of Wasył Dasiak with three children, Wasył Jasieł (Jasiew) and his wife, Joseph Pash, alone, and Nykola's parents with their four children: Wasył, Ivan, Anna, and Nykola. Of this group only Anton Pash and Nykola Tychnowky pro-

ceeded to Fort Saskatchewan and later to Edna. The rest remained in Winnipeg because they felt they could not start farming immediately as they had spent most of their money on the journey. Most of those who remained were able to get work with the Mennonites in southern Manitoba, where Mykhaylo Blesiak worked as a cattle herdsman for six years. Finally in 1898, those whose families of this group continued their interrupted trip west. By this time there were many other Ukrainian settlers at Edna and far beyond, both from their village and a large group from other villages which had been recruited by Dr. Gladwin, the prime mover of the migration of Ukrainians to Canada.

When the Romanuks arrived in Alberta in 1895, they lived with Moshayko Pulikaly for a time while their father looked for a suitable homestead. His first choice was the homestead in Range 21 near Scottier in which there is a historical sign about the first Ukrainian settlement, but Anna complained that this homestead was too far from their own people. Accordingly, Nykola cancelled his application and filed an S22-89-18, W of 4, about four miles northwest of where Chispen stands today.

Nykola did not get any formal education because the district school, Rakusa (Rakush), was not built until he was beyond school age. The first Ukrainian Catholic church was built four miles east of Chipman on the farm of John Essauak and the first cemetery was also established there. The next church around Chipman was built in the village itself in 1915. Though Nykola did not attend school, his brothers, Ivan and Vasyk, did attend in Gresha, where both had previously learned German in a Meissenite school. They learned to read Ukrainian on their own. Having learned Ukrainian, they proceeded to teach the rest of the family, and Nykola learned not only to read fluently, but also learned to write. On occasion he also wrote poems. However, he spent most of his youth helping his father on the land, occasionally leaving to earn money in the building trade.

Two of Nykola's brothers left Chipman to pioneer another settlement, Myrsum. John died in Myrsum but Vasyk is still living in an old logs' lodge in Edmonton. In 1912 Nykola filed on a homestead near his brother, but cancelled it to return to Chipman where his father bought half a quarter to which Nykola added another quarter when school lands went on sale later.

Nykola and Anna were married on November 21, 1915. Anna was the daughter of Fedor and Maria, (nee Wajelivick) Melnyk. She was born in Petyelin in January, 1893, and arrived in Canada with her parents in 1896. After they were married, Nykola and Anna lived with Nykola's parents until they built their own home on the land Nykola's father had bought for him.



Nykola and Anna Bronowski and family

From that on they continued to live in the Chipman area, where their children attended Rakusa (Rakush) school. Some of the early Ukrainian teachers in this school were a Miss Shehar, Peter Starke, and Harry Staschok. The first National Home in this district was built in Chipman in 1935.

Nykola and Anna have five children who are still living. The oldest, Mary, who married Stefan Shynitsky, now lives in Winnipeg and works in a factory. The second child, Michael, married Nancy Jachimes (Yakimetz). Michael lives in Edmonton where he works as a cooper and continues to farm. The third child, John, married Weylene Lucyk and lives on the home farm. The fourth, Paul, married Mary Cherniak. He has retired from a restaurant business and works for the county of Lamont. He also drives a school van. The fifth, Helen, married Jim Cross and lives in Birmingham, Alabama. Nykola and Anna have ten grandchildren and ten great-grandchildren. They have retired and live in Chipman, Alberta.

JOHN AND MARY ROPCHAN



John and Marie Ropchan and family: Mrs. Mary, Wilham, Catherine, Tom

John Ropchan (originally Roposso) was born on August 27, 1875, to John and Edzia (nee Trachuk) in the village of Maludia, province of Bukovyna, Ukraine. In 1901 the family emigrated to Canada and, arriving in Alberta the following year, John filed on his own homestead at Soda Lake on the NW-24-55-25-4.

Marie Szaba, born in 1884, came at the age of thirteen with her parents, John and Elena Szaba, from Chernovka, Bukovyna, in 1897, to settle at Soda Lake, Alberta. That same year, Marie was employed as a maid by a German family in the Bruderheim district. Here, she learned English and acquired a smattering of German.

In 1903 John Ropchan and Marie Szaba were married and settled on their homestead which boasted a sod

flat and a barn. John worked the land in the summers. In winter he worked in the coal mines of Lethbridge, where he learned to speak English. On his own, he also learned to read English. He was naturalized by Judge G. L. Scott, May 12th, 1902 (N.W.T.).

Both John and Marie were active in community affairs. He took the lead in organizing Peath School District No. 2084 and was the first chairman of the school board. All his children attended the school and two of his sons later taught there. Alexander, the eldest son, completed grade VIII in Vegreville. He became the first Ukrainian student in the district to receive the Governor-General Award for the highest standing in the grade IX Departmental Examination in the Inspectorate.

John was instrumental in persuading the community to accept the first postpaid bull loaned by the Provincial Government in that area and was custodian of the bull thus acquired.

The Popchans were members of the Greek Orthodox Church established in 1812 by the Russian Orthodox Mission operating out of Alaska. Following World War I, they helped organize the first community hall and, in 1920, Fruitt's first Ukrainian Greek-Orthodox Church.

Maria Popchan was postmistress for the Soda Lake Post Office as early as 1918. As political fortunes changed, the post office moved back and forth several times between A. B. Povillier's and Popchan's, a distance of one mile. To serve the community in emergencies, the Popchan's also had a telephone installed in their home, serving as a direct link with Vegreville, 21 miles away.

Maria Popchan was the first Ukrainian born woman to serve as a trustee on a local school board in Alberta. She was also a local delegate to the Alberta School Trustees' Convention in Lethbridge where the Honourable Fernan Steier first proposed the large school unit which actually came into being some years later. Her fellow trustee was elected trustee on the board of the first organized unit, the Two Hills Division No. 21.

After John's death in 1938, Maria farmed on the homestead until 1947. She then retired to Vegreville. In 1955 she received the Pioneer Award from the Alberta Government. Several years later, she moved to Estevan, Saskatchewan, where two of her sons were in business. She passed away in 1979 at the age of 88 and was buried near

her husband at the Vegreville Riverside Cemetery.

John and Maria had eleven children: five boys and six girls. Alexander attended Calgary Normal School, taught school briefly, and moved to the United States where he received his Master of Arts degree from the University of Chicago. For 24 years he was associated with the Welfare Council of Metropolitan Chicago and, at retirement, was Associate Executive Director.

Sam finished public school, attended Alberta College where he studied telegraphy and then moved to Chicago where he worked as an operator. He lives in Fort Wayne, Indiana, where he has developed a successful wholesale business.

William finished two years of secondary school, attended Agricultural College, and farmed for several years. He then became a grain buyer and, before retirement, owned and operated in partnership with his brother Walter, a hotel in Estevan, Saskatchewan, and a motel in Toronto, O.C.

Helen finished public school and took nursing at the Vegreville General Hospital. She was a candidate in a federal election. In 1964 she retired to live in Edmonton.

Katherine attended high school in Edmonton. She then moved to Chicago. She now lives in San Francisco with her retired husband.

Ann became a school teacher, moved to Chicago and now lives in Cleveland, Ohio, where she is Administrative Assistant with the Lackawanna Railroad.

George also became a teacher. He later received degrees in Mining

Engineering and Electrical Engineering. On graduation he was employed with Ontario Hydro. He then returned to education and now is a high school teacher in Weston, Ontario.

Vera was also a school teacher. She moved to Fort Wayne, Indiana, in the late 1940's and is employed by the Lincoln National Life Insurance Company.

Alice received an Associate in Art degree from Merritt College in Oakland, California. She is a Faculty

Personnel Assistant at the College.

Margaret graduated in nursing from the University of Alberta Hospital. She lives in San Francisco and works for the United States Public Health Service.

Walter attended secondary and agricultural school, farmed in Alberta, and then entered the hotel business in Elyson, Saskatchewan. He is active in civic affairs and has served for five years as alderman on the City Council.

ANDREW AND ROSALIE RUDNICKI (RUBANSKY)



Andrew Rudnicki was born in 1894 in the town of Prohoms, county M. Husiatyn, province of Halychyna, Ukraine, to Kost and Palahna (nee Berniansky) Rudnicki of the same town. After attending elementary school, he was apprenticed to a joiner (cabinet-maker). His father had been a cabinet-maker.

Andrew married Rosalie Chocknits, daughter of Joseph and Maria (nee Jaszkowsky) Chocknits in 1925. Rosalie's brothers, Ivan and Nykols Chocknits, had emigrated to Canada much

earlier and had written letters praising conditions there. In the spring of 1914 Andrew left for Canada, leaving his wife and three children, Emily, Joseph, and Leona, behind.

Upon reaching Canada, Andrew worked for two years on the railroad near Toronto and then joined his brothers-in-law, Ivan and Nykols, near St. Michael, Alberta. However, their family was not the first to leave Prohoms. Earlier settlers, probably as early as 1902, had settled here. Settlers like Pokowskys, Jilinskys, Skelchaks, Boychukis, and Humenickis, were already here — some even before that time.

Andrew was anxious to bring his family to Canada but, because of the First World War, this was not possible. When immigration to Canada was opened after 1918, he made arrangements to bring them to Canada. But his wife, Rosalie, was reluctant to sell their property in Europe. She wanted to see for herself whether it would be advisable to bring their children to the Canadian wilderness. Leaving the children in the care of Andrew's sister, Wacchena, and her husband, Luka Mastanko (who joined the Rudnickis in

1903), she left for Canada.

Once in Canada, Rozalia accompanied her husband from job to job and soon realized that there was a great future for her children in this country. Within a year the children were educated with their parents.

The family settled in Edmonton. There were trying times and, for a while, it looked as if Andrew would have to move the family to the farm at Ringman, near Camrose. Fortunately, Rozalia was able to get a job as a seamstress with the Great West Cement Co. and stayed with the company until she retired. After the depression of the thirties, Andrew returned to his carpenter's trade.

Andrew and Rozalia worked hard to

give their children a good education. Emily, the eldest, married Peter Swint, a businessman in Edmonton. They have one son, Ronald, who is a lawyer in Edmonton. Joseph, who has a B. Ed. degree, is married to Annie Ostafyck and teaches in Thorburn Academic Vocational High School. Their son, Eugene, is a medical doctor, specializing in ophthalmology at the University of Saskatchewan. Leona, the youngest daughter, who also has a B. Ed. degree, is married to Michael Kelly, a teacher. Both teach at Wapman, Alberta. They have two sons, Alex, a Business Administration graduate, is a builder, and Robert is in his second year at the University of Alberta.

PAUL AND JULIA RUDYK



Paul and Julia Rudyk sons Philip and John Paul

Paul Rudyk was born on November 28, 1878, in the village of Shchurivichi, county of Brody, province of Halychyna, Ukraine. He was twenty years old when he arrived in Canada with his brother, Michael, and his parents to settle on a farm about five miles north-east of Hilliard in 1898. The quarter was usually about a mile east and a mile north of the "Deniak" church. It is almost certain that his father's name was Dmytro because Paul began to sign his name as P. D. Rudyk. Many Ukrainians were using their father's name as the middle name towards the end of the First Great War. During the first two years, he farmed with his parents, but Peter Szwarc's uncle in his unpublished memoirs that he called on the Rudyk farm in the spring of 1900 and found Paul resting from a trip on which he had guided some Ukrainian settlers to a homestead area.

On January 20, 1899, Paul married Julia (Julia) Stefanyna, who had earlier come to Canada with her parents from the village of Lashnia, also in the county of Brody. She was born on June 26, 1880. According to the map in J. G. McGeever's "Wild Farm", her family settled on the north half of 496-18, one of the quarters probably belonging to her brother.

Apparently, the young couple were not content to remain farming and moved to the bustling city of Edmonton. In his *Spoemry (Memoirs)* W. A. Cooney relates that Paul worked in large stores for the first year where he could serve not only as a salesman but as an interpreter as well. In 1902 he acquired his own grocery store. In the meantime, he must have done a good deal of building for, not long after, he was a contractor in his own right.

There did not seem to be any limit to his insight and energy for we find him in 1912 building the International Hotel on 95 Street and the Rudyk Block on Jasper Avenue. In addition to this, he took an active part in the organization of the National Cooperative in Vegreville, whose branches were established in many other villages in Alberta. This led to the organization of the General Wholesale Company in Edmonton in 1920 in which Paul Rudyk played the most prominent role. As if this were not sufficient, the Ukrainian Voice Almanack for 1915 listed an advertisement for a "Farmers' Loan Company in Edmonton with Paul Rudyk as manager.

However, Paul did not limit himself to business activities. He played an active part in many Ukrainian organizations. In 1912 he was the leading figure in the establishment of the Ukrainian "Gymna", or boarding establishment, for students who wished to attend high school or university. He offered to match any amount, dollar for dollar, immediately as an advance on his offer. In the same year, we find him elected to the Board of Directors of the Ukrainian Voice Publishing Company in Winnipeg in which he owned a number of shares.

Nevertheless, he will probably be remembered longest for his famous political duel with Andy Shandro. In running against Shandro in the election of 1913, Paul was arrested during the election campaign on a charge of misrepresentation brought forward by his opponent. He countered with a number of court actions which not only annoyed Shandro but resulted him twelve hundred dollars in damages for false arrest. In the ensuing election on March 25, 1913, Shandro won again.

as he had the support of a solid block of voters in the immediate neighborhood of the Shandro settlement. Though Rudyk was very popular with the Ukrainian community who regarded his defeat as a great loss to the cause of Ukrainian Canadians, he was especially a stranger to the rank and file of the voters in the area.

Further evidence of his generosity is manifested in the establishment of a scholarship fund for teachers and students. Of the five thousand dollars collected, a large proportion was contributed by Paul, Julia, and their immediate family. Paul also built a Ukrainian Presbyterian church on 88 Street and donated it to the Ukrainian people of Edmonton.

Paul and Julia had two sons. Phillip was born in 1920 and lives in Chicago. John was born in 1922. He moved to the United States and passed away on January 25, 1972 after having

established himself in the city of Monterey, Virginia. Julia Rudyk died on July 3, 1929, at the age of forty-seven. Paul died on July 1, 1926, and was buried on July 5. Many Ukrainian publications and newspapers joined in expressing regrets of his death. Though an immigrant without much education, to many Ukrainians who came after him he became an example of what can be accomplished if a person has courage and tenacity.

Paul is remembered, not for his economic successes, which on the whole were quite ephemeral. In the period of his greatest accomplishments, he did not forget that he had an obligation to those who were less fortunate and used his wealth in attempting to improve the educational status of Ukrainians and to give them experience in the economic field. If success did not always crown his efforts, the failures were certainly not the result of inaction.

JOHN PAUL RUDYK (RUDYK)

John Rudzik, second son of Paul D. Rudyk, was associated with a lobbying organization in the United States. He worked with this firm in Chicago and was later transferred to Washington. After this he published a drug trade magazine and went into the commercial printing business, settling in his farm and home on top of Monterey Mountain in Highland County, Virginia. He was soon drawn into politics, being nominated in a Republican convention as a Republican candidate for the House of Representatives in Congress in July 1945. Though he was defeated, it was a considerable experience for him as he met prominent Republicans and was even invited to the White House to be congratulated by President Eisenhower.

After this he was invited to run for a seat on the Highland County Board of Supervisors. He was successful and served on this board for twelve years. However, he found this position too strenuous for his state of health and retired to the management of a thousand-acre farm and motel in Monterey, Virginia.

After his retirement, John Paul found time to interest himself in national affairs and writing articles, the most noteworthy being a series to the Staunton News-Leader, a newspaper. He died on January 29, 1972, and is survived by his widow, Mrs. Clara (Carfield) Rudzik; one son, Eric C. Rudzik of Weyer's Cove; three grandchildren, and one brother, Phillip Rudzik of Chicago.



President Eisenhower congratulating John Paul Buzick.

JOHN SACROWICK

I, son of Joseph and Kateryna (née Szewc) Sacrowick, was born in the village of Sacrowick, Rzewski County, Volhynia (formerly part of Czarist Russia) on November 22, 1905. Of my three brothers, Arkady, Yulka, and Dmytro, and one sister, Hryshna, only Dmytro remains alive today and resides in Samoytir, Hryshna was murdered during the Russian Revolution in 1920, and Arkady and Yulka were shot by Communists in 1945. In 1910 my father emigrated to the United States with the intention of having his wife and children join him at a later date. However, the Russian Revolution and two World Wars intervened and his plans were never realized. It was not

until many years later that he and I were reunited.

I began my schooling in 1917 at about the time of the outbreak of the Russian Revolution. The following years brought severe hardship to the people as various contending armies razed the land. Nevertheless, I managed to continue my education until 1922, by which time Polish control had been established.

Although the Polish regime was oppressive, a national youth organization known as "Plast" (sometimes compared to the Boy Scouts and Girl Guides) was organized in the Ukraine. Besides being an active member of this organization, I participated in the



John and Sophia Radwanik

activities of a local drama group. I broadened my general knowledge and my understanding and appreciation of Ukrainian history by reading extensively the books available in the local library. For two years I took instruction in Ukrainian folk dancing from Vasilii Avramenko. (1)

That it was until the spring of 1927 when I was called to the Polish Army. Instead of answering the call, on May 1, 1928, I left for Canada where I had neither friends nor relatives.

Upon landing in Halifax, I was advised that work was available in Montreal. Finding that city rather uninviting and lonely, I continued on to Winnipeg where I was further advised to go to Edmonton. But no work was to be found there either, so I started out for St. Paul, Alberta, where I was told I would find work among the French-Canadians.

I never did reach St. Paul. Stopping off at Redwater to buy something to eat, I was fortunate in meeting a

fellow-countryman, Mykhailo Soska. Besides being hired by Soska as a forehand, I found myself among people who spoke my own language. In the course of time I met Mykhailo Papad, a farmer in the district, and Petro Lalkin, a local shopkeeper.

The discovery of the church of my fathers was rather unusual. Driving past a small church near Redwater, I noticed a three-bar cross on it and, because at that time such a cross denoted Greek Catholic churches, I assumed that this was one of them. However, upon inquiring further, I was told by Soska that it was Sweden's church. (2) Further questioning elicited the information that it, in fact, was Ukrainian-Greek Orthodox. Disappointed with the discovery of a church of my folk, I soon became an adherent and a member of the choir. I added to my cultural interests by joining the Redwater National Home and participating in all its activities.

After working for Soska for two years I found employment on a farm near Cochrane. However, I felt that I was too far removed from the cultural life in Redwater, so I returned to the area and worked for the family of Joseph Pasiorny. In 1930 I filed on my own homestead in the Long Lake district but continued working for farmers near Redwater. The turning point in my fortunes occurred when I was hired by Prokop Magiera in 1931.

The Magiera family was highly intellectual. Fred, one of the sons, and Joanna, a daughter, were school teachers. They encouraged me to learn the English language without which, I realized, a livelihood in Canada would be very difficult. I read avidly the books in the library of the National Home founded by Prokop, and partici-

parted in the Home's numerous activities. Through the Magazine I became interested in Edmonton's Mykhailo Hruskewsky Institute, which at that time was the foremost Ukrainian cultural and intellectual center in Alberta. Here among other Ukrainian intellectuals, I met Elias Krivik, one of Canada's outstanding writers. But my greatest good fortune came when I met, courted, and married Sophia Lukivsky, daughter of Magara's neighbor. Sophia and I were married in Edmonton, July 18, 1932. Rev. Father Peter Szaneta officiated and Stefan Zbilj assisted as deacon.

The Lukivsky family came to Canada in 1900 from the village of Fedivka, county of Chortkiv, Halychyna, and settled at Redoubt, not far from Redwater and the Magazine. The Lukivskys were very active in the National Home and the Ukrainian Orthodox church. Sophia was born at Fedivka on September 8, 1908. She had two brothers, Mykola and Paul, and four sisters: Maria, Hanka, Toka, and Kateryna.

After our marriage, Sophia and I settled on a rented farm near Redwater where we remained until 1936. That year we moved to the town of Redwater where I built a store and began my career as a businessman. The building was both a family dwelling and a general store.

In 1937 I established an agency for the Treasury Branch. Business was good and the store became a popular meeting place for the local residents where politics and religion were freely discussed. That same year I became an agent for the sale of Massey-Harris farm machinery. In the fall I undertook the purchase of dressed poultry for resale in Edmonton. In 1942 I bought a

truck and worked for the American Army which was constructing the Alaska Highway. Meanwhile, Sophia tended the store.

In 1945 we sold our store but, before embarking upon another business enterprise, I went to Detroit to visit my father with whom I had been corresponding for many years. He accompanied me back to Redwater and later moved to Edmonton where he died in 1965. My mother had passed away a year earlier in her native village.

A new business venture was undertaken in 1945. Together with six partners I bought the Commercial Hotel in Edmonton. Sophia and I forthwith joined the Ukrainian Orthodox Church of St. John where we found ample scope for our cultural and social interests. I sang in the church choir as well as in the men's chorus, conducted by Peter Pusch. Sophia became a member of the Ukrainian Women's Association of Canada. We both served on numerous committees within the church.

In 1951 the hotel partnership was dissolved and the hotel sold. I entered into another partnership the following year with Alexander Paschay, John Zajonchak, and John Krasak, and purchased Calgary's Imperial Hotel of which I became the sole owner in 1954.

Sophia and I have three sons: Bohdan and Boris, both married and assisting in the management of the hotel. Orest, married and father of three children, lives in Saskatchewan.

Relieved of much of the responsibility of operating the hotel, I have found more time to take part in the social and cultural life of the Ukrainian community in Calgary. Sophia is equally active. Along with other long term members of the Ukrainian Women's Association, she was recently for-

ually harbored by the Association.

My Trip to Europe

When my son, Gordon, completed university and was able to take over the management of the hotel, I decided to visit Europe. On August 31, 1968, together with two other Johns — John Staritsuk and John Laschuk, both Calgary hotel owners — I flew from Calgary to Amsterdam, in West Germany we purchased a Volkswagen, aware of the difficulties we might encounter when we entered the Soviet Union. Our car developed an ailment early in the trip. In the Soviet Union tools for making necessary repairs are non-existent, so we were compelled to travel on with our mechanical problems until our return to Germany. We drove through Berlin, Poznan, Warsaw, White Russia and Moscow before entering the Ukraine. There we visited Kiev, Poltava, and Odessa and continued on to Moldavia before returning to the western part of Ukraine. In Bukovina we visited Chernivtsi, Rymnopolshche, and Strychia. We then continued on to Volynia after advising my relatives of our imminent arrival.

Upon arriving in Samostri, we were greeted by some 300 villagers. Among them were my brother Deyts, a niece, my 80-year old grandmother, Tula Antynow, and other close relatives. With

the exception of my father and myself, none of my relatives had left their native village.

Throughout the course of our ten-day visit we often raked official displeasure, especially when I sang "The Poles" (2) and other nationalistic songs. My brief stay in the village was both sad and joyous — sad in that I realized that I may never see my relatives again, and joyous because I was able to see them and to pay tribute to my mother and brothers whose graves I visited.

The one sad picture which I cannot erase from my memory is that of the neglected, dilapidated, village church where my grandparents had been baptized and married. Services are no longer held there except on special occasions and only upon request.

Our trip to the Ukraine concluded with a stopover in Lviv where we visited the cemetery of the "Stalini" (3) and the grave of Ivan Franko. On our return journey we passed through London, Budapest, Prague, Vienna, parts of Germany and Belgium, and finally sailed from Liverpool, England, arriving in Montreal in November.

If I am granted the means and good health, I look forward to the day I can revisit the Ukraine.

(1) In the mid-1920s, Anagnostis came to Western Canada and in public lectures and meetings created great enthusiasm for Ukrainian folk songs.

(2) The hierarchy of the more firmly established Greek Catholic and Russian-Orthodox churches was hostile to the movement to organize the Ukrainian Orthodox church in Canada. Because Mykol Deytsiv spearheaded

this movement, the new church was pejoratively called "Deytsiv's Church."

3. A nationalistic song saying, in essence, that it is not time for Ukrainians to serve the Poles and the Mascooles.

4. A semi-military organization that took part in the Ukrainian War of Liberation.

STEFAN AND ELENA SANCHEK



Stefan Sanchez was born on December 24, 1887, in the village of Kuzmits, southwest of Chornivtsi, the capital of the province of Bukovyna, Ukraine. His parents were Ivan and Maria (nee Semeniuk) Sanchez of the same village.

The family did not arrive in Canada together. Stefan's father came to the Bluebell area in southeastern Manitoba in 1903, and Stefan followed a year later. For a number of years Stefan worked for the more prosperous farmers both in Canada and across the border in Minnesota. When his father settled on a farm in Minnesota, Stefan worked for a Polish farmer who had settled in Carleton, Minnesota.

In 1907 Stefan married Elena Andrusiak, daughter of Todyr and Sophia (nee Shkumoda) Andrusiak of the village of Maromynitsa, in Bukovyna. Elena was born in August, 1896, and had arrived in Canada with her parents, one brother, and two sisters in 1906. Another brother and sister were later born in Canada.

As the land in southern Manitoba and across the border in Minnesota was swampy and stony, many of the settlers began to wonder whether they could not improve their condition by moving further west. Not only had they heard of better land which was still available for homesteading, but many had also seen better areas when they had worked on the railroad either on section or extra gangs. In 1909 a large group, including Ivan Sanchez's immediate family of four sons (Wasyl, Stefan, Nazary, and Fawastak) and one daughter, Akonia, was ready to leave. With them also came the family of Todor Andrusiak, Stefan's father-in-law, and also that of John Mykyto. Jacob Dwypliak followed later. Subsequently, Akonia married Danylo Papiwacki, who had arrived to join the community from Lethbridge. After his death she married Sam Datchuk.

The settlers originally planned to obtain homesteads around Estevan, Saskatchewan, but changed their minds and continued to Mandare, Alberta, where they knew there was a large Ukrainian settlement. In Mandare they met a German Austrian whose name was Scheyer and who had been appointed to the post of village policeman. When he discovered their purpose in coming to Mandare, he advised them to travel north of the North Saskatchewan River and file on homesteads in an area where his fellow had already settled. This was the beginning of the Mussel Creek settlement. Stefan filed on NE 3-60-22 W. of 4.

As they had to travel by ox team to reach their destination, Stefan and Wasyl, his brother, bought their first

team of men in partnership from Alexander is Mundan. They seem to continue to use oxen for work and transportation on their farms for many years. When they arrived at Wood Creek, they found no settlers in their immediate neighbourhood. The Schreyer family and two negro farmers had taken homesteads further south. However, they were not too far apart and all their children attended Shakespeare school. Their nearest post office and store was at Pine Creek near where Waskatama was established after the C.N.R. was built. There was also a land office agent near by.

When Stefan and his wife arrived in 1918, they had only one child, eventually, they had twelve children of whom two, Ivan and Anastasia, are dead. Ivan died of diphtheria at the age of eleven; Anastasia, who was married to George Purych, a farmer near Boyle, died in 1961. Of their remaining children, Donka is married to Fred Johnson, a farmer and businessman in Grassland, Alberta. Wasylosa was mar-

ried to Jess Almond, but is now a widow living in California.

Katrina was married to Nick Skabak, a farmer and implement agent, now dead. She is now living in Theonid, Utah and Today, twins, both live in the district. Today is farming while Dilek had a store which he sold and is now living in Waskatama. Frozina is married to Myroslaw Muzyla, who is a teacher, and resides in Edmonton. Yevruska is married to Nick Hasegryn, a farmer near Waskatama. Maryl is single and lives in Victoria. Ulia is married to Maryl Ibrimsky, who is farming near Hinton, Alberta. Lenka is married to Vernon Fish, an airplane mechanic in Minnesota.

Stefan lost his wife in 1953 and now lives with his son Todor in Wood Creek. He is still able to walk around and do small chores around the farmyard. He also likes to tell stories to visitors about the early settlement of the area. He has forty grandchildren, three of which are now deceased, and forty-three great-grandchildren.

JOHN WILLIAM AND MARY SOMMER

John Sommer was born on January 28, 1899, in the village of Huskieto, county of Galatya, province of Halychyna, Ukraine. In his village he attended elementary school and continued his education in the nearest high school (gymnasium) for the next two years. Because of the difficulties in obtaining an education in those days in Austria in an area dominated by Poles, he decided to emigrate to Canada. After paying his fare, he had only a few cents left for the journey. However, he managed to make enough money en route as an interpreter to pay for food and other expenses until

he reached Winnipeg in 1920. In Winnipeg he found work in a sawmill. Then he worked for farmers in Minnesota during the stocking seasons.

When the Pullman School for Boys was organized in Manitoba, John took advantage of the opportunity to attend it when it was moved to Brandon. Though he did not complete the course which was offered, he benefited from the experience, especially from his association with the principal, Dr. Fletcher, who later became Deputy Minister of Education. He also met many of the future leaders of the Ukrainian community, like Ferley, Sochishin, and



Starko, John and Mary Cherniak

Proton. Following this, he moved to Edmonton in 1911 to become editor of the "Nova Scotiana". Besides this he spent some time in mining centres where there were many Ukrainian laborers and taught English to newcomers. These centres were Coleman, Hillcrest, and Frank. On the basis of his attendance in the Brandon school, he was able to obtain a teaching permit for a time. His first teaching engagement was in Sycamore school. He got this position through the help of a young secretary who became the father of a future mayor of Edmonton. In 1912 he married Mary Chernoy in the independent Greek Church in Edmonton.

Mary was the daughter of Michael Chernoy who arrived in Canada with his children on March 12, 1893. Mary was born in the village of Barch in the county of Pervynsk, also in Halychyna, on June 18, 1896. The Chernoy's were met in Edmonton by their relatives, the Starko's, who lived about two miles east of the post office of Edna. Later its name was changed to Star. The family remained with the

Starko while the men went searching for homesteads and eventually selected land in an area north of the North Saskatchewan River, later known as Eldorado. Here Michael and four of his sons, John, Michael, Stephen, and Morris, all lived on homesteads or bought other land while two other sons sought their fortunes elsewhere. Most settled in the United States and Fred became a shoemaker in Edmonton. Michael, the father, was not only a farmer but a carpenter by trade and found numerous opportunities to practice his trade in the rapidly growing settlement. He built a large barn as he lived close to the Victoria Trail and people often stopped there overnight with their horses in their travels between their settlements and Edmonton. Dr. Archer of Lamont was one frequent visitor in travelling to his patients or to Victoria hospital. However, Mary did not stay at home with the boys but found work almost immediately with the Ross family who was the owners of Cardiff mine at this time.

John did not stay long in teaching and joined the staff of the National Cooperative Company which had been organized in Vegreville in 1910 by Ukrainian leaders and businessmen of whom the most prominent were probably the Slovak brothers and Paul Rucyk. In this organization John started as a bookkeeper. While in Vegreville he was also very busy in activities connected with Ukrainian cultural organizations, helping to organize the National Home unit, subsequently, the T. Shovchenko Ukrainian Institute. The latter was closed shortly after, and its equipment moved to Edmonton to help in the establishment of the Ukrainian M. H. Institute.

In 1900 John moved to Redway where he built a general store and became manager of Hayward Lumber Yard. During the twenty years which he spent in this village, he was a prominent leader in all community affairs, and Ukrainians from the whole district came for his help and advice.

That John Semeniuk was respected as a leader very early in his career is evident from the fact that he was appointed chairman of a meeting in Vagranie when Bishop Bulka of the Catholic Church arrived in the town. This was a very important occasion for the Ukrainians in Canada. In Redway he was prominently connected with the organization of the Ukrainian Orthodox parish in 1902. The church itself was built in 1925.

He also persuaded trustees to hire capable Ukrainian-speaking teachers with whose help a National Home was built in Redway. While he lived in Redway, the village became an important centre for all who were interested in Ukrainian cultural activities. It also became an important trading centre. Only one daughter, Natalia, was born

to the Semeniuks. She attended the Redway elementary and high school and became an accomplished pianist. She married Dr. V. F. Baskynski of Winnipeg.

After Natalia's marriage, the Semeniuks became increasingly lonely and longed for an opportunity to join her again. When they sold their store in 1940, they moved to Winnipeg where they invested in a dairy business.

John Semeniuk's departure was felt not only to the Redway community but also to the greater Ukrainian community in the province for he had played a very important part in the establishment of the Ukrainian Orthodox church and the M. H. Ukrainian Institute. However, he continued his activities in Winnipeg in the same organizations and was one of the founders of the Ukrainian Professional and Businessmen's Club. Since his death on December 18, 1950, Mrs. Semeniuk has continued to live with her daughter at 115 Greater Blvd., in Winnipeg.

John and Mary had only two grandsons: George and John Baskynski.

MICHAEL AND PARANJA SERENK

Michael Serenk was born on August 24, 1886, in the village of Starova, county of Mostyska, Halychyna, Ukraine, to Michael and Maria (nee Podlichak) Serenk of the same village. His father was not only a village landowner but also a builder and sometimes worked as a blacksmith. His ability to adapt to any situation probably influenced another villager, Wovk, to offer him some help toward his fare if he would only accompany Wovk to Canada. When the time came to leave, the emigrants comprised three families: Ser-

enks, Wovks, and Mrozens. The group arrived in Saskatchewan in 1900 at Festscoot (Jaloni Sroats). Michael Serenk Jr. had five children: three sons and two daughters when he arrived. Four more, two of whom died, were born in Canada.

Michael Jr. attended school in Halychyna for five years but could not continue his education as there was no school in their district when the Sereniuks arrived in Canada. Some years later the area was included in Love School District.



Michael and Patricia Senn and family

Michael remained with his parents until 1908, working on the land and accompanying his father in his building operations. He left in 1908 to seek his fortune on his own. On reaching Edmonton, he helped an acquaintance, Harry Yakimets, to build a log house before joining an out-gang near Vermilion, Alberta. The work on the railroad was very hard as there were no power or mechanical loaders and the men had to load the gravel cars by shovel. There were not even any hand cars to bring the men home at night so neither how far away they were working during the day. Michael worked there until August and left when he found that in Edmonton better wages (twenty-five cents an hour) were being paid to laborers laying sewer pipes. He worked in Edmonton until fall.

To provide cheaper accommodation in Edmonton, Michael and his brother cut logs on the farm that winter, dressed and de-lathed them and hauled

them to Edmonton ready to be set up. A roof was added in the spring. Living in this house, Michael worked in Edmonton for the next three years, though he wasted a large part of one year traveling through British Columbia and even as far as Spokane in search of a better job.

Michael was also a musician and played at dances which one of his friends, John Strembitzky, organized in various private homes in the city. When these dances failed and John ran short of money, he offered to cancel his membership entry in Michael's favor if Michael paid him fifty dollars. Michael did pay John thirty-five dollars. This deal turned out almost a dead loss; for while John was free to cancel his entry, he was not, in law, free to choose the assignee of the cancellation. Fortunately for Mike, he met Michael Gowda who was then working for the land department. Gowda helped him to obtain title to the quarter plot only after

paying another forty dollars which was the estimated cost of improvements on the land. Michael thus became the proud owner of 5th 10-50-20 W. of 4.

On May 10, 1908, Michael married Anastasia Pawluch (Pawliuk) who had arrived in Canada with her mother and step-father, Stefan Horhut. She had been born in the village of Malinewka Volia, Mostysk county, in May 1880. As she was working in Edmonton, the couple met at choir practices in St. Joseph's Ukrainian (formerly Greek) Catholic church. She died under tragic circumstances while giving birth to a stud in 1926, leaving John with ten children. These were Maria, Feresia, Ivan, Hanna, Faza, Michael, Stefan, Fejro, Dmytro, and Andrew.

Mike married again on January 20, 1917, this time Feresia Bock who had also been born in Malinewka Volia and had come to Canada alone to the home of her uncle, Alisa Bzozak. The three children of the second marriage were Neena, Mary, Solomon, and their adopted child, Julia. Their children all attended Russian school, built in 1905. Michael was also a member of St. Demetrius Ukrainian Catholic church, six miles north and one mile east of Braderon. Though both quarters Michael owned were sandy, they may have been an advantage in those early years as grain ripened early on sandy soil and

was less likely to be damaged by frost.

Of the sons of the family, John married Bertha Rebutak and drives a street bus in Edmonton; Michael married Anna Mendyk and farms south of Redwater; Stefan married Irene Star and is a driver for a cleaning plant in Edmonton; Peter married Fat Wyszak and is with the garbage disposal department of the City of Edmonton; Dmytro married Irene Gruntychak and is in real estate business in Edmonton; Andrew married Yena Shatalo and lives in Vancouver; Wasyl married Adeline Stockis and remains on the home farm.

There were also seven daughters. Maria is married to William Davis and lives in Edmonton; Feresia is married to Peter Strembitzky, also of Edmonton; Rosa is married to Gab Hlakymetz of Edmonton; Julia is married to Ernest Ianson who lives in Bonanza, Alberta; Nellie is married to Lloyd Davis of Red Deer; Edwina is married to John Mucyko of Edmonton and Anna is married to Julius Feresia who owns a cleaning plant in Edmonton.

There are forty-two grandchildren and twenty-five great-grandchildren.

Michael and Feresia are now living in retirement at 10811 - 70 Street, Edmonton, having left the farm which Michael had leased for forty-four years.

MYCHAYLO AND ANASTASIA SHABELUCK

Mychaylo (Michael, or Mic, as he was popularly known), was born on November 11, 1887, to Dmytro and Iryna (Irene) Shabeluck in the village of Vavivkaia, county of Ilorotshiv, Halychyna, Ukraine. Until the age of fourteen, he attended the village school, sometimes looked after the

correspondence of village neighbors, and helped his father on the land. On April 11, 1912, Michael and the whole family, including two brothers and four sisters, emigrated to Canada and settled in the district of Estabrook, Manitoba.

Though Michael was anxious to



Michael and Anastasia Stelmach

attended school, he completed only grade three, as his help was needed on the farm. After working for others on the farms, earning only about twenty dollars a month, he decided to enrol in the Agricultural College in Winnipeg in 1918. By this time, fully determined to obtain higher education, he had completed high school in Wesley College in Winnipeg and, having obtained a permit to teach, he taught school at Keld, near Dauphin, Manitoba.

Michael took his teacher-training in Dauphin but continued his education in an Arts and Science programme in the University of Saskatchewan in Saskatoon where he combined attendance at the university during the winter with teaching during the summer months. He taught school in Wanda, Saskatchewan, and obtained his degree in B. Sc. in 1929. His plan to enter the Faculty of Medicine was interrupted by the depression of the thirties. He returned to teaching, this time in Spedden, Alberta.

Michael did not limit his activities to studies in the university, or to teaching during school hours. He always found time to teach students Ukrainian after school hours, to prepare debates, to help in staging plays,

to train pupils in Ukrainian dancing, or to conduct choral groups. He was also a firm believer in organized activity. To this end, he took no small part in the building of the National Home in Spedden and helped in the organization of a Ukrainian Orthodox parish, not only was he demanding of himself, but he encouraged others to work unselfishly. He was a keen student of history and political science. (This field was chosen for the establishment of a memorial scholarship in his name in St. Andrew's College in Winnipeg.) He remained in Spedden for five years.

On August 2, 1934, Michael married Anastasia (Mary) Stelmach, daughter of Josephat and Sophia (nee Marcus) Stelmach. The family had emigrated to Canada from the village of Yastrabynki, county of Sokal, Ukraine. Josephat came in 1912 and the family followed in 1934. Besides being a prominent land owner in the village, Josephat had also completed his education as church cantor.

On their arrival to Canada the family settled at Spedden, Alberta. Anastasia obtained her elementary education partly in Cadre Lake School and partly in Edmonton, her high school education in St. Paul, and her teacher training in Germany.

Following this, Michael became principal in Danvers School while Anastasia studied Household Science in the Vermilion School of Agriculture. During the next three years, she taught in Sokal and Herby schools. When Michael became principal of Hairy Hill School, Anastasia moved to Norma School, not too far away, where she taught for the next three years. In the interim, Michael gave up teaching to return to the university in the Faculty of Agriculture in Edmonton where he

obtained his second degree in 1943. He was appointed to the position of District Agronomist in Smoky Lake, where he remained for the next nine years. In the meantime, Anastasia was very active in Ukrainian women's organizations, being elected to the executive and, later, to the office of president of the local branch of the Ukrainian Women's Association of Canada. She was also president for three years of the provincial branch of the Association. In addition to this, she taught Ukrainian and conducted church and lig choirs for twenty-one years. Both Anastasia and Michael contributed generously in time and money to the support of such institutions as St. Andrew's College in Winnipeg, P. Mykylo Institute in Saskatoon, St. John's Institute in Edmonton, and many Ukrainian Catholic church organizations.

Michael resigned from his position of D.A. in 1953 to establish his own grain and forage seed clearing plant in Smoky Lake. He operated the plant until he died in May 25, 1964. However, leaving the actual operation to others, he returned to teaching in 1956. Anastasia has also returned to teaching in 1956, receiving an appointment in the elementary grades before she became a Household Economics teacher in Smoky Lake School. She

continued to teach when she moved to Edmonton where she was first assigned to Forest School and later to Mater School. During this period she continued her education, receiving her degree of B. Ed. in 1955, but did not neglect her interest in the Ukrainian women's organizations. She is a member of the Ukrainian Catholic Cathedral choir and of the Diocese Mixed Chorus. In the meantime, she encouraged and supported her family in getting their education.

Michael and Anastasia had four children. The eldest, Eugene, specialized in history in the University of Alberta but died, his life tragically in the Pembina River while working during the summer of 1951. Dennis completed his training as Chartered Accountant, married Gene Wagner, and is now living in Toronto. Myroslaw (Myro) is living in Hamilton after receiving B.A. and B. Ed. degrees at the University of Alberta and marrying Antonia Cudat. Marian obtained a B. A. degree in psychology in 1971. She is unmarried and has reached Australia on a projected trip around the world. Anastasia has two grand-children, Antonia Junior and Vladyslav. She is still teaching and makes her home at 21247 - 55 Avenue, Edmonton.

MICHAEL AND CHRISTINA SHYCHUK

Michael Shychuk was born May 28, 1898, in the village of Baranov, county of Zastawa, province of Bukowina, Ukraine, to Stefan and Anastasia (nee Rudorak) Shychuk. Their family arrived in Edmonton May 30, 1899. It consisted of the two parents and the following children: Ivan, Elvira, George, Maria, Wajpl, Michael, and

Grady. An eighth child, Maria, who later became a provincial magistrate, was born in Canada. When they arrived in Canada, they lived for a time with Ivan Shynko who was attempting to farm near Anisee, Alberta, but was finding the rising water level uncomfortable in the type of dug-out shelter pioneers first built.

As a result, he later moved to Eagle Hill. After the establishment of a post office, it was renamed Desjardins after a rancher and ferry owner of the same name who had settled there earlier. Michael's father, Stefan, filed an S112-57-289 of 4 while an older brother, John, filed on the northwest quarter in the same section.

Stefan did not need to leave home to seek work as did many other settlers because he had sufficient money to purchase both horses and primary equipment from the beginning. Since he already had horses, he could earn additional money by providing transportation and freighting services for other immigrants upon their arrival in Edmonton. At first, he did not plow much land because all grain had to be threshed with flails and milled with a handmill.

Michael first started school in 1897 when Shandro school was opened. He attended this school for four summers as schools were generally open only during the summer. Later he attended Shashkovitz school (the name was later changed to Winnipeg) for one year when it was built closer to their farm. He was compelled to leave school as his older brothers had left home to seek work in order to be able to settle on their own farms. Accordingly, Michael remained at home with his parents, except for a time in 1914 when he worked in Redhill, near Medicine Hat. On July 25, 1900, he married Christina Husulak in the Shandro Russian Orthodox Church. She had been born at Whitford (a name which designated a much larger area in those days than at present) on July 3, 1883, to Simosa and Rutina (nee Salenko) Husulak, also from the same village as her husband's parents. When the



Michael and Christina Shewchuk

Husulak family arrived in 1899, they lived for a time with a Todor Skosyko, west of Andrew, who had arrived from the same village two years earlier. Then they moved on their own homestead not very far from where Shandro church was built later.

After their marriage Michael and Christina continued to make their home with Michael's parents and remained on the same quarter until they retired. Michael's father passed away in 1903 and his mother in 1907. Though he bought other land, Michael never moved from the home quarter.

Michael and Christina have six children: two sons and four daughters. Of the two sons, Stephen married Saida Semanuk. Though his home is in Edmonton, he has been working in the North West Territories for the last few years. Paul is also married and is working in a paper mill in St. Catharines, Ontario.

The four daughters remain closer home. Nellie is married to Dmytro Maglay and lives in Edmonton. Elizabeth married to Dmytro Romanuk, lives in Viro. Lena is married to John Tatarsy who farms the home quarter of

her parents. Katharine is married to John MacLach and resides in Edmonton.

Michael and Christina are members of both of the Ukrainian Orthodox churches in Willington, the Church of the Holy Ghost and the Church of the Holy Virgin. They were members of the first church while they still lived on the farm and became members of the other church after they moved into Willington.

Michael has taken an active interest in local politics all his life. For five

years he served as councillor in the former municipal district of Eagle. When this municipality became part of the larger County of Two Hills, he was re-elected as councillor a number of times and served on the council for fifteen years. He gave up all activities when he retired from farming and he and his wife moved to Willington, leaving the management of their farm to their daughter and son-in-law.

They now have eighteen grandchildren and four great-grandchildren.

WASYL SHKOLNYI

Wasył Shkolny was born in Zepivach, county of Chortkiv, province of Halychyna, Ukraine, on January 14, 1891. His parents were Stefan and Tebilia (nee Derko) Shkolny. Wasył came to Canada in 1911 together with almost fifty other people from his village. They stopped first at Cooper Cliff, where his uncle's son, Joseph Szanichak, followed him later. Joseph first worked with international Michel But, finding the work too strenuous, he quit and found a job in a store for a time. Eventually, he moved to Alberta where there was another uncle, also a Shkolny, in Copernik, near Camrose. (Joseph is mentioned here because, later, he played a prominent part in Ukrainian life in Alberta.) In the meantime, Wasył Shkolny got as far as Redwater, Alberta, where he had a sister. Here he bought a farm from a man named Cantrell.

Wasył was married three times in his life. His first wife was Tebilia Kaly-novich, and the second, Palatina Potuk. Both died in childbirth — a fatality that was all too common in pioneer days when medical services were either unavailable or ineffective.



Wasył and Tebilia Shkolny

From his second marriage he has a daughter, Brona, who is married and lives in Calgary.

In Redwater Wasył had a sister who was married to Michael Popul. Michael had arrived in 1895 and met Wasył's sister who had come from the old country alone and was living with the Kravtchys. This was another family which had come to Canada from Zepivach. There were many fellow villagers

in Redwater. Most of them had arrived earlier in Star or Skors and moved north of the North Saskatchewan River. Some of those who had fled on horseback here were the Kaystlys, Pashchy, and Popel. Michael Popel's farm is a good example of how difficult it was for the ordinary immigrant to choose good land. All newcomers avoided his quarter because it was so heavily wooded. In later years, however, it turned out to be the best farm in the area. The quarter Wasył Skłotny bought was NE. 29-57-22 W. of 4. In later years it became part of the town of Redwater. Popel's quarter adjoined his on the west side.

Wasył's third wife was a widow, Eufokia Szalik; her name was Rapaeh before her first marriage. She was left with six children from her first marriage, and a daughter, whom they named Olga, was born to her and Wasył. Eufokia had a farm three miles west of Redwater where they lived for some time before they decided to move to Redwater. All of her children had attended Eastgate school. Their first house in Redwater was a converted garage which Wasył had built back on the Szalik farm. It was later replaced by a modern house.

When Wasył arrived in Redwater, there already was a Greek Catholic church in Cobville, close to the North Saskatchewan River. Two or three years later another Greek Catholic church or, as it is now called, Ukrainian Catholic church, was built on Fred Maloney's farm about two miles south of Redwater. Not long after, Wasył donated two acres of his farm adjoining Redwater for a Ukrainian Orthodox cemetery. A church of that denomination was later built there. The first priest to serve in the new

parish was Father Kuczy and he was succeeded by Father Sencis. Having learned the role of cantor and maintained the chanting melodies of the various Storges, Wasył served in the Redwater church and accompanied priests on their visits to many of the neighboring churches. His participation in the services was greatly appreciated as the number of people who could accompany a priest in a service was becoming smaller all the time.

Their daughter, Olga, began school at Eastgate school. Later she attended at Wilford, which subsequently became Redwater.

By the time Wasył had arrived in Redwater in 1918, all homesteads in the immediate vicinity had been taken up by people of various nationalities, including Ukrainians chiefly from the counties of Kalush and Chorhiv. Many of these had settled south of the Saskatchewan River. When land was no longer available for expanding their land holdings, they moved north of the river. Two other families which should be mentioned were the Maloways and Zinko, both originally from Zvyniash. They played an important part in the community in the early years. Zinko is remembered for his early interest in politics as a municipal councillor for a number of years and because the town of Redwater began on his property.

Since they were becoming older, Wasył and Eufokia left Redwater in 1928 and moved to Edmonton where they bought a home at 12121 - 80 Street. Unfortunately, they did not enjoy their stay in Edmonton for very long. Eufokia passed away on August 3, 1967, and Wasył, suffering from ill health, spent more and more time in hospitals. Finally, he sold his house in 1962 and now resides in Central Park

Lodge at 5905 - 112 Street where he is receiving hospital care. Gradually, he has given up most of his interests except his membership in the Ukrainian Orthodox Church of St. Elias in Edmonton. He enjoys most the visits

from his daughter, Olga, and her family when they visit him in the Lodge. She is married to John McCoskie and lives in Edmonton. Wasyl now has three grandchildren.

PETER AND FRANCIS SHEICHTS



Peter and Francis Sheichts and family

On July 4, 1909, in the village of Ujeys, Western Ukraine, a boy was born to Daniel and Sophie (Dawidow) Sheichts. This was their fourth child and little did they know what fate had in store for the son they named Peter.

Reflecting on Peter's childhood, one may say that fate was rather cruel to him, at the age of three, he lost his mother. At the age of five he lost his home. The Russian army took over the village and forced the residents to move to other parts of the country for the duration of the war. (*) These were hard years for Peter during which he

learned a great deal about hunger and war.

Returning to the village after the war did not brighten things for Peter. As homes had to be rebuilt and cattle had to be tended, there was no time for school. However, Peter learned to read the hard way. He carefully followed the words of the Lord's Prayer which he knew by heart, and from this he learned the alphabet.

(*) World War I, Western Ukraine was then a province of the Austro-Hungarian Empire.

After the loss of his father in 1928, Peter decided to emigrate to Canada. On July 12, 1928, he (old) farewell to his brother, John, his sisters, Tilla and Mary, and their children, and took a train to Antwerp, Belgium. After being detained there for a week due to an eye infection, he sailed for Canada on the "Laplant".

On August 19 the "Laplant" landed at the port of Halifax. From there Peter continued his journey by train and three days later he arrived at Chohan, Alberta. Here he was met by his cousin, Mike Tustamotok. He spent the first several years in Canada with his cousin Mike and his family. Here he learned that being an immigrant was not easy. Much of his time he worked in the woods in the winter and in the fields in the summer.

In 1933 when the community of Eskoska organized a choir, Peter became an active member of it. He took part in the concerts and plays. His love for church music prompted him to work hard at his lessons, and in 1935 he became a cantor. In this capacity he served the parishes of Hilliard, St. Michael, Linestown and Eskoska.

On June 14, 1938, he became a Canadian citizen by naturalization. In 1939 he moved to the hamlet of Woodok where he bought a share in a sheep mill and a small home. Here, he also took part in community activities, but his time as instructor and choir master. His stay at Woodok was a short one, for his love of the land called him to farming.

In the spring of 1941 he sold his sheep mill and purchased a farm two miles west and two and a half miles south of Andrew. He continued to serve the aforementioned parishes as

cantor and, at one of them, he was his Cristofale.

On November 26, 1941, he married Frances, daughter of John and Annie (Florow) Jusula of Linestown. In the spring of 1942 he and his wife moved to their farm in the Andrew district where they reside today. Shortly after moving to the district, they became active members of the Episcopale church. In addition to being cantor for the parish, Peter served on the church executive for a period of ten years.

Peter and Frances had five children: four daughters and a son who died in infancy. Being deprived of an education himself and wishing better for his children, Peter encouraged them to take advantage of every opportunity to enrich their lives. Ukrainian was taught and spoken at home and, as a result, all four girls can speak the language fluently. To ensure that his children get religious instruction as well, they were sent to catechism and summer camps run by the Basilian Fathers at Pigeon Lake.

Lorna, the eldest, now Mrs. Stanley Kallits of Ponoka, graduated in 1968 from the University of Alberta with honors in Home Economics. Joanne, Mrs. Stanley Wojchak of Edmonton, graduated from N.A.I.T. with honors in medical laboratory technology in 1968. She had previously received the Governor General's Medal in grade nine. Patricia graduated from high school in 1973 at the top of her class and is now attending the University of Alberta in the field of nursing. Denise is a student in junior high school at Andrew.

Peter always wanted to visit his homeland, but the pressures of raising a family and managing a mixed farm did not permit this in the early years of his life. His desire was fulfilled in

the fall of 1978. Accompanied by his wife, he boarded a plane for Ukraine where he spent two weeks visiting with his family at Uroch, Boryiv and Lopytn, villages in the Ukraine. He also visited Moscow, Lviv, Odessa and Kiev. After a month abroad, he came home tired but happy.

Having seen his former homeland once again, Peter is glad that he came to Canada as a young man and had the opportunity to build his own life despite the many hardships that he encountered. He is proud to be a Canadian citizen in a country of freedom and opportunity.

ANDREW AND TIKONA SHWETZ



Shwetz family. Back row, L. to R. Helms, Ellen, Lena, Olga, Mary, Steve, Ben, Leonard. Front row Malina, Tatiana and Andrew Shwetz, Sylvester.

Andrew was born on April 20, 1890, in the village of Ninivich, county of Yancov, province of Halychyna, Ukraine, to Yehiel and Anastasia (nee Kinetz) Shwetz. He went to school in the village for three years but left school to help at home and to work for the local landlord. At first, he was hired as a driver when there was work in the fields but obtained more permanent work later. After working for two years he left for Germany where

he again worked for a landlord, driving both horses and men. Later he was employed in a cement factory near Hanover, Germany, where he hurt his chest in an accident. When he returned home, he decided to leave for Canada. He was then nineteen years of age.

Andrew came to Canada in the company of four other villagers and their families: Klatka, Hanulka, Tahir, and Lasowski. Earlier arrivals from the

village were the Russians who had arrived about 1903 and had settled at Lambton, Alberta, just south of the Edmonton ferry. Immediately on arrival, Andrew obtained a job in the Western Meat Packing plant on Logan Avenue in Winnipeg. After working here for two years, he left Winnipeg in 1913 to travel to Alberta. He first on a homestead, 2833-35-20 W. of 4 where he built a house and improved two acres of land. During this period he was also employed in Swift's Packing plant in Edmonton.

In 1904 Andrew returned to Winnipeg and was again hired by his former employers. Here he met Tizana Potash who had arrived in Canada with four of her girl friends from Moscow just before the outbreak of World War I. She had been born on February 4, 1894, to Parke and Katerina Potash, her mother's family name being Gredko. Andrew and Tizana were married on January 20, 1915.

After their marriage, Andrew and Tizana continued to live in Winnipeg until spring, after which they travelled to Chipewyan, Alberta, by train, and then by wagon to the Knick farm. Here Andrew bought a team of oxen, a wagon, a plow, and provisions, crossed the river by Edmonton ferry, and continued to the homestead. Near their farm, there was a post office by the name of Pine Cove, where there was also a store. It was named after the creek which runs through the village of Waskaterau — but there was no village in those days. When they settled on their homestead, there were already the following families: Lush, Brown, Kuzak, Haravita, and Mucha.

Clifford School was built in 1903 and Andrew Simetz was one of the first trustees to be elected to the

board. He had gone to school in Winnipeg and had learned some English. All the Greek children attended Clifford School for the elementary grades, continuing the higher education in Waskaterau village and in Edmonton.

The railway reached Railway in 1919 and continued east in 1922. The post office of Pine Cove disappeared to give way to the new village of Waskaterau which was built around the railway station of that name — a name derived from an Indian word which means an opening in the bark through which waters run into the Sasquatch-wan River.

At first, Andrew and Tizana attended the Greek and now the Ukrainian Catholic church which stands two miles south of Railway. Of course, there was no village of Railway at the time the church was built. When the Ukrainian Catholic parish was organized in Railway, the Slovians began to attend the services there and eventually became regular members. In Waskaterau Andrew was prominent in the Ukrainian Orthodox group which first bought the Anglican church in 1896 and then built the present church in 1942. For many years, he served as cantor, not only in Waskaterau, but in many of the surrounding parishes when priests arrived to hold services.

Andrew was a very successful farmer. He bought his first threshing machine as early as 1903 and exchanged it for a larger one in 1928. He threshed grain for other farmers throughout the whole area.

Andrew and Tizana had ten children: four sons and six daughters. To mention the sons first: Stephen married Sophia Wykus and they are farming near Waskaterau. He has been councillor and reeve of the County of

Thorold for many years. Ray married Mary Sawchuk and is vice-principal of Thorold High School. Leon married Lena Lyshchenko and they are also farming near Waskatona. Sylvester married Phyllis Prodanak and they are farming in the same area.

Turning to the daughters, Minnie married Tom Ryan who is in police work in Edmonton. Olga married Leonard Scott who is a farmer near Waskatona. Lena is married to Bohdan Tatars. Both are teaching in Thorold High School, and Bohdan, as a side

line, operates a farm. Elsie is married to Walter Herrnick who manages McLeod's store in Boyle, Alberta. Married to Bob Hoffer who is a supervisor in the Ford factory near Toronto. Helen continues nursing. Moly is married to Murray Hunter who is an engineer in Orlando, Florida.

Andrew and Ekasa now have thirty-two grandchildren and two great-grandchildren. They have retired from farming and live in Waskatona, a village near which they lived most of their lives.

ALEX AND MARTHA SLEVINSKY

Story told by Alex Slevinsky



I was born in the village of Yaseniv, county of Hertsdenka, province of Halychyna, Ukraine, on April 21, 1899, to John and Mary (nee Miodak) Slepka. Father changed his name later to avoid confusion since there were so many Slepkas in the village. Mother was born in Hertsdenka, a village adjacent to Yaseniv. In 1896 father made all preparations to leave for Canada and sold his land. However, he had to postpone the journey for a year because

mother refused to leave her home. Before our family left, I had two brothers, Simeon and Michael; and one sister, Anna, who died in 1922. Another sister, Rosa, was born in Canada. Both brothers and the sister are still living. I have retired and live with one of my daughters.

When we arrived in Edmonton, father and mother worked at various jobs to earn enough money to begin farming and did not settle on the land immediately. Our first homestead, which father kept for two years, was just five miles south of Fort Saskatchewan. As it was heavily timbered and both of them were hungry for Ukrainian society, father cancelled this homestead in 1900. He filed on another quarter about two miles north of Mundare, then known as Beaver Lake. Father first worked for a German blacksmith in Strathcona, where he learned to make many things required on the farm. I remember especially the sleighs which he made for many of his neighbors.

The first winter we did not have to pay anything for our lodging as we

lived in the Immigration Hall in return for doing the janitor work. Father also worked in the Grierson Mine which disappeared in a slide upon which the Grierson Road was built. During this period we lived in a shack which belonged to the mine-owner. My father was also one of the workmen who built the cement plant upon which the Low Level Bridge stands. One of the strangest occupations in which both my mother and father participated was slicing potatoes for a dried potato chip enterprise, for which they received fifty cents for each barrel of dried chips. These were prepared for the many miners on their way through Edmonton to the Florida goldfields. When more permanent work was lacking, father cut wood for residents at twenty-five cents a day, and mother helped a regular washerwoman when she had too many clothes to wash.

In the meantime, I wandered about the city, sometimes picking ducks' eggs in a trough where the Canadian National Railway station now stands. This trough was part of a water system that has been filled up with earth for the most part, but the ravine into which it emptied may still be seen by the Personnel Legion building. I also watched people crossing the Saskatchewan River by ferry before the bridge was built. Once I was a witness to a tragic accident. The ferry could hold four teams with wagons. One day when the horses became unruly, a wagon with immigrants was backed up until the hind wheels slipped into the water, spilling its occupants into the river. All were pulled out without serious damage except a week-old baby which had drowned before it could be recovered from the water. The ferry was discontinued when the Low Level

Bridge was built.

When father moved to the farm near Mundare, he already had some stock and equipment. I remember only a few incidents of our early life there. As our first home was a shelter with a log roof, we tried to make it more comfortable by lining it with clay plaster. When it rained the clay could come down and we could save our food only by putting it underneath the table where it was protected by an albatross. Travelling was so difficult after a rain that it took a man with a wagon half a day to travel the road mile to our house.

My first real job was that of a "water boy" on the Canadian Pacific Railway near Calgary. After this, I dug ditches in Moose Jaw and later was a member of an extra gang on the railway north of Calgary. My other jobs were as steam engineer, first in a lathe-plant in Edmonton, and then in the flour-mill in Mundare. While working in the brick-plant I obtained my third class steam engineer papers. I also hauled coal with one for a mine owner, and cleared land for a real estate promoter on the spot where the Provincial Museum now stands. After filing on homesteads first around Lethbridge and later at Invermere, I finally settled on one near Hairy Hill, which was to be my home until I retired.

In 1913 I married Martha (Masoff) Gordichuk. She was born on September 1, 1896, in the village of Oshy-Khiv, Dolomopr, Ukraine, in Athlery near Anastasia Gordichuk (nee Yalobchuk). They had arrived in Canada in 1900 and settled where Faldland is now, but their post office at that time was first Jocko Lake, and later Posenville. We prospered together and continued to buy more land until we had six quarters.

Altogether we had six sons and four daughters but lost two sons, John and William, through tuberculosis. John was in his fourth year in Medicine and William was a teacher. The remainder, who are still living, are as follows:

1. Rose, married to John Nagel and living in St. Paul.
2. Alex married Bevie Melanchuk and living in Edmonton.
3. Mary, married to Leslie Stein and turning in Duffield.
4. Hank married Jeannette Puskas and living in Edmonton.
5. Helen, married to Norman Burn-

ard and living in Edmonton.

6. Norman married to Susan Langchamp and turning near St. Paul.

7. Sylvia, married to Gary Anderson and living in Edmonton.

8. Victor married Anca Teackuk and living in Edmonton.

After my wife's death in 1965, I moved to Edmonton, and am now living with my daughter, Sylvia, at 13324 - 109A Ave. I still attend the Ukrainian Orthodox Cathedral of which I am a member; but I no longer take an active interest in any other organizations.

ANTON AND ANNA SLOBODA

Anton Sloboda was born in 1871 in the village of Hrymalivka, county of Brody, Ukraine. In 1892 he enlisted in the army in Zolochiv and served in the infantry with the rank of lieutenant. In 1906 he married Anna (Stochynski), daughter of John and Peat Stochynski of Schumrychki, also in Brody county. From newspapers, Anton learned that land was available in Canada for a very small sum of money. Since he had no property of his own, he decided to emigrate to Canada in search of a more promising livelihood.

Anton and Anna arrived in Canada in June, 1897, and settled on a homestead in the Westch district. At first, they lived in a dugout covered with sod until they built a two-room house with a finished roof. This house had no window hole. On April 9, 1898, their first son, Joseph, was born. Then followed the rest of their children: Harry, born and died in September, 1900; Mike, born August 8, 1901; Paul, December 21, 1902; William, July 2, 1907; Mary, September 17, 1909; Julia, July 8, 1911; Nellie, May 10, 1913; Walter, April 2, 1915; Olga,

July 28, 1917; Nick, December 1, 1929.

In order to begin farming, Anton was forced to leave home to earn the needed money to buy essential farm equipment and machinery. On foot he headed for Calgary, some 250 miles away, where he obtained employment on the railway. He returned to this job early in the spring for several years. In his absence, Anna and her little children had to feed for themselves. They gathered wild duck eggs and trapped prairie chickens.

For Anton and Anna spiritual life was most important and they longed for the religious guidance of the pioneer priests. About 1897 they built a spacious two-story family home; in 1901 it became the mission center. Here Holy Mass was celebrated by the Basilian Fathers until St. Nicholas Parish was organized in 1908. At that time transportation was by horse. Since the Basilian monastery was some twenty-two miles away, the priests stayed at the Sloboda home for many years when they came to serve the people in the district.



Stoboda family, Top row, L to R: Mrs. St. Boniface, St. Boniface, Nella, Joseph. Second row: Mary, Anna and Anton Stoboda, Nels. Bottom row: Mary, Bill, Paul, Olga.

St. Nicholas Parish played a dominant role in the spiritual life of the Stoboda family. Anton served as a church trustee and later as secretary-treasurer. Anna was a member of the Sisterhood group whose work centered around the church.

Anton's and Anna's interests in the parish and school extended to social and cultural activities which emphasized the importance of maintaining traditions and preserving the rich heritage of their homeland. To raise funds to buy the old Lisle school for a "Nursery Den" (Community Hall), social functions were held at the Stoboda home. The members of the family took an active part in the church choir, in concerts, and in drama. Thus, the home environment helped to instill in the children a love of the church and Ukrainian culture.

For two children, however, the church became their way of life. Julia joined the Congregation of the Sisters Servants of Mary Immaculate and became Sister Boniface. After completing the novitiate training in Mundare, she attended the Edmonton Normal School. She taught school in Winnipeg, Regina, Toronto, and Ottawa. In 1950 she became Director of Pevches in Anawast, Ontario, and also served on the Provincial Council of the Congregation. In 1960 she was appointed Provincial Superior of the Canadian Sisters Servants of Mary Immaculate. After completing this tenure, she directed the novices and now is again teaching in Prince Albert, Saskatchewan, and is actively involved with the Ukrainian Catholic parish teaching Ukrainian and religion.

and conducting children's church classes.

Walter, now Father Bonifacio, entered the novitiate of the Order of St. Basil the Great at Mundare and was ordained on March 8, 1942. Since his ordination he has held pastoral charges in Vancouver, Edmonton, and Winnipeg. He was very active in the organization of the Ukrainian Catholic Youth in Alberta and Manitoba, and was an instructor of the Youth summer camps for eleven years. From 1958 to 1964, he was provincial Superior of the Order of St. Basil the Great. Along with his pastoral work in the cities mentioned above, he organized and directed mixed and male choruses, musical clubs, and children's choirs. He produced six L.P. records of carols, religious and folk songs. His appearances on the stage, radio, and television have won him acclaim as one of the leading exponents of Ukrainian liturgical and folk choral music in Canada.

Mary, the eldest daughter, received her education at the boarding school of the Sisters Servants of Mary Immaculate in Mundare. Then she enrolled in the School of Nursing at the Miteriorville Hospital in Edmonton. On February 14, 1931, she married Harry Holowaychuk and reared a family of five children of whom two are priests in the Basilian Order.

To Anton and Anna, education was also very important and they were prepared to give time, energy, and money to enable their children to get an education. Often, as a school trustee, helped to organize the Lyle School District and insisted that only qualified teachers be hired. All their children received their elementary schooling in Lyle School, and for most of them it

continued beyond the elementary grades. However, the older children had limited opportunities for education since help was needed at home. It was Joseph, Paul, Harry, and Bill who helped with the management of the home farms and provided for the education of their younger brothers and sisters.

Joseph obtained his mechanic's papers in a technical school in Edmonton. On November 8, 1925, he married Anna Yaskie and the young couple remained at the home place with Joseph's parents and his younger brothers and sisters. Life for Joseph and Anna centered around St. Michael's Church. Joseph was a church trustee for about fifteen years and served as a minister for many years until his untimely death in 1961. Anna belonged to the "Silverhood Group".

For a time Paul worked in the United States and, upon returning home, he used his earnings to buy trucking equipment with which he served a large territory. He teamed up with his younger brother Bill and bought farms at Holden. On June 8, 1930, Paul married Anne Foyne. Together they farmed until 1942 when Paul went into the trucking business and the family moved to Holden. At present Paul is retired on his farm near Viking.

Bill married Thelma Forsell on November 4, 1923, and soon after moved to Edmonton where he worked as a locomotive mechanic at Canada Packers until retirement.

Four of the children completed high school and went on to Normal School: Mike, Nellie, and Bill in Edmonton, and Digs in Camrose. Mike taught school for three years in the Smoky

Lake area. On November 3, 1928, he married Nellie Haskety. A year later, he left teaching and accepted the position of secretary of the Municipal District of Woodok at Andrews. Later, the office was transferred to Lacombe where Mike and Nellie bought a large variety store. However, Mike continued his work as secretary until he died suddenly in 1933.

Nellie obtained her First Class Teaching Certificate in 1933. On August 12, 1937, she married Vladimir Raybuzo, an Arts graduate from the University of Alberta, and together they taught in various schools in Alberta. Vladimir was a principal for many years and was a noted choir director with many firsts in school festivals. He directed a folk song choir in Broadway and liturgical mixed choruses at Leduc, Delphi, and Edmonton. Both Nellie and Vladimir are very charitable and besides educating their three children (Eugene in engineering; Jeanette, a medical doctor specializing in pediatrics and surgery; Joseph, an electronics technician) they assisted several nurses and doctors in furthering their education. Nellie is an active church worker and is an executive member of St. Basil's Ukrainian Catholic Women's League.

Dora graduated in Household Economics from the Vermilion School of Agriculture and completed Normal School. In 1943 she married Alex Stecky who is also a school teacher and holds a Bachelor of Education degree. Together they taught school in Hines Creek, Dawson Creek, and are now teaching in the city of Edmonton.

Harry joined the Canadian Armed Forces, serving with the artillery for

five years. He farmed at Lac La Poudre, and did commercial fishing in various northern Alberta lakes. In 1949 he moved to Edmonton and found employment with Building Products. By hard work and wise management, he was able to buy a cleaning plant and a home. Unfortunately, he suffered a major stroke and died in 1967.

Nick taught school before enrolling in the Canadian Armed Forces and serving overseas with the Royal Canadian Corps of Signals. He returned to Edmonton upon receiving an honorable discharge from the army. In 1948 he married Lena Tytkowsky. Lena is a dedicated worker in the Ukrainian Catholic Women's League. She was president of St. Basil's M.C.W.L. and of the Edmonton Quirely. Nick returned to the University of Alberta and, after graduating, accepted a position as an auditor with the provincial government. He is also a director of St. Basil's Ukrainian Catholic Choir for the last twenty years. Under his leadership, the choir has grown to a membership of sixty. At present the choir is recording the *Quintine Divine Liturgy*.

Anna, who died on April 18, 1944, and Anna, who passed away on December 12, 1903, are survived by thirty-nine grandchildren and fifty great grandchildren. The grandchildren are in various occupations and professions, mainly in Canada. A few, however, have made their living in other countries. The descendants look back with great interest and appreciation to the year "1897" when Anton and Anna Stebelski first came to Canada and settled on a homestead.

WASYL AND KATERYNA SMOLYK



Kateryna (Katherine) Kobylansky was born in the village of Ruziv, county of Svatava, province of Halychyna, Ukraine, to Nykola and Olona (Osa Di-dach) Kobylansky whose ancestors had been land cultivators in the village for many generations. The Kobylansky's came to Canada as a result of correspondence with many of their fellow villagers like the Achromichuk and the Dubochs who had emigrated much earlier. When they arrived, they lived with the Witeniwskys, another family from Ruziv who lived near Hilliard. It was from their place that Nykola Kobylansky searched for a suitable homestead and finally filed on a quarter south of where Hilliard was later built.

Kateryna did not attend school in Hilliard as no school had been built at that time. But when she was nine years old, she was sent to Edmonton to attend school with the Ukrainian Catholic sisters. After she left school, she went to work as housekeeper for the next several years. During this period she began to attend choir practices and sang in the Ukrainian Catholic church conducted by a young man whose name was Wasyl Smolok, her future husband. Kateryna and Wasyl were married in St. Joseph's church on November 20, 1913.

Wasyl Smolok was born in February 19, 1883, in the village of Bila, county of Chertkiv, Halychyna, to Josephat and Maria Smolok. He completed elementary school in the village and spent some time in a special school set up for church cantors and choir directors by the Prosvita Society in Ternopol. In the capacity of cantor and choir director, he was later a very welcome member of the new St. Joseph's parish in Edmonton.

Wasyl Smolok's first visit to Canada was in 1908 but he returned home soon after. After arriving in Canada the second time, in 1909, he worked for some time in gold and coal mines. By the time he was married, he was already a postman in Edmonton, a position he held for about seven years. He left this job to buy a farm in Calmar. Within three years he lost everything he and Kateryna had put into this venture. They returned to Edmonton, and Wasyl once more went into the coal mine. At the same time he resumed his former job of conducting the church choir. Fortunately for the Smolok's, Wasyl obtained, after a year in the coal mine, a position with the C.M.R. Colonization and Land Settlement, which position he retained until his retirement thirty six years later in 1948.

Throughout his life, Wasyl played a prominent part in the Ukrainian Catholic organizations in Edmonton. In the early years of St. Joseph's church, cantors came and went, but Wasyl was always available when no one else could be obtained. In the obituary in the Edmonton Journal at the time of his death, it was stated that he organized the first choir in St. Joseph's Cathedral and was one of

the new instrumental in the building of the Ukrainian National Home in Edmonton.

Wasyl was a life member of the St. Nicholas Benefic Association, a charitable as well as an insurance organization and he served on the advisory committee of St. Nicholas's cemetery. During the last few years, Wasyl and Kateryna resided at 11108 - 101 Street, in Edmonton, where Mrs. Smolyk still lives. In passing, it might be well to mention that Wasyl was generally interested in all musical activities and, as a violinist, he was in great demand at weddings and dances. He also took part in the staging of plays and operas in the National Hall. He passed away on November 11, 1959.

Kateryna has been one of the stalwarts in the Ukrainian Catholic women's organizations. She was in the church choir as a young girl, in the women's organizations through the years, and even now she does not spare herself in providing materials for

church functions when time is involved. In the golden years of her life, she finds her time fully occupied and seems to have little time for herself.

Wasyl and Kateryna had three children — two sons and one daughter. Olga, their daughter, is married to Michael Shewchuk and they reside in Edmonton. She followed in her father's footsteps in music and became a noted singer before she was compelled to give up her interest in music because of a serious throat condition. Volodymyr Methodus (Ted) married Lucy Koryniuk and resides in Edmonton where he is president and manager of Park Memorial Ltd. Sam was married to Patricia McEhnen but she passed away and he now lives alone in Vegreville. He is a representative for a monument firm.

Although she is still interested in the activities of the church, Kateryna's happiest moments are in the visits of her children, twelve grandchildren, and three great-grandchildren.

NICHOLAS & DOROTHY SPARCHINSKY

Nicholas Sparchinsky, son of Mykhayl and Dorothy (nee Zhurynsk), was born in 1880 in the village of Petryivka, county of Ternosk, Ukraine. After completing the elementary grades in the village school, he went to work at the age of seventeen in Salzburg, Austria. This was the surest way to earn the money he needed to pay his way to Canada. In 1908 he arrived in Canada and settled at Redstone, Saskatchewan.

In the spring of 1908, Nicholas went to Wainwright and found work on the Grand Trunk Pacific Railroad until late fall. When construction was stopped for the winter, he obtained a clerical

job in a general store in the city of Edmonton. While working in the store, he made up his mind to master the English language, for he realized that without it business, or any other kind of success, would be difficult.

In 1918 Nicholas obtained work with a plumbing and tin-smithing shop. He studied while working and in 1920 he received his papers as qualified plumber and steam fitter. In 1923 he bought out an old firm and incorporated it under the name of Ross Plumbing and Heating Company, Ltd. With hard work and good management, he made the business a highly successful enterprise.



Nicholas and Dorothy Spectorsky and family

In 1912 Nicholas married Dorothy Fedchuk, who was born in the village of Hlybki, county of Sniatop, and came to Canada with her parents in 1908. Nicholas and Dorothy had four daughters and one son who is a physician in Los Angeles, California. Of their daughters, Anne is married to John Yasayin, Alice to Dan Macelach, Sophie to John Shashko. They and their sister, Mary, reside in Vancouver, B.C. The Spectorskys have twelve grandchildren and eight great-grandchildren.

Nicholas was active in community and business affairs and held executive positions in many organizations. He was a member of the M. Frathesky Institute (St. John's Institute now) in Edmonton and of the Ukrainian Self-Help League of Canada from the time of its formation. He was one of the earlier members of the Independent Wholesale of Edmonton and of the Ukrainian Producers' Association of Alberta. He also served on the board of the Malrose Park Hospital in New

Westminster, B.C.

In 1972 Nicholas donated \$4,800 in addition to \$1,000 given previously to the Taras Shevchenko Fund in Winnipeg, thus becoming a patron of this charitable organization. The following year he donated \$1,000 to St. John's Senior Citizens' Home in Edmonton. He also gave generously to such enterprises as the building of the Taras Shevchenko memorials in Winnipeg, in Curitiba, Brazil, and in Argentine; and to the building of St. Andrew's College in Winnipeg.

Nicholas sold his shop in 1958 and retired to Vancouver to enjoy the fruits of his life-long hard work. His wife, Dorothy, died in 1951 and was buried from the Ukrainian Orthodox church of which she and Nicholas were members for many years.

Nicholas is loved by his family and respected by his friends. He is firm but fair; outspoken but a good listener. Thrift and hard work in his early years enabled him to be generous in later life.

MICHAEL AND ANNA STASHYN



Michael Stashyn was born on November 17, 1885, in the village of Solosa, county of Zolotarivka, province of Halychyna, Ukraine, to Mikaylo and Sophia Stashyn (children from Stashyns). Along with other families on their way to the New World, Mikaylo Stashyn arrived in Hamburg with his family expecting to travel to South America. However, he changed his mind when he met a large number of emigrants proceeding to Canada. These were mostly from the village of Sankie in the same county, and their emigration had been organized with the help of Dr. Gieskie. The group, including the Stashyns, reached Winnipeg in July 1895 and settled around Stassburn, Manitoba. Although the region had poor rocky soil, the immigrants were emboldened with the wooded area which would provide building material and winter fuel.

Among the immigrants was Cyril Genik who served as leader and interpreter and also showed them how shelters or "koliby" were built in his native Carpathian Mountains. He was to play an important part in the lives of all Ukrainians in the future both as an

immigration agent and as leader in their cultural aspirations.

After about eight years in the Stassburn colony, the Stashyns began thinking they should go where more fertile land was available. Their minds were made up when their newly-built dwelling was almost destroyed in a rain storm. Mikaylo sold his farm and, having obtained a freight car, transported his stock and implements to Haffert in Saskatchewan. After passing the winter in a shelter, Mikaylo traded his cattle for horses and continued the journey through Stone Malow, Foxthorn, and Fleckberry Lake where he settled for a time before locating at Albertown, south of Radisson. From here Michael left home to work for farmers during the harvest season and later obtained a position in a store in Radisson. With only thirty dollars as capital, he started a store on the farm and later obtained a binder with which he did custom work for the neighbors.

While traveling to Radisson for additional supplies, Michael often stopped overnight at Haffert with a Rustuk family who had arrived in

Canada in 1906 from the village of Cugul, county of Stanislaw, also in Halytsya. He was inspired to visit this home because the Kostulaks had a daughter, Anna. She was not only an industrious person on the farm but had gone to school and enjoyed reading. The young couple were drawn together because of their common interests. Anna had been born in Cugul on December 23, 1884. They were married on July 13, 1901.

Things at Alberton began to look better for the Stasyns family, but the land was too poor to give promise of a reasonable income. Consequently, they moved again, this time to Whitton, northeast of North Stafford. The years in Whitton were probably the happiest in their lives. The number of young people in the area made cultural activities possible so that a library and a reading room were organized. The optimism of the people and their faith in what they were doing was evident from the name they gave their school — *Prosvita*, which means enlightenment. The Stasyns built a larger building for their store and the future looked very bright. However, two tragic events brought an end to this idyl: the store and buildings were destroyed by fire and Michael lost his father.

In this situation Michael and several others in the community became an easy mark for an agent who inveigled them into buying cheap land in Bulley Valley, west of Prince George, British Columbia. After they had moved, it was revealed that this man had no right to sell the land, but there was no possibility of redress as he had disappeared and their money with him. After about a year and a half, the whole

family moved to Chipman, Alberta, where Michael purchased a livery barn and gradually developed a trucking business. He remained in Chipman until the depressive period. Even before this, the trucking business had become poor because many farmers had bought their own trucks and livery barns became obsolete. Faced with this situation, he moved to Edmonton where his daughters were attending school and he felt it would be more convenient and less costly for the family to remain together.

Though Michael and his wife found their association with the Ukrainian Orthodox Church and other organizations pleasant, no gainful employment could be found in Edmonton. Fortunately, members of the family found employment in Vancouver and the rest followed in 1941. Thus began another happy period for Michael and his wife as they both loved trees and flowers, and the Ukrainian Orthodox parish held many of their functions in the Stasyns' beautiful garden. Unfortunately, Anna became afflicted with arthritis and spent the last ten years of her life as a wheel chair patient before dying in 1962. Michael continues to live in his beautiful home and still maintains a model back yard.

Six children are still living, all residing in British Columbia with the exception of Marilou. Davis is married to John Kukulak (Cook). Polly is married to John Adamchuk, Ethel to John Kirmick, and William to Mary Olsky. Marshall married Muriel Martinis and lives in San Francisco. Olga lives with her father at 7250 Prince Edward Street in Vancouver. Michael Stasyns now has fifteen grandchildren and two great-grandchildren.

NIKOLAI AND ELENA STOGRIN



Nikolai Stogrin was the son of Roman and Wasyliena Stogrin of Toporivtsi, county of Chernivtsi, province of Bukovyna, Ukraine. Roman was born a serf in 1812 and died in 1898 at the age of sixty-eight. We do not have Wasyliena's surname but we know she came from a neighbouring village, Cherny Potik. Roman Stogrin had four children: two sons and two daughters. Both sons, Stefan and Nikolai, were born in Toporivtsi, Stefan in 1856, and Nikolai in 1858. Nikolai attended school for three years, then later served in the Austrian army for three years, during which time he was twice called up for manoeuvres. He married Elena Soláhnik in 1880.

Nikolai and Elena were one family of a group of over thirty families who arrived together from the village of Toporivtsi in the spring of 1889. Upon their arrival in Alberta, sixteen of the families were lodged in a two-room, mud-plastered shack owned by Teilyr Ruzhensuk about two miles south and

west of the present village of Woodok. Nikolai and Elena brought two children, Stefan, four years of age, and Gonka, two years old. Unfortunately, Gonka contracted measles and died soon after the family reached Canada.

With sixty dollars which Nikolai had left after paying the expenses of the journey, he bought a cow and cart for fifty dollars, a gun, with which he could shoot wild fowl and rabbits, for six dollars, paid ten dollars for his homestead fee on NW 34-55-17 W. of 4, and paid ten dollars for the rest of transportation to Woodok. Fortunately, he was able to obtain a job felling trees for a farmer in preparation for plowing and worked at this until December. When he returned, he built a dug-out shelter into which he moved immediately. Mud-plastering the walls was done in below-zero weather. That winter he and his family suffered from very cold weather as it was one of the coldest winters on record. The next year he went to work on a section gang near Cochrane. Not only did he earn

very little money because of a rainy summer, but he caught a cold riding in the flat cars which were used to haul gravel. Because of this chest infection and rheumatism, he remained in bed for three months.

In the meantime, another little girl, Katrina, was born to comfort Elena who could not forget the death of her first little daughter. Nevertheless, caring for the baby and her husband sick in bed, Elena went through incredible hardships aggravated by sand and dampness which permeated their shelter, resulting from the rains of the previous summer. The situation did not improve when, shortly after his recovery, Mykolai had to walk home to Smoky Lake from a job on the railroad near Calgary — a job which had ended abruptly in a strike.

But the young couple did not lose heart. Mykolai managed to get a job, at a dollar a day, helping some of the wealthier farmers in the neighborhood to make hay. He worked for a German farmer near Fort Saskatchewan during the haying season. As part of his pay, he brought home some grain and a butchered hog which lasted them for the whole winter. He stayed nearby to the shed by shooting partridges, prairie chickens, and rabbits. By 1901, however, things began to change. In the spring he sold two steers for sixty dollars and began to work on a section gang on the railroad near Morley. With the money he earned, he bought three more from an Indian on the Morley reserve, and rode them home. From ten acres which he had sown, he harvested two furnished bushels and sold them in Fort Saskatchewan at sixty cents a bushel. With the proceeds Mykolai bought food for the horse, a working plow, and two

sets of harness for the horse.

When engineers began surveying land north of the North Saskatchewan River, Mykolai cancelled his homestead at Woodok and filed on SW 25-55-17 N., of 4, near Smoky Lake. Until their own dug-out was ready, Mykolai and Elena had to live with Zachary Mary-lenko, a relative. The next winter they belted logs and cut boards for doors and window sills, and their traditional two-room house was ready the next summer. It still stands on the old homestead. Incidentally, most of the present town site of Smoky Lake lies on his brother Stefan's original homestead which he filed in 1901.

Mykolai was keenly interested in education and managed to send all his children to school. He served as trustee for the Toporovs' school which was built on one of his quarters south of Smoky Lake before it was moved west and south to Maryl Radonany's farm when the village of Smoky Lake was established. Before the school was built, his children attended Kolokreka Mission which had been built by the Methodist Church about half a mile north of the present site of Smoky Lake. As time went on and the family prospered, the children were able to attend school for much longer periods. Their two eldest children, Steve and Katrina, completed only grades three and four because they could only attend Kolokreka Mission. However, the remaining four boys reached grades seven and eight in Toporovs' school while Mary and John, the youngest, were able to complete grades eleven and twelve.

Of the nine children who were born to Mykolai and Elena Stogrin, only four are living: Stefan, married to Doris Dufrenoy and residing in Smoky Lake after

settling there for many years; Katrina, also living in Smoky Lake, and married to George Wastanichuk; Mary, married to William Hasey, and living in Smoky Lake; George, living in British Columbia.

STEFAN AND DOMKA STODIN

Stefan was born on January 17, 1894, in the village of Topertsevi, county of Chernovtsi, province of Bukovina, Ukraine. His parents were Mykola and Elena (nee Satsubul) Stigra. He was born into the Greek Catholic religion. Stefan and his sister Domka, four years and two years old respectively, arrived in Canada with their parents in 1899, as part of a large group of immigrants from Topertsevi. The family was driven to the station in Chernovtsi by a neighbour, Peter Elaschuk.

In Hamburg the group had to wait eight days before their ship was ready to leave for Canada, and the ocean voyage took sixteen days. Everyone in the family became seasick except Stefan and his father. From Halifax they travelled by train to Stouffville (south Edmonton) and then crossed to the north side of the Saskatchewan River by ferry. Then they were lodged in the Immigration Hall. They were picked up at the Immigration Hall by Taty Kazhyniak who took them by horse and wagon to Wotash, their final destination. Here they were lodged — packed like sardines, sixteen in a two-room sod-covered mud hut.

Stefan's father could not build a shelter of his own until late that fall. It was already cold when they clay-plastered the house. Stefan did not take his clothes off for a whole month because it was impossible to undress in the cold. When the plaster had

Elena died on May 12, 1964, and Rykatal died five years later in August, 1969. Both are buried in the Russian Orth-dox church cemetery in Smoky Lake.



dried, his father built a "poch" or oven. On its flat top a straw bed was made and covered with a rug or "verevia". Sheepskin coats or "koz-hakty" were used as covers for the night when there was no longer any heat left from the fire in the "poch". During two weeks of rain that fall, no flour could be obtained. When it became possible to travel again and buy some flour, the bread tasted better than "jaska" or Easter bread.

Mosquitoes were very plentiful in these days and the only protection against them was the smudges or fires covered with green or wet material to make as much smoke as possible. These had to be tended carefully, not only to ensure that there was plenty of smoke, but also to protect people and animals from fire.

In 1902 Stefan's father, cancelling his first homestead at Wotash, filed on another, SW 28-99-17 W, of 4, near where Smoky Lake stands today. This meant starting again from scratch.

Again there were hardships to endure as trees had to be felled and stumps pulled. Once more the family had to build a mud hut covered with sod in which they lived for two years. In 1895, they built the house which stands to this day. It was constructed in the old country style, with a solid beam through the two large rooms from one end of the house to the other, mud-plastered throughout, inside and outside, with a thatched roof.

A large part of the winter was spent throwing the grain with a flail. In the evenings, the men played cards. Usually a game called "vost" or "vaga", a game very popular with early Ukrainian settlers. Sometimes Stefan's father would fall into one of his moods of depression, and could find comfort only in playing on his flute the sad tunes of his homeland. The mother wept when she heard these tunes because they recalled so much of the past.

Stefan helped his father on the land and did not go to school simply because there was no school in the area. However, his father paid his nephew, John Skopin, to teach Stefan Ukrainian. In two winters, Stefan did so well that he was able to write to friends and relatives back in the Old Country. He learned English at Sokolovska Catholic Mission built in 1908. He attended night classes for three nights a week for three years and completed the third reader. To further improve his English, he worked with one threshing crew at Whitford's in Paken and with another gang in Fort Saskatchewan. In 1912 he worked on the railroad where the foreman was English-speaking and needed Stefan's help in translating.

In 1914 Stefan fled on a horse-

steed, SW 9-50-17 W. of 4 and, later in the year, on October 24, he married Doris Dubetz who had been born in the same village. Her parents were Joseph and MaryAnn (nee Popowick) Dubetz. In the spring he needed ten acres which were badly killed out, and he had to go to work again to earn enough money to last through the winter. In 1916 the farmers of the area organized the White Earth School District and he was elected to the office of trustee, though he was only twenty-two years of age. In 1920 he sold his property and bought a share in a C. F. A. Co-operative store in Smoky Lake. Later he sold his share and bought his own store. But when it was destroyed by fire in 1925, he went back to the farm. Some years later, he left the farm and took over an oil agency in Smoky Lake. However, in 1937 he went back to farming, this time on two quarters, his father's and his own. Two of his children were married in 1940: Nick married Mirnie Winson and continued to help his father on the farm; Dillie was married to George Alexandrak, also a farmer near Smoky Lake. The third child, Lucy, became a teacher in 1942, married William Smetaniuk, also a teacher, and both now live in Vancouver. Mary, the fourth child, became a stenographer, worked in a bank, and was married to Robert Scobie. They, too, live in Vancouver. Eventually, George and Dillie left their farm and now reside in Vancouver.

Stefan and Doris farmed until 1947 when Stefan went into the implement business in Smoky Lake. Though he retired from this business in 1960, both of them continue to live in Smoky Lake. They now have eleven grandchildren and one great-granddaughter.

WASYL AND KATHERINE SYROD



Seated, l. to r. Eva, Katherine and Wasyl Syrod. Mary Standing: Paul, Anna, Sophie, Nick

Wasyl Syrod was born February 23, 1908, in the village of Walswyn, County of Sask, Ukraine. After having finished his village schooling, he left for Canada in 1904 at the age of sixteen, and arrived at St. John, New Brunswick. Eventually, he found his way to Alberta where, most of the time, he worked on the railroad until 1904.

Wasyl's wife, Katherine, of the family of Galas, was born in the village of Mary Myr, also in Sask. She attended elementary school in the village, and came to Canada with some friends in 1918. She settled in Wis-

sipig, Manitoba, and for the next five years was employed as a domestic. In 1913 she moved to Edmonton, and on May 13 of that year, she married Wasyl Syrod.

Soon after their marriage, Wasyl and Katherine settled on a farm at Spadon, Alberta. As they were the first Ukrainian settlers in this area, their home was the center of Ukrainian community life. People arriving in Canada came and lived with them for weeks until they could settle on their own homesteads. It was not unusual for the neighbors to bring their problems to Wasyl and Katherine from

when they always received assistance, moral and material.

When the Canadian National Railway built a road through the Spedden area to St. Paul, Wasył found employment as a section man. He remained with the C.N.R. until 1903. At the same time he helped Katherine to manage the farm. Thus their income came from the farm as well as from wages earned from the railway company. In their time they were regarded as the most prosperous family in the district.

As a school trustee and secretary-treasurer, Wasył was instrumental in organizing *Solaś*, the first school in the district. It is worth noting that, through his influence on the school board, bilingual teachers were hired to teach in their school. Some of these were Messrs. Wrotek, Patoch, William Lesick, Włodzisław Mawojahn, Dmytro Prusak, Mrs. Nancy Stenewack, with a teacherage was built by the school, all the teachers boarded in the large and beautiful home of the Srods.

Wasył and Katherine were active members of the Ukrainian Catholic church, the first of which they helped to build in Vlyvts (near Spedden), and later, in 1933, a new church in the village of Spedden. For years Wasył

held various positions on the church board.

When William Lesick organized the Educational Society of Prosvita in 1928 and solicited donations to buy a building for a community hall, Wasył Srods was among the first generous donors. In addition, when the Society was building a new and larger hall in 1933, Wasył gave substantial financial help towards its construction.

Wasył and Katherine had six children: Wlók, married to Mary Koryntyn, is farming at Spedden, Paul, married to Rose Lesick, is also farming at Spedden, Mary Puchalk, a widow, is teaching in Edmonton, Eva, married to Joe Gogowich, works in managing a general store in Spedden, Anna is married to Frank Padlewski, a mechanic, and the two live in St. Albert. Sophia married Stefan Wiscont who is self-employed. They live in New Westminster, B.C. All of them are devoted members of the Ukrainian Catholic church.

Wasył died on November 27, 1968, and Katherine died on January 31, 1969. They are survived by their six children, five grandchildren, and one great-grandchild.

JOHN AND TERESA TATARYN

John Tataryn was born on May 8, 1886, in Horynie Welykyy (greater Horynie), in the county of Husiatyn, province of Halychyna, Ukraine, in Galicia and Agroska Tataryn, of the Wymna-shanska family. He completed his elementary education in the village, but his parents would not send him away from home to a secondary school. Because John was a bright lad, his father would often bring books from the read-

ing-room and library established in the village, and request his son to read to the family. When the villagers met, their discussions would invariably turn to news about lands overseas to which many had already emigrated. His parents for a time resisted his plea to be allowed to emigrate, just as they had refused to allow him to go on to secondary school. However, on March 14, 1907, John set out for Canada with

about twenty other villagers. They sailed on April 4, on a British freighter, the *Mitsuzuma*, from Antwerp to St. John's New Brunswick. They reached port after a fourteen-day voyage. They had paid their fare to Winnipeg where John had a cousin. Since he had only fifty cents in his pocket when he reached Canadian soil, it was fortunate that his mother had given him a quantity of dry bread for such an emergency. This was all the food he had on the train.

In those days Canada was a very difficult country for Ukrainians. There was very few Ukrainians in this country to help the newcomer to adjust to a new environment. On John's first job on the C.P.R. near Morley, the foreman forced the workers to leave their jobs in four days because they could not speak English. They were never paid for that period and John would have starved in Calgary, had he not been helped by an elderly Ukrainian who recognized his plight and took him home. Not only did he take John home but he found another job for him. After a few similar experiences, John never again had trouble finding work. He travelled and worked at many jobs throughout Canada and the United States.

In 1905, John decided he would return for a visit to his parents in Hovlyar, but first wanted to see his sister who was married to Maxim Small, near Radway. While he was visiting his sister, war broke out and travelling immediately became very difficult for all Ukrainians. As most of them had come from Austria, they were treated all alike. Those Ukrainians who had arrived from the area under Russia were not treated so badly. As it was very difficult to obtain work, the younger



Tatya and John Teteryn

men congregated among their fellow countrymen and friends on farms.

John Teteryn thus found himself among many other young men near Radway, and they proceeded to organize a cultural group which first met at Oleksa Hanzowick's, postmaster at Dalmuir about four miles south of where the village of Radway now stands. The first cultural group had John Pyjma as president, Fred Yurkie as secretary, and John Teteryn as treasurer. The most noted and popular of their achievements was the staging of a number of plays in Ukrainian. However, romance too had a place in the more serious activities. John met Tatya Kovat, fell in love with her, and

they were married on February 3, 1915.

Tatiana Koval was born on February 15, 1898, in the village of Denysiv, to Andrew Koval and Anna (nee Datsynsky) Koval. Denysiv was in the county of Ternopi, Halychyna. The Koval family had arrived in Canada in 1909 and had reached Redway by way of Lenoist. Some of the other people from the same village who came about the same time were Dushur, Petryk, Krivchik, and Yurkivskii. Somewhat earlier Harnapriak had ventured from the same village.

John and Tatiana lived with her parents for a time. John was anxious to seek outside employment, but his wife and her parents persuaded him to settle somewhere in the neighborhood. He might have withstood their pleas had he not remembered a name-taking experience he once had with dynamite on a war-time job. Consequently, in 1918 he lived on a homestead seven miles east and one mile south of Thorhill, and he and Tatiana moved there in 1917. The first few years were very hard because John had to work not only on the farm but elsewhere for wages when the opportunity offered itself in order to buy equipment and erect buildings on the farm.

John took a very prominent part in all activities connected with the local school, Shakespeare No. 2365, where his children attended. He was very anxious to obtain Ukrainian-speaking teachers because of what he thought they could do in the community, as well as in the school. He recalls that Miss Olga Kutyrynsky, later Mrs. William Moxey, was not only an excellent teacher, but left a lasting influence in the community through her extra-curricular activities in music and Ukrai-

nian classes.

John was not the earliest Ukrainian settler in this community. Some had arrived from northern Minnesota and southern Manitoba as early as 1900.

They were John Mylyk from Dastariv, Bukovyna, and the Szechuk, Pogonich, and Dutchak families who had come from Kamians in the same province. There was also Todyi Andrusiak, Stefan Szechuk's father-in-law. By 1913 almost every quarter had been taken up.

After the building of the C.N.R. through the area, Redway village became a very important center not only for business, but also for Ukrainian cultural activities. A Ukrainian storekeeper, John Semeniuk, was responsible for a good deal of this community involvement. In 1923 a Ukrainian-Catholic parish was organized and this was followed by the building of the church in 1924. John Tataryn became a member from the beginning. Since there was no accommodation for many of their activities, the Ukrainians of the community built a National Home in 1925. They now had a place for the staging of plays, guest speakers on their national holidays, and for concerts. At one time there was some sort of program almost weekly, and the programs were usually the result of community effort.

The Tataryns had two children: a daughter, Marie who was married to John Latta working with the Credit Union Branch of the provincial government and living in Edmonton. Bohdan, the only son, completed two degrees in the university after returning from the Armed Services during the Second World War. He married Lena Schwetz and both are teaching in Thorhill High School. They are living on, and con-

time to operate, the family farm acquired in 1917 by Bohian's parents, John and Tekla Tataryn.

John and Tekla have been retired since 1960 and make their home at 22221 - 96 Street in Edmonton.

IVAN AND WASYLINA TERNOWAY

Ivan and Wasylina (nee Makarenko) Ternoway arrived in Haffner from the village of Toponeral, province of Bukovyna, Ukraine, on June 13, 1902, crossing the ocean on the "Armenia". They arrived in Canada with two children: Mary, two years of age, and Sente (Alexand) only a few weeks old, having been born in Hamburg on the way to Canada. The other members of the party whose fares Ivan paid were his mother, Evdokia Ternoway, a brother, Tody, and a half brother, George Chahly. The two brothers had left their families at home but another village, Zachary Wasylashko, accompanied them with his family. The whole group stopped for a time, just north of Folan, about six miles southeast of the present town of Smoky Lake. With them was a former fellow-villager, Tarasik Dvornychuk, who had arrived in 1899. Tarasik had first settled south of the North Saskatchewan River but had moved north after the land was surveyed.

As land was still unsurveyed around Smoky Lake when the Ternoway group settled, they were warned to build far enough away from existing buildings so that the survey would not find too settlers on one quarter. This was timely advice as Wasylashko had planned to build along the ravine from the Ternoways; he he moved farther west. Almost all the Toponeral settlers, who had arrived before 1902, had chosen to remain near Wostok and Andrew but moved south of the North Saskatchewan after survey parties had arrived



there. Later arrivals proceeded to the settlements around Folan and Smoky Lake immediately on arrival.

After Ivan arrived, he immediately built a log house, a comparatively easy task as George had been a builder in Bukovyna. After the logs were set up, the walls were plastered with clay. Having accomplished this, Ivan left home to purchase a cow and left his two brothers to start a garden. As Ivan had only sixty dollars left when he reached Canada, it decided rapidly, and it was imperative that the three find work as early as possible. Ivan found work in a coal mine in Lethbridge, Todyr joined an extra gang near Calgary, and George went carpentering. Ivan was very satisfied with his good

fortune in the first year as he had eighty dollars when he returned to Edmonton. His wife, however, had passed a lonely summer and had walked many times all the way to Pekari hoping there might be a letter from him. When Wasylashko joined the three brothers in Edmonton after returning from work, they concluded that they could not carry supplies if they walked home and decided to build a raft. In this way, in two days they reached Pekari with all their supplies, even though they had walked half a day because they were caught in a shallow spot in the river.

Next year Ivan earned enough money to purchase five capuses which he and Taty (three teams in the fall). Unfortunately, the capuses could not be used as they had not been broken. When the land survey was completed, Ivan became the proud owner of NE 22-55-17 W. of 4. Wasylashko's quarter was NW 22-55-17 W. of 4. However, Wasylashko cancelled his entry later, and Yan-Lely Stanchuk acquired the land. In the meantime, not only did the number and size of buildings in Ivan's farmstead increase but the family also grew. Four more sons and one daughter were born to Ivan and Wasylana.

As time went on the settlement grew. In 1902 Rost Zharichuk and his son, Peter, acquired the south half of 22-55-17 W. of 4, and next year Wasyl Matsay and his son, Peter, also moved into the area. Wasyl filed on SE 25-55-17 W. of 4, and Peter on SW 14-55-17 W. of 4. When a death occurred in 1904, a graveyard was established on the same location where a Russian Orthodox church was built seven years later. Tarasika Demrychuk made another move just across the road to the south of the church and established a

store and post office in 1908. As he had been educated in Bukovina, he became a justice of the peace. A school which was given the name of Topovout, approximately the name of their village, was built in 1911, about half a mile south of the present town of Smoky Lake. It was moved farther west after the railway was built in 1919 and a village school district established.

During this early period, frosts were frequent, and both gardens and wheat crops were often badly frozen or totally destroyed. The children of the pioneers recall that bread baked from this flour had the weight and texture of the prumpernickel bread of today. After Ivan obtained horses, he supplemented his income by freighting supplies from Edmonton. He made seventeen trips a year, each round trip taking about two weeks. His children often wondered how he could remember what he had on order without being able to read and write.

Ivan and Wasylana had seven children of which five are still living. Wasyl married Helen (Smeyka) and tried, for a time, to farm both in Smoky Lake and later in Saskatchewan. Eventually, he returned to Alberta and set up a store in Wainwright just before the Second World War. From Wainwright he moved to Thorny and then to Girdle, Alberta, where he went into the hotel business. Doubling the hotel business, he bought a general store in Spirit River but soon left it to his son, John, and went into the hardware business with another son, Albert, in Eramsburg. He passed away in 1963. His only daughter, Mary, married James Gleaney and lives in Mississauga, Ontario.

Sanda, one of Ivan's daughters, died during the flu epidemic in 1918 at the age of eighteen.

Nicholas married Donika Ryzyniak. After leaving home, he managed a grain elevator in Edward. Returning to Smoky Lake, he purchased Stenke's store and operated it for two years before going into the hotel business in Winkler. He sold his share in the hotel and moved to South Burnaby where he worked for a bridge building company until his retirement. Nicholas and Donika continue to live in South Burnaby.

Mary married Nicolas Palamarch and remained in Smoky Lake where her husband was a grain buyer and the town secretary. Mary has been very active in her church and the Ukrainian Women's organizations. Her daughter, Grace, is married and lives in Edmonton. Her son, Kenneth, is a graduate in Mechanical Engineering and associated with the Windsor Salt Company at Elk Point, Alberta.

George married Pearl Miller and is farming near Smoky Lake. Their three sons are Terry, Floyd, and Glen.

Tom married Olga Katchick and

owns the original homestead. His two daughters, Shirley and Beatrice, graduated as school teachers and are living in Lethbridge and Calgary.

Fred spent four years in the Merchant Navy as a Radio Officer during the Second World War. His last ship was torpedoed by enemy action in the Atlantic, and Fred was rescued by a Canadian destroyer and brought to Halifax. After the war he settled in Toronto and was active in the Royal Canadian Legion Ukrainian Branch No. 268, where he is a charter member and has served as president for four years. Presently, he is active in the Ukrainian Canadian Research Foundation as secretary-treasurer. He married Anna Botschy and lives in Mississauga, near Toronto. His three sons, Fred Jr., Brian, and Peter, and his daughter Kathryn, are all university graduates and living in Toronto.

Ivan and Wasyliwa have long passed away but are survived by seventeen grandchildren and twenty-four great-grandchildren.

MARAFIA TRACHUK (nee LAKUSTA)

Marafia Trachuk was born in July 1890 in the village of Lutzen, ten miles west of Chernoviz (Chernivets) along the Pruth valley, in the province of Bukovyna, Austria (now Ukraine). Her parents, Simeon and Afafia (nee Mikovychuk) Lakusta, decided to emigrate to Canada because other relatives had preceded them. Maffey Kalanich and Ivan Mikovychuk, both of whom had married Simeon's sisters, had left for Canada in 1882. In the next year another uncle (a Lakusta) followed, and in July 1884 Simeon and his family left with four children: three sons, and one daughter, Marafia. In Canada another two brothers and a sister were

born to Simeon Lakusta. Marafia does not recall any fellow villagers accompanying them on the boat but there were two families from the neighbouring village of Marnyvatzi, the Sheestankas and the Yurychukis.

The Lakustas passed their first winter in a shanty which Mikovychuk had earlier built on his farm for his own family. Next year Marafia's father acquired a quarter, probably by consignment, from a man named Iko who gave up farming to start a farm implement business in Winkler when the railway was built in 1905. In such cases, the new possessor acquired it homesteaded by paying for the improve-



Marsha Trachuk

ments that had been made, though Marafka can not recall either a fence or any buildings on the quarter when they moved on it. Her father could have obtained still another quarter on which there were no encumbrances, but he wanted to remain close to his relatives.

The voyage from Hansburg to Quebec took sixteen days. Marafka was then fourteen years of age and had attended school in her village but did not go to school in Canada as no school had yet been built. Neither did she leave home to go to work elsewhere but remained to help at home until her marriage at the age of sixteen. As a result she had no opportunity to study English. However, with the continued growth of settlement the Pruth school was built in 1909 while the church and Marafka Dine (Community Hall) followed shortly thereafter.

Her husband, Ila Trachuk, also from the village of Lusan, had arrived in Canada in 1903 with four brothers and one sister, all the children of Maria Katanoha and Ila's father, Sishalo. When Simaan Lubuda and his

family arrived, Ila was away working on the railroad near Medicine Hat. He returned to the area next year and began to build a log house after filing on the homestead on which they raised their family. Ila and Marafka were married in 1908 and immediately moved into the little log house. As there was no church in Pruth, their wedding party had to travel by sleigh to Suchow, three miles south of Androm, where there was a Russian Orthodox church.

After their marriage Ila and Marafka lived among their own people as if they were back in the old country because most of the neighbours were either from Lusan or the two neighbouring villages, Marafkino and Lushivka. Newer immigrants, which included her husband's brothers, had to settle further west toward Hairy Hill and Robinson. Three of her own brothers left the farm to live elsewhere while the youngest, Wasyl, remained on the farm. Her only living sister, Rachel, married Michael Klizak, who was a barber until he passed away in Edmonton. Her father and mother both passed away in 1935 (her father at the age of seventy and her mother at sixty-three) and are buried in the old Pruth cemetery.

Marafka and Ila had twelve children of which only nine, six sons and three daughters, lived very long. Their eldest daughter, Eustasia, married Wasyl Lupul but passed away in 1978 at the age of sixty-three. Alexandra married Wasyl Gornichuk, a successful businessman, and both now reside in Edmonton. Stefania married a truck-driver, Ivan Fesenko; both are deceased.

The six sons were Manoly, who married Nellie Kramak. He, the Eustasia,

died of cancer. Nestor married Marie Horvath and has a store at Michalanka, Volodymyr, another successful businessman, married Anna Leshak and has now retired in Vancouver. Sylvester, who was seriously injured in Italy during the second world war, died unmarried. Nicholas married Lillian Messerick and is teaching in Myntam. Myroslaw (Marshall) is a travelling salesman, married to Anne Labeig. Sylvester served in the army; Nestor and Walter in the R.C.A.F.

The eldest children only went to elementary school while the family lived in Pruth, but the younger children attended high school when the family

built a store in Wellington in 1908. The building was moved first and merely squatted until the lots were surveyed.

When her husband died in 1943, Marietta tried to operate the store for some time with the help of her sons. After selling the store in 1960, she lived with her daughter Stefania at 10442 - 83 Street. She continued to occupy the house after Stefania's death and still lives there at the present time. At the time of writing one of her daughters and four sons are still living. She has also been blessed with nineteen grandchildren and twenty five great-grandchildren.

OLIEKA AND NASTASIA TEACHUK



Nestor and Olieka Teachuk

Olieka, son of George Teachuk, was born on April 6, 1874, in the village of Luzan, province of Bukovina, Ukraine. His wife, Nastasia, was born in 1881 in the same village. They were married in 1898. In 1902, after having served three years in the Austrian army, he gathered up his wife and a

son, Harry, and left for Canada. After a lengthy train ride across Canada, they arrived in Edmonton. Then, through bath and slough by wagon, they reached the district which was generally known as Soda Lake (now Wellington).

Olieka's uncle, Malley Kalancho, who had persuaded Olieka to Canada by a year or so and was already somewhat settled, took Olieka and his family into his home until Olieka could select a homestead and provide his own shelter.

Olieka filed on homestead SR14-55-18, W8 and proceeded to build a home. This was a dugout in the bank of a hill, the roof consisting of poplar poles covered with soil, and the floor of packed dirt. He was only one of many fellow-Luzaners who began life in Canada in a sod-covered dug-out. Besides his uncle, Malley Kalancho, another neighbour was Mykhalo Lukutsa. There were others as well, and because they had all come from Luzan in the Old

Country, they got into the habit of calling their district Luzon. Later, they renamed it "Pruth" after the name of the river in Ukraine which flows through Luzon.

Arriving with little money and no knowledge of the conditions under which they would begin a new life in Canada, Oleksa and his neighbours achieved real hardships in the first few years. However, they were ready and willing to work hard, and above all, they had complete confidence that they would succeed — and they did.

As soon as Oleksa put a roof over his family, he trotted off to Edmonton, about 75 miles away, to look for work. He found employment on a railway maintenance gang in the vicinity of Edmonton and in northern Alberta. With the money he earned he bought some flour, salt and sugar, and packed them home on his back. In the meantime, Marietta looked after her family and tended the garden which had been literally hacked out of virgin soil among poplar stumps.

Even in the face of such initial difficulties, Oleksa and his fellow-pioneers knew that they had to make immediate provision for their spiritual welfare and for the education of their children. Thus, in 1905 a Russo-Orthodox parish was organized and itinerant priests were invited to visit the parish to baptize the new born, marry the young, and bury the dead. In the meantime, logs were hauled in and dressed, a site was selected, and construction of a church building was begun. By 1908 the congregation was able to hold services in the new church, popularly known as the "Luzon" church, and located on the same section where Oleksa had his homestead. Oleksa was the first chairman of the church board.

The following year (1909) Pruth School District No. 2046 was organized with Oleksa as chairman and his brother, Eli, as one of the trustees.

In 1921 the Pruth community built a "National Home" where adults met to improve their cultural and educational backgrounds; the young gathered for sports and athletics; and all could enjoy social activities of all sorts. The organizational meeting was held in Oleksa's home, and his brother, Eli, collected the money for the building of the National Home. Next year when a new executive was elected, Oleksa became the manager of the projected hall, and Marietta assistant-secretary.

Oleksa was an ardent believer in co-operation — not only in community affairs, but in business enterprises as well, particularly those which promised economic benefits to farmers. He was a life-long member of the Alberta Wheat Pool, the United Farmers of Alberta local, and the National Co-operative store in Vegreville.

Marietta was never far behind her husband in community activities. From the very beginning she was an active member of the National Home which was called The Turly Fedkewich Ukrainian - Canadian Society of Sella Lake (later of Pruth) and located on Oleksa's homestead, on a couple of acres which he had donated to the Society. She liked to read Ukrainian newspapers, took part in plays and dances, and was foremost among the women in activities associated with the Home. She took a course in Home Nursing (sponsored by the Red Cross), which Mary Horchomik gave for a number of years to farm women in the district and for many years she was a member of the executive of the Home Nursing Club. Both Marietta and

Gleba were members and generous supporters of the Ukrainian educational institutes in Edmonton and Saskatoon.

Eventually, the Pruth community split into two rival religious congregations. Gleba and many others broke away from the original Russo-Orthodox parish and organized the Ukrainian Orthodox parish of Pruth, affiliated with the Ukrainian Greek-Orthodox Church of Canada. By 1922 the new congregation had their new church and Gleba and Nastasia worked tirelessly to give it a good start.

The Tkachuk children (five sons) all attended Pruth School; and before it was closed in 1950, some of their descendants had actually served as its

teachers.

After a full and active community life, Gleba died in 1937 at the age of 63. Nastasia outlived him by eleven years and died in 1948. Both are buried in the Pruth Ukrainian Orthodox cemetery. They were survived by their five sons: Harry, who married Vera Aleksandruk (now dead); Eli; married Danka Tapeschka and lives at Lac La Piche; Nick, married to Eugenia Hill, lived in Winnipeg until his death in 1930; John A. married Elizabeth Laczak and lives in Yagynville; and William, married to Vera Gordon, also lives in Winnipeg. Gleba and Nastasia left fourteen grandchildren and thirty-five great-grandchildren.

DMYTRIO TOKARUK



Dmytrio Tokaruk was born on August 18, 1890, in the village of Polizna in the province of Bukovyna, Ukraine. He emigrated to Canada and, when he arrived in Alberta, he went to stay with his uncle, Stefan Tokaruk, who was living on a homestead in the Sachawa district, three miles south of the present town of Ardrey.

For two years, Dmytrio worked in the district and, when he had earned enough money, he bought a quarter-section of land just half a mile south of Sachawa church. He married and raised nine children: five sons and four daughters. He lived and farmed in this district until he retired and moved to Edmonton where he lived until his death on November 18, 1965. He was buried in St. Michael's Cemetery in Edmonton. Very Reverend Gasp Flak officiated at the funeral services held at St. Eua's Ukrainian Orthodox church.

Dmytro Tokarski was a great Ukrainian organizer and will be long remembered by the Suchawa congregation. He organized the first Ukrainian Orthodox church in Alberta — St. John's of Suchawa. In 1918 he was a delegate to the Canadian Convention where the Ukrainian Greek-Orthodox Church of Canada was founded.

In 1919, largely through Dmytro's efforts and plans, the Ukrainian Orthodox Brotherhood in Saskatchewan assigned Father Dmytro Stratyshuk as missionary for the Suchawa district. Father Stratyshuk arrived in March, 1920, and held the first service on Palm Sunday (March 22, 1920) in the first Ukrainian Orthodox church in Alberta.

Father Stratyshuk's missionary work was made easier by the generous help of Dmytro Tokarski who would drive the Father on visits to neighbouring districts. In the course of their travels, Father Stratyshuk organized parishes at Sich-Kolonias, northwest of Inglewood; at Kuznets, east of Healy Hill, and at Lazar, about six miles south of the present town of Wainwright.

When Father John Kasey took over Father Stratyshuk's missionary work, Dmytro Tokarski was no less enthusi-

astic in helping him. He drove the priest on his visits to parishes which had already been organized and assisted in the organization of new ones. Together they visited Borovki, Hamlin, Hope, Grinates, Fruit, Sich-Kolonias, Kuznets, and Railway parishes. These visits took much of Dmytro's time and energy, but he had the satisfaction in seeing the Ukrainian Orthodox church become an important factor in the religious life of the Ukrainian community in Alberta.

In 1921 Dmytro Tokarski, Wasyl Bohachenko, and Rev. John Kasey organized the Ukrainian Educational Society, *Vina Ukraina* (Free Ukraine) at Suchawa. Dmytro was the first president of the Society and in 1922 acquired for the Society two acres of land just across from the church. In 1923, the society built the Holydry Dirs (Visitors Home).

Besides his interest in the church, Dmytro was also active in school affairs and served as trustee of Suchawa School.

Dmytro's name ranks high among the pioneers whose efforts gave the impetus at Suchawa an early start in religious, cultural and educational activities in the community.

FIVE GENERATIONS OF TOMYNS

Daniel Tomyns

When Canada opened its doors to immigration from Eastern Europe, Edna, Northwest Territories, (now known as Star, Alberta), was the first settlement founded by Ukrainians in 1894. Some years later, on July 12, 1898, Daniel Tomyns and his family came and settled at nearby Wainick, Alberta.

Daniel was born in 1864 in the village of Shovelays, county of Berdichev, Ukraine. During his first marriage to Hetta Myryta, five children were born: Anna (Mrs. Jacob Halaszchak) Meiers, Harry, and Ferecha Offshina (Ljashewski). Following the death of his first wife, Hetta, Daniel married Tatiana Yankivskik. They had two sons: Peter and Fred, the latter being three months old at the time of their

FIVE GENERATIONS OF TOROYS



Daniel Toroy
1871-1924



Maxine Toroy
1899-1970



William Toroy
1892-



Donald S. Toroy
1927-



Barbara B. Toroy
1941-

immigration to Canada.

On his arrival in Alberta, Daniel settled on a homestead located six miles south of the present hamlet of Waskok, Alberta. To provide for the education of the growing youthful population in the area, Robert Fletcher was appointed Supervisor of Foreign Schools by the Department of Education. In 1906 he organized the Koylik School District, where most of the Daniel Toroy progeny received their elementary education.

Tatiana bore Daniel four daughters, all of Canadian soil. They were: Magda (Mrs. Louis Peteski), Elena (Mrs. Peter Wlebrachuk), Berrie (Mrs. John Hurschenak), and Mary (Mrs. Nick Malanaych).

Daniel died May 7, 1924, in the ninetieth year of his life.

Maxine Toroy

Maxine, the second child of Daniel and Tatia, was born December 13, 1899, in the village of Skowiatyn, county of Boratchie, Ukraine. Maxine came to Canada with her parents at the age of eighteen. Between the years 1920 and 1924, while domiciled in Canada, young Maxine worked in seasonally at railroad construction and in coal mines.

Maxine and Arnostis Toroy had four children. Their eldest son, William, a school teacher by profession, was an M. L. A. in Alberta for 29 years. Their daughter, Annie (Mrs. Steve

Both lived on a farm at Two Hills, Alberta, for a number of years, then moved to the city of Edmonton where her husband was employed as a carpenter. Their second son, John, who for a time was secretary-treasurer of the County of Wetmore, is in the hotel business. Their youngest son, Frank, who served in the Royal Canadian Navy during World War II, is operating a service station in Edmonton, Alberta.

Having some schooling from the old country, Maxim developed an intense desire to acquire a workable knowledge of the English language. With the aid of bilingual dictionaries, he was quite successful in this respect. This gave him an opportunity to engage in other fields of endeavor besides farming.

In 1908 he became the first postmaster at Plain Lake, Alberta. The post office was located twenty-four miles northwest of Vegreville, Alberta. In 1909 he was elected the first councillor in the local Improvement District. In 1911 he became its secretary-treasurer, when years later this district became known as the Municipal District of Solor #504. He held this post continuously for thirty years until he succumbed to heart disease on January 4, 1943, in the Vegreville General Hospital.

In addition to his services as a municipal official, Maxim Tomys was also the secretary-treasurer of the following school districts for various periods of time:

1. Plain Lake S. D. #2229
2. Humberg S. D. #2247
3. Poteste S. D. #1854
4. Rize S. D. #2179
5. Krasno S. D. #2248
6. Chorvik S. D. #2343
7. White S. D. #2591
8. Rutala S. D. #2168

5. Two Hills School District for one year before it joined the large school unit.

During his lifetime Maxim Tomys was an official sabbler and rotary public. With the capable assistance of his wife, Anastasia, he was able, not only to perform these various official duties, but also to run a successful farming enterprise.

Maxim earned a creditable reputation for his active participation in the social, economic, and political life of the community. In the 1935 Provincial General Election he was one of the four nominees at the Social Credit Nominating Convention for the electoral district of Vegreville. In his spare time he contributed articles to the newspapers, one of which appeared in the *Ukrainian News Weekly* on July 17th, 1938, under the heading, "About Social Credit".

The *Vegreville Observer*, a weekly newspaper, in its issue of January 9, 1941, had this to say on its front page about Maxim Tomys who had died on January 4.

"And so passes a man who wielded a great influence in his community, a citizen of the finest type, a sterling Canadian whose ideals were to abolish racial distinctions and help create a united people, a man who was justly held in the greatest respect by everyone, irrespective of race and creed".

In the same article *The Observer* pays tribute to his particular skill that "he was a master of penmanship, and any copy which he submitted to this Office was perfection in detail."

William Tomys

William Tomys, legislator, teacher, and insurance underwriter, was born

on September 4, 1905, at Warwick, Alberta. He was the son of Maxim and Anastasia Torpe and the grandson of David Torpe, one of the early Ukrainian pioneer settlers in Alberta.

William was educated in the Alberta public schools at Plain Lake and Inglewale, completed high school in Edmonton and Normal School at Calgary, Alberta. On July 21, 1927, he married Katherine, daughter of Steve and Paraske Richal (Principal of Cardiff, Alberta). They had one son, Ronald Emil, and one grand-daughter, Geraldine Rae.

His teaching career commenced in 1908 in a one-room school at Plain Lake, Alberta, where he taught fifty-three pupils from grades 1 to VII inclusive. He was the principal of two-room schools at Mossburne, Theda and Colfax, and for two years he was a high school teacher in the village of Willington, Alberta.

During his nineteen years in the teaching profession, he was awarded scholarships on two separate occasions: by the Imperial Order of Daughters of the Empire (I.O.D.E.), and by the Department of National Defence (Athletica Trust Physical Training) for general proficiency in teaching. He took an active part in teachers' organizations, serving as vice-president and secretary-treasurer to locals of the Alberta Teachers' Association.

In 1934 Bill (as he was known) was elected as Northern Alberta District Representative on the Provincial Executive of the Alberta Teachers' Alliance.

Interested in the political affairs of the province, Bill was first elected on August 22, 1935, as Social Credit member for the Whitford Constituency in the Alberta Legislative Assembly

under the premiership of Hon. William Aberhart. Following the redistribution of the provincial constituencies, he was re-elected to the Legislature from the newly-formed constituency of Willington in 1940, 1944 and 1948. During the 1958 Provincial General Election he again entered politics and was elected as Social Credit M.L.A. for the Constituency of Edmonton - Norwood, and re-elected in 1963 and 1967. He retired from active politics in 1971 after serving twenty-nine years as M.L.A. under three premiers: William Aberhart, Ernest C. Manning, and Harry Strom.

In 1942 Bill left the teaching profession and moved to Edmonton, Alberta, to accept an appointment as vice-chairman of the Alberta Social Credit Board, the facilities of which were used to disseminate information on all matters pertaining to the democratic and Christian concepts of Social Credit. From 1949 to the time of his death, he was engaged in the insurance business.

William Torpe was an Honorary Member of the Norwood Branch of the Royal Canadian Legion, a member of the Ukrainian Catholic Unity, Ukrainian Canadian Pioneer's Association, and the Ukrainian Professional and Businessmen's Club. On October 22, 1971, at St. Basil's Cultural Centre, Dr. Leo H. Faryna, president of the Ukrainian Professional and Businessmen's Club of Edmonton paid a glowing tribute to William for his many years of distinguished public service, and conferred upon him the highest honor within the power of the Club, an Honorary Life Membership.

William Torpe died suddenly on October 8, 1972.

Ronald B. Tempy

Ronald, the son of William and Katherine Tempy, was born on February 18, 1930, at Vegreville, Alberta. He received his early education at Willingdon, Alberta, and completed his high school in Edmonton schools. During high school years he was active with the Air Cadets, becoming a member of the Reserve Air Force in Edmonton, Alberta.

From 1951 to date, Ronald has been employed by the Department of High-

ways of the Province of Alberta. His work for the first ten years consisted of highway inspector in charge of supervision of highway construction projects.

On February 18, 1956, Ronald married Maxima, daughter of Ole and Mathson Larsen of Edmonton, formerly of Dayland, Alberta.

They have one daughter, Darlene Rae, who was born on August 3, 1957. At present Darlene is taking Grade IX at Baldwin School in the City of Edmonton.

MICHAEL AND GEORGINA TOMYS

Michael M. Tomys, teacher and principal, was born at Plain Lake (south of Two Hills), Alberta, on April 17, 1915. He is the son of Harry (1889 - 1953) and Annie (nee Petasaly) Tomys, born in 1899 and still living. He is a grandson of David Tomys, an early Ukrainian pioneer who settled in the Westok district, close to Edna, Alberta, in 1899. The family had emigrated from the village of Shostkyn, district of Borschtow, Halychyna, Ukraine.

Michael is cousin to the late William Tomys, legislator, teacher, and insurance underwriter. His brother, Steve Tomys, R.C.A.F. on April 17, 1943, was one of the first Ukrainians to lose his life in World War II.

Michael was educated in the public schools at Plain Lake, Vegreville, and Two Hills. In 1936 he graduated from the Calgary Normal School. In 1961 he received his B. Ed. degree from the University of Alberta. On October 26, 1937, he married Georgina, a daughter of Fred and Annie (nee Werbitsky) Malnyk of Inelafree, Alberta.

Michael's teaching career began in Myrciawena School, southeast of Inelafree,

in 1936. He has taught for 37 years, twenty-six of which as principal. After Myrciawena, he taught in Kolomo, Mundare, Lamy, and St. Mary's schools. In the last, at Vegreville, he has been principal for six years.

During his teaching career, Michael had six Governor-General Medal recipients, students who achieved the highest standing in grade nine Departmental Examinations in the Inspectorate. In 1943, for his over-all school organization and proficiency, he was awarded the Lord Strathcona Trust Shield. He held a similar award in his hands posing for a photograph fifteen years earlier, when he was a young student at Plain Lake school where his cousin, William Tomys, was teacher and recipient of the Trust Shield. This is a unique coincidence.

Michael has led a very full and busy life. In the late forties and early fifties, he was mayor of Mundare for two terms, a period during which the village was incorporated into a town.

During the summer vacation, Michael attended summer school, shared and marked grade nine Departmental Examination papers, and has



Michael Torga, Ted, Ellen, Georgina. Standing: Anna, Harry, Michael Jr.

been assistant fieldman (weed inspector) in the Counties of Twp. Hills, Lamont, and Minburn for twelve years. His extraprofessional activities are equally impressive: member of the Vegreville Hospital Advisory Board for six years, president and secretary-treasurer of the Holy Trinity Ukrainian Catholic Church in Vegreville for fourteen years, Past District Deputy Grand Exalted Ruler of the Elks in 1950-51, Grand Knight of the Knights of Columbus in 1972-73, and an executive officer in all positions of the Alberta Teachers' Association Local.

Michael's interest in politics is with C.C.F. (now NDP). He was a candidate

in the Vegreville Federal Riding in 1945 and campaign manager in the provincial elections of 1944, 1948, and 1958.

A fluent speaker in English and Ukrainian, his services as treasurer and master of ceremonies are much in demand in the Vegreville area.

Georgina has led an equally active life, both private and social. She loves sewing and painting. As a seamstress, she commands considerable respect among the women in the community. As an artist, she has won even wider recognition for her paintings. She has taken extension courses in art and has had some of her paintings included in

local art exhibits. She has given much of her time and energy to the Catholic Ladies' League of Yegreville, and has held all the executive positions of that organization.

Mike and Georgina have five children. The eldest, Michael Jr., B.A., B. Ed., U. S., is a lawyer in Edmonton. Anna is a teacher at Abbotsford,

British Columbia. Harry is completing law school in Edmonton and, on completion, will article with a law firm in Vancouver. Lillian is taking a course in social work at the Grant McEwan College. Ted is completing high school in Yegreville. Five grandchildren — three girls and two boys, all in school now — round out the family circle.

BENEDICT AND KATERINA TOPOLNISKY



Hybosky, son of Ivan and Katerina Topolnisky, was born an Ukrainian Christmas Eve, January 6, 1898, in the village of Ryzivka, province of Bukovyna, Ukraine. On May 24, 1907, he arrived with his parents, his three brothers, Mykola, Simson, and Wasyl, and two sisters, Zola and Anastasia, in Saskatchewan (now South Edmonton) Northwest Territories. A month later, together with twelve other settlers, they moved to Edna, later named Star. Within two weeks the family built a suitable shelter (covered with sod) on R2028-56-17 W. of 4, and this was to be their home for a year.

A year later this farm was transferred to the eldest of the sons, Mykola, and the family moved to another quarter section NE 24-56-17 W of 4. Here a larger house with a thatched roof was built.

Hybosky's wife, Katerina, daughter of Ilya and Iryna Woldych, was born in Washkivtsi, Bukovyna, Ukraine. She arrived with her parents, two brothers and two sisters: Georgi, Mykola, Galina and Anissa, in Saskatchewan on May 6, 1898. Her family settled on a farm six miles south of Andrew.

Hybosky's first job was in Fischer Creek, in southern Alberta, where he

worked with the Canadian Pacific Railway at eleven cents an hour in a ten-hour day. In 1903 he worked in the mines in the Crownest area and was in the mining town of Frank three days after the big mountain slide that destroyed the railroad station and a size of houses.

Hyberry and Katrina were married on November 23, 1910, and moved to a farm ten miles southwest of Anson in 1912, where they resided until 1944. They had seven children: two sons and five daughters.

While learning, Hyberry took an active part in community affairs. He served as a trustee on the local school board, was municipal councillor for several years, and vice of the Municipal District of Wootok in 1925. He took a keen interest in improving farm stock and was the first farmer in the area to become a member of the Swine, Cattle, and Sheep Breeders' Association. His hobbies were raising pigeons (which he shared with one of his brothers) and beekeeping. He was a member of the Alberta Beekeepers' Association. He was also interested in horticulture and was constantly trying to grow fruit trees, often against great difficulties. The severe winter storms and short summer months created

many obstacles to better farming.

In 1948 Hyberry and his wife retired to Edmonton where he pursued his hobby of raising pigeons and joined the Edmonton Fancy Pigeon Association. Under more favorable conditions, he was able to enjoy success and pleasure in fruit growing and gardening. An ardent reader of Ukrainian books and newspapers, he became keenly interested in the history of Ukrainian settlements in Alberta and joined the Ukrainian Pioneers' Association of Alberta. He assisted in collecting material for the first edition of the book "Ukrainian Pioneers in Alberta", published in 1970. A good number of newspapers he had collected date back to 1913, 1904, and 1915. These will be donated to the Ukrainian Museum by his family.

Hyberry began preparing his autobiography for this second edition of the book in the summer of 1971. Unfortunately, he had not completed this work when he died in November 30, 1971. He was buried in the family plot at the Ukrainian Orthodox (St. Nicholas) Church cemetery in Wootok. He is survived by his wife, Katrina, two sons and four of his daughters, as well as thirteen grand-children and two great-grandchildren.

TARASKO AND WASYLIWA WYTWISKY

Tarasko, son of Maty Wytwisky, was born in 1878, in the village of Topornits, county of Chornohiv, province of Bukovyna, Ukraine. He emigrated to Canada with his two brothers, Sanch and Hyskalo, in 1901. In 1903, he married Wasylina, daughter of Ivan and Sarahina Chibren. Ivan, his wife, and her brother, Stefan had come to Canada in 1900 and had settled on a

homestead in the Smoky Lake district of Alberta.

In 1906, Tarasko filed a homestead, S46-55-05 W. of 4, in the Smoky Lake district. Tarasko and Wasylina had little to begin life together. Their first home was a dug-out covered with sod (jordski). Somewhat later, they built a more substantial log house and a small granary. The first years were



Tanaka and Wazylena Vitahaly

hard land had to be cleared of the heavy poplars, and the virgin soil to be broken with the only primitive breaking plow available at the time.

Once this basic foundation for survival was established, Tanaka went out to seek work for wages while Wazylena coped with the farm as best she could. The first summer Tanaka worked on the Canadian Pacific Railway at Fort McLeod in southern Alberta. With the wages he brought home, he was able to ease the task of improving his homestead.

Amid these arduous tasks, Tanaka

found time to bring together his neighbors to build the first church in the Edward community, eight miles east of Smoky Lake.

Just when life was becoming a little easier for Tanaka and Wazylena, tragedy struck the family in 1913. An epidemic of scarlet fever wiped out their family of two sons and two daughters. The children were buried in the Edward cemetery.

Years later, Tanaka and Wazylena joined another family six daughters and one son. Mary (Kuchmar) is living in retirement in Smoky Lake. Helen (Trifonovsk) is farming with her husband at Wandering River, Alberta. Sophia is married to Nick Borshomovsk and both live in retirement in Edmonton. Paula (Lashko) lives in Lethbridge, and Doris (Stewart) in Calgary. Kay (Panzhuk) and her husband are farming at Railway, and son Marty is farming at Smoky Lake.

Wazylena died in 1953 and Tanaka in 1952. They are buried in the cemetery of the Smoky Lake Greek Orthodox Church where Wazylena's brother and her parents are also buried. Wazylena and Tanaka are survived by their six daughters, their son Marty, twenty-three grandchildren and twenty-eight great-grandchildren.

JOHN AND MARY WICKO

"To an empty land they came, empty handed. But in the land lay opportunity, and they asked nothing more."

These words from McInnes's *Vine Zemli* would best describe the old-country background from which John and Mary Wicko came, and the attitude towards life that they, like the earlier pioneers, brought to Canada. There was a background of peasant

poverty in the Carpathian Ukraine totally dominated and subjugated by the landlords. There was a background of no opportunity for education, for economic improvement, or for any voice in the government.

But there was also the background of Nadyina, the village in Halychyna, Ukraine, from which hailed the first two Ukrainian pioneers, Ivan Pylypore and

Wasy) [Dziak] — the first village to be stricken by the fever of riches and opportunism in a land where 160 acres of land were free for the asking. There was the background of coverage and determination to challenge their fate. There was the background of willing, hard to pay the price — the price of labor from dawn to dusk, labor to clear and break virgin soil. There was the background of determination and self-sacrifice required to improve the lot of their children; and there was the background of readiness to save the respect of their fellow-Ukrainians and their many new and strange neighbors.

John and Mary Wasko are well remembered by their children. Remembered are the many stories of times in the old country and the early days in Canada. There were the stories of John's service in the Austro-Hungarian army in World War I; of joy in his household when, by coincidence, he returned home from the Italian front on the same night that his older brother Bill returned from a prisoner-of-war camp in Russia. There were stories of the resourcefulness of his mother who was a descendant from a family of Polish nobility who had been stripped of their status and material possessions. There were stories of the simple joys of village life, and at times of despair and hardship. There were stories of heroic deeds, poaching beaver, and spending the nights with log rafts in order to supplement their meagre resources. There were stories of courage and sacrifice to succeed in the new land.

Of the Wasko family, John was the last to emigrate. Leaving his wife and a one-year old son in 1924, he set out for Canada. He was not to be reunited with them until 1929. First, he had

to save enough money to provide a roof over their heads and the means of survival when they would arrive. His beginning in Canada was a debt of \$100 to William Malczyk of Chicomau who had agreed to sign an affidavit which permitted John to come to Canada, a debt which required a number of years of indentured labour.

Then he helped his younger brother, Steve, to come to Canada in 1926, and later his older brother, Bill, in 1927. In 1929 he was able to bring out his wife and his six-year old son.

By 1929 John had assembled enough hard-earned cash to provide horses and machinery to start farming on land he had rented from William Malczyk — land which he was later to purchase for his son, Edward, who continues to farm the "home place".

The early days of farming, which also coincided with the beginning of the Depression, are well remembered by John's oldest son. These were the days when pennies were precious, and John and his brother worked for a dollar a day; when it was a special privilege to earn twenty-five cents an hour on the railroad; when wheat brought eighteen cents a bushel, and John lost his wife's turkey money and a loan from his brothers in an unsuccessful attempt to save his grain from being sold by the grain company for storage charges. These were the days when hospital and medical bills mounted to more than he was worth when the loss of a working horse was a crippling tragedy. These were the days, when, in spite of hardships, people still found enjoyment in simple things; when most things were home-made, including entertainment, meals and alcoholic beverages.

Although John and Mary had



John and Mary Marko

brought only themselves and their willing hands to the new land, they "made it" as successful farmers in the Star area; the very Star which was also the area in which the first Ukrainian pioneers, Pylypor and Ustusik, had commenced their farming. John learned the language of the new land. On his own he learned to read and write and was very well read in later years. By generous contributions to their community and to the church, John and Mary won the respect of all who knew them.

They contributed to Canada's great-

ness by educating their children, who in turn have notably contributed to the professional and artistic life of Canada. William is the area of psychiatric service and leadership in the alcohol and drug addiction field; Edward in farming and in the real estate appraisal field; James is well-known for his farming and Ukrainian music, especially after twice becoming Alberta's fiddle fiddling champion. Daughter Rose, having finished her university studies, is now teaching school.

But neither John nor Mary fully reaped the rewards of their achievements. After a life that was active, full, and generous to those around him, John died tragically in a tractor accident while in the process of helping his neighbor in November 1962. For Mary the end came slowly in 1968 from cancer, relieved only by the loving care and presence of her four children and six grandchildren. Now both rest in the shade of the spruce at the cemetery of the Star Russo-Greek Orthodox church.

STEFAN AND MARIA WASYLEWSKI

Stefan Wasylewski was born in the village of Khotivka, near Vuzove, in the county of Radstwie, province of Halychyn, Ukraine, on July 15, 1899. His parents were Mychajko and Kateryna (nee Sobyl) Wasylewski. After Stefan completed six years of elementary school in 1914 in his village, he was sent to a furniture-maker's school in Vienna. When he completed three years of apprenticeship, he returned to the village, only to be conscripted into the Austro-Hungarian army. The capitulation of Austro-Hungary in 1918 brought him no relief for, to defend the newly proclaimed Republic of Ukraine against its enemies, the Poles and the

Bohovevles, he volunteered for the Ukrainian army which was being organized. He was assigned to the military police. When the poorly equipped Ukrainian army was forced to retreat before a Polish army, armed with modern weapons by the Allies, his group was cut off and forced to surrender. He was released from Polish custody only after the Poles had occupied all of the territory which was then known as Western Ukraine. In 1920 his parents died in a typhus epidemic within a week of each other and left eight children confined to their beds with the same disease. Stefan was the only one of the family still



Stefan Wasylowski, Elsa, Stefan, Aris, Maria

capable of looking after the rest. Fortunately for him, when he came down with the flu, his family was able to take care of him until he recovered.

On July 25, 1922, Stefan married Maria Nykon of the same village. She was the daughter of Mykola and Olina (nee Olko) Nykon and was born on September 27, 1904. For the next two years Stefan and Maria lived on the Nykon property where two sons were born to them. On February 15, 1927, he left his family to emigrate to Canada, stopping for a time in Vegreville where he had an uncle who had signed an affidavit to guarantee that Stefan would not become a charge upon the Canadian government. From Vegreville he proceeded to Edmonton to a sister who had preceded him to Canada a year earlier. He never left Edmonton again.

Stefan's first job was with a German building contractor who hired him

because his experience as a cabinet-maker made him an expert in finishing carpentry and because he could speak German. In 1929 he brought his wife and children to Canada, having already purchased a small house in Edmonton for seven hundred fifty dollars. In the meantime, he continued to work for the same contractor. In 1931 the Wasylowski family was increased by the birth of a daughter whom they named, Elsa. In the same year he bought a partnership in a small restaurant on 301st Street and next year, by buying out his partner, he became the sole owner.

In the meantime the Great Depression set in and business began to suffer. However, Stefan and his family managed to survive and even to prosper modestly. He rented another restaurant in 1933, this time in the Ritz Hotel. In 1935 he sold both restaurants and his home and built a modern

home into which he moved his family in the fall. However, the depression continued, and Stefan was beginning to feel its effects as he had spent all his money. Nevertheless, he managed to make a living through the success of a number of business ventures. Eventually, he turned to building construction and continued through the Second World War. It was their good fortune that the children could continue their education under these trying circumstances.

Early in 1947 Stefan ceased working for others and became an independent building contractor, an enterprise in which he achieved reasonable success. By this time the children were completing high school and some were already in the university. His oldest son, Walter, having married Katherine Fehring, completed teacher education and is now teaching in Calgary, his second son, Alex (Zheko), won a scholarship for his high standing on the grade 12 examinations. The scholarship paid his fees in the University of Alberta for the next three years. In 1949 he completed his degree with distinction, obtaining not only the Governor General's medal but also a grant of two thousand dollars toward further education in Harvard University. In Harvard he completed his doctorate. He married Beulah Gilly and is now a chemistry professor on the staff of John Haptics University. Elza became

a laboratory technician and rose to the position of supervisor in one of the large Seattle hospitals. She married Boyd Maxwell and moved with her husband to Los Angeles, California, where he is now assistant-manager of the Texaco Oil Company. Stefan and Maria now have eight grandchildren.

Stefan has been interested in Ukrainian organizations throughout his life, being especially active on fundraising committees. He also contributed heavily to many worthy causes. A recent donation was a thousand dollars to the building fund of St. John's Ukrainian Orthodox Cathedral and a fund to St. John's Institute, sufficiently large to provide three annual scholarships of one hundred dollars each. His donations to the Edmonton Ukrainian Museum earned him the designation of "Founder of the Institution." He also furnished a room in the St. John's Ukrainian Orthodox Senior Citizens' Home in Edmonton. For many years he has been a member of the Ukrainian National Federation and its executive committee as well as a member of the Ukrainian Orthodox Church since 1937. He is now an active member of the executive of the Ukrainian Peasants' Association.

Stefan and Maria now live in retirement at 8017 Sunshower Drive, Edmonton, and enjoy the visits of their eight grandchildren.

NICOLAS AND IRINA WORONIK

Nicolas Woronik was born on May 1, 1889, in the village of Osh, province of Bukovina, Austria (now Ukraine), to George and Elena Woronik, farming on a small fertile plot of land failed to provide the essentials of life, even though George sought to

supplement his income by working for wealthy landlords. When years of endless tracts of fertile land in a newly developed country, called Canada, spread through the village, many of the villagers prepared to venture beyond the frontier into this unknown



Nicolas and Irene Wozniak

single land.

In 1900 Nicolas's uncle John and his family reached Canada and settled in Gardenton, Manitoba. In only three years he succeeded in cultivating and harvesting twenty acres of crops, raising several head of cattle, and purchasing some farm implements. His accounts of his success in his correspondence with his relatives created such enthusiasm that two other married daughters of George and Elena, Nicolas's sisters, emigrated to Canada with their husbands in 1903. Their father followed in 1904 and accumulated enough money in the next two years to provide passage for his youngest son Nicolas.

Having reached the age of seventeen and completed his education in the village school, Nicolas dreamed continually about joining his father in the new land of opportunity. However, his exciting enthusiasm was not shared by his kind and loving mother. With a heavy and aching heart, she told Nicolas that she did not know whether she could bear the burden of his departure. However, when his father sent the ticket for his son's passage in the spring of 1906, all would have been well if the ticket agent had not recommended Nicolas that a pas-

port was not required. Still, it was difficult to leave his older married brother and two young sisters, and knowing his mother on departure was a heart-breaking scene. Nicolas and approximately 500 others were scheduled to leave from Trieste on the Franz Joseph but Nicolas was not allowed passage since he had no passport. He had to spend a lonely three weeks in Trieste awaiting the vessel *Sophia* which he boarded only by being provided with someone else's passport by his looking agent. In addition, twenty-four days were spent at sea on a stormy voyage in a vessel which was barely seaworthy. After docking in New York, Nicolas immediately boarded the train for Canada and arrived in Gardenton on May 6, 1906. Only later did he learn that his mother had died from shock. Sorozina had sent an anonymous letter from Canada informing her that her beloved son had died aboard ship and had been buried at sea. On receiving the news she had suddenly developed a high fever and died of a broken heart on May 5, 1906.

Nicolas immediately went to work in the U.S.A. and accumulated enough money by that fall to help his father to pay for his passage back to Ont.

However, his father again returned to Canada next spring. In 1818 Nicolas's older brother and his two sisters sold their property in Guelph and also came to Canada, settling in Arkska. In the meantime, Nicolas continued working on railroads, in logging camps, and on farms until he had saved 700 dollars. On November 12, 1818, he married Irina Lazouk.

Irina was born in the village of Topy, province of Rukongra on November 16, 1804, to Yake and Wasylena (nee Rykalsky) Lazouk. Their family had also come to Canada over a period of years; her two older brothers, Nick and Michael, arrived in 1801 while Irina came with her parents in 1805. Though they settled in Arkska, the two families were never impressed with the farming possibilities in southern Manitoba.

Both youthful and full of energy, Nicolas and one of his brothers-in-law, Mike Lazouk, almost immediately set out on a prospecting trip for new land that would be fertile and free of the stones which plagued farmers of southern Manitoba. The areas around Prince Albert did not impress them so they continued to Edmonton to look at available homesteads around Railway. Without finding land that was satisfactory, they returned to their families early in the fall of 1818.

When they returned home, they began to follow accounts in the CANADIAN FARMER, a Ukrainian newspaper, which described the Peace River country with its beautiful virgin land. The two closely related travelling companions could hardly await the arrival of spring to start an another exploring expedition. After "break-up" the two travelled to Edson, Alberta. In Edmonton and Edson they picked up informa-

tion about the exact location of available homesteads and equipped themselves with survival stoves and blankets, the weight of which totalled forty pounds each. Thus equipped, they took thirteen days to reach their destination.

The homesteads were located in the Rycroft district. Rocks were nowhere to be found; the land was not heavily wooded with ever small areas of prairie, and, above all Spirit River flowed along each river lot. Their eyes sparkled with ardour over their achievement. During their speedy return trip to Edson they encountered hardships but with youth, health, and hope for a bright future, they persevered. As they returned to Edson penniless, they had to postpone the train trip to their home until they had earned enough money for their train fare. They worked on the C.N.R. extra gangs until fall.

The exciting news about their homesteads inspired five families to sell their homesteads in Manitoba and load such farming essentials as cows, oxen, implements, and household articles into box cars for the journey to Edson. Five tons of baled hay were also loaded. Thus began the exodus of one Ukrainian families from southern Manitoba to Edson by train and thence to the heart-breaking Edson Trail through the Man's Land for 200 miles to Rycroft, Alberta. The five families departed by train in the first week of September in 1818 and, four days later, they were unloading their box-cars in Edson. Detailed information in Edson convinced the husbands to store a large part of their belongings in Edson and to take only absolute essentials for the trip.

On September 12, 1818, the five families started on their first leg of the journey along the trail north of Edson

to Grande Prairie. Each family had a team of oxen pulling a wagon with a cow tied lateral each wagon. They went as follows:

1. Nicolas and Irene Wroniak and their infant son, George, comprised one family wagon.

2. Nicholas and Sophia Lazork and four children were in the second.

3. Michael and Dora Lazork and two children were in the third.

4. Stephen and Dora Chakel (Khalak) with one infant were in the fourth.

5. Yalwe and Wapless Lazork, parents of the married brothers and sisters, accompanied by Fred Sanbul, a relative and single, who drove the ox team, were in the fifth.

The first twenty-five miles out of Edson were passable but fall rains started soon after, making the trail a nightmare. As nights were damp and cold, it meant that the beds had to be set up and at least one hot meal per day was compulsory, especially for the sake of all the tiny children. Each day the trip became progressively more onerous of the heavier forest, mudsteeps, deep mudholes, and heavy rains which turned to snow. Hay was rapidly running out and no pasture could be found. Meadows where corn and oats could grow were just not there. At times, only a mile could be traveled in one day. The children became restless and irritable. The men would walk ahead to clear the trail while the mothers drove the oxen and tended the babies. They traversed bottomless quagmires where only oxen could survive. Dead horses and abandoned wagons on the trail were common because horses perished in deep mud and exhausted themselves. On the other hand oxen are slow and patient. With wagons bogged so deep that wheels were barely visible and bones pushing mud, the men slow-

ly waded on. At times six oxen were hitched to one wagon to pull it to firmer ground. However, day by day, the animals weakened. The oxen died in and, one by one, began to die. The narrow wagon trail the men cleared in front of their team was often too narrow. A rocking wagon would sometimes strike a square and the heavily laden snow would come tumbling to blanket the mothers and the feet, calves, and cold babies.

They eventually arrived at the Smoky River, near Grande Prairie. The river was quite shallow and the ice flow was heavy. The ferryman, who operated in daylight only, had difficulty with heavy loads. The Wroniak and the Chakel wagons managed to get across with great difficulty as the ferry clogged at the bank approaches. As it was dusk before he returned, the ferryman refused further crossings, so the Lazorka decided to load the ferry and make the crossing on their own. Unfortunately the ferry sides heeled and the heavy loads and ice flow bogged the ferry down. However, with assistance from Nicolas Wroniak and Stephen Chakel, already on the north bank, and the use of poles, the ferry moved slowly sidler. Unfortunately, since the ferry was facing in the wrong direction, the loaded wagons had to be pulled into the river and then slowly heeled toward the bank. It was not until the early hours of the morning before the wagons were safely on the north shore.

Although it was cold, travel from the Smoky River to Grande Prairie was much easier. An additional two days travel from Grande Prairie, directly north, landed the families in Rycroft on their homesteads. The Lazorka wagons were a week late. As their oxen had

weakened they had to rest and nourish themselves to revive their strength. The arrivals at Rycroft were between November 20 and November 25, 1913. The two-month trip from Edeau to Rycroft weakened everyone. The Woodcock's only child, George, was waiting upon their departure from Maricopa but was unable to walk again for four months after they arrived in Rycroft.

Arriving at their destination in the middle of winter required setting up tents in the near bank.

After erecting a log shelter for the oxen, a log shack began to take shape about a month later to serve as their home. As there was no railroad, no tents, or places where groceries could be obtained, their survival depended on rabbits for both soup and meat. Occasionally, partridge or prairie chicken was added as a delicacy. Nevertheless, the wonderful satisfaction of being "bush", and not having the discomfort of constantly loading and unloading wagons, gave them some satisfaction and hope of a better future. In early spring Irene began to dream of having chickens of her own and bought eggs from Indian neighbours. However, no one would sell a hen, but they were able to rent a sticking hen for three weeks. Promptly at the expiration of these weeks, the Indian used his hen to claim his hen as he wished to have her setting on his own eggs. Unfortunately, Irene's chickens were not hatched. To avoid any possible loss, Irene carried some eggs under her armpits where there was constant body heat and thus successfully hatched the rest of her first batch of chicks.

From that day onward, they made progress as farmers. They managed to purchase a wild cow from an Indian

neighbour. Though the effort to obtain milk was colossal, the quantity of milk obtained was insignificant. The cow went insane and would do a head stand to look at anything other than itself. It was quite a price to pay in order to have milk and, eventually, a calf to expand the herd. In early January 1914, just six weeks after arrival, and after building a shelter for the oxen and a small log shack covered with sod and plastered with clay, the four husbands travelled back to Edeau with four teams of oxen to pick up the cargo which they had left in storage. After picking up additional household supplies, they returned to their homes in March.

Grandmother Lutzak deserves a special tribute as she devoted her entire life to rearing all her grandchildren either in one household or the other. Her admiration and patience with a growing host of children resulted in each and every grandchild becoming useful members of Canadian society. None ever became thieves or criminals. Her grandchildren remember her with gratitude and believe that she will have a place of honour in heaven on Judgment Day.

In the fall of 1914 Rissler returned to Edeau on foot to greet and guide his father, who also left Maricopa permanently to settle in Rycroft. That round trip was completed within a month. Stopping places had sprung up everywhere along the trail and travelling was much more convenient. The railroad from Edmonton was still surveying a trail and reached Rycroft settlement late in 1916. In 1917 it was completed to Grande Prairie. Settlers began pouring in and small towns were springing up along the railway.



Standing, l. to rt. George, William, Seated John, Alex, Marvin Wozniak.

The Wozniak sons were all educated as the result of the industry and sacrifice of their parents. George and Alex became school teachers and, eventually, successful businessmen. William, a model and very successful farmer, lives next door to his birthplace and is still farming the home place but on a sophisticated and gender scale. Marvin and John, the two youngest, have both become dentists. Though both have achieved prominence in their profession, they continue to devote their lives to practicing in the community which nurtured them.

George married Anna Matyska of Elk Point. They had four children. George passed away in 1946. William married Mae Kosowich of Eyncroft. They have a family of three sons and one daughter. Alex married Dorcas Short of Portage La Prairie, Manitoba, and resides in Edmonton. In their family there are two sons and one daughter. Marvin married Christine McKay of Fairview. They have two sons and a daughter. John married Lorena Egan of Portford, Oregon. They have three sons and one daughter.

Irene's constant stress on education and the importance of becoming educated Canadians has borne fruit even in her grandchildren who, with the exception of those who are still attending university, are all university graduates in their various professions. Those still out of age are university bookshelves.

Nathan passed away in November, 1956, at the age of sixty-seven. It was tragic that long career should strike when he had just reached retirement age and had time to enjoy his children and grandchildren. His death preceded that of his son George by ten years. George died of a kidney ailment in June 1964.

Though she is eighty years of age, Irene resides on the homestead in Eyncroft, still hale and hearty. Her only wish is that she may pass away long before another child or grandchild. The passing of her husband has taken its toll. However, her good natured Latoruk heritage together with her mother's philosophy place her right beside her mother in heaven. No man, regardless of the times, has ever crossed her threshold to depart hungry. Her sons feel that they have adopted the goals of life which she has constantly advocated and followed, though they feel they have been unable always to adhere to the path too closely. They can only pray that God Bless her.

This story of the Wozniak family was compiled by Alex Wozniak and his brothers with the help of their father's memoirs written by Mrs. John Drowny and collected on tape from her reading, their uncle's memoirs, and the help of their mother who herself was one of the members of the group which made that long trek from Eden to Eyncroft by six years but really from the village of Teaty in Chukotka to Eyncroft.

GEORGE AND NELLIE WEYKOW



Laurie, Nellie, George, Basil Weykow

George was born in Trail B.C., on July 5, 1905, but spent most of his youth with his parents, Foster (Fred) and Daria (nee Gaischfeld) Weykow in Mandare. His father had arrived in Canada in 1903, and his mother was the daughter in a family that had settled north of Mandare in 1898. George went to school in Mandare and, when he grew up, he became an assistant postmaster. He left this position to try a number of other jobs before he finally obtained a position with the Government of Alberta. He served in the civil service for twenty-six years, first as a clerk of the Dept. Adjustment Board, then, as a member of the "Debtors' Assistance Board" and, finally, as chairman of that organization. His service was interrupted briefly when he became a member of the Legislature. He resigned his seat shortly after the election to allow a defeated cabinet minister to run in his place.

George was active in civic and relig-

ious organizations, serving as president of many groups. Among these were Ukrainian Catholic Unity in Edmonton, the Edmonton Ukrainian Catholic Savings and Credit Union, the Ukrainian Catholic Brotherhood, and the Diocesan Fund of the Western Exarchate. He also found time to become a member of both the Granite Curling Club and the Gameau Bowling Club.

George was married in 1927 to Nellie Makow, a school teacher. She was born at Mandare in 1895, daughter of Weyk and Teika Makow, who had arrived in Canada in 1902 from the village of Bilavets, county of Broda, province of Halychyna, Ukraine. The Makows farmed all their lives half a mile south of the present village of Mandare (Beaver Lake in those days).

Nellie attended Mandare school. In 1929 she received the Governor General's Medal for the highest marks in grade eight in the Laurent Inspectorate

and continued her success as an "honour" student in the high school grades. When she completed grade seven, she went to Victoria High School in Edmonton to take grade twelve, and to Carleton Normal School for teacher training. She graduated in 1934 with a First Class Teaching Certificate. For a time she taught in the upper elementary grades. Then, upon completing special primary courses, she became a primary teacher. She taught in Mandare School for six years.

Like George, Nellie was also active in civic and religious organizations. During the Second World War she took part in the Canadian Red Cross Service, was a member of the Binodal Visiting Committee, and the Canadian Association of Consumers (Alberta Branch) for two years. She was also chairman of a committee which published a cookbook in 1942 called "Tested Recipes". It was published in English to acquaint other Canadians with Ukrainian dishes and had a special section, "War-time Recipes", to enable housewives to cope with the shortage of sugar during the war.

Nellie also served as organizer, secretary, and president of Ukrainian Catholic Women's organizations. She was elected to the office of Provincial President of the Ukrainian Catholic Women's League in January 1943, president of the Ukrainian Catholic Women's League of the Western Executive in 1948, and the National President of the same body in 1953. She was present in an official capacity in Yerkon in 1944 when plans were revealed to unite all Ukrainian Catholic women's organizations in Canada, and collected material for a booklet on the beginnings of organizational and

cultural work of the Alberta Ukrainian Catholic Women, locally and provincially. This booklet was published in 1955. In 1961 she was presented with an honorary life membership in the Ukrainian Catholic Women's League of Canada in recognition of her services to the organization.

For recreation Nellie became a member of the curling club in Mandare and, when she and George moved to Edmonton, she joined the "Castle Ladies" Curling Club in Edmonton.

George and Nellie were among the original members of St. Basil's Ukrainian Catholic Church in Edmonton. George was chairman of the Church Committee, and Nellie was the first president of St. Basil's Ukrainian Catholic Women's League. Unfortunately, George was afflicted with B-Peuth and died at the early age of fifty-three in 1954, leaving Nellie to look after their two children, Laurene Olga and Gordon Frederick.

Laurene Olga graduated from the University of Alberta with a B. Sc. in Household Economics. She did graduate work in Washington State College, Pullman, Washington, and in New York State University, obtaining Master's degrees in Foods and Nutrition and in Education. At present she is teaching home economics in Amherst Junior High school in New York state. In 1950 she married William S. Hardie, M. Sc. in Bacteriology, from Tacoma, Washington. William is now a staff member of the Research Department of Dupont & Co., Brooklyn, N.Y. They have three children; one is attending university, one has just completed grade twelve with the distinction of being a member of the Society of Outstanding American High School Students, and one is still in junior high school.

Borden Frederick completed three years in Education at the University of Alberta, majoring in Physical Education. He went into real estate and is continuing with courses in Business Administration in the Extension Depart-

ment of the University of Alberta. He married Margaret Mueller B.M. of Bonnyville, Alberta, a graduate of the General Hospital of Edmonton, Alberta. They have three children of school age.

JOHN AND HELEN WYNYCZAK

(As told by John)



Jack, John, Helen, Rudy Wynyczak

I was born on July 27, 1887, in Draheymia, county of Srinagen, province of Halychyna, Ukraine, to Andrew and Mary (nee Hyciak) Wynyczak. In 1901 our family followed my grandfather, Dzikis, and his three sons: Hephory, Dmytro, and Fedis, who had arrived in Canada in 1898, seven years earlier. Before proceeding to Faith, Alberta (later Royal Park), where grandfather lived, we visited for a few days with Wlasyi Ferbey, my mother's cousin in Edmonton. In Faith there was no platform, and I remember that, when the train came to a stop, I fell on the dirt mound which served as a platform.

We suffered considerable hardship in that first year. Grandfather had built a traditional two-room house into which our family, Uncle Dmytro and his wife, and Uncle John, who had recently arrived with two sons — twelve people in all — were crowded until next spring. Furthermore, my father suffered a broken collar bone in falling off a haystack during haying. As if these troubles were not enough, the stanch on the roof of our house burned.

My father first lived on a quarter in Siera, east of Wrayton, Alberta, as no vacant land was available near by. Fortunately, he was able to trade this for NW 55-15 W. of 4 in Royal Park — a quarter abandoned by an American who wanted to make alterations. Father had to pay something for improvements as eighteen acres had already been plowed.

Next spring, with the help of father's brothers, we hauled in enough seasoned logs from Zawsa (then Beaver Lake) to build a house, a barn, and a granary. As we had also been able to obtain some bricks, mother built an outdoor wood oven or "panch" with her own hands. We were thus able to move into our own log house in the spring of 1907. Some years later, after the death of my grandfather, Uncle Fed traded his quarter for a house owned by John Letawsky in Edmonton. Father later bought this quarter from Letawsky in 1916. As a result, we

ceded the quarters when father died in 1917. As the eldest son in the family, I took over the management of the property.

According to the will drawn up by Peter Szustak of Vegreville, the property was divided as follows: half of the home quarter with buildings was left to Mother, and the other half to my brother, Bill; the other half was left to me with the choice of one of two conditions: either to pay my younger brother, Harry, a thousand dollars, or to support him in school until he completed grade twelve. When my mother remarried, I sold this land to my step-father in 1903. I bought some land farther east, but had to abandon it, saving only my farm equipment in the depression which followed World War I.

On November 8, 1919, I married Elena Worsbets of Zarewa, Alberta. She was the daughter of Iosias and Kalya (nee Samulak) Worsbets of the village of Zalucha, county of Sleszyn, also from Halpchyra. The parents had arrived in Canada in 1896, and Elena was born in Zarewa, Alberta, on June 3, 1901.

The Zarewa settlement can be said to have been founded by two families from the county of Sleszyn: the Chruschaks from Zalucha, and the Wycosskas from Zarewa. They had arrived in 1887. Chruschak, one of the early arrivals, painted such glowing pictures of conditions in Canada that next year ten Worsbets families (Simon's and Harry's) the Romanisks, the Heidans, the Hysters, the Maronisks, and the Tomaszewskys — all from Zalucha were enticed to come to Canada. From the neighboring village of Kinskiy, came the Yaremys.

My wife's father, Simon, had some money and was able to buy horses and

equipment. After four of the families were settled in an old hut, Simon, with Chruschak as guide, returned to Edmonton for the remainder of the party. In Zarewa, Simon later built a large house which soon became a community centre where a reading room was established and meetings and church services were held.

After our marriage, Elena and I moved to Edmonton where we bought a grocery store with the proceeds from the sale of our farm equipment. We continued in this business until 1929. Then we sold the store and bought three quarters of land near Legal in partnership with my brother. This was just prior to the Great Depression of the thirties. As conditions became steadily worse, my brother abandoned the partnership, and I was saved only by obtaining the aid of the Debt Adjustment Board which scaled down our debts and extended the period of payment. We finally managed to obtain title to all the land in 1945. In 1949 we again moved to Edmonton leaving the land to be farmed by our older son, Andy.

Before coming to Canada, I had attended school for three years, learning Ukrainian and some Polish. In Canada I attended Kolomey School for three years following the organization of the district in 1907. Some of the early teachers of Ukrainian origin were Dymtro Brykynsky and Ivan Derik. We were members of the Independent Greek Church until its dissolution. We then became members of Ukrainian Greek-Orthodox Church of Canada when it was organized in the early twenties. We are also members of St. John's Institute and St. Andrew's College in Winnipeg. We do not take any active part in affairs any longer

but still attend services of St. John's Ukrainian Orthodox Cathedral where we are members. We also make financial contributions to all the institutions of our Church and other Ukrainian Orthodox churches in Edmonton.

We have two sons: Andrew, who married Mary Holubowich, is living in Westlock but farming near Lepid; and

John, who is married to Edna Smith and living in Edmonton where he is yardmaster for the C.N.R. Both served in the R.C.A.F. in the last war — Andy as a wireless operator and John in Flying Control. We have six grandchildren.

We continue to reside at 12551 - 109 Street, Edmonton.

DORIS ELIZABETH YANSA-MCMILLAN



Doris Elizabeth Yansa-McMillan was born in Gimli, Manitoba, to Anthony and Anna Romashevich who had arrived in Canada in 1900. While she was still very small, the family moved to north-western Saskatchewan where Doris grew up and studied Ukrainian at home and attended elementary school. She attended high school and college in Saskatoon from 1928 to 1936 while in residence at the P. Molybansky Institute. In the institute she was one of the co-founders of the "Molybansky" club in 1933 in which she held many important executive positions. In the fall of the same year she was also one of the organizers of the "Ukrainian Ladies'

Society of the Orthodox Church of Canada where she held the position of convenor, secretary, vice-president, and president, successively.

She married Dmytro Yansa in 1935, but this did not prevent her from continuing her activities in Ukrainian organizations or her efforts to broaden her education. In the year of her marriage she became one of the founders of the Ukrainian Women's Association of Canada, serving on the executive of that organization for the next twenty-nine years as secretary, treasurer, president, provincial president and vice-president, and editor of the women's page. She was involved in speaking and organizing tours throughout Canada, became the Alberta provincial president during 1953 and 1954, 1957, 1958, 1959, 1960, and the national president in 1959 and 1956. With the assistance of Mrs. Nancy Buryk, she organized and convened the Ukrainian National Handicraft Exhibit in 1955. In recognition of her services she was unanimously elected to the position of honorary president in 1956, a position she held for the next two years. In 1962 she was honoured with an honorary life membership in the Ukrainian Women's Association of Canada. She was similarly honoured by the Ladies' Aid of St. John's Cathedral for her twenty-five years of outstanding work

as president, secretary, chairman and convener of many committees and as editor and writer of the *Jubilee Book* in 1958.

Dois's accomplishments in the field of literature have rivaled her achievements in the organizational field. To refine her abilities in the literary field, she enrolled in many writing and literature courses both at universities and other institutions not only in Canada and United States but also as far afield as Philadelphia in Czechoslovakia in 1933-34 and Kiev in Ukraine in 1938. As a free-lance writer she has written under the pen names of Elizabeth Young and Gene Matylyants. In this capacity she has written short stories, short novels, feature articles, lyrics, and other poetry, both for children and adults. Much of this work she did as editor of the women's page in the *Ukrainian Voice* and the *Canadian Farmer*. Her contributions in English were included in such publications as the *Alberta Golden Jubilee Anthology* and the *Chinese Arch, A Centennial Anthology of Alberta*; but there are many others.

In addition to Dois's contributions in other publications, she has published three books of her poems: *My Thoughts Fly to Ukraine* (1942), a collection of folkloric poetry; *The Songs of My Heart* (1944); and *Canadian Tapestry* (1970). In 1952 she published her own documentaries, *Spotlight on Women in Ukrainian Culture*, wrote and edited *Thirty-Year History of the Work of Ukrainian Ladies' Aid of St. John* in 1958. Her written work consists of 25 books; twelve have been published in book form.

One should not neglect to mention her services in broader Canadian organizations, broader in the sense that

they included all ethnic groups. Of these the most important were the Local Council and the National Council of Women. Incidentally, she assisted in bringing about the affiliation of the Ukrainian Women's Association with the National Council of Women. For this and for other numerous services, she received an Honorary Life membership in the three levels of the Women's Council of Canada. For her very extensive services connected with the Red Cross, the Blood Donors' Clinic, and other organizations during World War II, she was awarded the Golden Pin. As chairman of the R.C. Flood Relief Fund in 1949, she was successful in collecting \$40,000.

Dois was always generous in her contributions of both time and money to many causes; though her efforts were primarily concerned with helping her own people, in this regard her services in aiding displaced persons from Ukraine deserve special place in her biography as an example of her deep humanity and personal generosity. In 1949 she was sponsored as Social Worker by the Canadian International Relief Organization of UH and the Ukrainian Canadian Committee, and accompanied her husband on business to Europe to visit the camps of "lagers" where the displaced persons were held. The purpose of the visit was to establish connections in order to help some of these unfortunate victims of war to reach Canada. She visited over twenty of these camps. Back in Canada she took an active part, as the Provincial Rehabilitation and Settlement Convener of Displaced Persons, in finding employment for them and acceptance in the community.

While Dois was still in good health, her home radiated hospitality not only

to themselves but to others who felt unwelcomed in the community. Her financial contributions were so extensive that a special study would have to be undertaken to evaluate their extent properly.

During all these activities, Dora found time to raise a family. Roman, the eldest, became an eminent heart and lung specialist and consultant (physician) in Los Angeles. He was also a professor of medicine in the University of Hawaii and is now at the University of California. He married Mary Sutherland. Raina obtained a master's degree and a doctorate in bacteriology and has lectured in Edmonton, Regina, flooding in England, and Ottawa. She married William Fyvie who is professor of geology in the University of Ottawa. Following a career in physics and mathematics in a computer programmer in Saskatoon and Edmonton, Victor became the managing editor and publisher of Computing Programming with the University of Alberta. After at-

tending the University of Alberta for several years and four years at Missoula, Montana University, he joined the University of Alberta in the Computing Department. He is married to Marge Fudd, a university graduate nurse. Walter, majoring in computer programming, took physics and mathematics at the University of Alberta and Simon Fraser University as well as a two-year special course in computer programming at the British Columbia Institute of Technology. He is now employed with the B.C. Railway Company in Vancouver, B.C. He is married to Ruby Cornett.

After the death of her husband, Daphne, in May 1959, Dora continued her many interests though she was suffering from poor health. She remarried in the summer of 1970, this time to John McMullen. She continues to reside in Edmonton. She has eight grandchildren, one attending university, two completing high school, two in high school and three in junior high school.

JOSEPH AND SOPHIE YASENCHUK

Joseph Yasenchuk was born on March 5, 1893, in the village of Zyrnash, county of Chortkiv, province of Halychyna, Ukraine, to Wasil and Anna Yasenchuk (nee Shkolny). His father died when Joseph was only seven years old and he lived with his grandparents until their deaths. Then he returned to live with his mother. Because of their extreme poverty, he was able to complete only the elementary grades in the village school.

In 1912 Joseph travelled to Canada alone to stay with an uncle, Wasil Shkolny, in Sudbury, Ontario. For a time he worked in Buchkowsky's store in that city and then continued on to Vegreville, Alberta, where he was

employed by Peter Gurich.

When war broke out in 1914, he was interned together with others who, like most Ukrainians in Canada at the time, had been Austrian citizens. He was released in 1918 when he volunteered for the Canadian army and was sent overseas. In 1918 he returned to Vegreville and later went to Edmonton where he attended Technical School and lived in M.U. Ukrainians Institute. During this period he often rode his bicycle to country areas lecturing and collecting funds for the Institute which was at the time in financial difficulties.

On July 22, 1920, he married Sophie Kaminsky, daughter of Joseph and Sophie Kaminsky who arrived in



Joseph Yankovich

Canada in 1906 from the city of Budapest, Hungary.⁽⁷⁾ Sophie was born on March 4, 1902.

After managing a store in partnership with his father-in-law in Edmonton, Joseph left for Belia where he bought a building large enough for both a store and living accommodations. He and Sophie lived in Belia until 1907. In Belia he was an influential member of the community, especially in the organization of cultural and religious activities. He played an important part in the building of the National Home, and later the Ukrainian Orthodox church. He was mayor of the village for a time.

(7) Joseph Kaminsky, with his wife and their child, had gone to Budapest from Stano, Halychyna, to work in an iron foundry. After two years he sent his family back to Stano and went to Argentina and then to Spokane, United States, where his family rejoined him. From there they came to Canada in 1907 and settled on a homestead at Inuitree, Alberta.

Not only was Joseph active in the village but he also took part in activities on a wider scale. He travelled to Ukrainian communities where he successfully organized eight other National Homes and a number of Ukrainian Orthodox parishes. He was president of the Union of National Homes in Alberta and attended every annual convention of M. Hruschowsky Institute in Edmonton. In carrying on these activities he neglected his own business which in his absence had to be managed by his wife.

As an example of some of his activities, Joseph loved to recall a debate which he had with Andrew Sturko, a former member of the Alberta Legislature in the Sturko area. The debate took place under the open sky, and the whole district came to hear it. The topic of discussion was whether the newcomers to Canada should call themselves Poles or Ukrainians. He was satisfied with the results of the debate as the audience, in answer to his question, almost unanimously voted for the name "Ukrainian".

Joseph left Belia with his family for Vancouver in 1907 where he started a bicycle shop and looked after all sorts of repairs of wheeled contrivances. However, he did not neglect his interest in cultural and other organizations. From the beginning he joined the Canadian Legion in Burnaby. He played a prominent role in organizing the Ukrainian Orthodox church in Vancouver of which he was president the first year and participated in its activities for the next twenty-three years. He was also a member of the Union of the Ukrainian Canadian "Newcomers" Association, president of the local Ukrainian Mutual Aid Society for six years, and president for a time of

the Committee of Canadian Ukrainians in Vancouver.

Joseph Yaremhak displayed other abilities. He was adept at wood carving, and writing poetry which he published in a sixty-four page volume in 1910 under the name of "Canadian Bohor". He also wrote a number of plays, including "Glory to Ukraine", "Night of Bethlehem", "Help in Misfortune". Many of his articles and poems were published in the *Ukrainian News*, and a collection of them has been made and bound by F. Bohdan in Vancouver to be retained in the library

of the National Home.

Joseph and Sophia had five children, all of whom were born in Belts, New York. They lost a daughter there and a son in Montreal in 1908. Joseph died on September 3, 1970. Sophia is still living at 3058 W. 11 Ave., Vancouver. Their three surviving children are: Jim Walter, married and living in Los Angeles; Alice, married to D.M. Clark and living in San Francisco; Amelia, married to R.E. Tarter and living in North Vancouver.

There are eight grandchildren.

FEDIR AND ANNA YERKIV



Fedir (Fred) Yerkiw was born on February 29, 1892, in the village of Domyriv, county of Ternopil, Halychyna, Ukraine, to Mike and Barbara (nee Cassper) Yerkiw. He attended elementary school in the village for five years. His father had land along the Strypa River but sold this and bought other property and a large number of bee hives. He was speculating on making

a good deal of money from the sale of honey. In the meantime Fred at the age of fifteen went to seek work in Germany. His first job was in a cement factory near Hannover, then in a city close to the Austrian border. The venture with the bees failed and when Fedir learned of it and of his father's resolve to leave for Canada, the two met in Germany and reached Cayland

in Alberta on January 7, 1909. Here they met the grandfather, Paolo Yonko, who, in 1905, had set out with another son, Wazyl, and his son-in-law, Fred Koldysky, and the three of them filed on homesteads in Cayland.

Fred and his father remained in Cayland for two months before they decided it was time to go about their own business. To reach Edmonton they had to walk to Wetaskiwin where they caught a trail for Edmonton. Here they got lodgings for ten cents a night in a large house owned by a man named Halapchuk. While Fred went out looking for work, his father made enquiries about homesteads.

Eventually Fred obtained a job on a section gang near Medicine Hat. However at the urging of a new acquaintance by the name of Jack, he left this job and ended the year on a construction job in Calgary where he carried water for cement mixers. In the meantime his father had filed on a homestead, the M29-58-20 W. of 4, south of the future village of Redway. Fred sent his earnings to his father for self-keeping and help in building and buying equipment for the farm. In the fall he returned to his father's farm.

While he was on the farm, Fred met Dave, who was then a horsehead inspector. Fred enquired whether a quarter to the west was not open for cancellation, as the homesteader had moved away. The distance between the nearest corner of that quarter and his father's farm was only half a mile, and Fred felt it would be very convenient. Dave wrote to him that the quarter was open for cancellation, but Fred would have to pay something for improvements. Eventually, Fred was able to establish a claim on the quar-

ter, and in 1911 became a homesteader in his own right on S234-58-20 W. of 4.

Though Fred earned his own money, he recalls that his father kept a tight rein on his expenditures. When he went to Edmonton to look for work that spring, he had only a dollar in his pocket. As this was the sum required by private employment agencies to be assigned to work gangs, Fred had to seek various ways of avoiding this payment. On this particular occasion, it was Borogowky's agency which was collecting the workers for some of the construction gangs on the Grand Trunk Pacific Railway line being built west of Edmonton. Fred merely joined the group as they were ready to return, and thus saved the dollar.

Of the settlers whom Fred recalls, there were names like Binkley, Robinson, Martin, and Redway. In the immediate vicinity were the Ukrainians who had come about the same time: Solyma, Marko, Sunka, and Wenger, all believed to be from the village of Malawa in Halychyna; and those closer to the river: Lazowski, Hornats, and Kusmak.

Fred married Anna Wolansky on February 25, 1913, in Star, Alberta. She was born on July 14, 1874, in the village of Ulich on the Puth River, county of Brislava, Halychyna, to Maxin and Eudokia Wolansky who arrived in Canada in 1895. Maxin and a brother were taken to the area here by Michael Polinsky, and for a time worked on his farm. Later Maxin filed on a quarter four miles south and a half mile to the west of the Etobicoke ferry. Fred recalls that one of his neighbours, Robinson, sold his land, S234-58-20, including horses and harness, for four hundred dollars — a

quarter, for which Fred later paid three thousand dollars.

Fred played an important part in the history of his community. For fourteen years he was a councillor in Urny Municipality, and held the same position in the enlarged Snoddy Lake Municipality. He was also secretary of Jackpine Grove School District for twenty-nine years. He also held this position in the Railway Ukrainian Orthodox church and in the District Council of the Ukrainian Orthodox Church. He was closely connected with the building of and the activities in the National Homes of Edmonton, Calgary, and Redway. The Yukon children all attended Jackpine Grove school which was built in 1918. Another room was added in 1921. This made it possible to include some of the high school grades. The Ukrainian Orthodox Parish in Redway was organized in 1923, and the first priest in this church was Father Kusey. Fred and his family attended this church from the beginning.

Mr and Mrs. Fuziak's nine children are listed as follows: Michael was

unmarried and died a year ago. He had attended the Southern Alberta Institute of Technology and was an auto mechanic. Ivan is also unmarried and farms a quarter close to that of his father. Mary is married to Peter Kovak who is trucking out of Redway. Stefan married Rose Parczyk and, though he continues to farm, they are living in Edmonton. Natalia is married to Peter Chaban who owns a hardware store in Weststeeles. Olga was married to Joseph Kappach, but her husband died and she lives alone in Edmonton. Russell married Audrey Sawchuk and he farms the home place. Andrew married Irene Malychuk. He is an elevator operator in Weststeeles but continues farming. Morris married Margaret Ruston and is farming close to the North Saskatchewan River. He is the only one to follow in his father's footsteps in the community; he is now a councillor in the County of Thorne.

Fred and Anna have twenty-one grandchildren and two great-grandchildren. They have retired but continue to live on the farm.

JACOB AND FEDOSIA YLONKA

Jacob Jurek (Yurek) was born in the village of Zaychkie, county of Snoddy, province of Halychyna, Ukraine, on October 22, 1886. His parents were Andrew and Mary (nee Koschralik) Jurek and they had five children: four sons, Dmytro, Jacob, Sam, and Alex, and one daughter, Eva. Jacob grew up in the village and attended school. After school hours during the summer months, he tended the cattle in the pasture together with other village boys. During the winter after coming home from school, he helped

his father cut wood. Jacob was the smallest of all the children but full of energy. He loved music and played an accordion to accompany the young people in singing or in dancing. In later life he also learned to play the violin. He liked people and enjoyed the company of the elderly as well as the young.

Life was difficult at home with so many to feed and clothes in one house and so little land to cultivate. So Jacob often dreamed of getting work somewhere to be able to help at home.



Jacob Nowak

His dream finally came true when he left home in March, 1900, and set out on the long journey to Canada, arriving in Winnipeg in April. Unfortunately, there was, at that time, a good deal of unemployment in the country and wages were only fifteen cents an hour. After a very short period in Winnipeg, Jacob was sent to work on an extra gang near Kenora, Ontario. After this, he worked at any job that was available.

In 1903 he left for Alberta where there were a number of Milwaukee-villagers around Knutson. Here he met and married Fedusia Prokopchuk who had arrived earlier to work as a house-keeper for her uncle, Leon Ryzanowski. She had left her homeland somewhat earlier, arriving in Canada from the village of Bilawski, also in the county of Smoky.

After their marriage, Jacob and Fedusia settled on a homestead nine miles north of Smoky Lake. Unfortunately, the land was poor and only a few acres could be cultivated. Their life during this period was full of hardship.

In summer Jacob had to busy planting what crop he could so that he would get to Edmonton in time to obtain work on the railroad. During the winter he would cut trees for wood and sell the logs to residents in Smoky Lake and other villages. These were the only ways in which he could supplement his income. In the meantime, Fedusia was kept busy looking after the garden and keeping their cattle out of the grain field. The children were born on the farm with the help of a midwife who lived about four miles away. All these hardships helped to develop a heart condition which steadily grew worse, eventually leading to her untimely death.

Jacob and Fedusia had four daughters and a son; but the latter died in infancy and was buried beside the church near Smoky Lake. As his daughters were growing up, Jacob decided he would move somewhere to a community where there were both a school and a church. Selling his cattle and horses, he moved to Mundare. For a time it appeared as if he had only made things worse by moving. As there was no work in Mundare, he travelled to Toronto where he had cousins. Moving with no success in Toronto, he crossed the border to Niagara Falls and Buffalo, but things were no better there. After a couple of weeks in the east, he returned to Mundare where he was fortunate in finding work as a drayman. This led to a job on the railroad as a section hand. Beginning in 1906, he worked for the railroad for the next twenty-five years, moving his family wherever it was necessary. During this period he worked on section gangs in Chipman, Mundare, Minburn, and finally came to Edmonton in 1936.

Unfortunately, in 1838 Felicia had a severe heart attack and was hospitalized until her death on October 4, 1838. After completing high school, the two older daughters left for Toronto to seek work, leaving their two younger sisters living with their father and attending high school. Jennie was the next one to leave for Toronto where she trained as a nurse in St. Joseph's Hospital. Eventually, all of his daughters landed in Toronto and all were married there. Mary, the oldest, married to Mike Rindist, now lives in Mississauga, Ontario; the second daughter, Mrs. Anne Keagan, lives in Lindsay, Ontario; Mrs. Jennie Patis, who became a nurse, lives in Mississauga, Ontario; the youngest daughter, Betty, married to Gubby Palencia, also lives in Mississauga.

When he retired from the railway in

1984, Jacob moved to Toronto to be close to his children. For a time he was not happy in his choice of residence as he missed all his friends. However, he frequently travelled west to visit them until about a year before his death. When he found travelling too difficult, he made his home with Anne in Lindsay, Ontario, where he lived until his death on August 4, 1971. He was buried in Mount Hope cemetery in Toronto.

Jacob was an ardent DePoleis and attended services whenever possible though he did not belong to any church. As Jacob had spent most of his life in the building and maintenance of railways in western Canada, he was always proud of the fact that, in this small way, he was one of Canada's builders.

STEFAN AND POLINA ZASUCKI (Ukrainy or Karovky in Canada)

Stefan Zasucky, a Ukrainian by nationality, was born in January 1871, in the village of Szepciska, county of Yaroslav, province of Halychyna, Ukraine. The territory was occupied by Poland after the First World War and since of it, including a number of western counties, has been retained by that country though the eastern portion is now a part of the Ukrainian Soviet Republic. His parents were Michael and Maria Zasucky. His mother's maiden name was Goshko. His future wife, Polina, was born in the same village on October 21, 1877, to Ivan and Anna (nee Antoshko) Strycher (Strychar). Stefan and Polina were married in their village in January, 1898.

In 1908 the Zasuckys arrived in

Canada with their three daughters; Polina, Anna, and Maria, and travelled all the way to Edmonton to join two of their fellow-villagers, Alex and Gnathey Kuchinsky, who had emigrated earlier and written letters to their native village pressing being consistent in Canada. Stefan had been a weaver in his village but, because the dull raised in the manufacture of cloth was beginning to affect his health, he felt it would be beneficial to emigrate to some country where he could do a different type of work.

When Stefan and Polina arrived in Edmonton, they were met by an Andrew Nyketyshin, a neighbour of the Kuchinskys, with a wagon and horses to take them to Etha (or Star). Here they lived for some time with the



Standing, L. to R. Mike, Kate, Tillie. Seated: Stefan Stefan, Patalia, Dorothy.

Stefan family. For the next two years Stefan worked there and also near Edmonton and Calgary. Patalia can still remember that a Hainyk family were Stefan's neighbours.

Stefan was not content to work for others. As land was being surveyed south of the North Saskatchewan River, he filed an SE12-80-18 W. of 4 in 1905 in an area which was northwest of the present town of Smoky Lake along the western side of the Whitford Creek valley. For the first few years the Zarusky suffered many hardships since Stefan had to leave home to work either for other farmers or on section gangs far away from home. Meanwhile Patalia was left alone to look after the children, tend the garden, and look after the farm animals, one of which was a cow which they had bought as soon as they settled on the homestead. Though they were poor, they considered themselves fortunate

when they realized that they had started with only four dollars — all that was left after paying all the expenses of the journey to Canada.

In the early years of settlement, pioneers seldom cleared all their land at once; for, even if they had a crop, there was no place to sell it. Consequently, for many years the Zarusky family had only three acres of cultivated land.

Stefan and Patalia had nine children. One daughter, Mary, died of pneumonia when she was nineteen years of age, and today only eight are still alive. The older girls did not attend school, since Whitford Creek school was operated only during the summer months as the weather was severe and the roads impassable in winter. It was not until 1912 that the first school was built a quarter of a mile away from their home. About 1918 it was moved two and a half

miles away, making it that much more difficult for the rest of the family. Some of the early teachers in this school were Hryhorivich, Shevchynsky, and Rind.

If they wished to attend church, the family had to go to the Ukrainian Catholic church in Mundare, about fifty miles away. To overcome this difficulty, a small chapel was built on the Potrosnychy farm in 1907. Stefan Darsky hauled lumber for this church by horse and wagon all the way from Lament where the nearest sawmills were located.

Stefan passed away in 1945 just when conditions were beginning to improve. Palahie remained on the old homestead with her son Michael and his wife, her grandson Stephen, and their families. They worked very hard on the land but were rewarded for their labor in the way of a good deal of additional land. As Palahie looks back over the years^(*), she remembers that the saddest event of her life was the

(*) Shortly after this account of her recollections was recorded, Palahie died on June 11, 1973.

loss of her daughter, Mary, who was lost at the dawn of her life. The happiest event was the time when they substituted horses for the men with which they had farmed for many years. She is still in remarkably good health, still sees and hears well, but has some difficulty walking. She is happy with her children, twenty-seven grandchildren, over a hundred great-grandchildren, and thirteen great-great-grandchildren.

Her oldest daughter, Parasie, was married to Lucas Gube of Holow Lake where they farmed for many years. Lucas passed away but Parasie still lives on her farm. Anna married Joseph Schenick. Joseph passed away, and she lives in Waskatenau. John married Maria Marzak and both live in Athabasca. Kasia or Cassie (Kate) married Tom McDonald but after he passed away Kate moved to Edmonton. Mike married Nellie Leachuk and took over the old homestead after his father, Stefan, passed away in 1945. Tillie is married to Metro Rukhshy who is farming in the Smoky Lake area. Polly married Ted Kube who resides in Vancouver and Metro married Pearl Romanuk who lives in Edmonton.

EMIL AND KALYNA IZSCHIDA

Emil Josephide was born on August 22, 1894, in the village of Lament, county of Borschtiv, province of Hlychyn, Ukraine, to Panko and Anastasia (nee Ferpan) Josephide. The family arrived in Canada in 1902 and settled in the area later known as Borschtiv or Inland, Alberta. They lived a relative who had already settled there in 1898. Emil was the oldest in the family of three children. The others were John and Anna. Four

daughters were later born in Canada: Mary, Katherine, Pearl, and Olga.

Emil had attended school in the village for one year in the Old Country before coming to Canada. In Alberta he went to Leachville School of which his father was a trustee. After completing elementary school at Leachville, he went to Wigginsville where he was the first Ukrainian to attend high school in that town. After completing grade twelve, he taught, "on permit",



Kalya and Emil Zarewets

for several years. Then yielding to an urge to see the world, he left for the United States where he spent two years — years which he did not waste. Among other things, he attended college and received the equivalent of a year's university standing.

Returning to Alberta in 1918, Emil stayed at the M. W. Ukrainian Institute in Edmonton while attending the University of Alberta for one year. In 1919 he became acquainted with Kalya Ruyk and they were married in the fall of that year.

Kalya was born on July 7, 1902, to Nykolai and Dima (nee Trubaj Ruyk) in the village of Wlochkiets county of Sniatyn, Polynhyna. The family arrived in Canada in 1913. Kalya completed village school in her native land before continuing her education in Canada. The family settled north of Royal Park in a district locally known as Sakh (Szech). She went to school near her home and then went to the Lutheran Home run by the Presbyterian church in Vegreville where she completed grade eleven. She worked for a time at the National

Co-operative store before she married Emil.

For a short time after their marriage, Emil and Kalya had charge of Togo School where Emil taught the regular classes and Kalya taught singing and prepared concerts in Ukrainian. Both loved and were good at this kind of work. This was the beginning of Kalya's service to Ukrainian choral music. She had the voice and talent for it.

Emil began farming in the Vegreville district in 1921. At the same time he became interested and involved in politics. This was the time of a strong farmers' movement in the political field — the United Farmers of Alberta. Emil attended all the political conventions in the Vegreville Constituency and volunteered for Archie Blatness in the campaign of 1921. He was also a strong supporter of the Wheat Pool, a member of which he was for fifty years.

On May 15, 1924, Emil was appointed manager of the liquor store in Vegreville by the Alberta Liquor Control Board, and he and Kalya had to take up residence in that town. However,

Emil not only kept his land but expanded his operations, to include in time a whole section of land. He was first in the district to cultivate his land with plow equipment and to own an automobile in 1913.

In Vegreville Kalyva took an active part in cultural activities as she had done in the schools where Emil taught. Her main work was in drama and music, in the preparation of plays and concerts with adults and children. Emil, on his part, became deeply involved in the building of the Ukrainian Orthodox church in 1934. He served on the building committee with Peter Bvareh and William Karliak.

Emil also served as treasurer for twelve years, with responsibility for paying the bills and collecting funds for the building — a responsibility made the more frustrating because of the financial difficulties during the depression years of the thirties.

It was in her association with the church that Kalyva showed her real ability. She inspired the organization of a Vegreville chapter of the Ukrainian Women's Organization of Canada in conjunction with the church. Under her leadership, this enterprising group of women became the prime movers in the revival of Ukrainian cultural and religious activities in Vegreville. Their main task was the enlightenment of Ukrainian women through purposeful activity. To this end they set to work to raise funds for the church which was then in the process of construction. Kalyva held the position of president of the chapter for five years and served another year as secretary. To prepare the young for their future tasks, she taught Ukrainian classes (Saturday) and Sunday school. She was also a member, and usually the conductor, of

the Ukrainian Orthodox church choir and other choral groups. During World War II, she played an important role in popularizing the Red Cross among her compatriots and inspiring them to loyal service in its cause.

Emil and Kalyva lived in Vegreville until 1961 when Emil was transferred to Edmonton where he was manager, successively, of three stores of the Alberta Liquor Board until his retirement on August 15, 1959. Though Emil was a member of St. John's Cathedral parish in Edmonton and participated in church activities as time permitted, Kalyva became involved from the very beginning. She was elected president of the Ukrainian Women's Organization and held that office for three years at a critical time when the authorities of St. John's Ukrainian Orthodox Cathedral parish was being hard to provide accommodation for expanding Ukrainian classes and Sunday school. She was elected president of the provincial executive of the same body. During this period, she devoted much of her time to teaching Ukrainian embroidery and painting Easter eggs to the young people of the parish. She was also a member of St. John's Benevolent Society whose members visit hospitals, senior citizens, and nursing homes. Besides these many duties, she sang in the church choir. She was devoted to Ukrainian song and music, both religious and secular, and was dedicated to its development to the end of her days. Her death on April 24, 1973, was a great shock to her husband and a great loss to the community.

In all the years that Emil resided in Vegreville and Edmonton, he retained his interest in his family which, for a

good part of the time, son Walter managed and operated. Emil sold the land in 1972 but retained his financial interests in the town of Veggerville.

Emil and Ruzyna gave generous support to many Ukrainian organizations: St. Andrew's College in Winnipeg, the Church of St. Volodymyr in Veggerville, St. John's Ukrainian Orthodox Cathedral, and St. John's Institute in Edmonton, just to name a few.

FINRO ZAGEYBIDA



Finro Zageybida arrived in Canada with his wife, Anastasia, and her father, Emyle Koopon, in 1902. They settled near Deytso's brother, Mykhailo, who had come to Canada in 1898. In this area, which was later named Marshchuk, 10 miles from Old Veggerville, many other fellow-villagers had already taken up homesteads. Like them, Finro was a native of Lantivka, county of Borschtiv, province of Halychyna, Ukraine. He was born in 1867 and died in 1952. Anastasia was born in 1876 and died in 1929.

At the time of their arrival, there were three children in the Zageybida

The Zageybidas had four children: Anastasia, married to Fred Raven, manager of the liquor store in Drayton Valley, is a music teacher and song-writer; Walter, unmarried, works and lives in Edmonton; Emily is married to George Mahon who is district manager of the Department of Veteran's Affairs in Vancouver; Angela (Mrs. Boles Fedchuk) lives in Vancouver.

family: Emil, John, and Anna. Four daughters were later born in Canada: Mary, Katherine, Pearl, and Olga.

The first years in Canada were hard, but the average cultural level of the members of the community was comparatively high. Immediately after their arrival, the settlers organized a parish and built a church which was served by the Russian Fathers from Mundare. Soon after, they built a school and formed a cultural society which they named "Prosvita" — the name of similar organizations which were common in the Old Country. Following this, they erected a National Home and the community became famous for its cultural achievements.

But their interest was not directed entirely towards the perpetuation of a way of life brought from the homeland. They knew that they had come to a new land with new ways and new ideas, and that they would have to fit into that sooner or later. Finro's brother-in-law, Tymko Goshko, knew this and, soon after establishing himself in the district, obtained permission to open and operate a post-office which he managed for many years. Finro was the first chairman of the public school (Leachville) organized in 1904.



Anastasia Zasybida

The two leaders in all these efforts were the two brothers-in-law, Panko Zasybida and Tymko Goshka. Under their leadership the community supported all movements which might benefit the community whether it was a farmers' organization, the National Co-operative Credit store in Yegreville, or the Self-Reliance League. They were supporters and members of the two institutes, the **Ukrainian Youth**, and they donated freely to all efforts in aid of their homeland. Both of them were very frugal in their personal lives, but they were most generous in their contributions to national and religious causes. Though economic conditions at the time were difficult, both of them were the first Ukrainians in Canada to donate a thousand dollars each to the Mohyla Institute in Saskatoon, the first educational institution in western Canada.

Panko Zasybida was an eloquent

speaker and took part in many conventions of the Ukrainian Self-Reliance League and assemblies of the Ukrainian Orthodox Church. A parish of that church was formed in Inland, but the members joined the Yegreville parish because of the small number of members in the rural district.

It is not surprising then to know that he and Tymko were founders of the P. Mohyla Institute at Saskatoon. Almost religiously, they attended all the conventions which brought like-minded people together to talk over, and take action in, affairs which would make the Ukrainian new-comer to Canada a better man and a good Canadian citizen.

Deeply religious though he was, Panko was among the foremost of those who rejected the authoritarian attitude of the Catholic church and spearheaded the movement to break away from the Russian Fathers and organize a Ukrainian Orthodox parish in the community. Before his death he donated one hundred dollars to each of the Ukrainian Orthodox Cathedrals in Winnipeg and Edmonton, and to the church in Yegreville.

Panko and Anastasia had two sons and five daughters: Emil and John; Mrs. Anna Kryznowski of Toronto; Mrs. Mary Paul of Verdon, B.C.; Mrs. Katherine Shatoski of Vancouver; Mrs. Pearl Clark of Edmonton; and Mrs. Olga Young of Los Angeles. At the time of his death, there were fifteen grandchildren and three great-grandchildren.

May his memory remain an inspiration for many years — to his children, descendants, and his countrymen.

INDEX

	Page
BABARSH, Vladimir	263
BAYDALA, Marshall	264
BAYDALA, Mykola	265
BAYRACK, Michael and Jessie	268
BAYROCK, Harry and Emily	270
BELINSKY, Alexander and Alexandra	272
BENDZERA, Alexander and Mariia	274
BOCHARNSKY, George and Fina	275
BOCHARNSKY, Rick	276
BOYCHUK, John and Regina	278
BOYKO, Takan and Maria	280
BUDHROWY, Feodos and Porania	282
BUPAR, Mykola and Maria	284
BURNEY, Ivan and Maria	286
CHARNETSKI, Alan and Mary	288
CHERNOMORSKY, Mike and Mary	290
CHOMLAK, Arica and Eudelia	292
CHOMLAK, Peter	293
CHOMLAK, Theodora	297
CHLOPE, Peter and Paraske	298
COFFEY, William S. and Katherine	300
DEMOCHUK (Demchuk), Mary	302
DELUCH, John and Joseph	303
DOROSH, Dmytro and Anna	305
DOROSH, Wasyl	307
DONHARUK, Nikolai and Paraske	309
DZHWERA, John James and Doris	311
FRASER, Doris and Elizabeth	313
FEBAR, Ivan and Mykola	315
FEBRIT, Mykhaylo and Anna	318
FLICKUR, George and Mary	319
FODCHUK, Dmytro and Helen	321
GOSHYKO, James and Mary	323
GOSHYKO, Tymko	325
GONDA, Paul and Rose	328
GREGORY, Sam and Annie	331
GURBA, Lucas and Pearl	333
HARDELAR, Ivan and Anastasia	334
HARBYLENKO, Michael and Emilia	336
HARBYTSKY, Wasyl and Maria	338
HEDGAR, John and Justine	339
HOLONNICHUK, Sam and Elyria	341
HONNYK and SELONAY—Twin Sisters	343
HUCLEAR, John and Rozalia	345

INDEX

	Page
KUCLAR, Wazyl and Maria	349
KARTON, Fred and Maria	351
KOLSHAN, John and Rose	353
KONASHEWICH, Sallberg and Anna	355
KONDRATJUK, Onafroy and Mary	356
KORDYBAN, Matthew and Stefania	358
KOSTRSH, Fred and Anna	362
KOSTRSH, Harry and Violet	363
KOTYSZYN, Wazyl	369
KOWALCHUK, George and Wacyszna	371
KRUCHAK, Wlyhelo and Kateryna	373
KUCHERA, Theodore and Anna	375
KUPCHENKO, Volodymyr and Anna	376
KUSHCHENK, Danylo and Barbara	379
KUSO, George and Anna	381
KUWA, Joseph and Sophie	382
LASCHUK, Oleksa and Kozela	384
LASCHUK, Peter and Maria	385
LASKY (LISHNY), Hephary and Anna	388
LADAPORICH, Peter and Thelma	387
LADARUK, Nicola and Maria	389
LETANSKY, Kazim and Mary	390
LUPUL, William Tamas	397
MACYK, My and Paraskevia	401
MACYK, Pawlo and Maria	402
MAJCHOK, Wlyhelo and Paraskevia	404
MANDRYK, Alexander and Mary	406
MATRYSHUK, Tonia and Helen	408
MCLENN, Ivan and Anna	409
MELNYK, Michael and Mary	410
MICHALCHUK, Joseph and Feltie	412
MICHALYSZYN, Wlyhelo and Maria	413
MISKIN, Peter and Katherine	418
MISKIN, Wazyl and Tella	418
MYKYS, John and Elma	422
NIEWERS, Stefan and Anastasia	424
OSIAPYCHUK, Anca and Kateryna	428
PALEY, Simon and Mary	427
PRICHONEY, Alexander and Anna	429
PRYAN, Sam and Kateryna	430
PRYLUB, Stephen and Olga	432
PEKLENETS, William	438
PROKHORCHUK, Ivan	438
PLISHNA Family	440

INDEX

FORNICH, George and Family	441
FORNAY Family	443
POPONICH, James and Claudia	445
FORAYUD, Dora and Stella	446
FORCIBILI, Joseph and Orlena	450
FORCIANIK, John and Anna	452
FORCIS, Gregorio and Angella	454
FORYS, Joseph and Anna	454
FORCH, Sam and Katherine	456
FORTON, William and Mary	460
FORTA, Peter and Anna	463
FORTA, Stephen and Marie	464
FORTANIK, Nkolia and Anna	467
FORTMAN, John and Marie	469
FUDENSKY, Andrew and Rosalie	471
FUDYK, Paul and Julia	472
FUDORIK, John Paul	474
FUDYMER, John and Sophie	475
FUDYK, Stefan and Elena	479
FUDYNIK, John and Mary	480
FUDYNA, Michael and Patricia	482
FUDYLUK, Nylkalia and Anastasia	484
FUDYCHUK, Michael and Christine	486
FUDYNY, Wajol and Kuzkela	486
FUDYKITA, Peter and Francis	488
FUDYTT, Audrey and Tibanna	492
FUDYNSKY, Alex and Martha	494
FUDYODA, Anna and Anna	496
FUDYLYS, Wajol and Katherine	500
FUDYHINSKY, Nicholas and Dorothy	510
FUDYHINSKY, Nicholas and Dorothy	521
FUDYKIN, Michael and Anna	523
FUDYKIN, Nylkalia and Elena	525
FUDYKIN, Stefan and Danka	527
FUDYKOD, Wajol and Katherine	529
FUDYKIN, John and Tekla	530
FUDYKOWAN, Ivan and Wajolena	533
FUDYKUR, Masella	535
FUDYKUR, Orlena and Nantasia	537
FUDYKUR, Gregorio	539
FUDYKIN—Five Generations	550
FUDYKIN, Michael and Georgina	554
FUDYKINSKY, Nylkalia and Katherine	555
FUDYKIN, Tarasko and Wajolena	557

INDEX

	Page
WACRO, John and Mary	528
WANDLER, Stefan and Maria	530
WORSNER, Nicolas and Irina	532
WOYTRUN, George and Hella	538
WYNYCHUK, John and Helen	540
YARDA-McBELLAM, Davis	542
YASINCHUK, Joseph and Sophia	544
YERKIN, Fedir and Anna	545
YUTSKA, Jasna and Fedosia	548
ZARUSKI, Stefan and Palatia	550
ZASZYBKA, Emil and Ralyna	552
ZASYBKA, Fania and Anastasia	554

